

Servants of Jesus and Mary

Fatima Center

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THE HISTORY OF THE CHURCH AND THE HISTORY OF OUR LORD ON EARTH RUN AS A PARALLEL

From the Writings of Father Paul Kramer, B. Ph., S.T.B., M. Div., S.T.L. (Cand.)

In the great commentary of Cornelius à Lapide, explanation is given of the meaning of the words spoken by Christ in the 12th chapter of the Gospel of St. Luke, where the Lord describes His Church as a "pusillus grex", a "little flock".

The first reason given why the Lord refers to the Church as a "little flock" is: "PUSILLUS GREX, id est parvus, Primo, quia tum pauci erant fideles" — at the beginning the number of faithful was small; and also is small in comparison with the great number of the infidels and the wicked (pusillus est grex fidelium si comparatur cum maxima multitudo infidelium, & impiorum); and he cites the opinion of Bede, according to whom the flock is small in comparison to the number of reprobates (ad comparationem majoris numeri reprobatorum).

The Church will be comprised of a small number of faithful especially during the persecution of Antichrist for all the reasons given above, because, as ecclesiastical writers explain, that during that exceptional persecution, by the disposition of the divine will, the Church will revert for a time to the state it was in during the early persecutions.

This is explained by Cardinal Manning not as merely his own personal opinion, but, as he says in his own words:

"In treating of this subject, I shall not venture upon any conjectures of my own, but shall deliver simply what I find either in the Fathers of the Church, or in such theologians as the Church has recognised, namely, Bellarmine, Lessius, Malvenda, Viegas, Suarez, Ribera, and others.

"The history of the Church and the history of Our Lord on earth, run as it were in parallel. For three-and-thirty years the Son of God incarnate was in the world, and no man could lay hand

upon Him. No man could take Him, because His 'hour was not yet come.' There was an hour foreordained when the Son of God would be delivered into the hand of sinners. He foreknew it; He foretold it.

"In like manner with His Church. Until the hour is come when the barrier shall, by the Divine will, be taken out of the way, no one has power to lay a hand upon it. The gates of hell may war against it; they may strive and wrestle, as they struggle now with the Vicar of Our Lord; but no one has the power to move Him one step, until the hour shall come when the Son of God shall permit, for a time, the powers of evil to prevail. That He will permit it for a time stands in the book of prophecy.

"When the hindrance is taken away, the man of sin will be revealed; then will come the persecution of three years and a half, short, but terrible, during which the Church of God will return into its state of suffering, as in the beginning; and the imperishable Church of God, by its inextinguishable life derived from the pierced side of Jesus, which for three hundred years lived on through blood, will live on still through the fires of the times of Antichrist." (pp. 55-56)"

"THE CHURCH OF GOD WILL RETURN INTO ITS STATE OF SUFFERING, AS IN THE BEGINNING" — when it was a 'pusillus grex' (Luke 12:32); a 'little flock', small in number.

Cardinal Louis Edouard Pie, a contemporary of Cardinal Manning, wrote:

"The Church, though still a visible society, will be increasingly reduced to individual and domestic proportions." . . . "Surrounded on all sides, as the other centuries have made her great,

so the last will strive to crush her. And finally, the Church on earth will undergo a true defeat: . . . 'and it was given unto him [the Antichrist] to make war with the saints and to overcome them.'" (Apocalypse 13:7)

Hillaire Belloc, honoured by Pius XI with the title, "Defender of the Faith", expresses the same opinion, (which Salza & Siscoe claim to be heretical), namely, that the Church during the great tribulation will be severely reduced in numbers. In *The Great Heresies*, (which I read multiple times and of which I have multiple copies, including an original edition), Belloc says:

"The Church will not disappear, for the Church is not made of mortal stuff; it is the only institution among men not subject to the universal law of mortality. Therefore, we say, that the Church may not be wiped out, but that it may be reduced to a small band almost forgotten amid the vast numbers of its opponents and their contempt of the defeated thing."

This opinion has been voiced also by the future Pope Benedict XVI in a radio address on Hessischer Rundfunk in Germany in 1969:

"It [the Church] will become small and will have to start pretty much all over again. It will no longer have use of the structures it built in its years of prosperity. The reduction in the number of faithful will lead to it losing an important part of its social privileges."

¹ That radio address, *What Will the Church Look Like in 2000*, was reproduced in full in a book entitled *Faith and the Future*, published in 2008 by Ignatius Press.

THE SORROWFUL AND IMMACULATE HEART OF MARY

*"Behold Thy Mother"
"Woman, Behold Thy Son"*

Jesus to His Mother Mary and to John at the Foot of the Cross (Jn. 19:26-27)

By Coralie Graham Quotations provided are taken from The Sorrowful and Immaculate Heart of Mary

The Blessed Virgin Mary stood at the foot of the Cross of Her Son, agonizingly witnessing His Passion and Crucifixion. But it was in that dark hour that Jesus, before His last breath, gave us one more perfect gift along with His Own gift of salvation for us poor sinners. He gave us His Mother, to become Mother of all mankind and the Mother of our One Holy Catholic Apostolic Church.

As Mother of us all, She felt the same anguish and sorrow for each and every one of us in our own sufferings as She did for Her Own Son. She is the same merciful, loving and giving Mother that came to warn mankind at Fatima with Her Motherly reminder that, always - we have hope. Hope is our Faith. We cannot have true hope without hope. We cannot have true hope without Faith. For those who have recourse to the Sorrowful and Immaculate Heart of Mary, there is no cause beyond hope in this world.

You can see how closely the Messages of Jesus and Mary to Berthe Petit are intertwined with the Messages of Our Lady of Fatima. In both apparitions, the sorrow and torment of God's Mother is emphasized; the need for prayer and reparation is fortified; and a similar request for mankind to consecrate ourselves to the Sorrowful and Immaculate Heart of Mary. It is through that personal consecration that we will obtain the graces necessary for God's chosen Pope to Consecrate Russia to Her Immaculate Heart as commanded at Fatima.

In 1910, while Berthe Petit was on pilgrimage to St. Anne's in Alsace, it was revealed to her that her mission would be the personal consecration of the world's people to

the Sorrowful and Immaculate Heart of Mary.

During the Elevation at Mass in the room of Saint Catherine of Sienna, she saw a magnificent radiance and in it, the Face of Our Lord crowned with thorns, and heard these words: "The world [people] must be consecrated to the Sorrowful and Immaculate Heart of My Mother as it is to Mine. Fear nothing, no matter what obstacle or suffering you may encounter; your only object must be the accomplishment of My Will."

Further in her travels, in the Chapel of St. Louis at the French Seminary, the Hearts of Jesus and Mary, closely united and surrounded by a dove appeared and she heard: "This wish of Mine follows from what I accomplished on Calvary. **When I gave John to My Mother as Her son, did I not confide the whole world to Her Sorrowful and Immaculate Heart?**"

Jesus then ordered Berthe to make a sketch of the vision of the two Hearts: "I shall guide your hand." And on June 3, He repeated: "It is My desire that this picture, guided by My hand, be spread far and wide, simultaneously with the invocation: **[Sorrowful and Immaculate Heart of Mary, pray for us who have recourse to Thee.]** Wherever it will be venerated, My Mercy and My Love will be made manifest and the sight of Our Hearts, wounded by the same will encourage tepid and weak souls to come back to their duty."

On June 17, 1911, Mary appeared, saying: "See here, the wound of My Heart, similar to that of My Son, and the torrent of grace ready to gush forth from it..." Our Lady then showed her a multitude of people of every race and color: the sick and the infirm. All were praying with arms extended; some were being cured, others were falling upon their knees, suddenly converted. In conclusion the Blessed Virgin emphasized: **"Do not allow any trial, any disappointment, any suffering to discourage you."**

On September 8th, Our Lord added this

important announcement: "The Heart of My Mother has the right to be called Sorrowful and I wish this title placed before that of Immaculate because She has won it Herself. The Church has defined in the case of My Mother what I, Myself, had ordained - Her Immaculate Conception. This right which My Mother has to a title of justice, is now, according to My express wish, to be known and universally accepted. She has earned it by Her identification with My sorrows, by Her sufferings: by Her sacrifices and Her immolation on Calvary endured **in perfect correspondence with My grace for the salvation of mankind.**"

On Sept. 17, Our Lady appeared again, Her brow wounded and bleeding, Her hands and Heart pierced. By those sacred stigmata, Mary showed how much She identified Herself with the sufferings of Jesus: "You can now understand the sorrows which My Heart endured, the sufferings of My whole being for the salvation of the world."

Here, we see the ultimate solution, the antidote against the diabolical raging against God, His Mother, and our Holy Catholic Church which prevails in our desolate world today - for each and every one of us to make our own personal consecration to the Sorrowful and Immaculate Heart of Mary.

We have not been left defenseless. We can and must pick up the gauntlet, to persevere in Faith, to pray and sacrifice, and to **consecrate ourselves to the Sorrowful and Immaculate Heart of Mary.** God promised - the consecration of RUSSIA to the Immaculate Heart of Mary "will be done" but "it will be late." How late, depends on us. Every day, more souls are being led to hell for eternity.

Do not delay. Consecrate yourself today and encourage your loved ones and friends to do the same. The graces needed for a holy Pope to finally Consecrate Russia to the Immaculate Heart of Mary actually does depend on each and every one of us.

VISION OF THE TWO HEARTS

Sketch of the Vision of the Two Hearts given to Berthe Petit.

"Sorrowful and Immaculate Heart of Mary, pray for us who have recourse to Thee." [100 days Indulgence]
Cardinal Bourne Archbishop of Westminster; Primate of England



THE ENCYCLICAL QUANTA CURA

Excerpts from this encyclical
issued by Pope Pius IX in 1864



our most Holy Father, Pius IX, Sovereign Pontiff, being profoundly anxious for the salvation of souls and concerned with sound doctrine, has never, since

the beginning of his pontificate, ceased to proscribe and condemn the chief errors and false doctrines of our most unhappy age, by his published Encyclicals, by his Consistorial Allocations and other Apostolic Letters. But, as it may happen that all the pontifical acts do not reach each one of the ordinaries, the same sovereign Pontiff has willed that a syllabus of the same errors be compiled, to be sent to all the Bishops of the Catholic world, in order that these same Bishops may have before their eyes all the errors and pernicious doctrines which he (Pius IX) has reprobated and condemned.

The Syllabus of Errors

Here will follow the Sixth of the Ten principal errors censured in the consistorial Allocations. Excerpts are taken from: *The Douay-Rheims Version of The Holy Bible*; *Whereon to Stand: What Catholics Believe and Why* by John Gilland Brunini, 1961; *What the Church Teaches* by Monsignor J. D. Conway, 1962.

VI. ERRORS ABOUT CIVIL SOCIETY, CONSIDERED BOTH IN ITSELF AND IN ITS RELATION TO THE CHURCH (4 of the 17 errors are listed here)

44. The civil authority may interfere in matters relating to religion, morality, and spiritual government: hence, it can pass judgment on the instructions issued for the guidance of consciences, conformably with their mission, by the pastors of the Church. Further, it has the right to make enactments regarding the administration of the divine sacraments, and the dispositions necessary for receiving them.

The words of Christ are clear on this issue; Who said to Peter upon his response to Christ's question: "Whom do men say that the Son of man is?" And Peter answered: "Thou art Christ, the Son of the living God."

And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not

revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build My church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

In the 1946 work by John Gilland Brunini: *Whereon to Stand: What the Catholics Believe and Why*, it states on page 267:

The Church has consistently upheld the necessity of authority – authority over their children vested in parents by the natural moral law; her own authority, which proceeds from her divine commission; civil authority, which is vested in the states by the people for their common welfare; and the authority of employers, under whose direction men freely place themselves in the fair and just exchange of their labor for wages. Obedience to authority, under equitable circumstances, the Church has always taught is a definite part of the moral law which God gave mankind. Such obedience, however, must be forgone if one is commanded to do that which is against this order or against conscience, whatever may be the human authority, whatever the inducement, whatever the penalty.

50. Lay authority possesses of itself the right of presenting bishops and may require of them to undertake the administration of the diocese before they receive canonical institution, and Letters Apostolic from the Holy See.

51. And, further, the lay government has the right of deposing bishops from their pastoral functions and is not bound to obey the Roman pontiff in those things which relate to the institution of bishoprics and the appointment of bishops.

...A bishop is appointed by the Pope who, himself the Bishop of Rome, is the bishop of Bishops. He and they constitute what in the strictest sense is meant by the hierarchy of the Church – he, the holder of the primacy, or supreme power of universal jurisdiction, which is not delegated to him but which he derives

directly from Christ as the successor of Peter; and the bishops who perpetuate the authority of their predecessors, the apostles. The authority of the Pope and the bishops was established directly by Christ. (*Whereon to Stand: What the Catholics Believe and Why* p. 308)

53. The laws enacted for the protection of religious orders and regarding their rights and duties ought to be abolished; nay, more, civil Government may lend its assistance to all who desire to renounce the obligation which they have undertaken of a religious life, and to break their vows. Government may also suppress the said religious orders, as likewise collegiate churches, and simple benefices, even those of advowson (vacant rectory), and subject their property and revenues to the administration and pleasure of the civil power.

Religious orders vary in competence interest, and activities. Sisters, or nuns, are engaged in hundreds of activities, but mostly you will find them in various degrees of teaching, nursing, and social work; and in the financing, building, and managing of their hospitals, schools, and orphanages.

The average Sister spends approximately 5 ½ years in preparation for her final vows of poverty, chastity, and obedience. The hundreds of communities in the United States and throughout the world grew up spontaneously from the plans of pious foundresses. Mostly the rules were designed by the Sisters themselves and then submitted to Rome. A special Congregation for Religious has general supervision over projects of most Orders.

Otherwise, the life and business of each Community is in the hands of the members themselves. They elect their superiors; and if the Order is extended widely there may be provincial superiors in different areas, and over all a superior general, with an international council of advisors. The Sisters own their own property, gain their own living, pay their own bills. (*What the Church Teaches* by Monsignor J.D. Conway)

To be continued with the Syllabus of Errors censured by Pope Pius IX...

THE UNITED NATIONS OR FATIMA:

Whose Peace Plan Should We Follow?

By **Cornelia R. Ferreira**

Adapted from a talk given at the Fatima "Consecration Now!" Conference, Rome, May 13, 2011



A UNITED NATIONS "CHRISTENDOM"?

Roosevelt, a 33rd Mason and "close associate of the CFR," wanted to join Stalin in the war, but several American bishops spoke out against it. They knew if the Allies won, it would strengthen Communist expansion. They were obeying Pius XI, who in 1937 taught in his encyclical *Divini Redemptoris*: "Communism is intrinsically perverse, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."¹ It made no sense to cooperate with the Church's enemy in order to preserve Christian civilization.

However, the American Cardinal Spellman, Roosevelt and the Vatican's undersecretary for ordinary affairs, Monsignor Montini — the future Paul VI — pressured Pius XII to authorize a "wider interpretation of *Divini Redemptoris*." On September 20, 1941, Pius XII "lifted all objections ... against American aid to Russia." Catholics could now support Roosevelt and Stalin.² The stage was set for the planned war between Fascism and Communism.

But like World War I, an excuse was needed for the U.S. to enter World War II. On

December 7th, just two-and-a-half months after Pius gave the green light, Pearl Harbor was bombed. Three naval admirals and others have described how high government officials, including Churchill and Roosevelt, provoked the Japanese attack, knew when it was coming, and did nothing to prevent it.³

The establishment of world government depends on the cooperation of the United States and the Catholic Church with Communism. Roosevelt and his personal propagandist to the Vatican, Freemason Myron Taylor, worked hard to persuade Pope Pius that Stalin was in a just war with "Christian Allies" against Hitler, and that because Russia had signed the Atlantic Charter, its membership in the peace-loving United Nations needed to be encouraged. Our Lady of Fatima had promised a *period* of world peace through the Consecration of Russia; but incredibly, Roosevelt promised the Pope and American bishops *lasting* peace through cooperation with Russia. The thirty-third degree Mason also promised what would basically be a United Nations "Christendom". After winning the war, he said, "we shall seek ... the establishment of an international order in which the spirit

of Christ will rule the hearts of men and of nations."⁴ In September 1942, Pius XII stated,

At the request of President Roosevelt, the Vatican has refrained from all polemics against the Communist regime.... May God grant that the free world may not have to regret my silence one day!

Later, the Pope spoke out against Communism,⁵ but his permission to cooperate with Stalin, and his silence, had opened the door to Communist penetration of the Church, either directly or through the UN.

- 1 Kahn, p. 34.
- 2 Pope Pius XI, *Divini Redemptoris* On Atheistic Communism, March 19, 1937, no. 58.
- 3 Frère Michel, pp. 134-38, 211.
- 4 Ibid., p. 211; G. Edward Griffin, *The Fearful Master: A Second Look at the United Nations* (Belmont, Massachusetts: Western Islands, 1964), p. 233; Perloff, pp. 65-69, 75; Dennis Laurence Cuddy, *Secret Records Revealed*, 2d ed., (Oklahoma City: Hearstone Publishing, 1999), pp. 60-61.
- 5 Margherita Marchione, *Pope Pius XII: Architect for Peace* (New York: Paulist Press, 2000), pp. 233-38. Myron Taylor is listed in William R. Daniels, *10,000 Famous Freemasons from K to Z*, vol. 3, K-P (Whitefish, Montana: Kessinger Publishing, 2004), p. 222. He was a member of the Council on Foreign Relations and part of the group which drafted the proposal for the United Nations: Perloff, p. 71.
- 6 Frère Michel, pp. 149, 212, 216-18, 450, 453-54.

THE MOST PRECIOUS BLOOD

OF OUR LORD JESUS CHRIST

The Church, inspired by the Holy Ghost, has established a special feast day in honor of the Most Precious Blood of Our Lord. This saving blood was first shed at the circumcision of the divine Infant; it was next poured out in the bloody sweat of agony in the Garden of Olives; again it flowed under the cruel blows of the savage soldiery; then when the crown of thorns was pressed into His temples; and finally when "one of the soldiers with a spear opened His side, and there came out blood and water".

St. Augustine, explaining these words of St. John, points out that the Evangelist does not use the words struck or wounded, but says distinctly "one of the soldiers with a spear opened His side," that we may understand thereby that the gate of life was opened, and from that sacred side issued all those sacraments of the Church without which we can never hope to gain eternal life.

This precious blood was symbolized by the victim of the Old Law; but while these latter sacrifices served only to purify the outer man, the blood of Jesus Christ, by virtue of its infinite efficacy, washes us free from all sin, provided we avail ourselves of the means established by our divine Saviour in His Church for the application of its infinite merits.

Reflection

Let us haste, then, to profit by the graces offered us. Let us wash away the stains of sin in the Sacraments of Penance and nourish ourselves with the most blessed body and blood of the holy Eucharist. Let us ever be attentive at Mass, where this adorable blood mystically pours forth again upon the altar to plead our cause before the throne of divine Justice.

Little Pictorial Lives of the Saints, 1894, compiled from "Butler's Lives" and other approved sources.



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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4 6th Sunday After Pentecost	5 St. Anthony Mary Zaccaria	6 Ferial Day	7 St. Cyril & Methodius	8 St. Elizabeth, Queen of Portugal	9 Ferial Day Day of Abstinence	10 7 Sons of St. Felicity, Ss. Rufina & Secunda
11 7th Sunday After Pentecost St. Pius I	12 St. John Gualbert, Ss. Nabor and Felix	13 St. Anacletus	14 St. Bonaventure	15 St. Henry II, Emperor	16 Our Lady of Mount Carmel Day of Abstinence	17 St. Alexis
18 8th Sunday After Pentecost St. Camillus de Lellis	19 St. Vincent de Paul	20 St. Jerome Emilian, St. Margaret	21 St. Praxedes	22 St. Mary Magdalen	23 St. Apollinaris, St. Liborius Day of Abstinence	24 St. Christina
25 St. James the Greater, Ap gth Sunday After Pentecost St. Christopher	26 St. Anne, Mother of the Blessed Virgin Mary	27 St. Pantaleon Mass: 9th Sunday After Pentecost	28 Ss. Nazarius & Celcius, St. Victor I, St. Innocent	29 St. Martha, St. Felix II, Ss. Simplicius, Faustinus & Beatrice	30 Ss. Abdon & Sennen Day of Abstinence	31 St. Ignatius of Loyola

JULY 2021

THE MONTH OF THE PRECIOUS BLOOD OF JESUS