

Mary's School of Prophecy

The Church and the Scandal of Sexual Abuse

By Pope Benedict XVI – Pt 2

We are going to continue today discussing a very important encyclical from Pope Benedict which he called and “The Church and the Scandal of Sexual Abuse”, and although this was published this past summer and I'm kind of late discussing it, I think it is still very relevant and very important. And he said that he divided his letter, I'm going to call it an encyclical. It was a letter I guess you could say. It was published. He divided it into three sections and we started the first section last Saturday afternoon and I will complete the first section today. And what's interesting is he has a very interesting solution at the end of this first section, which I think you'll all realize that it affects all of us.

We might as well start with our prayer and we pray 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. And thanks to Catholic Crusader for alerting me to that prayer. Notice that Mary calls herself Our Lady of All Nations, plural. Mary is not a globalist.

I will start right now with the encyclical which Pope Benedict gave and we read the first half of part 1, so we'll start with, what I call verse 17, and this was the last verse I read last time.

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.

So now we'll take a look and see. This was evidently how Vatican 2 was influenced by this Protestant attitude that the Bible is everything and everything should be based on Scripture, which is really not correct. So now we'll continue with this encyclical. Verse number 18, and this is Pope Benedict writing.

18 I still remember how the Jesuit faculty in Frankfurt trained a highly gifted young Father (Bruno Schüller) with the purpose of developing a morality based entirely on Scripture. Father Schüller's beautiful dissertation shows a first step towards building a morality based on Scripture. Father Schüller was then sent to America for further studies and came back with the realization that from the Bible alone morality could not be expressed systematically. He then attempted a more pragmatic moral theology, without being able to provide an answer to the crisis of morality.

I think the big problem with Vatican 2 is that they figured they had to reinvent everything, and this is a good example of it. Verse 19:

19 In the end, it was chiefly the hypothesis that morality was to be exclusively determined by the purposes of human action that prevailed. While the old phrase "the end justifies the means" was not confirmed in this crude form, its way of thinking had become definitive. Consequently, there could no longer be anything that constituted an absolute good, any more than anything fundamentally evil; (there could be) only relative value judgments. There no longer was the (absolute) good, but only the relatively better, contingent on the moment and on circumstances.

And of course we see Pope Francis, he is definitely a relativist. He embraces this attitude that there is no such thing as an absolute good or an absolute evil and he says the Church must respond to the world, rather than to convert the world. And now Pope Benedict doesn't say this about Pope Francis. He's too loyal to say that but I think it's pretty obvious that we can come to that conclusion. So we'll make a start with the next verse, verse 20.

20 The crisis of the justification and presentation of Catholic morality reached dramatic proportions in the late '80s and '90s. On January 5, 1989, the "Cologne Declaration", signed by 15 Catholic professors of theology, was published. It focused on various crisis points in the relationship between the episcopal magisterium and the task of theology. (Reactions to) this text, which at first did not extend beyond the usual level of protests, very rapidly grew into an outcry against the Magisterium of the Church and mustered, audibly and visibly, the global protest potential against the expected doctrinal texts of John Paul II (cf. D. Mieth, Kölner Erklärung, LThK, VI3, p. 196) [LTHK is the Lexikon für Theologie und Kirche, a German-language "Lexicon of Theology and the Church", whose editors included Karl Rahner and Cardinal Walter Kasper.]

And he mentions a publication a "Lexicon of Theology and the Church" whose editors include Karl Rahner and Cardinal Walter Kasper. Verse 21:

21 Pope John Paul II, who knew very well the situation of moral theology and followed it closely, commissioned work on an encyclical that would set these things right again. It was published under the title Veritatis splendor on August 6, 1993, and it triggered vehement backlashes on the part of moral theologians. Before it, the "Catechism of the Catholic Church" already had persuasively presented, in a systematic fashion, morality as proclaimed by the Church.

So we see already in the 1990's a revolt against Saint Pope John Paul II by the liberal theologians and Pope Benedict makes note of that. Let's go on to the next verse, verse 22.

22 I shall never forget how then-leading German moral theologian Franz Böckle, who, having returned to his native Switzerland after his retirement, announced in view of the possible decisions of the encyclical *Veritatis splendor* that if the encyclical should determine that there were actions which were always and under all circumstances to be classified as evil, he would challenge it with all the resources at his disposal.

And of course we saw this attitude later on when Pope Paul VI who came before Pope John Paul II. It's the same attitude that the moral theologians opposed Pope Paul VI encyclical against contraception. What did he call it again? *The Humanae vitae*, (25 July 1968). - Verse 23:

23 It was God, the Merciful, that spared him from having to put his resolution into practice; Böckle died on July 8, 1991. The encyclical was published on August 6, 1993 and did indeed include the determination that there were actions that can never become good.

Well good for Pope John Paul II. Of course there are actions that always in everywhere are evil, such as legalized abortion. It doesn't matter what the government says, it's what the Church should say and what Almighty God says. Let's look at the next section, verse 24:

24 The pope was fully aware of the importance of this decision at that moment and for this part of his text, he had once again consulted leading specialists who did not take part in the editing of the encyclical. He knew that he must leave no doubt about the fact that the moral calculus involved in balancing goods must respect a final limit. There are goods that are never subject to trade-offs.

25 There are values which must never be abandoned for a greater value and even surpass the preservation of physical life. There is martyrdom. God is (about) more than mere physical survival. A life that would be bought by the denial of God, a life that is based on a final lie, is a non-life.

26 Martyrdom is a basic category of Christian existence. The fact that martyrdom is no longer morally necessary in the theory advocated by Böckle and many others shows that the very essence of Christianity is at stake here.

So we see that Pope Benedict understands the problems in the Church and of course as I said, Pope Francis believes in moral relativism, and now we will come to last parts. Verse 29:

29 Independently of this question, in many circles of moral theology the hypothesis was expounded that the Church does not and cannot have her own morality. The argument being that all moral hypotheses would also know parallels in other religions and therefore a Christian property of morality could not exist. But the question of the unique nature of a biblical morality is not answered by the fact that for every single sentence somewhere, a parallel can also be found in other religions. Rather, it is about the whole of biblical morality, which as such is new and different from its individual parts.

So, I think Pope Benedict understands that we are in a battle, something which Pope Francis does not understand. Either that or he's on the wrong side. Verse 30:

30 The moral doctrine of Holy Scripture has its uniqueness ultimately predicated in its cleaving to the image of God, in faith in the one God who showed himself in Jesus Christ and who lived as a human being. The Decalogue is an application of the biblical faith in God to human life. The image of God and morality belong together and thus result in the particular change of the Christian attitude towards the world and human life. Moreover, Christianity has been described from the beginning with the word *hodós* [Greek for a road, in the New Testament often used in the sense of a path of progress].

So now we're coming to the very end of this first part of his encyclical, and here's where he has a very interesting solution. Listen to what he says next. Verse 31

31 Faith is a journey and a way of life. In the old Church, the catechumenate was created as a habitat against an increasingly demoralized culture, in which the distinctive and fresh aspects of the Christian way of life were practiced and at the same time protected from the common way of life. I think that even today something like catechumenal communities are necessary so that Christian life can assert itself in its own way.

So, it appears to me that Pope Benedict is advocating a return of Christian communities separate from the world, and evidently he doesn't find them in the Church of today, and I agree with him. Any traditional Catholic community is disbanded by Pope Francis, and I think it's interesting that maybe our solution is to form catechumenal communities as Pope Benedict says and I'm looking in to that. I think that's what we will have to do. In other words we all know we have to

separate ourselves from the world. Is this something that we can do as a community? The current communities have either fallen under the spell of the Antichrist and the False Prophet and therefore are not reliable or the ones that are faithful to the Magisterium are being disbanded by our current PF, the F P.

Okay if you have any comments or suggestions or if you think I'm right that that is what Pope Benedict is suggesting, let me know if you're ready to leave and start a community or join one.

Okay everybody thanks so much I'll see you tomorrow and in the meantime may God bless all of you, and may all of you have a very blessed evening.

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Links:

Full text of Benedict XVI essay 'The Church and the scandal of sexual abuse' <https://www.catholicnewsagency.com/news//full-text-of-benedict-xvi-essay-the-church-and-the-scandal-of-sexual-abuse>



Pope Benedict XVI