

**To the Reigning Pontiff
Pope Francis,**

Dearest Father,

For fear of no longer being able to celebrate Holy Mass (*due to the canonical norms governing the problem I am about to present to you*), I hastily wrote a letter of appeal on February 25, 2022, in response to a decision of my spiritual family. Please accept, therefore, that I am now sending you the present letter (*through my Prelate*), written calmly, in order to be more precise and clearer in what I am going to explain to you. This letter replaces the previous one.

Let me begin with a few preliminaries:

I beg for all in our Catholic Church, and especially for my Father, a love of Jesus that is so great as to be also a great love of truth, for Jesus Christ is the Eternal Truth of God. I am reminded of the following words put into the mouth of the Virgin Mary: “*Shall not enter His Eternal Sanctuary those who sow the half-truth causing spiritual blindness in many of My poor children... Love and defend the truth. Welcome the Gospel of My Jesus and listen to the teachings of the true Magisterium of His Church*” (*Our Lady of Anguera, December 14, 2021*). Of course, the Catholic Church has not yet officially pronounced herself on the apparitions of Anguera. Therefore, one can doubt whether this statement is really from Our Lady. However, one cannot claim that its content is false, as it does not contradict the traditional teaching of the Church.

Having said that, I appeal to your honesty in the following lines, so that you will accept to agree with me in the pending matter that I will now explain to you: *I am fighting against the half-truths of Pope Francis' magisterium that today harm souls and endanger the eternal salvation of our father on earth*. So simple is the authentic meaning of my struggle which began in 2016 with the daily prayer of the four parts of the Rosary, the daily offering of Holy Mass, several private letters sent to my Prelate about my concerns for the Pope, two private letters sent to the Pope through my Vicar and my Prelate, several letters sent to five bishop friends, and finally a public phase of my call for the rectification of Pope Francis. This public phase obeys the steps foreseen by Jesus Our Lord in fraternal and filial correction: “*go and tell him his fault between you and him alone... take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses'*. *If he refuses to listen to them, tell the Church*” (*Matthew 18:15-17*).

Surely, my Father must have heard that I have called for the Pope's resignation. This is true and is not contrary to the love I have for the Pope's soul. Indeed, following the example of St. Catherine of Siena and seeing that Pope Francis does not want to rectify real errors, I would say to him again what this saint said to Pope Gregory XI about his duty to use divine authority to sanctify the People of God: “*He has given you authority, and you have taken it... if you do not wish to use it, it would be better to renounce what you have taken; more honour to God and health to your soul would it be*”.

All that I have just stated, my Father will understand better if he takes the time to read calmly and attentively my two public interviews (*Annex 1, Annex 2*) and my two open letters sent to Pope Francis, to the Cardinals and to the Bishops of the Catholic Church (*Annex 3, Annex 4*).

Let me now turn to the reason for this letter:

On February 2, 2022, I was notified of my expulsion from the Prelature of Opus Dei (*Annex 5, Annex 6*). But this decision seems unjust to me because, as I explained to you, everything I did in relation to the errors of the magisterium of Pope Francis is not motivated by hatred or disobedience or lack of unity, but, on the contrary, by love of God and of the Pope's soul, by obedience to the eternal law of God, by the unity of the Church around the truth and not around the half-truth and error that distance us from God and bring us closer to the Devil.

In summary, and in order not to lengthen my exposition, I will ask my Father five questions: *Is it normal for a pope to contradict Christian Tradition by asking for the adoption of homosexual civil cohabitation laws through a documentary intended for the whole world and directed by an active homosexual (cf. my 1st open letter)? Is it normal for a pope to contradict Christian Tradition by allowing access to the Sacraments of*

Penance and the Eucharist to the remarried divorcees and by telling them that the struggle against sexual cohabitation is an option (cf. my 2nd open letter)? Is it normal for a pope to contradict Christian Tradition by authorising direct sterilisation, which is hysterectomy (removal of the uterus) with the agreement of medical experts and without a medical emergency for the health of the mother (cf. my future 3rd open letter)? Is it normal for a pope to contradict Christian Tradition by keeping silent about the introduction of abortion laws (Ireland, Argentina, Matic Report) and allowing politicians who are publicly in favour of abortion to receive the Sacrament of the Eucharist (cf. my future 4th open letter)? Is it normal for a pope to contradict Christian Tradition by presiding over a pagan ceremony (Pachamama) in the Vatican (cf. my future 5th open letter)?

If my Father answers 'yes' to all these questions, then I accept without any problem the legitimate sanctions that both the Vatican and the Prelature would like to impose on me. I would only ask, as a manifestation of your mercy, that you do not take away the Mass: please let me celebrate my private Mass daily because without it I die spiritually and physically. If my Father answers 'no' to the five questions, it means that I am right in defending the preservation of the truth in our Catholic Church, for this truth constitutes the light that enlightens and guides the intelligences towards the fulfilment of God's will and then to Heaven. In this case, I would like to ask to his benevolence the following:

1. That the Prelature readmits me without delay to live in its centres because after almost 25 years of living there (as a numerary), I find it distressing that they have suddenly forbidden me to do so because of the lack of understanding regarding the Pope Francis issue.

2. That the Prelature gives me back my ordinary ministerial faculties of preaching, confessions and public Masses. And this mainly for two reasons linked to the virtue of justice: First, because I have never in the past preached against Pope Francis (the many lay people who have listened to me and the nuns of the Carmel of Logbakro in Yamoussoukro, Ivory Coast, can testify to this); Second, because there are currently many priests and bishops in the Church who preach half-truths and errors, contrary to the traditional teaching of the Church, and who have not received any prohibition of preaching, confessions and public Masses. I will cite as a clear example another faithful (numerary) of the Prelature who was neither expelled nor sanctioned: Bishop Joseph Maria Bonnemain who publicly scandalised several faithful by stating that he had nothing against homosexual union laws and the adoption of children by homosexual couples.

3. That the Prelature accepts the diversity of opinions on problematic issues in the Church and does not seek to impose a single vision where God allows freedom. I give as an example the freedom that exists in other spiritual families of the Church (Dominicans, Franciscans, Jesuits, Redemptorists, etc.) where there is freedom of opinion on problematic aspects of the pontificate of Pope Francis.

This is the end of the appeal to my Father. I trust therefore in his love for Jesus, for the truth, for the Church, for the Pope and for the souls of millions of Christians and non-Christians who were scandalised by various sayings and actions of the current pontificate. I trust, Dear Father, in your love for justice which is God's justice: "*Audite causam fratrum vestrórum et, quod iustum est, iudicáte, sive civis sit ille sive peregrínus. Non accipiétis persónam in iudício; ita parvum audiétis ut magnum, nec timébitis cuiúsqvam persónam, quia Dei iudícium est*" (Deuteronomy 1:16-17). I ask for your fatherly blessing.

Your son in Jesus and Mary,

Abbé Janvier Gbénou
(pen name: Father Jesusmary Missigbètò)

Attached to this letter:

Annex 1. Interview. September 2021. 4 pages

Annex 2. Interview. January 2022. 4 pages

Annex 3. Open letter. October 2021. 4 pages

Annex 4. Open letter. December 2021. 4 pages

Annex 5. First Expulsion Decree. February 2022. 2 pages

Annex 6. Second Expulsion Decree. February 2022. 1 page

Annex 7. Filial and personal letter to Pope Francis. 1 page