

Mary's School of Prophecy The Church and the Scandal of Sexual Abuse by Pope Benedict XVI – Part 1

I want to start a new series on Pope Benedict. I call it an encyclical and he called it, "The Church and the Scandal of Sexual Abuse by Pope Benedict XVI". And if he were the acting Pope, it would be called an encyclical, but it shows that he is still performing papal duties. He still lives in the Vatican. He still wears Pope papal garments. He wears white. He wears a white skullcap. He is addressed as Pope Emeritus, and consequently this is the first time in the entire 2,000 year history of the Catholic Church that there have been two popes at the same time in the Vatican, both accepted, and of course that fulfills I believe a prophecy. Someone said that Catherine Emmerich predicted that there would be two popes in the End Times, a good one and a bad one, and therefore I think that we should discuss what Pope Benedict says.

As you know I have suggested that the two witnesses, Enoch and Elijah are here now on earth, but they are clothed in sackcloth. That means that they are incognito. We don't know who they are, and I believe that's what the Bible means by they're being clothed in sackcloth. And after they are murdered according to Bible prophecy; that is when we will learn who they are. And it's interesting that the Jewish teenager Natan says the same thing, except he didn't understand who he was writing about. He called him the Mashiach which is another term for the prophet Elijah, if you understand Daniel 9.

As you know Elijah's mission will be to the Jews of the End Times and Enoch's mission is to the Gentiles, and I have suggested that the Prophet Enoch is actually Pope Benedict, and the prophet Elijah is actually Benjamin Netanyahu, the two "Bens" in other words. Now I am not saying that definitively. I give that as a possible example, and I think it's very possible that they are who I am suggesting, and therefore I think that it's very worthwhile for us to look at the writings of Pope Benedict now, ahead of time, because if, as I say he is the Prophet Enoch and after he is martyred everybody knows it, then people will be reading all of his works avariciously.

Before we do anything we'll say our prayer to Our Lady of All Nations. She is the patroness of this program. In the name of the Father, the Son and the Holy Spirit, Amen. Lord Jesus Christ, Son of the Father, send now Your Spirit over the earth. Let the Holy Spirit live in the hearts of all nations that they may be preserved from degeneration, disaster and war. May the Lady of All Nations, the Blessed Virgin Mary be our Advocate, Amen. Okay thanks for saying the prayer with me.

And now I think we'll start, and what I will do is I will read through his encyclical. I'm going to call it that, and then I will comment, , and after I read it, I'll go for about 15 or 20 minutes which will probably mean that I've got to do two or three programs on his encyclical. So let's read the very beginning of what Pope Benedict said.

1 On February 21 to 24, at the invitation of Pope Francis, the presidents of the world's bishops' conferences gathered at the Vatican to discuss the current crisis of the faith and of the Church; a crisis experienced throughout the world after shocking revelations of clerical abuse perpetrated against minors.

Unfortunately I don't think the Vatican did anything. They said they would and the Pope came out against clerical sex abuse, but for example the bishops in the United States the Conference of Catholic Bishops, they were all set to come down hard but Cardinal Cupich stood up at the last minute and he brought them a message from Pope Francis, "No don't do anything; hold it; don't do anything, the Vatican will take care of this." Well the Vatican has not taken care of it, but anyway that's what Pope Benedict was referring to. So let's go to the second part. I labeled these verses to keep them separate.

2 The extent and gravity of the reported incidents has deeply distressed priests as well as laity, and has caused more than a few to call into question the very Faith of the Church. It was necessary to send out a strong message, and seek out a new beginning, so to make the Church again truly credible as a light among peoples and as a force in service against the powers of destruction.

But, as I said I don't think the Vatican achieved that goal, but Pope Benedict was correct. That is what the church should have done, so now we'll go to 3.

3 Since I myself had served in a position of responsibility as shepherd of the Church at the time of the public outbreak of the crisis, and during the run-up to it, I had to ask myself - even though, as emeritus, I am no longer directly responsible - what I could contribute to a new beginning.

Notice by the way these sections are kind of divided up into verses of three. I call them verses but they're not numbered in the original and that made me think that this is possibly apocalyptic literature. I haven't determined that yet, but now let's start the next three verses I guess you could say.

4 Thus, after the meeting of the presidents of the bishops' conferences was announced, I compiled some notes by which I might contribute one or two remarks to assist in this difficult hour.

5 Having contacted the Secretary of State, Cardinal [Pietro] Parolin and the Holy Father [Pope Francis] himself, it seemed appropriate to publish this text in the Klerusblatt [a monthly periodical for clergy in mostly Bavarian dioceses].

6 My work is divided into three parts.

Again notice that phrase, “divided into three parts”. When you see numbers like that you immediately think of apocalyptic literature. Notice also that Pope Benedict published this. In other words he is out there performing papal duties and that's why I call him the true Pope, and we have two popes at the moment and it's not discussed much in Catholic circles but it should be, because it really is extraordinary. Okay now, part 3:

7 In the first part, I aim to present briefly the wider social context of the question, without which the problem cannot be understood. I try to show that in the 1960s an egregious event occurred, on a scale unprecedented in history. It could be said that in the 20 years from 1960 to 1980, the previously normative standards regarding sexuality collapsed entirely, and a new normalcy arose that has by now been the subject of laborious attempts at disruption.

And if you think the Pope is exaggerating there, I want to read to you the Google definition of sexual revolution and also the Wikipedia definition and you'll see that Pope Benedict is spot on here when he says that there was a sexual revolution in the 60s. And I suppose we shouldn't be surprised that one way or another, it did affect the church. And a lot of people say; well the church should have had all these holy people. They should have stood up to it. Well, that's wishful thinking. Some of the people in the church were not holy, as we found out. In fact that may have been one of the benefits of the sexual revolution. It's interesting that the sexual revolution occurred at the same time as Vatican 2. So let me read what Google says; the Google definition of sexual revolution.

“The liberalization of established social and moral attitudes towards sex, particularly that occurring in Western countries during the 1960's,” just as Pope Benedict said, “as the women's movement and developments in contraception instigated changes in attitudes towards sex and women's sexuality, and sexual equality became an aim of society.”

And here's what Wikipedia says. “The 1960's in the United States”, and not just the United States, “are often perceived today as a period of profound societal change, one in which a great many politically minded individuals, who on the whole were young and educated, sought to influence the status quo. Attitudes to a variety of issues changed, sometimes radically, throughout the decade. The urge to find oneself the activation of the 1960's and the quest for autonomy were characterized by changes towards sexual attitudes at the time. These changes to sexual attitudes and behaviour during the period are often today referred to generally under the general blanket metaphor of sexual revolution.”

So I think Pope Benedict is exactly correct so far in his discussion about the sexual revolution of the 60's to the 80's and how it affected the Church, and we're going to see that he talks about this.

Verses 8 and 9:

8 In the second part, I aim to point out the effects of this situation on the formation of priests and on the lives of priests.

9 Finally, in the third part, I would like to develop some perspectives for a proper response on the part of the Church.

So we see that this opening part, the preamble so to speak is divided into three parts of three verses each. I don't think that's accidental and as I say I am not completely determined that this is apocalyptic literature, but it's very possible. So now let's begin with part 1 of his dissertation.

10 The matter begins with the state-prescribed and supported introduction of children and youths into the nature of sexuality. In Germany, the then-Minister of Health, Ms. (Käte) Strobel, had a film made in which everything that had previously not been allowed to be shown publicly, including sexual intercourse, was now shown for the purpose of education. What at first was only intended for the sexual education of young people consequently was widely accepted as a feasible option.

Now if I were discussing this in mixed company I'd probably get red in the face but fortunately this is a non-personal type medium. Well I think this is important to talk about and if Pope Benedict can talk about it, I think we should also. Number 11:

11 Similar effects were achieved by the "Sexkoffer" published by the Austrian government [A controversial 'suitcase' of sex education materials used in Austrian schools in the late 1980s]. Sexual and pornographic movies then became a common occurrence, to the point that they were screened at newsreel theaters [Bahnhofskinos]. I still remember seeing, as I was walking through the city of Regensburg one day, crowds of people lining up in front of a large cinema, something we had previously only seen in times of war, when some special allocation was to be hoped for. I also remember arriving in the city on Good Friday in the year 1970 and seeing all the billboards plastered up with a large poster of two completely naked people in a close embrace.

And of course all of us lived through that time, and it was shocking, and I don't need to go into it any more than what the Pope did, because I think most of you are well aware of those past times and the effects of those times are of course all around us today. So let's continue with what the Pope says.

12 Among the freedoms that the Revolution of 1968 sought to fight for was this all-out sexual freedom, one which no longer conceded any norms.

13 The mental collapse was also linked to a propensity for violence. That is why sex films were no longer allowed on airplanes because violence would break out among the small community of passengers. And since the clothing of that time equally provoked aggression, school principals also made attempts at introducing school uniforms with a view to facilitating a climate of learning.

Maybe that was more true in Europe. I don't remember that in this country. I think there were uniforms in parochial schools long before then. I remember when I was growing up, that was the norm. And as far as fights on airplanes go, I don't know about that, but it's interesting that there are clothing standards on airplanes which I had never known about but there are, even today. So let's continue; part 14:

14 Part of the physiognomy of the Revolution of '68 was that pedophilia was then also diagnosed as allowed and appropriate.

I think in this country we had people like Alfred Kinsey, and it turns out that he was a paedophile, but I remember at the time, all of his studies showed that, "Oh it's perfectly normal for children to be interested in sex at two and three and four years of age", and of course he was justifying paedophilia. I think we have time to do a few more verses here. Verse 15:

15 For the young people in the Church, but not only for them, this was in many ways a very difficult time. I have always wondered how young people in this situation could approach the priesthood and accept it, with all its ramifications. The extensive collapse of the next generation of priests in those years and the very high number of laicizations were a consequence of all these developments.

And I think Pope Benedict is correct. I remember Archbishop, oh I can't remember his name. It turned out that he was an active homosexual. He stole hundreds of thousands of dollars from the church and in the final class of the year for those seminarians was they had to watch a pornographic movie of all kinds of homosexual and heterosexual acts. That was part of their education. I can't think of his name now, which is probably a good thing. (*Bishop Eddie Long*).

16 At the same time, independently of this development, Catholic moral theology suffered a collapse that rendered the Church defenseless against these changes in society. I will try to outline briefly the trajectory of this development.

17 Until the Second Vatican Council, Catholic moral theology was largely founded on natural law, while Sacred Scripture was only cited for background or substantiation. In the Council's struggle for a new understanding of Revelation, the natural law option was largely abandoned, and a moral theology based entirely on the Bible was demanded.

Well I think Pope Benedict is going off in a different direction now so I think we can discuss what he has talked about so far, and I will continue this Monday and I think what he wrote is very important, and as I say I think people will look back on this. It's very clear and it's interesting and this is the type of thing that the Church should be promoting rather than the garbage that comes from Pope Francis like *Amoris Laetitia*, pure garbage. This is the type of encyclical that should be discussed everywhere in parishes, because it's far more meaningful and it's far more important and relevant today.

So I will resume this series on Pope Benedict's encyclical about the sexual revolution and how it affected the Catholic Church. Well everybody thanks for watching and I'll see you all bright and early tomorrow morning and until then may God bless all of you and may all of you have a very blessed evening.



Pope Benedict XVI

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Links:

Anne Catherine Emmerich and the Two Popes

<https://onepeterfive.com/anne-catherine-emmerich-and-the-two-popes/>

Sexual Revolution Google definition: <https://prezi.com/p/5a4hkedyagqk/the-sexual-revolution-of-the-1920s-and-1960s-haley-wilt/>

Sexual Revolution Wikipedia definition: <https://en-academic.com/dic.nsf/enwiki/8205623>

Bishop Eddie Long accused in sex scandal:

<https://www.cleveland19.com/story/13208209/bishop-eddie-long-accused-of/>