



# HE IS RISEN!

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*He will return with his immense heart, with his heart of fire, his poor man's soul and his smile. He will return ! And the Immaculate Heart of Mary will triumph !*

## ***BENEDICT XVI and FATIMA***

ON Thursday, 13 May 2010, Feast of the Ascension, the Pope confirmed that he has suffered shipwreck in the Faith, not only with regards to the article on the « descent into Hell », but also on that of the existence of eternal Hell, which is recalled by the vision that Lucy, Francisco and Jacinta had of it on 13 July 1917. He did not speak about it once. Nor did he heed the warnings of Our Lady in order to interpret the calamities of our time as a medicinal punishment, according to the teaching of the second part of Her great “Secret”. Furthermore, he declared in the airplane that took him to Lisbon that « the greatest persecution of the Church comes not from her enemies without, but arises from sin within the Church ».

On the other hand, he affirmed on arriving at the Lisbon airport that, far from being a cause of persecution, the revolution, « the transition to the republican regime, which took place a century ago in Portugal, opened up a new area of freedom for the Church with the distinction between Church and State. »

Such a proposition was condemned by Benedict XVI's predecessor, St. Pius X, in his encyclical *Jamdudum* in Lusitania, of 24 May 1911, on the feast of Our Lady Help of Christians:

« We, by our Apostolic authority, denounce, condemn, and reject the Law for the Separation of Church and State in the Portuguese Republic. This law shows contempt for God and repudiates the Catholic Faith. »

What then, according to Benedict XVI, is the message of Fatima, which occurred a few years afterwards? « As for the event that took place ninety-three years ago, when Heaven literally opened over Portugal – like a window of hope opened by God when man closes the door to Him – in order to re-establish within the human family the bonds of fraternal solidarity based on mutual recognition of the one and only Father, this was a loving design of God. »

To the personnel of the Presidential palace, the Pope addressed these wishes: « May God bless you and strengthen you with His grace and His light, so that, through the consideration that you have for one another in your workplace, and through your solicitude for the common good that you serve, you may foster in this centenary of the Portuguese Republic a more just society and a better future for all. »

This Masonic language has nothing in common with the words spoken by the Most Blessed Virgin:

« You have seen Hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I am going to say to you is done, many souls will be saved and there will be peace. »

For Benedict XVI, not only does Hell not exist, but also the Church is unaware that she has enemies without, contrary to the warnings in the second part of the “Secret” of Our Lady of Fatima.

« Today's culture reflects a “tension” that at times takes the form of a “conflict” between the present and tradition. » It is rather a question of a convergence:

« This emphasis on the “present” as a source of inspiration for the meaning of life, both individual and social, clashes with the powerful cultural tradition of the Portuguese people, deeply marked by the millenary influence of Christianity and by a sense of global responsibility. This came to the fore in the adventure of the Discoveries and in the missionary zeal that shared the gift of faith with other peoples. »

Thus, Benedict XVI substitutes a tension between the present and the past for the conflict between good and evil, for the confrontation between Christ and Belial:

« The Christian ideal of universality and fraternity inspired this common adventure, which was also marked by influences from the Enlightenment and by laicism. » This is how one reconciles the Devil and the Good God! « This tradition gave rise to what could be called a “wisdom”, that is to say, a sense of history and of life marked by an ethical coherence and an “ideal” realised by Portugal, which has always sought to establish relations with the rest of the world. »

Before the Second Vatican Council, the goal of these « relations with the rest of the world » was to win the peoples over to Jesus Christ. This objective was renewed at Fatima where Our Lady in person descended to reveal that « God wishes to establish in the world devotion to Her Immaculate Heart », by means of the conversion of Russia and the practice of the First Saturdays of the month.

Far from siding with these divine views, Benedict XVI falls in with those of Paul VI, who wrote in his encyclical *Ecclesiam Suam*, that « the Church must enter into dialogue with the world in which she lives. The Church becomes word; the Church becomes message; the Church becomes conversation ». She does not become “devotion”, still less “consecration”.

Therein lies the cause of the vertiginous fall of the clergy, as much in qualitative as in quantitative terms, that followed the Council and that today overwhelms the Holy Father. This cause can be summarised in a single word: « inversion » of the cult of man above the cult of God, the principle and foundation of the scandals that are inundating the Church.

According to the Council of Trent, the clerical state was based on a liturgical conception of the priesthood: the priest was apart, turned towards God. His hands had to be pure and clean in order to celebrate the holy Mysteries between Heaven and earth!

At the Second Vatican Council the thought that such a conception was unsuitable for the modern world prevailed, and it was declared contrary to the will of Christ. The true cult is the cult of man with a view to promoting a humanity marked by solidarity, to use Benedict XVI's expression in Portugal.

The consequence was a disorientation of the clergy, an exaltation of liberty and a quest for personal fulfilment, while mortification and discipline were disparaged!

In 1972, the Abbé de Nantes wrote: « Already, when abandoning the ministry and losing their souls, how many poor, deceived priests will be able to turn towards their conciliar bishops and say to them: Bishops, I die because of you! »

In 1973, this very clear-sighted man of God brought his complaint to Rome, but Paul VI sent him the carabinieri. In 1983, he renewed his approach to Pope John Paul II, whose right-hand man was Cardinal Joseph Ratzinger. They delegated to him their left hand, Mgr Hammer, a lying bishop! In 1993, on his third trip, he received the same rebuff. We have the result before our eyes: a Church « half in ruins », as was foreseen in the third part of the "Secret" of 13 July 1917.

Faced with the extent of the collapse, and in his desire to « do penance », will Benedict XVI recognise that the Council is the cause of the clergy's decadence?

According to La Croix of last 16 April:

« Benedict XVI rarely improvises. If he did so yesterday before the members of the Biblical Commission, by calling on "Christians to do penance", it was obviously not by chance. The Pope is conscious of the scope that the polemic concerning the cases of paedophilia within the Church has taken. He also saw how incapable his close entourage was in calming the situation, when it did not aggravate it still further. It was thus up to him to speak; if he did not, it would be at the risk of seeing his trip to Malta this weekend completely muddled by these affairs.

« In his Letter to the Catholics of Ireland, Benedict XVI had already issued a call to penance. This time, however, the message is for the entire Church, and for himself first and foremost, because the Pope speaks in the first person plural. "We Christians, even in recent times, have often avoided the word penance, which seemed too harsh to us", he admitted. "Now that we are under attack from the world that speaks about our sins, we see," he continued, "how

necessary it is to do penance, to recognise the errors of our lives." »

As long as the call to penance came from the Blessed Virgin, « the word "penance" [and the reality...] seemed too harsh to us ». Now that it is « the world that speaks about our sins », then: penance, penance, penance... Since the Second Vatican Council we have been living under the law of the world and its demands!... The five years of Benedict XVI's pontificate do not depart from this rule.

### PETER'S TRIPLE DENIAL

The nine speeches that the Holy Father delivered in Portugal showed that, far from repenting, Benedict XVI perseveres in the heresy, schism and scandal of which the Abbé de Nantes accused his predecessors in the past. I formulate, for each of these charges, first the error then the opposing Catholic truth in two simple propositions, and I appeal to his sovereign Magisterium in which I believe:

#### HERESY

The rights of man define, beyond positive rights, the demands of a natural and universal human morality: they procure to every man, whoever he may be, inalienable rights. It rests with him to demand them, irrespective of his position in society and his faith, from all powers and authorities, whoever they may be, in virtue of the inalienable dignity of the human person.

This major heresy is opposed to the Catholic doctrine established by the Sovereign Pontiffs from Gregory XVI to Pius XII: the rights of man are subversive of all human and divine order according to which every human person has as his *raison d'être* and as his end to respond to the vocation of love and service of God and neighbour that he received at his birth, and which is defined by the natural situation and the supernatural grace imparted by God to each of His creatures.

#### SCHISM

According to the Second Vatican Council, every human person has a personal and social civil right to religious freedom, « in such wise that in religious matters no one is to be forced to act against his conscience, nor prevented from acting according to his conscience. »

This doctrine contradicts the First Vatican Council, according to which, « since human beings are totally dependent on God as their Creator and Lord, and created reason is completely subject to uncreated truth, we are obliged, when God reveals Himself, to give Him in the Faith full obedience of intellect and will », under pain of eternal damnation.

#### SCANDAL

The Heart of Jesus wants to bring to the forefront the Immaculate Heart of Mary for the salvation of sinful humanity. The scandal consists in refusing to pay homage to this Heart or recommend the reparatory devotion of the Five First Saturdays of the month, and to be opposed to the consecration of Russia, in spite of the clear warnings of Our Lady of Fatima's "Secret".

*Brother Bruno of Jesus*