



The Burning Bush—Online article archive

New face - old falsehoods



"God's rottweiler"

The man who for some time has been nicknamed "God's rottweiler" has taken up office, in succession to Pope John Paul II. He is Joseph Ratzinger, a German-born Cardinal who has been part of the Vatican machine for many years. Doubtless this will qualify him for a new nickname — "the German Shepherd"! He was head of the Congregation for the Doctrine of the Faith, a Vatican department which is really the continuation of the "Holy Inquisition", and which is designed to protect Roman Catholic orthodoxy. The time he spent in the Hitler-Youth movement doubt-

less provided him with invaluable experience for this role! He has taken the title Benedict XVI. The 'new' pope is 78-years-old, one

of the oldest appointees for quite some time. A Dublin bookie is already taking odds on who the next pope will be!!! But a new face does not mean a new regime. Indeed, on this occasion it is very much the continuation of the old regime for he, as the "pope's enforcer", was largely responsible for the direction that Romanism took in recent times.

In his very first sermon as pope, Ratzinger preached the old myths and lies of Rome and that in the simpering style so loved by the devotees of the old religion of man's self-redemption. His words were, of course, reported on world-wide by a press corps that considers anything the pope says as sacrosanct!

Standard "Vatican-speak" is embellished and dripping with Jesuitry. Pious words are linked together to form what appears to the ignorant to be holy utterances. But though decked with such glittering gems as 'charity', 'unity', 'fellowship', 'mercy', 'brethren' and the oft-repeated use of the Saviour's name, it still comes out as old-fashioned Babylonianism couched in biblical language.

It is still the wolf masquerading as the sheep, the lie disguised as the truth. Here are some quotes from his first sermon.

"Electing me as the Bishop of Rome, the Lord wanted me as his Vicar, he wished me to be the 'rock' upon which everyone may rest with confidence. I ask him to make up for the poverty of my strength, that I may be a courageous and faithful pastor of His flock, always docile to the inspirations of His Spirit." ". . . the current Successor (of Peter) assumes as his primary commitment that of working tirelessly towards the reconstitution of the full and visible unity of all Christ's followers. This is his ambition, this is his compelling duty. He is aware that to do so, expressions of good feelings are not enough. Concrete gestures are required to penetrate souls and move consciences, encouraging everyone to that interior conversion which is the basis for all progress on the road of ecumenism." "The current Successor of Peter feels himself to be personally implicated in this question and is disposed to do all in his power to promote the fundamental cause of ecumenism." "In support of this promise, I invoke the maternal intercession of Mary Most Holy, in whose hands I place the



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present and the future of my person and of the Church. May the Holy Apostles Peter and Paul, and all the saints, also intercede.”

Here is the familiar mixture of the pompously proud elevation of himself linked with apparent humility and self-abasement. He is “the ‘rock’ upon which everyone may rest with confidence.” He is going to “penetrate souls and move consciences, encouraging everyone to that interior conversion which is the basis for all progress on the road of ecumenism.” In other words, Protestants require a conversion to Roman Catholicism before they can ever experience the fulness of unity Christ wills for His people.

Upon this whole process he seeks “the maternal intercession of Mary Most Holy, in whose hands I place the present and the future of my person and of the Church. May the Holy Apostles Peter and Paul, and all the saints, also intercede.” Thus succinctly, this latest occupant of the chair of “that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God”, reiterates the doctrines of Rome as they stand in the decrees of the Council of Trent and indicates that, despite the campaign by ecumenists to convince their flocks that Rome has changed, she, in fact, remains very much the same.