

Siebel / Angermayr

# Ratzinger's Roman Apostasy Symbolism



Cover picture:

Following his papal inauguration ceremony (which has replaced the papal coronation with the tiara), the newly elected Roman pontiff, Joseph Ratzinger, with his Pan miter on 24 April 2005, on St. Peter's Square,. The picture was published on 28 April 2005, in the German magazine "Die Bunte", accompanied by the following text: "*A blessing for the world. A pope for all. Following his papal inauguration ceremony, Benedict XVI. rides in the popemobile through the crowds of enthusiastic believers touched by his smile*".

1<sup>st</sup> Edition, Las Vegas 2007, *Ratzinger's Roman Apostasy Symbolism*. Translated from the German of Siebel and Angemayr: *Ratzingers roemische Apostasie-Symbolik*. Verlag Anton A. Schmid, Postfach 22, D-87467, Durach. Credo Pro Fide Catholica. (EUR 4,90).

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*Prof. Dr. Wigand Siebel*

# The Great Apostasy during the End Times and the Signs of the Times

It is a firm teaching of Catholic theology that there will be a widespread falling away from the faith during the end times. The Apostle St. Paul affirmed that "the revolt" would come before the Second Coming of the LORD (2 Thes 2:3). This prophecy is to be found in all scholarly books which deal with the science of the doctrines of the faith, dogmatics. Jesus warned his disciples: "Take heed that no man seduce you: For many will come in my name saying, I am Christ: and they will seduce many. ... Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake. And then shall many be scandalized: and shall betray one another: and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold" (Mt 24:1-12).

In the original language of the New Testament, the Greek, falling away from the faith is "*apostasía*". Thus, the expression "apostasy" is used in many languages to mean the falling away from faith. In particular, it serves as a term for the falling away from faith during the end times which will reach its zenith under the Antichrist. Falling away from the faith, or apostasy, has shadowed the Church throughout history. The apostasy of a person presumes that the individual was formerly a member of the Church through baptism. The same applies to heretics. Whereas heretics publicly reject or seriously doubt an obligatory doctrine of the faith, remaining unteachable, apostates have broken with Christianity completely. Apostasy is a church member's willful public turning away from not only particular Christian teachings but from the totality of the Church's repository of faith. An example of apostasy is breaking away from Christianity to become a member of another religion. But apostasy is also evident when a clear-cut action disowning Christianity is made; e.g., if someone submits to the membership

ceremony of a non-Christian religion. Ultimately, anyone repudiating Christianity in its totality by openly dismissing the divinity and redemption of Jesus Christ must be termed an apostate. For denying that Jesus is the Son of God and our Redeemer means the collapse of Christianity for that person. He has broken the vows to Jesus Christ and the Church promised in his baptism and confirmation. Both apostates and heretics are always a danger for the Church and her preservation. The severity of the deed, however, is much greater for apostates; therefore, the death sentence was previously demanded for them, being carried out by the Christian state.

To manifest and propagate his apostate viewpoint, an apostate tends to publicly display an identifying sign. This is to show, on the one hand, his intention and his desire to discard Christianity as outmoded or harmful; on the other hand, so that other like-minded people can be called out and pulled along. But the well-known sign of the apostate also warns the Christian community against him and his seductive power. In this respect, the sign of an apostate has its good side. The archetype of one who has totally fallen away from God is Satan; at the same time, he is the enemy of God as such. He is the ruler of this world and the liar from the beginning of time, defying truth wherever it is found. Therefore he makes use of camouflage and disguise. But he must also reveal his identity to some extent. And this happens chiefly in symbols. Hence one speaks of the devil's "cloven foot"—something he cannot hide completely.

Symbols serve not only to reject communities. They can also signal affiliation with communities and with their moral duties and values. These codes include colors, banners and badges worn on or with certain clothing. For the Indian religious community of Sikhs, for example, the continuously worn turban is such a sign of membership. For Christians, the cross is the most important symbol to express their feelings and obligations, as is expressed in genuflection, making the sign of the cross. In contrast, for the Islamic world, whose main goal is to destroy Christianity, the cross is an evil to be put down at all costs. All Islamic architecture is characterized by an anti-Christian attitude which strictly prohibits any cross. Neither the floor plan nor any component part of an Islamic building can contain a cross in any form. Even the crossbar of a window must be categorically avoided.

Since the time of Moses, the Jews have learned to appreciate signs, understanding them as God's confirmation for a prophetic message or the prophet himself. Thus, in the exodus from Egypt, God asked Moses about the multitude of people: "How long will they not believe me for all the signs that I have wrought before them?" (Num 14:11). This is why the Jews repeatedly demanded a sign of Jesus, not only to experience a miracle, but also to receive a confirmation for their conviction, to be certain who Jesus was. But Jesus declined to produce signs for the unbelieving Jews because in His teaching and actions He had clearly shown Himself to be the Messiah and God's Son; He had provided many signs and miracles to prove His divinity. Thus, He answered the Scribes and Pharisees: "An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet" (Mt 12:39). With that, He made reference to His three-day rest in the bowels of the earth before His resurrection.

With the miracles and signs of Jesus right in front of their eyes, still the disciples also implored Jesus for signs. They asked their Master: "Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?" (Mt 24:3) Upon which Jesus gave a detailed answer, talking about the horror of the destruction of holy cities, the great tribulation, the false prophets and the changes among the heavenly bodies. So it is also incumbent on today's Christians to pay attention to the signs which tell them that they are really in the end times.

Are there signs stemming from the Church or the world which announce what hour it is in the world's time? To answer that, one needs to take a look at the situation in which the modern church finds itself. The organization posing as the "Catholic Church" today has given up its claim to be "the pillar and ground of the truth" (1 Tim 3:15). The only things that give the impression that it contains the traditional Catholic religion are some external formalities. A massive metamorphosis has taken place; the leading churchmen have distanced themselves from the truth. Out of that has come a new church, an anti-Church, which is best called the "Roman-ecumenical church", an organization which does everything to prevent the truth from coming to light. Those who desired to remain true to the Catholic truth had to disassociate themselves from it. Hence, the Catholic Church is

no longer to be found where the name is affiliated with new doctrines and new rites, even with new "bishops" and "popes."

By contrasting the Catholic teachings from the beginning of the Church up to the so-called Council of Vatican II (1962-1965) with its new teachings (e.g., religious freedom for each and every religion), those who love the truth can easily discern where the truth lies. One only has to consider ecumenicism as religious fraternization and the doctrine of universal salvation which views every person as ultimately saved already. These and many other false teachings have been spread with unbelievable speed and utmost presumption. They systematically attempt to undermine the Catholic Church's claim to the truth. "There is no exclusively beatific church." "All religions lead to salvation." "There is no absolute true teaching coming from God which must be followed by all in order to get to heaven." These are proclaimed all over the world. And these are taken for granted as a part of his new understanding of the world championed by the normal Catholic who has become liberal.

Ultimately, the new theories impinge on Jesus Christ Himself, who is "the way, the truth and the life" (Jn 14:6). Only when He is not true God can the unification of all religions under the banner of "peace and security" (1 Thes 5:3) be achieved. All of this argues for the fact that we are living in the end times. The prophet Daniel (8:12) spoke of this time when "truth shall be cast down on the ground".

The signs that the Roman-ecumenical church is not the true Church of Jesus Christ are to be found particularly in the liturgy. Profoundly significant as a permanent stance is the priest's turning away from the tabernacle to face the people, whereby the priest's back is now toward the tabernacle. This rotation of 180 degrees indicates that, in the new liturgy, no sacrifice is offered to God. The reception of communion by hand and in the standing position shows that the real presence in the sacrament on the altar is no longer taken seriously or even denied altogether. The distribution of "communion" by lay people indicates that the priesthood has been debased. The presence of women in the region of the altar is supposed to draw attention away from God, further the sexualization of the rite and a contribution to its profanity. The elimination of the liturgical black is witness to the fact that one is committed to the false teaching of universal salvation.

A further observable sign is demonstrated in the remodeled church interiors in the course of the destruction of the liturgy. The new altars, mostly placed in a choir area which has been brought forward, can hardly be exceeded in their gross butchering of what an altar should be, and they destroy the former harmony of the church layout. They are frequently being built in the form of a cube. The Freiburg Cathedral (Baden), which serves as the bishop's church, is a prime example. A description says: "Devoid of any holy sign, but with an oversized base, the new cubic altar on the raised podium is a blood-red butcher's table sawed out of a block of granite - akin to a slaughterhouse block. But a cube is not a Christian symbol, but a Satanic one, with many combinations of the number 666. A cube is used as an altar at black masses, in Satanic cults and in Free Masonic Lodges. The curious length of the edge, 144 cm, is not a number from the Bible but from a trademan's metier ... The equally blood-red bishop's throne, in the form of a feudal commode, in the midst of the choir area and with its back to the high altar ... demeans the most beautiful Hail Marys in the Cathedral to a banal backdrop for His Excellency and supplants the sacramental presence of the Lord by the presumptuous presence of the bishop, even when he is not present." The spontaneous protest of over a thousand Freiburg citizens and many hundreds of protest letters met with no response from the bishop. Shortly before the start of the construction work, an employee of the Cathedral building authority hanged himself in the Cathedral.<sup>1</sup>

Modern church construction likewise clearly demonstrates the connection of the new church with Freemasonry and Satanism. An unsurpassable example for this is the Padre Pio Pilgrimage Church built in San Giovanni Rotondo where the saintly Capuchin monk had his ministry. It was built in the form of a spiral and possesses the Freemasonic symbolism in all its important dimensions and images. The objective evidence that this construction is a Freemasonic Temple has been successfully detailed and proven.<sup>2</sup>

By laying aside of the papal tiara with its three-tiered crown (Paul VI gave it to the United Nations Organization) and replacing it with a simple miter, the conciliar "popes" have shown that they reject the office of pope as the proclaimer and defender of the divine truth and, thereby, the Church as the only barque of salvation. Instead, they want to blend in with the other religions.

This was shown quite plainly in the gathering of all religions in order to pray in Assisi in 1986.

These signs, along with many others, make a case for the fact that the end times have arrived. Christ foresaw the events of the end times and warned us. He told His people to leave Rome (Apoc. 18:4). He also prepared us for the fact that His people in the end times would be only a little flock (Lk 12:32). But even today—despite the enormous falling away from faith that has come to pass and is still taking place before our very eyes—the Catholic Church is alive. The attributes of the little flock in the end times are that they not only live according to traditional belief, possessing the traditional sacraments, but also that they decisively confront the apostate false teachings and openly defend the divine Catholic doctrines.

For the little flock and for those who will yet join her, God has made provision for further signs so that the faithful Christians can find the right path in a world crashing down around them. These include the signs the Roman pontiffs, particularly Ratzinger, have plainly shown in special symbolism. These signs publicize where the church can no longer be found today. As will be shown in the two following essays, at the same time they serve as a warning against what will come upon Christians in the progressing end times.

If the little flock is already in the midst of the events predicted by Jesus and the Apostles regarding the time preceding His Second Coming, then it must be expected that a persecution of those desiring to remain true to Christ will soon begin worldwide. It will be a time of martyrs. And in martyrdom in the tradition of Christ, the city set on the hill will again begin to shine widely. Under the Antichrist, the future ruler of the world, under the direction of Satan, the great persecution of Christians will commence. Very closely associated with the Antichrist is the third person of the anti-Christian triad, the "prophet of lies" who will, in front of the Antichrist, use all the power of the Antichrist to persuade all inhabitants of the earth to adore the Antichrist (Apoc. 13:12). For this purpose, a special image of the Antichrist will be produced. As the Apostle John writes, the prophet of lies will succeed in "giving life to" the image of the Antichrist so that it will be able to "speak" (Apoc. 13:15). In this era of television, such an idea is hardly a problem any more. With the help of the image, all who will not adore the Antichrist can be recognized

and slain. Those who remain alive will be required to let a sign be made on their right hand or on their forehead with the name of the Antichrist or the number of his name (666). Without this sign, no one will be allowed to buy or sell.

The climax of the worldwide seduction to renounce the one true God will be the abomination unto desolation. This horrifying event was foretold by the prophet Daniel as an event of the end times. He says that the king's army "shall defile the sanctuary of strength, and shall take away the continual sacrifice, and they shall place there the abomination unto desolation" (Dan 11:31). "And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days" (Dan 12:11). These verses allude to the desecration of the temple in Jerusalem committed by the persecutor of the Jewish religion, Antiochus IV, Epiphanes. Following his decree in 165 B.C., the "abominable idol of desolation" had been set up on the altar of God (1 Mach 1:54-59). This was an altar to the honor of Zeus Olympios, a senior heathen god—for the Jews an appalling desecration. The book of Daniel mentions this event, but not explicitly, so that the prophecy must be seen as not yet fulfilled and, thus, clearly oriented toward the end times.

In His eschatological teaching, His discourse about the end times, in which the events of the time of the conquest of Jerusalem by the Romans in A.D. 70 and the events of the end times cannot be strictly separated from one another, Jesus makes specific reference to Daniel: "When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. Then they that are in Judea, let them flee to the mountains:" (Mt 24:15-16). The "abomination of desolation" refers also to the "holy place", by which in all probability the temple in Jerusalem is meant, and to a persecution of believers not choosing to venerate the Antichrist and, thereby, Satan. This refers to the great tribulation, which will come upon Christians and extend to all inhabitants of the earth. This is announced in Daniel (12:1) and, subsequent to the abomination unto desolation, placed in time when he writes: "Blessed is he that waiteth and cometh unto a thousand three hundred thirty-five days" (Dan 12:12). Referring to that, Jesus taught: "For there shall be then great tribulation, such as hath not been from the

beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened (Mt 24:21f). As in the time of Antiochus IV, the abomination unto desolation will be a desecration of the temple, likewise severely defaming and defying God, but in a much more wicked way than before. To clarify the question of exactly what this event in the end times consists of, there is only one convincing answer. It is supplied by the Apostle Paul. He writes of the Antichrist as "the man of sin ... the son of perdition, [w]ho opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God" (2 Thes 2:3-4).

For the Jews, this would be a monstrous defilement of the temple whose inmost holy of holies sanctuary the high priest was allowed to enter only once a year. It would be an unprecedented provocation of God and an incalculable human presumption, a sacrilege that could not be surpassed, replicating Satan's rebellion against God. At the same time, however, the Jews would undergo an extreme disappointment. For the Antichrist, esteemed for a time as their Messiah, whose rise to power they had facilitated, would then cast off his mask. Their expectations for the end times and their hope for a Jewish world supremacy would collapse. Then it would become clear to them that Jesus Christ must be their true Messiah—the one they had long disowned. And for the Christians, the abomination unto desolation would be the most cunning and enormous offensive against the Redeemer, an attempt by the agent of Satan to worm his way into the role of the Savior so as to, by threat of torture and death, drag as many as possible into hell with him. Thus, for all Jews and Christians, aye, for all the inhabitants of the earth, remaining steadfast is absolutely imperative - even if that means the utmost hardship and temporal death.

The abomination unto desolation in the holy site presupposes that there is such a holy site. All the churches or all the temples in the world cannot take the place of this holy place. It must be a site featuring a stage for all the peoples of the earth. And Jerusalem has just such a unique status. It is the Holy City for Christians and Jews. For Christians, because here Jesus chose to die His redemptive death, giving up His life on the cross for all who wish to follow Him on the Way of the Cross. For Jews,

because, for the chosen people, Jerusalem was the site of the only temple in which sacrifices could be offered and where Judaism had its center; in its expectations and prayers, Jerusalem is still the Jewish focal point. For Moslems, after Mecca, Jerusalem is the second most holy city. The world's media are even now geared in a special way toward coverage of Jerusalem news.

The conquest of Jerusalem by the state of Israel brought the Temple Mount into its hand. The temple is completely destroyed; it is not even known with certainty where exactly it once stood. Only portions of the foundation in the temple area—huge square stones—can still be seen and form the "Wailing Wall", the most holy Jewish site today. There, people wail over the loss of the temple. The majority of the Jews passionately desire its reconstruction. But a rebuilding is not yet possible because the temple area is still in Islamic custody. If, however, this obstacle is removed one day and the rebuilding can be undertaken, then the Christian will see the sign—that the day of the abomination unto desolation is fast approaching. After the reconstruction of the temple, the animal sacrifices and incense offerings common 2000 years ago are to be made again—even though these have been replaced by Holy Mass. Whether God will allow this is unlikely. Perhaps that will be the moment of the beginning of the predicted abomination unto desolation.

At this time many will fall from faith and deny the true God and their faith in Him. That will be the hour of the highest triumph for Satan, his revenge for being thrown out of heaven and for his defeat on the cross. Then everyone who bears the sign of the Antichrist will be lost and plunge down into hell with Satan. But since Christ does not leave His elect alone, the little flock will survive until His coming again. His providence and love will be poured out on them in a special way during the end times. The triumph of Satan will not last for long. Turning away from the Antichrist, the Jews will convert and hurry to aid the little flock (Rom 11:12).

Meanwhile, Rome will suffer a tremendous destruction which will be lamented worldwide. The Revelation of the Apostle John speaks of the city of "Babylon", meaning Rome, and the "Babylonian whore". The latter is a community fallen away from God, persecuting Christians (Apoc. 17ff). That can only be the anti-Church which has cost the Church so much blood and is

developing more and more into the Roman-ecumenical church. The burning of Rome will be so great that the city will be destroyed in one hour (Apoc. 18:19). When Rome, the Roman whore, is destroyed, then the heavens will burst into great rejoicing over God's just judgment (Apoc. 19). The destruction of Rome has already been heralded in the irate protests by Muslims in many nations which followed Benedict XVI's speech in Regensburg in September, 2006. Then, the Roman pontiff had in mind mere "dialogue" with Muslims. Unfortunately, he does not wish to render them the charity of proclaiming the Christian faith for their conversion and salvation.

Following the great tribulation, the Antichrist and the false prophet who has supported the Antichrist will be judged. Both will be thrown into hell. Satan will follow them there. All three members of the anti-Christian triad "shall be tormented [there] day and night for ever and ever" (Apoc. 20:10).

Finally, after wars and famines and bizarre happenings in oceans, the sun, moon and stars, Christ will come again as the true victor in glory and hold the Last Judgment. With all eyes upon Him, the judge will then separate the sheep from the rams, to lead the first to eternal life and to ban the others to the eternal fire. The earth, which has seen so much sin, will be incinerated. A new earth and a new heaven will arise. All the longing of the elect for the house of the Lord will be fulfilled. They will be allowed to see God "face to face" in their eternal dwelling place, the "New Jerusalem" (Apoc. 22), and all truth will be revealed to them in perpetual delight.

*Endnotes:*

<sup>1</sup> Der schwarze Brief, Lippstadt, No. 35/2006. The number 144 is derived from Freemasonry symbolic numbers which encompass the number 666 and, according to the Holy Scriptures (Apoc. 13:18), identify the Antichrist and, moreover, mean Satan. The number 18 is made up of 6 + 6 + 6 and stands for 666. The number 144 contains 8 times (the number of corners of a cube) the number 18 and, thus, stands for 8 times 666.

<sup>2</sup> This applies to the Italian magazine "Chiesa viva", Brescia, which has dedicated a 62-page magazine (No. 318, March 2006) to this topic.

*Prof. Dr. Wigand Siebel*

## *Deus Caritas Est* Ratzinger's Inaugural Encyclical, a Christian Encyclical?

Benedict XVI's encyclical letter, *Deus Caritas Est*, deserves special attention not only because the inaugural encyclical of a pontiff famous for his theology ought to reveal "the defining direction, theological clarity and practical consequences" of his office (Frankfurt General Newspaper of 26 January 2006). It also deserves special consideration because it expresses the author's theological line, he himself being its leading exponent, after Karl Rahner. Hence, a fundamental "navigational" readjustment to the traditional theological understanding of the subject is to be expected. Such a navigational amendment to theological perspectives in relation to thought and action could lead the ship of the church to new shores.

The point of departure and the keystone of the encyclical is the word "*eros*". This word for "sensual" love allows the author to ascend in three stages to God's love. The first stage is the sexual relationship of man and woman independent of marriage. In the encyclical it is identified as "that love between man and woman which is neither planned nor willed, but somehow imposes itself upon human beings, was called *eros* by the ancient Greeks" (para 3). They "considered *eros* principally as a kind of intoxication, the overpowering of reason by a 'divine madness' which tears man away from his finite existence and enables him, in the very process of being overwhelmed by divine power, to experience supreme happiness" (para 4). However, the *eros*-intoxicated and undisciplined temple prostitution practiced in antiquity was not "an ascent in 'ecstasy' towards the Divine, but a fall, a degradation of man. Evidently, *eros* needs to be disciplined and purified if it is to provide not just fleeting pleasure, but a certain foretaste of the pinnacle of our existence, of that beatitude for which our whole being yearns" (para 4).

The purification must see to it that soul and body are not disconnected from each other since "it is neither the spirit alone nor the body alone that loves: it is man, the person, a unified creature composed of body and soul, who loves. Only when both dimensions are truly united, does man attain his full stature. Only thus is love—*eros*—able to mature and attain its authentic grandeur ... True, *eros* tends to rise 'in ecstasy' towards the Divine, to lead us beyond ourselves; yet for this very reason it calls for a path of ascent, renunciation, purification and healing" (para 5). Accordingly, at the first stage, a self-purifying power is attributed to *eros*, and this empowers one to ascend toward the Divine.

Now, how is *eros* able to lead us to the Divine? It has to activate its power of purification with the help of *agape*. This is explained as follows: In the search for love's inner unity, we were confronted by "*eros*, as a term to indicate 'worldly' love and *agape*, referring to love grounded in and shaped by faith. The two notions are often contrasted as 'ascending' love and 'descending' love" (para 7). That is, *eros* is "possessive" love and *agape* is "oblative" love. This seems to give both forms of love a certain equality of order and importance. For "*eros* and *agape*—ascending love and descending love—can never be completely separated. The more the two, in their different aspects, find a proper unity in the one reality of love, the more the true nature of love in general is realized" (para 7). But one cannot precisely ascertain from the text just what the "proper unity" of these two dimensions is so that there can be no real clarity about what the true essence of love is. With the introduction of the "fundamental word" *agape*, the second stage of the concept of love in the encyclical is reached.

Here, it becomes apparent that *agape* does not possess an autonomy outside *eros*; it merely allows the spectrum of love within *eros* to appear wider. Thus, the encyclical rejects the idea that "descending, oblation love—*agape*—would be typically Christian, while on the other hand ascending, possessive or covetous love—*eros*—would be typical of non-Christian, and particularly Greek culture. Were this antithesis to be taken to extremes, the essence of Christianity would be detached from the vital relations fundamental to human existence, and would become a world apart, admirable perhaps, but decisively cut off from the complex fabric of human life" (para 7).

*Agape* only holds a status within *eros*: "Even if *eros* is at first mainly covetous and ascending, ... it is less and less concerned with itself, increasingly seeks the happiness of the other, is concerned more and more with the beloved, bestows itself and wants to 'be there for' the other. The element of *agape* thus enters into this love, for otherwise *eros* is impoverished and even loses its own nature. On the other hand, man cannot live by oblation, descending love alone. He cannot always give, he must also receive" (para 7). *Agape* can also liberate itself from *eros*, but that is an aberration for "when the two dimensions are totally cut off from one another, the result is a caricature or at least an impoverished form of love" (para 8). So the one who lives exclusively *agape* love represents a "caricature" or an "impoverished" form of love. The questions present themselves: What about love in religious communities with their ideal of virginity? and What about God's love? Would the pure oblation love of God appear then as an impoverished form?

One may rightly be anxious to see how the author solves this difficulty in the third stage. The encyclical explains: The "newness of biblical faith" consists in the tenant that there is only one God and that for this Creator-God "his creation is dear to him, for it was willed by him and 'made' by him ... The one God ... loves with a personal love ... God loves, and his love may certainly be called *eros*, yet it is also totally *agape*" (para 9). The argument for this view is based on the prophets' (particularly Hosea and Ezekiel) description of "God's passion for his people using boldly erotic images" (para 9). With that, the third stage and likewise the goal has been reached.

With this three-stage developmental theory, the encyclical has derived divine love from the worldly, possessive love of *eros*. Accordingly there is no self-contained divine love. One must conclude that it is contained in the love of man and woman, however germinal. Nevertheless, God has an especially strong dimension of *agape* in his *eros* (para 10). Thus "God's *eros* for man" is a gift for "humanity ... not only because it is bestowed in a completely gratuitous manner, without any previous merit, but also because it is love which forgives" (para 10).

However, this unusual derivation of divine love is not to be measured with the narrow ell of logic. More governing is the author's artistic creative power to construct a striking image. And it is evidently more an initial proposal which presupposes a new

image of God and cannot have been thought through in every sense. In any case, according to the letter, one must imagine a God whose love is simultaneously both wholly possessive and wholly oblation and who presents such an *eros* to humanity. Were one to impute to this *eros* the real unification of utterly possessive, sensual love (of which the letter gives no precise information) with utterly oblation love, then he would have to perform the impossible.

The encyclical did not want to use the clear Christian terminology of the Gospels. Without prior collaboration, all of the eight New Testament authors avoided the term *eros*. In fact, it does not appear in the New Testament at all. The word generally used is *agape*, and sometimes the word *philia* (friendship). The encyclical admits this. In this respect, it marks a conscious departure from traditional terminology. Why did the authors of the New Testament avoid using the term *eros*? Certainly not only because they knew the meaning of the word as sensual love and the circumstances in the Greek-speaking world. "The internal reason lies in the fact that sensual love is separated from the divine love made visible in the incarnation of the Son of God by an insurmountable chasm" (Fritz Tillmann, *Handbuch der katholischen Sittenlehre*, Vol. IV,1, 4<sup>th</sup> edition, 1950, p. 62). Therein lies the central legacy of Christendom. In his audacious construction design, the Roman bridge builder has attempted to overcome this chasm. However, one may dispute the durability of the new bridge.

In any case, it is apparent that the encyclical's break with Christian tradition on the objective level is hardly less significant than its terminological break. For in the conception of the letter, the specifically divine efficacy through grace has become superfluous. This work of tidying up or tearing down belongs to the well-known activity of modernism. But without the world of grace, the divine sphere of "supernatural" becomes diluted in the natural. God then seems to be more or less a result of earthly development. In reality, the author has incorporated the ideas of Teilhard de Chardin in his letter.

Ultimately, however, the question must be posed as to whether the encyclical does justice to its title. Who is God and wherein lies the fact that **God is love**? Christianity can give a clear and unequivocal answer to this. Since God **was love** already before creation, it is not enough to allude to the loving

activities of the divine persons toward the world. Unfortunately, in this point, the encyclical leaves its readers essentially without an answer. Love between persons is the will for community with the other. When this will is present on both sides, love is fulfilled. Thereby it always forms a triadic structure. In addition to both lovers, there is always a third component containing the normative and stabilizing power. In the love between friends, it is friendship; in the love between man and woman, it is marriage. This third dimension is constructed by both lovers and forms the community which holds both together. The divine trinity can also be viewed from this angle. There is the Father who loves the Son and the Son who loves the Father. From the love of these two, there emerges the Holy Ghost who is **love** in the specific sense and at the same time forms the community of Father and Son.

Why did not the encyclical letter develop this correlation? The texts published earlier by the author can give some clues. The answer is: the author does not believe that Jesus is God's Son and, thus, true eternal God (cf. "Zur Philosophie und Theologie Joseph Ratzingers" edited by W. Siebel, SAKA Publishing House, 2<sup>nd</sup> edition, Saarbrücken, 2005). Without this belief, one cannot take the dogma of the Trinity seriously, and the attempt to prove that **God is love** can only remain a torso. Hence, it is understood that one must face with a certain scepticism Heinz-Joachim Fischer's statement in his short commentary to the first encyclical (Frankfurt General Newspaper, January 28, 2006): "And obviously the 'Christian' God is being spoken of".

*(Letter to the editor for the Frankfurter Allgemeine Zeitung [Frankfurt General Newspaper] of 2 February 2006. Published in the internet under: [www.oratorium-editor.de](http://www.oratorium-editor.de))*

*Dr. Carl Angermayr*

## Ratzinger und the Pagan Sex Gods

### *1. Joseph Ratzinger, a venerator of the god Eros?*

In his inaugural encyclical, Benedict XVI has dealt extensively with the concept of *eros*. He viewed *eros* basically as the driving force or power in mankind which serves an erotic end. But Ratzinger did not mention that, for the Greek world, Eros was also a god, the god of sensual love. But he did allude to it when he reported that in the ancient times of temple prostitution, Eros was "celebrated as divine power, as fellowship with the Divine." According to Ratzinger, this was, however, a "counterfeit divinization" which "strips" *eros* "of its dignity"<sup>1</sup>. Hence, Ratzinger proposed his own point of departure in order to make a "proper divinization" possible. In this respect, he succeeded when, after much deliberation, he came to the conclusion that God's "love may certainly be called *eros*."<sup>2</sup> According to Ratzinger, since God is love, as the title of the encyclical proclaims, one can, without forcing the meaning, call God Eros.

So what is the difference between the divinization of *eros* in the ancient world and Ratzinger's divinization of *eros*? In both instances, it is a matter of divinizations derived from the world. In this respect, Ratzinger's approach is quite similar to the Greek—except that Ratzinger seems to come with the Christian idea of God which he wants to fill out, whereas the Greeks neither used nor feigned such a form. In their divinization, the Greeks were by far more open than Ratzinger who provides his readers with an *eros* which, although possessing a Christian garb, cannot be easily recognized as consistent with the Christian God. Has Ratzinger now enriched the Christian God to include an erotic dimension? Or has he replaced the Christian God with Eros? What does Ratzinger hope to achieve with his glorification of Eros? The answer could perhaps be obtained from other deeds demonstrated by the current leader of the Roman-ecumenical church. This is what will be examined in the following discussion.

## 2. The "Catechism of the Catholic Church" dedicated to the pagan god Pan

In 1992 the "Catechism of the Catholic Church" was published as the mature fruit of the deliberations of Vatican II which concluded in 1965. This work was developed by a 12-member commission under the chairmanship of Joseph Ratzinger. John Paul II approved the catechism in the same year. The French version appeared first, followed by the German edition in 1993. However, this work, ostensibly meant to propagate Catholic beliefs, actually contains a wealth of heresies.<sup>3</sup> Particularly indicative of this is the illustration on the book cover and the front page - a shepherd with a flute taken from antiquity.

It was Helmut Friedlmayer who recognized the image of the shepherd on the catechism and wrote about it very early on. Extremely clear and decisive, he stated: "The international 'logo' of the new international catechism used by all the different

vernacular editions depicts the *horned* shepherd god Pan with his *flute*. According to the international catechism, this *demon* symbolizes Christ, the Good Shepherd. In reality, this symbol is a sign of the covert anti-Christian teachings of Satan's synagogue in the international catechism."<sup>4</sup> Specifically, he further states:



*Title page of the Catechism of the Catholic Church, 1993*

"The cover of the new Catechism of the Catholic Church carries an image originally pagan; namely, the shepherd Pan with a flute. In the Middle Ages, Pan was the prototype of the devil. Opening to the first

page of the Catechism, one finds a christianized interpretation of the originally pagan portrayal. According to this christianized interpretation, the shepherd on the cover represents Christ playing the melody of 'truth' on the flute, calling believers into the shadow of the tree of life, i.e., the cross, to rest. This very lovely sounding interpretation cannot compensate for a certain misgiving left in the one who, upon closer inspection, notices that this god is *horned*.<sup>5</sup>

Indeed, it is rather unusual to see in a scantily clad figure with the upper part of its cloak thrown only over the left shoulder a portrayal of the Good Shepherd, especially when extending into the picture, the "tree of life" has a dead branch which must have at one time been the trunk. Only the shepherd's staff and the sheep could rightly find a place in a Christian image - but not horns, a flute and a half-withered tree. The Good Shepherd would never sit down on a bench to play the flute. He would always remain standing, having His attention turned to the flock in order to protect it and hold it together.

According to ancient religious ideas, Pan as well as Eros are members of the Greek world of the gods. Pan corresponds with the ancient Roman god of animalistic fertility, Faunus. Eros corresponds with the Roman Amor. The divine messenger Hermes was regarded as Pan's father. Pan is a god of shepherds and their flocks, venerated by shepherds who were, nevertheless, afraid of looking at him. Surrounded by nymphs and satyrs, he is renown for his sexual prowess. Pan is said to be the inventor of the pan pipes made of seven reed pipes (syrinx). Using them, he not only attracts the nymphs but also, in the noontide calm, he inspires "panic" (the root of the word) in animals and humans who then become "panicked".

Friedlmayer explains the use of the image of Pan by the influence of cabbalistic ideas which are also significantly worked into the Catechism. So he asks: "Is there not also in gnosis the *cabbalistic* tree of life, under which the 'horned god' plays the false melody of error to his lambs? And what does the 'horned god' promise in the cabbalistic secret teaching which is the rudiment of Jewish messianism? His promises culminate in the thoughts of the messianic kingdom—the time when true harmony, true peace, real culture will reign on earth since the narrow bounds of confessions and nations (which are responsible for all war and conflict) will be felled. This era can be

ushered in because everything will have been brought into unity, ruled by 'Pan'. Not only the incarnate 'Pan' but also the 'Pan' which Comenius envisaged. 'Pan' stands for the removal of all boundaries which have held nations and confessions separate in order to attain a global unity." Friedlmayer considers the cabbalistic interpretation more applicable than the Christian one. He also sees these "utopian doctrines" in the Catechism.

Did Ratzinger have a hand in the use of the image of Pan and its dissemination to the whole world? The question must be answered with a "Yes." For at that time, he was not only the one most responsible for the content of the Catechism, he was also the Prefect of the Congregation for the Doctrine of the Faith under John Paul II. Presumably, those mainly responsible, namely both Wojtyla and Ratzinger, jointly made the decision on this thinly veiled dedication of the Catechism to the pagan god. In any case, they must have approved the image. However, in the modern religious-political world, Ratzinger and Wojtyla are not alone in their affection for Pan.

Even a few years before the publication of the Catechism, the "Paneuropean Union," led by Otto von Habsburg as president, had pounced upon the idea of the god Pan. This is documented in a book published by the pan-European youth of Germany.<sup>6</sup>



On the book cover one can see a cross in a circle surrounded by twelve small and nine larger five-pointed stars. Directly after the table of contents, there is a picture of Pan with horns, flute and hairy goat legs. On the opposite page under the title "Who is Pan?," there is a rather flattering representation of Pan amassed from different sources. Pan is described as a "moody, vinous companion and

*The Pan of the Paneuropean Union*

jester". In the conclusion, it is said of him: "In philosophical-mystical speculation, his name leads to the interpretation of Pan as the universal god since pan means all, the whole, everything."

In an interview with Otto von Habsburg reproduced in the book, this curious mixture of Christian and anti-Christian symbols is paid absolutely no attention. In searching the entire contents of the publication to try to find out why the Greek God of shepherds and their flocks has quasi received the honor of being the "patron saint" for the Paneuropean Union, one will come away disappointed. Thus, one has to rely on conjectures. Was this to herald the era of the universal god Pan as a substitute for Christianity in Europe?

It would have to be regarded as out of the question for Ratzinger to have been borne along by the political conception of a pan world in order to expand the idea from a pan-European to a pan-religious one. However, it has been shown that Ratzinger can be coupled with another spiritual movement. One would hope that his personal allegiance would have gone no further than including in the Catechism a Christianized portrait of a shepherd. At that time, one could perhaps have leaned toward this view.

### *3. An image of the pagan god Pan on St. Peter's Square in Rome*

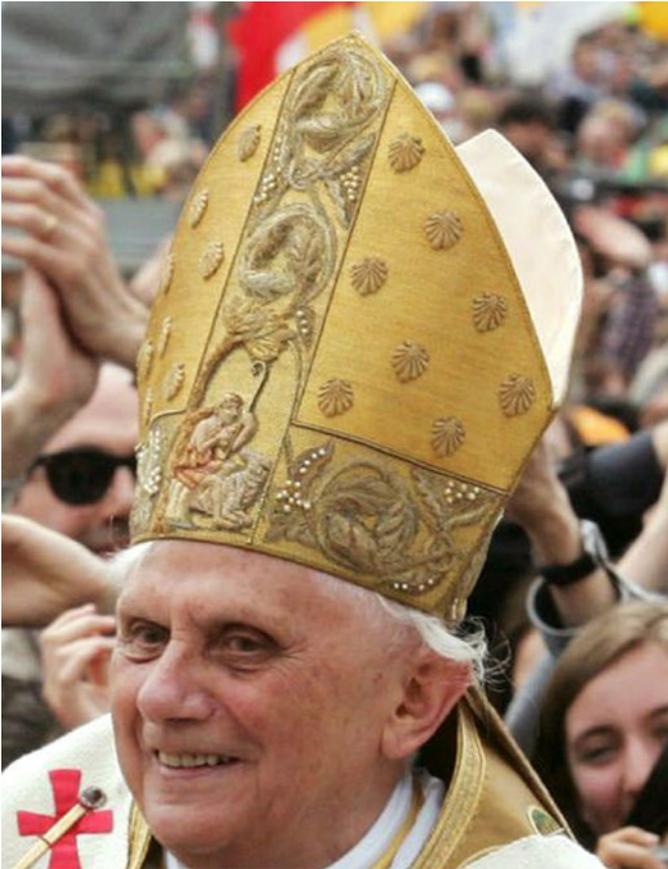
Meanwhile, such a observation cannot be tolerated. For the same image of Pan appeared again at an historic occasion. It was worn by Joseph Ratzinger to the inaugural ceremony after his election to the Roman papacy and was subsequently paraded to the large crowd assembled on St. Peter's Square. Dr. Dr. Helmut Waldmann, theologian and historian of (classical) antiquity, from Tuebingen, is to be thanked for this observation and documentation.<sup>7</sup> Waldmann writes: "Although in 1993, one might still have questioned whether the "placing of the symbol of Pan on the front page of the *Catechism of the Catholic Church* paralleled Ratzinger's personal intentions - it is known that the new edition of the Catechism was carried out by order of John Paul II - the mounting of *exactly this same symbol* on Ratzinger's coronation miter leaves no more room for doubt but that, for the theologian and pastor Ratzinger, the allusions to this god and the cultic characteristics pertaining thereto have their source in his personal interest.

The emblem shows the god sitting on a tree stump, his shepherd's staff in one hand. With the other, he holds to his lips the typical *flute* associated with him. The explanation on the overleaf of the Catechism asserts that the illustration is an "*originally pagan image from a shepherd's life.*" So Ratzinger in no way conceals the fact that both emblems - the one on the Catechism as well as the one on the coronation miter - depict a pagan god.

That is certainly something quite new in Christian iconography. Bygone popes enamored with the Renaissance allowed a naked David, a scantily clad Moses and a Christ as judge with a lightly fluttering towel around his mid regions, even pagan sibyls, to grace their tombs and the decorations in the Vatican chapel - but certainly never before a Zeus, a Hercules or an Aphrodite. And now all at once a Pan?

Things are not improved by the fact that the Pan image Ratzinger has used is said to come '*from a Christian gravestone*' in the Catacombs of Domitilla, as explained in the text opposite the front page of the Catechism. For that certainly does not mean that the theological heads of the Catholic Church can place this idiosyncratic early take over in Christian iconography with its nostalgic frivolous elegance at the center of the Catholic doctrine of salvation. There are still a few other categories to consider, by God.

Pan had adorned the front page of the 'Catechism of the Catholic Church' a full twelve years before the election of Benedict XVI and, at that time, must have caused a certain sensation. Shortly after the coronation celebrations in April 2005, I myself discovered a picture of the papal coronation miter on the front page of the newsletter of the Rottenburg diocese, recognized the Pan emblem, was appalled and made a copy - but lost it. Then, several weeks later, I received the 28 April 2005 issue of the German magazine BUNTE, in which I found multiple copies of the coronation miter reproduced in the most brilliant colors; for example, on page 77, in an especially impressive closeup. - It was not until a few weeks ago that an acquaintance made me aware of the fact that the emblem had found its place in the Catechism for years.



*Ratzinger's Pan mitre*

Obviously, it has not been just recently that Joseph Ratzinger felt a deep veneration for this god. Even when he was a cardinal, his belief in the cloven hoofed abuser of boys must have been dear to him, so much so that he will have long been moved by the desire to see everyone, and that means every person, spread the glory of this god throughout the world, walking eagerly in his steps."

4. *Is it really Pan adorning the front page of the  
"Catholic Catechism"  
and Ratzinger's coronation miter?*

Despite the publicly effective repetition of the publications of Ratzinger's cherished image, one could still have doubts about whether it is really Pan which was shown first to Christians and thereafter via the international press to a wider audience. Hence, Waldmann asked the question posed above, in the heading for this section. He had this to say: Before we "examine in more detail the mythological implication of this reproduction of Pan, it must be said: even if in the title of this paper 'unfortunately, the matter has a cloven hoof', Pan has *human feet* in the identical illustrations on the front page of the Roman Catechism and on the coronation miter - and not the cloven hoof proverbially associated with Pan. This is, however, of no particular significance since, as already explained, the explanatory text of the Roman Catechism identifies the image as a '*pagan*' god - and that can only be Pan. It is more important that the extensive iconography of the gods of antiquity offers numerous examples of Pan being depicted sometimes with human feet.<sup>8</sup> Regarding the horns which usually - but not always - grew from Pan's head in the iconography of antiquity, it is to be noted that, upon closer inspection, this detail can definitely be seen in the Catholic Catechism. Ratzinger's Pan does not have a cloven hoof, but he does have buck's horns - the iconographical source of our *Christian* portrayal of the devil. Satan has managed to advance - not just anywhere, but into the center of Christ's banner. And one believes oneself to already be right in the middle of the actualization of Fatima's eschatological cry of woe: '*Cardinals will be against cardinals, bishops against bishops. Satan will sit in the midst of their ranks.*'

But now to the religious-historical personal description of the god Pan. He belongs to Dionysos' orgiastic troop,<sup>10</sup> who, along with his thiasos (entourage) of gods - glorified by Euripides in his Crete fragment - in ecstatic mysteries '*races with wild abandon toward*' the host of Bacchen (women intoxicated with love).<sup>11</sup> About Pan himself, it is maintained that his name as a shepherd god can be derived from *pastor* (shepherd), *panis* (bread) and *pater* (father),<sup>12</sup> that his fertility is '*closely connected with sexuality*', '*preying on beautiful nymphs or shepherd boys with*

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*their flocks.*"<sup>13</sup> But not only these! Pan also preys on animals, as seen in a marble sculpture in the museum in Naples. This has been documented by Waldmann.



*A comparison of the Pan images on the miter and in the Catechism*

Now, then, are both of Ratzinger's images of Pan really the same? Not completely. Compared with the one on the front page of the Catechism, Ratzinger has had Pan slightly changed for his miter. In the meantime, Pan has gained a thick head of hair which was apparently grown to obscure the horns of the Catechism image. He also has somewhat more friendly facial features than the ones in the Catechism's emblem. For a Pan aficionado, such a change is certainly a matter near to his heart.

##### *5. The overlapped crosses on each side of Ratzinger's Pan miter*

Pieces of Christian symbolism which might disturb the Pan picture are not to be found on Ratzinger's miter. And the upraised right hand is not a sign of the Holy Trinity by virtue of the grouping of the first three fingers to convey blessing; rather, it merely gestures toward the crowds. And there is no cross on the miter; the crosses are perched on Ratzinger's shoulders - two red isosceles crosses - as part of the pallium.

The pallium is a sign of honor, bestowed originally by the emperor. Since A.D. 500 at the latest in the western part of the empire, it has also been awarded to archbishops by the pope as

the emperor's representative. It "consists of a circular white woolen stole, approximately three fingers broad in size, worn about the neck, from which in front and in back short pendants dangle, each decorated with an additional cross."<sup>14</sup> For its use in the church, it is made of lamb's wool, conveying the symbolism of the Good Shepherd. Up into the 60s, the pallium was worn during the liturgy in the church - and only there.

But is it not here perhaps actually a Christian avowal of the Crucified? The question cannot be answered unequivocally in the affirmative. For both crosses are partially covered. A small stab with a gray round head has been laid over each one. Could



*A match lying on the cross?*

these be fasteners for holding both parts of the pallium together? In the history of the pallium, there have certainly been such pins, sometimes adorned with jewels. But the two red threads with which each stab is tied to its cross belie such an interpretation. The stabs are stuck under or in the threads and, thus, have no fastening function for the pallium itself. The red threads could be fasteners only if they were sewn to the alb. This would, however, complicate the removal of the pallium, so that theory must be discarded. Apparently, there are precious stones set into the "head" of the stab which points upward. In the center of the wider head, there seems to be a larger jewel and, surrounding it, one can see, when the picture is enlarged, lighter dots which could be tiny diamonds. But since the stabs themselves have no fastening function, they are evidently only decorative stabs, not decorative needles. Why, then, are the stabs lying directly on top of the crosses? A possible significance could be attached to the covering stabs if one wanted to think of them as a symbol of the nails of the cross. Then the widened gray "heads" of the stabs would have to be the nailheads. The form and existence of the stab heads, however, contradicts this notion since, in antiquity, nails had no heads because every nail had to be individually forged. In addition, the blunt lower end of the stab does not fit with such a view. To the observer, both the

form and color of the stabs on the pallium make them seem more like "matches".

One could regard the covering up or decoration of both crosses as a negligible matter, requiring no further attention, were it not for the fact that they, as with the image of Pan, reappear. Ratzinger's predecessor, Karol Wojtyla, also used this peculiar combination. A picture of him published in 1993<sup>15</sup> shows two crosses under each other, one of them decorated with the small stab and one only with the two thread fasteners. This leads to a more conclusive explanation. There are differences between Wojtyla's and Ratzinger's attire: to begin with, the older picture is only in black and white, in which case both crosses could have been black in color. However, the color is not the crucial matter. Whereas Ratzinger wore both crosses on his shoulders, Wojtyla placed them underneath each other in the middle of his chest. Here, too, they are either embroidered onto or dyed into the pallium.



*Wojtyla with the disgraceful Cross - Covered and fan-like crosses of the pallium (enlarged)*

The crosses are quite similar in form, but Ratzinger's is more evocative of a Latin cross whereas Wojtyla's is more a Maltese cross. A conspicuous difference is that only one of the crosses carries a stab, but the direction of the overlay is the same. At the top right, there is what could be considered a "match head"; at the bottom left, the shaft - slightly tapered - ends, somewhat further away from the cross than by Ratzinger. Is the tapering possibly meant to imply a nail? But if it were a nail, it is further

objected that the nail in relationship to the cross would be much too large and would have been better placed beside the cross, as in the portrayals of the suffering tools of Christ. The search for a tolerably convincing Christian interpretation of the symbolic worth of the stabs covering the crosses is in vain.

Why is Wojtyla's lower cross devoid of a stab? Possibly because there is no necessity of symmetry when there are no crosses on the two shoulders. But this makes the symbolism of these two crosses more salient. One can now explicitly infer from this combination that the purpose of the two (red?) threads was not merely to fasten the decorative stab. They have an additional statement to make: the threads basically countermand the message of the crosses as Christian symbols! A cross with clearly visible threads joining its horizontal and vertical beams is more indicative of an electric fan than of a Christian symbol. Thus, the change to the lower motif divests the cross of its Christian character.

One could consider this an overstated appraisal were it not for the fact that, in his left hand, John Paul II holds forward toward his onlookers another striking symbol. It is the disgraceful Cross which Paul VI introduced to the public—disgraceful,



repulsive, showing the Crucified without any form of dignity and transcendence. The one who exhibits such a cross, with its warped crossbeam, as an image of Christ must have a deep animosity for the Savior and His work of salvation. No believing Christian would put such a figure on show, sporting a smile and clenching the legs of the Crucified, given that such gestures are irreverent to the divine Savior, amounting to a volitional degradation of His person. With this stance, could the "match" be

*Ratzinger with the disgraceful Cross*

interpreted as a flaming firebrand for the cross? In any case, the stab represents a marginalization of the sign of the cross. In that Ratzinger has affiliated himself with the vilification of the cross, begun by his highly praised Roman-ecumenical shepherd Wojtyla, even "enhancing" the symbolism

of the liturgical vestments with the image of an ancient god of shepherds. In any case, a match for the cross would be suitable for the veneration of the sexual demon Pan.

But Ratzinger himself held in his hands the disgraceful Cross at his inauguration.<sup>16</sup> Was he wanting to establish himself as a shepherd in the service of Jesus Christ? And is this the symbol of a shepherd's staff? What is missing, in any case, is the crook of the staff - which can be clearly seen in the image of Pan on the miter. Or did he want to document his "papal" dignity by holding onto this "staff" and, thereby, also present himself as a despiser of Jesus Christ for those who could read the sign. The latter is more likely the case. For how can a servant of Christ present his Lord and Savior to the people by choosing this profoundly debased image of a cross—even if he didn't grasp the legs of the Crucified, as his predecessor had done. And what can be the reason that Ratzinger advocates a heathen god on his head covering instead of the cross as his ideal to be revered by the crowds on St. Peter's Square, thereby committing idolatry? Waldmann considers it possible that he is a well-meaning pope who, in the present-day situation, sees "only the one 'way out' ... specifically, that he is doing what he can in order to persuade the LORD God to at long last get up from His throne and to carry out the so-called purification of the earth and the Church. But what can he do to speed this process? For, as before in La Salette, so also in Fatima, it was foretold that Rome would fall away from the faith. What results? I fall from the faith ... until one fine day the LORD God can then do nothing else but rise up from His throne and bring about the painful purification of the Church and the world—even if that includes myself (and not only myself)—to bring them back on track."

#### *6. The Church's charitable activity in the view of Emperor Julian the Apostate*

The second part of Ratzinger's inaugural encyclical relates to Christian charitable activity. This description takes up over half of the letter. It includes paragraphs 19 to 40. Strictly speaking, the treatment of the practice of charity is not part of the topic, which should be oriented toward God and, thereby, toward the Trinity.

So the length of the section is even more astonishing. The introductory

on to the practical part quotes from the Church Father Saint Augustine. It says: "If you see charity, you see the Trinity". But Ratzinger does not divulge to his readers what the Holy Trinity is. The mention of the Trinity in this quote is, in fact, the one and only mention of the Trinity in the entire encyclical - despite giving the first paragraph (19) the title "*The Church's charitable activity as a manifestation of Trinitarian love.*" What follows are rather unrelated thoughts in which the Father, the Son and the Holy Spirit do appear, but they are not related to the Holy Trinity as such. The result is that the three divine Persons appear, to a large extent, as nondescript hollow words. So the description of the practice of love has to substitute for the missing main part. However, an attempt to develop trinitarian love from the practice of charitable activity by Christians is unsuccessful.

Helmut Waldmann has also noticed the "emphasis on charitable activity" in Ratzinger's letter.<sup>17</sup> He arrives at the conclusion: "With the emphasis he places on practical actions, Benedict XVI deals with the subject in the same manner as Emperor Julian the Apostate, who lived more than 15 centuries before him (361-363). The whole world at that time was deeply impressed with Christians' charitable activity and, after his reversion to paganism, the Emperor called upon his subjects to not let themselves be outdone by Christians." Waldmann did not point out, though, that, in his encyclical, Ratzinger had also referred to the apostate Emperor.

Remarkably, the apostate Emperor appears twice in Ratzinger's encyclical.<sup>18</sup> The figure of the apostate Roman Emperor must have particularly preoccupied him. In the first passage, the encyclical has the following text: "A mention of the emperor Julian the Apostate († 363) can also show how essential the early Church considered the organized practice of charity. As a child of six years, Julian witnessed the assassination of his father, brother and other family members by the guards of the imperial palace; rightly or wrongly, he blamed this brutal act on the Emperor Constantius, who passed himself off as an outstanding Christian. The Christian faith was thus definitively discredited in his eyes. Upon becoming emperor, Julian decided to restore paganism, the ancient Roman religion, while reforming it in the hope of making it the driving force behind

the empire. In this project he was amply inspired by Christianity. He established a hierarchy of metropolitans and priests who were to foster love of God and neighbour. In one of his letters, he wrote that the sole aspect of Christianity which had impressed him was the Church's charitable activity. He thus considered it essential for his new pagan religion that, alongside the system of the Church's charity, an equivalent activity of its own be established. According to him, this was the reason for the popularity of the 'Galileans'. They needed now to be imitated and outdone. In this way, then, the Emperor confirmed that charity was a decisive feature of the Christian community, the Church."

In the second passage it says: "The increase in diversified organizations engaged in meeting various human needs is ultimately due to the fact that the command of love of neighbour is inscribed by the Creator in man's very nature. It is also a result of the presence of Christianity in the world, since Christianity constantly revives and acts out this imperative, so often profoundly obscured in the course of time. The reform of paganism attempted by the emperor Julian the Apostate is only an initial example of this effect; here we see how the power of Christianity spread well beyond the frontiers of the Christian faith."

### *7. Is God charity?*

Ratzinger used both these passages about Julian the Apostate to express the fundamental nature of Christian charity. The first passage concludes with the avowal that charity is the practice of love in community. Strangely, the title of the encyclical "Deus Caritas est" is neither translated nor explained by its author. Neither at the beginning nor in the further content of the letter is there any reference to the word "caritas". And so one is compelled to interpret the encyclical title as "God is the practice of love for one's neighbor"! Some readers educated in Latin and theology will consider that an improper postulation. This former Professor of Dogmatics could never have meant that. For "caritas" as the rendering the Greek word *agape* means God's love. But Ratzinger has avoided identifying what "*agape*" is in terms of Christian theology. Therefore, it is necessary to clarify the meaning of the concept in Christian theology—resting on the New Testament: "caritas" initially involves God's self-love, as it

exists among the divine Persons, then God's love for His creation, especially for mankind which is the crown of creation and, among them, once again, love for believing Christians, His adopted children. "Caritas" also means human love for God and, in and through that love, the active love for one's neighbor. But in the truest sense of the word, "caritas" is only present in those believers who live in sanctifying grace and belong as children of God to the divine family. They are the ones who possess true love for God which is a gift of grace. If God were only charity, the love for one's neighbor, then He would not be love per se. Just as God is truth, so He is also love. But Ratzinger does not concede this and, thus, he is close to those "Christian" atheists who see God only in certain actions, like charitable acts of love for one's neighbor.<sup>19</sup>

The second passage about Julian the Apostate reveals that Ratzinger has in mind organized charity, i.e., charity under the auspices of the Church. But the Good Samaritan was not a representative of a charitable organization. More significant is the assertion that charity is an imperative, a "should", inscribed by the Creator Himself into human nature. This is a clear denial of charity (*caritas*) as God's gift of grace to mankind. Then Christianity is able to only "revive" the imperative alleged to be naturally preexistent in everyone when it has been one time "obscured". So, on principal, any secular institution could do likewise, i.e., the experiment begun by Emperor Julian the Apostate could have been successful, according to Ratzinger, had the emperor not met with an early death—and without Christianity, or even in opposition to Christianity.

### *8. Two apostates encounter one another*

This is juncture where Julian the Apostate and Ratzinger meet. Julian had abandoned Christianity, leaving it behind. The same applies to Ratzinger. He, too, is to be regarded as an apostate, as proven by the false teachings he has already promulgated.<sup>20</sup> Ratzinger does not believe in the Christian God nor in Christ's innate divinity and, therefore, not in the Most Holy Trinity. This is the only reason he could get involved with the worship of Pan and Eros. Both apostates converge in their positions and in the resulting consequences with regard to the practice of charity. This is implicit in the quite redundant double reference to Julian

the Apostate in a professedly Christian encyclical. Evidently Ratzinger sees himself in an apostate situation and believes he can do better than his apostate predecessor.

Ratzinger has flaunted his apostate stance by wearing his Pan miter with its unequivocal symbolism for his inaugural ceremony in St. Peter's Basilica and on St. Peter's Square in front of his enthusiastic audience. Thus, the Pan miter is the true cloven hoof protruding from Ratzinger's papal robes. In His mercy, God demanded that the ruler of this world (Jn 16:11) show the cloven foot in order to aid the faithful in recognizing satanic seduction attempts. And this is why it can also be seen in the pseudopope Ratzinger. This sign confirms that on St. Peter's Square in Rome on 24 April 2005, the one seen was not a pope but a counterfeit who is in reality the opposite of a Catholic pope, namely, an apostate who has lost his faith long ago. Ratzinger's inaugural encyclical published in the following year continues this line since in it, even if concealed to a limited extent, a pagan god of antiquity, Eros, is set up on the same level as the omnipotent, true triune God. Together, both the symbolic and written means of communication expose the true state in which Rome and Christianity find themselves. The first part of the Blessed Virgin's prophecy in La Salette in 1846: "*Rome will lose the faith and become the seat of the Antichrist*", has been fulfilled—as everyone could plainly see in the symbolism displayed on St. Peter's Square. In this manner, the remaining Christians have received a grave warning of that which has already happened and that which is still to come.

But why has Ratzinger not campaigned more for his god Pan in his encyclical like he did using the image in the Catholic Catechism and personally wearing his miter image on St. Peter's Square in Rome in front of the international press? Obviously, the pagan orientation of the Roman Pan-Pope would have been too blatant had the name Pan been used. So he contented himself with Eros who has somewhat more positive traits in his character, ones praised by Plato and more able to be brought in line with the Christian God. But even as Amor, the lad with the bow and arrow, he remains the god of sensual love related to the lecherous Pan.

## 9. *The German bishops in the footsteps of Ratzinger*

In 2004 the German bishops publicly consummated their descent from Christianity into apostasy—but the public hardly noticed. The meaning of the image of Pan in the Catechism of the Catholic Church would have been clear to them. In a document jointly published under the leadership of Karl Lehmann, they conferred upon God the Father the salvation of all people. By this statement, they admitted that they no longer look upon Jesus as the Savior; thereby denying eternal damnation and the Final Judgment which Jesus will hold. This stance corresponds unconditionally with Ratzinger's unbelief. For he, too, is convinced of the satanic false teaching of universal salvation. And since for him, Jesus is only a man upon whom God bestowed divinity at the resurrection, it is impossible for him to believe Jesus to be the Redeemer. In addition, Ratzinger's close association with the German, supposedly Catholic, bishops and his long-time influence on them ensures that they do not propagate anything contradicting the general Roman thinking. This renunciation of the Redeemer, unparalleled in the history of the world, vastly exceeds St. Peter's denial, for it is a turning away from the entire Christian teaching, a denial of 2000 years of Christian history. It is not only heresy (false teaching), it is absolute apostasy, a defection from Christianity. It is a turning away from Jesus and His Redeemer's blood; it is also a turning away from God, since Jesus is God and since one cannot come to the Father without Jesus (Jn 14:6).

Every Christian—not only the remaining Catholics—should become aware of the exact content of this denial and beseech God for help for the betrayed Church in the progressing events of the Last Times. The apostate message of the German bishops is:

*"According to the testimony of the biblical writings, God the Father elected all people before the creation of the world and gifted them with salvation, not because they deserve it, but because God is so good."*<sup>21</sup>

The allegation that God elected everyone even before creation, presenting them with salvation, is nothing but a detestable lie, in no way to be inferred from the Scriptures. In fact, it fundamentally contradicts them and attempts to abolish the foundations of Christianity. Furthermore, this episcopal

message cannot be reconciled with reason. For how can God "elect" all people, giving them salvation, before they are even created? Then why did God not create all human beings as saints, placing them in heaven? According to this apostate message, for which all the German bishops are responsible, there is no judgment, no hell and no justice. Heaven becomes cheap accommodation for anyone. God appears as a helpless fool, not to be taken seriously. Hence, personal morality is of no matter. Whatever evil people commit, they will escape any punishment after death, going straight to heaven. This makes Christianity, as a guide to goodness which betters mankind and is a great help to governments and communities, dispensable.

*10. Does Ratzinger, like Julian the Apostate, see the rebuilding of the temple in Jerusalem as an important goal?*

Can something for the future be extracted from Ratzinger's relationship with Julian the Apostate? In addition to his disbelief in the Most Holy Trinity, his turn toward the worship of pagan gods and his appraisal of organized charitable activities, Ratzinger must be considered akin to his unbelieving predecessor in another point. Since Vatican II, which in 1965 elevated the Freemasonic concept of "religious freedom" to a binding norm in the church, it can be observed with increasing intensity that the development of the organization which he heads has continually increased its proximity to Judaism. As was noted previously when he was under John Paul II, Ratzinger is keenly sympathetic with modern Judaism which even now disowns its Messiah, Jesus Christ. Because of this, the temple in Jerusalem must receive his special attention, as it did with Emperor Julian. In order to prove his friendship with the enemies of Christ in Judaism, Ratzinger will presumably act in a way similar to Emperor Julian.

As Waldmann observed in his essay<sup>22</sup>: shortly after his defection from Christianity, Emperor Julian the Apostate gave the decree to "restore the once magnificent temple of Jerusalem at considerably great expense." But Ammianus Marcellinus had to point out in his "quite sympathetic biography of the emperor that 'again and again terrible fires broke out close to the foundation, repeatedly incinerating the workers and making the place

inaccessible' to conclude: 'Since in this way the elements presented an intractable challenge, the plan came to naught'.<sup>123</sup>

It is conceivable that Ratzinger could welcome the idea of the reconstruction of the Jewish temple in Jerusalem and promise his support. This time, the attempt could be more successful than under Emperor Julian. For there is much to be said for the fact that the Antichrist will be seated on the throne in this temple, allowing himself to be worshipped there as God. This would be the culmination of the work of all the enemies of Christ.

### *11. We wrestle not against flesh and blood*

The Apostle Paul declared in his Letter to the Ephesians (6:12): "For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the darkness of this world, against the spirits of wickedness in the high places." We are in a battle, and the eternal salvation of Christians is dependent on the outcome of this battle. Those who decline to acknowledge the battle are already lost. Therefore, St. Paul summons Christians to "put on the armour of God" so that they "may be able to resist in the evil day, and to stand in all things perfect." And what does the armour consist of? The most important thing, the Apostle says, is the truth. Christianity is the sole true religion. Thus, all the might of hell is employed in opposing it and its followers. Accordingly, the truth is the fundamental means of battling against the demons and their leader Satan, the father of lies (Jn 8:44).

Just as with true Catholic faith, the will to follow truth consists not merely in agreeing that all its contents conform to reality, but in abiding in the truth at all times and in every aspect. The will to adhere to the truth without reservation, i.e., the love of truth, has its zenith and its glory in bloody martyrdom as a consequence of following Christ to the Cross. It is evident that being in the truth must be preferred above all else. Not even receiving the sacraments has a higher value for the life of the soul.

Thus, love of the truth is always accorded an incomparable significance in the battle against the strengthened hosts of demons—but especially now in the present time. Demonization of the minds and hearts has taken on unimaginable proportions. Succumbing to demonization means being distracted from the

question of truth by demonic influences. The more intense the influence, the less one is inclined to the truth and to searching for the truth in the religious domain. In the end, this inclination toward truth can be totally annihilated—and, with it, one's love of the truth. But it is the love of the truth which is to save us. Whoever has not embraced it is lost, as the Apostle Paul writes (2 Thes 2:10). Everyone must always place oneself under the truth in all humility, try to discern it, follow it, defend it with the arguments in favor of it and attempt to convey it to others for their salvation. That applies especially to those pastors working in the kingdom of God. And certainly the holiness they are called upon to live out for the sake of the believers consists in a large measure of love of the truth.

In the present day, love of the truth demands that all ascertain clarity about and instruct others in the character the religious organizations led by Rome. Is it still a **holy** Church (as in the confession of faith), pure and spotless, faithful in everything like the Most Blessed Virgin? Or has an antichrist coalition arisen there, deluding the faithful into believing it to be the true Catholic Church but, in reality, using everything in its power to make the Christians in the world fall from the faith? In terms of reason and faith, there can be no more justifiable doubt that something new has arisen here, rightly called the "Roman-ecumenical church". The number of false teachings emanating from Rome has inflicted severe damage, calling the foundations of morality into question. It has decisively decimated the life of faith through the mutation of the sacraments - among which only baptism and marriage have not been affected in their essence.<sup>24</sup> There is much to be said for the fact that, in this dazzling appearance, the Roman whore has evolved, open to all false teachings, intending to unite with all false religions. The Apostle John warned against her in particularly insistent words, summoning the faithful to go out from her so as not to be partakers of her sins nor to be affected by the plagues which are her due (Apoc. 18:4). Therefore, the pastors who have remained Catholic have an obligatory duty to warn their faithful against this obscene anti-Christian organization of the Last Times.

The question of the *sede vacante* of the Holy See and the question of whether the leaders of the Roman-ecumenical church were—or still are—true popes are not far-reaching enough to be considered the intrinsic problem. If the Roman

organization which emerged from Vatican II is a new entity which destroys the faith, possessing neither belief nor unity in the true service of God nor apostolicity, i.e., the Petrine apostolic succession ensured by the consecration of bishops, then its leader cannot be the pope. But if it is still the Catholic Church, then it must possess the characteristics of this divine establishment. This includes first and foremost the proclamation of the unabridged message of the truth proceeding from God. As the dwelling of Jesus Christ, it must have a unity in faith and in its leadership; it must exude holiness and lead its faithful members to holiness; it must demonstrate catholicity, i.e., be represented in the whole world with its claim to the truth, and it must possess apostolicity, i.e., it must be based on the Apostles and the tradition carried down from them. But all this is so obviously not the case that one wonders why this insight has not been given to all the levelheaded faithful.

However, this delusion is so widespread that not many bishops and priests recognize the deadly danger emanating from the anti-church. Although they can see that there have been substantial changes, they do not want to or cannot draw the necessary conclusions. Thus, the dangers coming from the Roman-ecumenical church are underestimated—even in traditionally aligned circles—to such an extent that one must fear for the salvation of many faithful in the little flock. If, however, the question of the character of the new Rome is resolved—and this article seeks to offer some evidence to that effect—then one can regard the contention that Ratzinger and his predecessors Wojtyla and Montini have been or are now Catholic pontiffs as nothing less than unbelievable nearsightedness.

A great concern in this regard pertains to the *Fraternitas Sacerdotalis Sancti Pii X* (FSSPX: *Priestly Fraternity of St. Pius X*). Under the leadership of Archbishop Marcel Lefebvre, in order to preserve the faith and the traditional mass, it distanced itself from the Roman-ecumenical church. However, the separation was never clearly and decisively carried out. Today, the prevailing view or the direction of this society is to retract the separation—even though the situation in Rome has not improved, but substantially deteriorated. The apostates in Rome as the supreme destroyers of the faith still appear in it as popes. This is a momentous impairment of the highest good Christians have on earth, namely, the faith. How could such a "papacy"

have led and defended the church throughout all the storms of over 2000 years?

Verbalized or un verbalized, the ideological direction of the *FSSPX* means that a range of consequences and insights to do with the Church's situation which are desperately in need of agreement remain, in many cases, unacknowledged or simply not addressed. Accordingly, there is no action based on the openly evident truth. Among these unacknowledged consequences are the following:

It is **not** acknowledged ...

1. that the new Rome subsequent to Vatican II has produced a myriad of alterations in teaching and rite which have led to a fundamental transformation;
2. that Roman ecumenicism means the renouncement of the Catholic Church's claim to absolute truth;
3. that the concept of church has been radically altered, debasing the Catholic Church - in contrast to the compulsory teaching - to a position alongside other Christian communities to a mere "realization" of the "Church of Christ";
4. that the Roman teaching of universal salvation is a satanically-driven turning away from morality, holiness and divine judgment;
5. that Rome has disseminated a multitude of heresies;
6. that the new Roman teaching has led to the meaningless of the Church for governments, their morality and their prosperity;
7. that the new rites for the majority of the sacraments, as they have been invented by the new Rome, have invalidated them, defying God;
8. that the new Roman celebration of the Eucharist is no longer a sacrifice and, consequently, affords no transubstantiation so that the tabernacles in the Roman-ecumenical church are empty;
9. that the vernacular corruption of Christ's words of transubstantiation (from "for you and for many" into "for you and for all") in the celebration of the eucharist has brought about a brazen proclamation of the teaching of universal salvation in the liturgy, which represents an outrageous affront to Jesus Christ;

10. that the new Roman consecration of bishops is null and void and, thereby, the apostolicity of the Church has been undermined;
11. that we find ourselves in the End Times;
12. that a pope publicly expressing a heresy loses his office immediately and without any verdict;
13. that the interreligious day of prayer for peace in the world in Assisi in 1996 clearly showed the demonic and apostate character of the new Rome;
14. that desiring allegiance to the new Rome does not allow battling against its false teachings at the same time;
15. that Benedict XVI is an unteachable destroyer of the foundations of the Catholic faith, as can be unmistakably seen from his inaugural encyclical.

Unfortunately, the attitudes of the *FSSPX* in regard to the cited points reveal a curtailed love for the truth. This is further indicated by the fact that a serious confrontation with the critics of these positions is avoided. An objective consideration of the individual arguments, while keeping the whole picture in mind, has not yet been accomplished. The one really possessing the truth need never fear critique and can always rely on the Holy Spirit. But when a religious community's affiliation with the truth is missing or incomplete, then the community easily becomes an organization which, like a political party, evaluates everything merely according to its expected success, particularly according to the expected acquisition of power. This shows that the required battle against demons, described by the Apostle Paul, is not being fought with adequate strength.

If the goal is the (full) reunification with the Roman-ecumenical church—in exchange for some concessions, like the "reinstitution" of the traditional mass and rescindment of the "excommunication" of the leadership—and this goal is propagated as a victory to be gained, then one has to realize that there is no logical reasoning behind this behavior. How can one seek union with an organization which has no Catholic unity whatsoever, as evidenced by the separation of the traditionally faithful from it?

And of what use is a "readmission" of the Catholic Mass when there are no longer any validly consecrated bishops, most of the "priests" of Rome being in fact laymen? The "readmission"

of the traditional Mass will necessarily cause an even greater chaos. Because, on the one hand, then a multitude of laymen will feel themselves called to sacrilegiously celebrate the old rite; soon no one will know whether he is taking part in a valid or invalid mass. On the other hand, because then the goal includes the explicit approval of the new ordinations, making the value of the old ordinations no longer apparent to the remaining faithful.

Given that Rome is ready to take a step toward the *FSSPX* with regard to the "readmission" of the traditional mass, with plans to facilitate the celebration of this rite, the following gives brief reasons why the new ordinations<sup>25</sup> contrived under Paul VI and enacted in 1969 are not only invalid but possess an anti-Catholic character:

1. Since the new consecrations were to replace a Catholic rite valid from time immemorial, they are to be viewed as opposed to the tradition of the Roman Catholic Church and, therefore, invalid.

2. Since Pope Pius XII established the three sacramental ordinations in a definitive and obligatory manner according to their form and matter in 1947, the new ordinations contradict the authority of the Catholic Church and are, therefore, invalid.

3. Since the new consecrations were introduced without the slightest justification, they can only be attributed to a modernistic destructive tendency and are, therefore, invalid.

4. In terms of the consecration of bishops, there is a further point: Since the new rite of consecrating bishops, which replaced the unambiguous sacramental form, is a dubious rite no longer clearly signifying the office of bishops, this is compelling evidence that the intention of the new form is to destroy the old—and this makes the new consecration of bishops invalid.

5. Since the new rite of consecrating bishops is not unambiguous, it cannot effectuate a sacrament and is, therefore, invalid.

6. In terms of the new consecration of priests, there is a further point: even less than the new form for consecrating bishops, the German "translation" of the new form for consecrating priests does not specify what is intended to happen in the rite so that, because of deficiency in the form, it is invalid (as probably all other vernacular "translations").

7. Since the new consecration rites did not come from the Catholic Church, but were issued and commanded by a

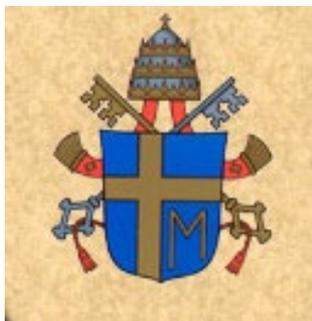
modernistic anti-church bent on the destruction of the Church, they are, therefore, invalid.

All these considerations have not yet led those responsible in the *FSSPX* to the insight that the new rites of consecration are anti-Catholic, their intended purpose being to squelch the Catholic sacramental life. Instead, a public attempt has been undertaken to legitimate the anti-Church modernistic revolution in the area of the new rites. This attempt was instigated by the French Dominican Convent in Avrillé connected with the *FSSPX*. An essay<sup>26</sup> published in their magazine, *Le sel de la terre*, received a decisive and excellently substantiated rebuttal.<sup>27</sup> But a reply to that is hardly to be expected.

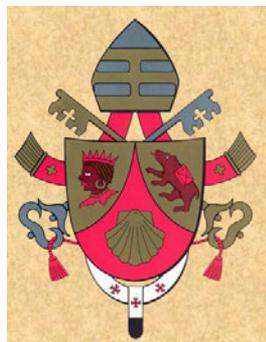
If one tries to reach a conclusive synopsis regarding the above-mentioned views, there is no other possibility than to view the *FSSPX* as an institution bringing together Catholics remaining true to traditional faith in order to ultimately deliver them up to amalgamation with the Roman-ecumenical church and, accordingly, to seduction and apostasy—even if those responsible see it differently and act in good faith. One cannot help but fear that the majority of the members of the *FSSPX* will one day actually unify with apostate Rome and, hence, become as ineffective in the defense of the Catholic faith as the *Fraternitas Sacerdotalis Sancti Petri* (*FSSP: Priestly Fraternity of St. Peter*) already is. Then, perceptibly or imperceptibly, with its members and believers, it will follow more and more the false teachings of this monstrosity unparalleled in Christian history. Thus, the entreating of heaven is to be urgently advised so that the eyes of those in charge will again be wholly opened to the truth, to re-affiliate themselves with the task of fearlessly defending the truth in God's plan of salvation. But, in order not to become swept along with the annexation to the new Rome, increased vigilance, accompanied by prayer, confession and fasting—as well as great trust in the help of Satan's main enemy, namely Mary, the Mother of God—is required by each and every staunch Catholic believer. To this end, every believer should be aware of St. Peter's warning against the adversary (1 Pet 5:9).

## 12. Ratzinger's "papal" coat of arms

In choosing his papal coat of arms, Benedict XVI is giving the faithful and all the world a lasting special message. Compared with the crest of John Paul II, his new policies are apparent. Like his three predecessors, he has dispensed with being crowned with the papal tiara. However, Wojtyla did not fully renounce the papal crown. He carried it still in his coat of arms, the crest being topped by the cross on the tiara. Ratzinger has eliminated that. Instead of the papal crown, he elected a miter without any artistic or symbolic pretense. Instead of the three crowns, there are three horizontal stripes. That means that the cross has also been omitted from the configuration of the coat of arms. In contrast, Wojtyla placed a large cross on his shield although, admittedly, its asymmetry made a strange impression. The three images on Ratzinger's shield are symbols which he had introduced into the coats of arms of his earlier offices. The scallop shell is a sign of pilgrimage; the crowned Moor's head is a symbol of the Freising diocese; the bear with a pack saddle alludes to St. Corbinian, the first bishop of Freising.



The coats of arms of John Paul II and Benedict XVI



Nevertheless, to convey his office and its dignity, he has attached to his shield a pallium with three red crosses (which this time do not carry the "matches"). Formerly, only a motto would have been affixed in this position. Therefore, a slogan ribbon like this does not actually belong to a coat of arms. In churches in the West, not only popes but also archbishops are entitled to a pallium; in churches in the East, all bishops are entitled to have one. Thus, it is not an unequivocal symbol for the papal office.

Ratzinger's innovation has already been interpreted a sign of his inclination to strengthen "collegiality" with bishops.

Thus, the sole remaining emblems of papacy in the papal heraldry are the keys. For Jesus said to Peter: "And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven" (Mt 16:19). But if Jesus was merely human, how could He have given the keys to the kingdom of heaven? For the viewer of the coat of arms, too, the possible meaning of the keys under the bishop's headdress is to be questioned. For their placement under the striped miter pushes aside the symbolism of the keys as an expression of the papal office. And since Ratzinger has used the sign of the cross on his coat of arms as a mere ornamental adjunct, he is insinuating that he does not feel himself to be the earthly representative of the Savior Jesus Christ. After all, in Ratzinger's apostate view, Jesus was only human. Only on the cross (or in the resurrection) was he exalted by God to "God's son". As a mere man, he could not have secured salvation. In this respect, Ratzinger's "papal" coat of arms reveals a certain logical consistency, following from his fundamentally false point of departure.

*Endnotes:*

- <sup>1</sup> Encyclical letter *Deus caritas est*, para 4.
- <sup>2</sup> Encyclical letter *Deus caritas est*, para 9.
- <sup>3</sup> Cf. Wigand Siebel: Der Katechismus des Vatikanum II (5 parts). In: SAKA-INFORMATIONEN, October 1993 - March 1994.
- <sup>4</sup> Helmut Friedlmayer: Die Irrlehren im neuen Weltkatechismus. Die Zerstoerung des Glaubens durch die antichristliche Gnosis. Durach 1994, p. 310.
- <sup>5</sup> Friedlmayer, *op. cit.*, p. 192 ff.
- <sup>6</sup> Paneuropa-Jugend - 10 Jahre Kampf um Europa. Paneuropa-Jugend Deutschland. Muenchen, 1982, 2<sup>nd</sup> ed. (The picture of Pan is on p. 6.)
- <sup>7</sup> Helmut Waldmann: Die Enzyklika Papst Benedikts XVI. "Deus Caritas est" vom 25. Dezember 2005 - Die Sache hat leider einen Pferdefuss. In [www.linkloader.de/Waldmann](http://www.linkloader.de/Waldmann).
- <sup>8</sup> See e.g. W.H. Roscher (ed). *Ausfuehrliches Lexikon der griechischen und roemischen Mythologie*, Vol III, 1. Leipzig 1897-1902. In paragraphs 1407-1439 there is an elaborate treatment of the iconography of the god Pan. In ill 5 (para 1414), ill 6 (para 1415) and ill 12a (para 1431) he is depicted with human feet exactly as he appears on Ratzinger's emblem.

- <sup>9</sup> See W.H. Roscher, *op. cit.*, paragraphs 1407-1439 in which there are many examples in antiquity of the god sometimes also *without horns*.
- <sup>10</sup> See Der Kleine Pauly, Vol 4, Muenchen 1979, s.v. Pan (para 445) by W. Poetscher.
- <sup>11</sup> See Der Kleine Pauly, Vol 2, Muenchen 1979, s.v. Dionysos (paragraphs 79f) by F. Kiechle.
- <sup>12</sup> See at length in W.H. Roscher, *op. cit.*, (paragraphs 1347ff) by K. Wernicke.
- <sup>13</sup> See Der Kleine Pauly, *op. cit.*, s.v. Pan (para 445) by W. Poetscher.
- <sup>14</sup> Thomas Klauser: Artikel Pallium in LThK, Vol 8. Freiburg im Breisgau 1963, col. 7f.
- <sup>15</sup> The picture appeared on the front page of the 2<sup>nd</sup> issue (Feb 1993) of the "Offerten Zeitung fuer die katholische Geistlichkeit und engagierte Glaebige". A text reference is missing.
- <sup>16</sup> The picture, taken on 24 April 2005, the day of the pope's assumption of office, came from a Vatican photo gallery in the Internet
- <sup>17</sup> Waldmann, *op. cit.*, ftn 26.
- <sup>18</sup> Encyclical letter *Deus caritas est*, paragraphs 24 and 31.
- <sup>19</sup> This includes Gotthold Hasenhuettl, Professor of Theology (Kritische Dogmatik, Graz 1979).
- <sup>20</sup> Cf. the many examples detailed in "Philosophie und Theologie Joseph Ratzingers". SAKA-Verlag, Saarbruecken <sup>3</sup>2006, edited by W. Siebel.
- <sup>21</sup> Letter of the German Conference of Bishops: "Allen Menschen sein Heil. Die Mission der Weltkirche", 23 September 2004, p. 36f.
- <sup>22</sup> Waldmann, *op. cit.*, ftn 14.
- <sup>23</sup> Ammianus Marcellinus. Roemische Geschichte, Vol 23, chap 1.
- <sup>24</sup> An overview of the most prominent false teachings of the Roman-ecumenical church and the subversion of the sacraments can be found in "The Oratory Catechism. Roman Catholic Catechism and Instructions for the Faithful in Today's World." SAKA-Verlag, Saarbruecken 2000.
- <sup>25</sup> An excellent overview of the problems connected with the new consecration rites, along with associated literature, with the staggering conclusion of the invalidity of the new rites can be found in the standard work of an international committee: Rore Sanctifica, 2 vols, Odotions Saint-Remi, F-33410 Cadillac 2005.
- <sup>26</sup> RP Pierre-Marie O.P.: "Le nouveau rituel de consécration épiscopale est-il valide?" In: Le sel de la terre, No. 54 (Automne 2005), F-49240 Avrillé, 57 pgs.
- <sup>27</sup> The 3<sup>rd</sup> volume of Rore Sanctifica (Editions Saint-Remi, F-33410 Cadillac, Feb 2006) presents a thorough rejection of the theses by RP Pierre-Marie OP. See also the finely honed, very precise and convincing comments of Abbe V.M. Zins: "Réfutation d'une tentative de défense de la révolution liturgique du rituel épiscopal." In: Sub tuum Praesidium, No. 85 (Mars 2006), F-53480 Saint Léger en Charrier, 23 pgs.

With irrefutable pictorial documentation, this booklet argues that in the Roman church, which still calls itself the "Catholic Church", a reversion to paganism is taking place. The one mainly responsible for this development is the priest (his consecration as bishop is, without doubt, invalid) and theology professor Joseph Ratzinger, who as Benedict XVI is leading the Christians following him into apostasy, having left the world in the dark until now about his actual intentions. After his election as "pope," he has shown himself to be a patron for the veneration of the heathen gods Pan and Eros and, as his liturgical vestments on his inaugural day on St. Peter's Square in Rome and his coat of arms demonstrate, attempts where he can to repress the cross. As an apostate fallen from faith, he feels an affinity with the Roman emperor Julian the Apostate and storms into a future which might be conducive to the rebuilding of the temple in Jerusalem.

## On Joseph Ratzinger's Philosophy and Theology

(German only)

*Prof. Dr. Wigand Siebel (Ed.). 4<sup>th</sup> edition, 2007. 144 pp. EUR 9.80*

Whoever wishes to get an idea of who Benedict XVI really is and what he really believes will not be able to forego this all-important book! Or did you already know what has been scrupulously substantiated in this anthology by many competent scholars: that in his most famous work, "Introduction to Christianity" (1968), as well as in a number of later books, Joseph Ratzinger maintains. Here is a sampling:

- The three divine Persons do not each possess the whole divine being.
- Not until the resurrection did Jesus become the Son of God; He is not of the same substance with the Father.
- God did not become human; rather, a human has become God.
- In holy mass, we are not making a sacrifice to God.
- There are no priests except Christ.
- The bodily assumption of Mary into heaven is only a flowery phrase.
- There is no bodily resurrection.
- Hell is empty.
- It is futile to pray for the poor souls in purgatory.
- Christ is not coming on doomsday as a judge; there will be no final judgment of the world.
- The one "Church of Christ" is compiled of all schismatic and heretical sects together.

Every single one of these theses is a heresy which has been ceremonially repudiated by the Roman Catholic Church! Nevertheless, as "Benedict XVI", Joseph Ratzinger has allowed new editions and reprints of all of these books, as well as his "Introduction to Christianity" (already available in many languages), to be published. An unfathomable scandal!