

Servants of Jesus and Mary

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THE PAPACY IN THE SECRET OF FATIMA – PART XI

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

"Pope" Francis, Jorge Bergoglio assumed the supposed role of Pope in 2013. Many thought Pope Benedict abdicated due to health concerns, but the truth of the matter as we are in the ninth month of 2018 – five years after Pope Benedict's abdication – is very clear. Pope Benedict XVI never gave up the office of the Pope and Bergoglio is as Father Paul has revealed in the past eleven months of this Newsletter a manifest formal heretic.

The following will be a summation of Father Paul's writings about Jorge Bergoglio and a glimpse into what will be covered in his second Volume proving that Pope Benedict XVI remains the true Pope. The stark contrast between Pope Benedict XVI's adherence to the truths of the Catholic Faith as opposed to those of Jorge Bergoglio will be followed up in Father Paul's second volume.

Bergoglio's religion is a different religion than the Catholic religion, because his "God" is not the transcendent Catholic God, but the immanent "god" of Teilhard de Chardin and the Freemasons. "I believe in God – not in a Catholic God; there is no Catholic God." This is what he meant when he said, "God does not exist; do not be shocked" – he's saying he believes in a god that is not the God of Christians – as God and His attributes are understood by the perpetual tradition of Catholic theology and dogma.

Jorge Bergoglio has denied the transcendent Most High God who reveals infallible dogmas and commandments (Whom he reduces to the status of a "vague idea in the clouds"; "God spray" which "does not exist"); and has replaced Him with an immanent "god" who is not infinitely and eternally perfect, who is "persons", and whose revelation is received not by supernatural means, but in one's conscious experience: His religion is the Enlightenment religion: of revelation experienced in one's heart – of an immanent "deity" which reveals itself in natural human experience) i.e. the revelation of an immanent "deity" as in the doctrine of Friedrich Schleiermacher)

– the "Mother Earth" he professed on 2 June 2016, as the one who "gave us life and protects us". Thus, one understands easily what is the basis for the absolute primacy of one's own conscience in Bergoglio's doctrine rather than the primacy of the Law of God, manifested by divine revelation in Commandments of God, and by human reason in the natural law; because in Bergoglio's religion there is no God above us in heaven who has given the earth to the children of men (Psalm 115: 16) – but only the "divine" vital principle within Nature.

Bergoglio's religion is patently that which is based on perfidious "liberal theology", (which originated with the 'father of liberal theology' Friedrich Schleiermacher), which had sprung forth from the faithless Enlightenment; and his moral doctrine likewise is the vague Enlightenment belief in the "Moral Sense", professed by the infidel Lord Shaftesbury, based on the notion of God as a "world soul" (anima mundi) that Shaftesbury professed, (Shaftesbury's prayer, quoted by Cornelio Fabro in his work *Introduzione all'ateismo moderno*, is addressed to God as the "universal soul".)

The argument that Pope Benedict can equally be accused of heresy is utterly fallacious. In the works of Ratzinger there is a profession of belief in dogma, but there is also a warped understanding of dogma rooted in a theology based on a framework of modern philosophy; in Bergoglio, there is a patent malice of unbelief; a conscious rejection of the "absolute truth" of dogma and the "moral absolutes".

I will present a systematic exposition on the question of the Bergoglian "pontificate" vs. the true and valid pontificate of Benedict XVI, in Vol. II of this work. But to those who object saying, "Why on earth do you think he's (Benedict) any better than Francis"? I reply: The "god" of Jorge "Francis" Bergoglio is the "world soul" (anima mundi) of Shaftesbury, Teilhard de Chardin, and the 'ancient Mysteries' of the Pagans and Freemasons – i.e. the **pandeistic Deus of Natura of Spinoza**. The God Pope Benedict XVI professes is the God of Christians – the God of the

apostles, prophets and philosophers; as he eloquently explained in his first part of his first major work, *Einführung in das Christentum*.

Bergoglio's religion worships the "god" of Spinoza in the reformed and dogma denying ecumenical "church" of doctrinal and moral relativism that is emerging out of the post-conciliar Church – the Bergoglian counterfeit "church" which apes the Catholic Church and usurps its name – and which is now seen to be in the process of visibly separating itself from the Catholicism of the past two millennia. Pope Benedict XVI professes and worships the true God of Catholic dogma, as does the remnant Church over which he remains the true pope and supreme Pontiff, in spite of the mass of confusion among the faithful and clergy concerning the identity of the true pope.

Both men, the true pope and the false pope will die, but the false "church" and the true Church will survive their deaths. It does not suffice for salvation that a Catholic resist false doctrine and personally adhere to the true dogma of Faith; but one must remain within the fold of the true Church of Jesus Christ as a member of the One, Holy, Catholic, and Apostolic Church, outside of which there is no salvation. The Catholic must visibly separate himself from the organization of those who visibly separate themselves from the true Church by their public defection from the faith into heresy, but who remain as illegitimate squatters and usurpers within the visible material structural framework formerly occupied by the Catholic Church and identified as pertaining to it.

St. Athanasius wrote during the Arian occupation of the space belonging to the Church: "They hold the places, but you hold the apostolic Faith. They are, it is true, in the places, but outside of the true Faith; while you are outside of the places indeed, but the Faith is within you. (...) they that hold the place are charged by those that love God with making it a den of thieves ... However really then, they seem to hold the Church, so much the more truly are they cast out."



APPARITION OF SPRING 1916

SISTER LUCIA'S MEMOIRS

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The Angel Returns

The second Apparition [of the Angel] must have been at the height of summer, when the heat of the day was so intense that we had to take the sheep home before noon and only let them out again in the early evening. One day, we were playing on the stone slabs of the well down at the bottom of the garden belonging to my parents, which we called the Arneiro. Suddenly, we saw beside us the same figure, or rather Angel, as it seemed to me. "What are you doing?" he asked. "Pray, pray very much! The most holy Hearts of Jesus and Mary have designs of mercy on you. Offer prayers and sacrifices constantly to the Most High."

"How are we to make sacrifices?" I asked.

"Make of everything you can a sacrifice and offer it to God as an act of reparation for the sins by which He is offended, and in supplication for the conversion of sinners. You will thus draw down peace upon your country. I am its Angel Guardian, the Angel of Portugal. Above all, accept and bear with submission, the suffering which the Lord will send you." These words were indelibly impressed upon our minds. They were like a light which made us understand who God is, how He loves us and desires to be loved, the value of sacrifice, how pleasing it is to Him and how, because of it, He grants the grace of conversion to sinners. It was for this reason that we began, from then on, to offer to the Lord all that mortified us, without, however, seeking out other forms of mortification and penance, except that we remained for hours on end with our foreheads touching the ground, repeating the prayer the Angel had taught us.

At the second Apparition, down by the well, Francisco waited a few moments after it was over, then asked: "You spoke to the Angel. What did he say to you?" "Didn't you hear?" "No. I could see that he was talking to you. I heard what you said to him, but what he said to you, I don't know." As the supernatural atmosphere in which the Angel left us had not yet entirely disappeared, I told him to ask Jacinta or myself the next day. "Jacinta, you tell me what the Angel said." "I'll tell you tomorrow.

Today I can't talk about it." Next day, as soon as he came up to me, he asked me: "Did you sleep last night? I kept thinking about the Angel, and what he could have said." I then told him all that the Angel had said at the first and second Apparitions.

But it seemed that he had not received an understanding of all that the words meant, for he asked: "Who is the Most High? What is the meaning of: 'The Hearts of Jesus and Mary are attentive to the voice of your supplications'?" Having received an answer, he remained deep in thought for a while, and then broke in with another question. But my mind was not yet free, so I told him to wait until the next day, because at that moment

I was unable to speak. He waited quite contentedly, but he did not let slip the very next opportunity of putting more questions. This made Jacinta say to him: "Listen! We shouldn't talk much about these things." When we spoke about the Angel, I don't know what it was we felt. "I don't know how I feel," Jacinta said. "I can no longer talk, or sing, or play. I haven't strength enough for anything." "Neither have I," replied Francisco, "But what of it? The Angel is more beautiful than all this. Let's think about him."

[When trouble afflicted Lucia's home,] I remembered the Angel's words: "Above all, accept submissively the sacrifices that the Lord will send you." At such times, I used to withdraw to a solitary place, so as not to add to my mother's suffering, by letting her see my own. This place, usually, was our well. There, on my knees, leaning over the edge of the stone slabs that covered the well, my tears mingled with the water below and I offered my suffering to God. Sometimes, Jacinta and Francisco would come and find me like this, in bitter grief. As my voice was choked with sobs and I couldn't say a word, they shared my suffering to such a degree that they also wept copious tears. Then Jacinta made our offering aloud: "My God, it is as an act of reparation, and for the conversion of sinners, that we offer You all these sufferings and sacrifices." The formula of the offering was not always exact, but the meaning was always the same.



THE NEW LEFTISTS *By Father Charles E. Coughlin*

Father Coughlin wrote the book: *Bishops versus the Pope* in 1969. In the chapter whose title reads: "The New Leftists" Father Coughlin refers to the Church of the past 50 to 60 years, but today we could add the additional almost 50 years and write the same thesis for our time.

An historic change has overcome both Christianity and Communism these past fifty or sixty years. The change is so substantial that millions of so-called Christians, having negated fundamental truths, are no longer Christians, except in name; that millions of citizens, having accepted Marxian principles, are ideological Communists while still professing to be Republicans, Democrats, Jews, Catholics or Protestants. Certainly, they do not belong to the Communist Party, which is now merely a transparent cover-up for the deception of the thoughtless few. Particularly both Christianity and Communism accept a materialistic concept of life and all it involves with its ultimate integration in a classless society. These are the new leftists. It is these with whom the unsullied Judaeo-Christians must contend.

Father Coughlin cites two leftists of his day: Herbert Marcuse, a professor on the staff of Columbia University from 1934 to 1942, a prolific writer producing such works as: "One Dimensional Man," and "An Essay on Liberation" which advocated radical student movements. These movements incited youth to resent the present system in America and work toward a world to replace the society he (Marcuse) abhorred – a world in which man is fundamentally and biologically overhauled...

- "Which conducts its booming business on the backs of ghettos, slums, and internal and external colonialism;
- "Which is infested with violence and repression while demanding obedience and compliance from victims of violence and repression;
- "Which in order to sustain the profitable productivity on which its hierarchy depends, utilizes its best resources for waste, destruction and an ever more methodical creation of conformist needs and satisfaction."

In a second field Father Coughlin presents Mr. John McCloy. He was born in Philadelphia in 1895; graduated from Amherst College and Harvard University and following 1921, practiced law in New York. From 1925 until 1940 he affiliated himself with the law firm of Cravath, de Gersdorff, Swaine and Wood. This was the law firm which was instrumental in acquiring recognition of Soviet Russia in 1933, and partially responsible for extending to Stalin \$11-billion of Federal credit money. He was regarded as a thoroughgoing American who leaned toward one-world-ism where all nations would be fused. (Sound familiar?)

As a chief influence in government, Mr. McCloy exerted a triple shadow of government which the inner circle refers to as (1) The Council on Foreign Relations, (2) the Americans for Democratic Action, and particularly (3) the great untaxed multi-billion-dollar Foundations. These foundations advanced leftist organizations and movements all over the world. Is it any wonder today that we have the clashes in society, our Faith and in every aspect of human existence when men like Mr.

McCloy and Marcuse were given free rein to spread their Marxist beliefs in America and throughout the world attacking especially our youth? Where were the Episcopate? Their lethargy and mediocrity coupled with a loss of faith in the miracles of grace left their charges victims to the onslaught of leftist Hegelianism and one-world-ism.

So, we see the result of our weak Catholic leaders: The Bark of Peter, according to Father Coughlin, has been sailing into the teeth of history's most disastrous hurricane. One dare not suggest dropping the anchor of status-quoism to wait while the giant waves wash the frightened passengers overboard. Nor dare one suggest cradling the ship in the trough of towering waves of mere humanistic affairs which, surely, will capsize the craft. Yet moan not for the storm-tossed Episcopal captains who, decades ago and again in our lifetime, intentionally elected to abandon the chartered course graphed for them by their Master Bishop.

These Episcopal mariners, particularly since the days of Leo XIII, in vain, were cautioned to steer clear of the Scylla of secularism and the Charybdis of materialism. This course they chose not to avoid but permitted themselves and their precious cargo of souls to be victimized by materialism on the one hand and humanism on the other. Only one choice now remains: Let them furl their fair-weather sails, set the rudder into the teeth of the storm, plow through murderous winds and waves – and cry out, "Master, save us, else we perish!" A supernatural cure-all or none.

CHURCHES TAKE ON NEW IDENTITIES

Quebec Makeovers: Old Houses of Worship Become Theaters, Cheese Emporiums

The information that follows comes from a small-town newspaper (*The Malone Telegram*, July 31, 2018) in an article taken from the *New York Times*. The headline "Churches take on new identities" gives a snapshot of the present state of the decimated Catholic Church. The following church, which is part of this article, is in the Canadian Province of Quebec.

Notre-Dame-du-Perpetuel-Secours, once an imposing Roman Catholic Church in Montreal, has been re-invented as the "Theater Paradoxe". It now hosts among other events, Led Zeppelin cover bands, Zumba lessons, fetish parties and talk shows. Other events include bare footed dancers in a trance-like state in front of its former altar amid drums and chanting, several wooden pews were recast to build a handsome bar for alcohol-fueled banquets. The former sacristy where priests prepared for Communion is now a dressing room fit for a diva. The story goes on and on describing events that would never had been allowed near a church, let alone in a church, but are now being performed in once holy ground.

This radical makeover of this Montreal church reflects the drastic

decline of the Catholic Church world-wide. Whereas in the 1950s, 95 percent of the population of Quebec went to Mass, only 5 percent do so today. As of April, 547 churches in Quebec had been closed, according to the Quebec Religious Heritage Council.

This article handpicked reasons why the church had to be transformed. They referred to "The Quiet Revolution" of the 60's that led to a revolt against the Church's stance on divorce, contraception and abortion, but failed to lay the blame on the clergy who turned a blind eye to the events that would lead to today's lack of Faith.

Even in the small town of Malone New York where this article appeared, and which is located near the Servants of Jesus and Mary's apostolate, there is now only one parish, St. Andre's, where last year there were three churches, Notre Dame, St. Joseph's, and St. John Bosco all holding daily or Sunday Masses.

Remarks from those who once attended these churches are expressed with dismay and sorrow that the once holy Catholic structures where generations were baptized, made their First Holy Communion, Confirmation and even married are used in ways that are nothing less than a "sacrilege."

THE OATH OF FIDELITY TO THE MAGISTERIUM OF BERGOGLIO?

Printed with permission from the author: Dr. Franco Adessa. Continued from August Issue.

Last month introduced this timely article that began with the apparition of Our Lady of Good Success to Mother Mariana in 1582 and Our Lady's request that she suffer for the sins of the Twentieth Century. Here, we continue -- Mother Mariana had other apparitions in which she also was told about the work of Freemasonry against the Church of Christ.

On January 16, 1500, Our Lady spoke to her of the arrival of a truly Christian President in Ecuador, Garcia Moreno, and the following years:

"These years, during which the accursed sect of Freemasonry will have control of the civil government, will see a cruel persecution of all the religious communities."

On January 21, 1610, Our Lady, referring to the first half of the Twentieth Century said:

"In Ecuador the passions will erupt and there will be a total corruption of customs, because Satan will reign almost entirely through the Masonic sects" and, speaking of the **Sacrament of Marriage**, she added: "Freemasonry, which will then be in power, will approve

unjust laws with the aim of getting rid of the Sacrament."

On the conditions of **Holy Orders**, Our Lady spoke of the worldwide general corruption of the Clergy, adding that, in these unhappy times, there would be unbridled lust and even the lack of innocence in children and modesty in women. She concluded by saying:

"In the supreme moment of need, in the Church, the one who should speak, will remain silent!"

On February 2, 1610, speaking of the second half of the Twentieth Century, Our Lady said:

During this period, the church will be attacked by terrible hordes of the Masonic sects and this poor land of Ecuador will be agonizing because of the corruption of customs, unbridled lust, an impious press and secular education. In these times of depraved desolation, the vices of impurity and sacrilege will dominate, and the one who should speak will remain silent."

To be continued...

OUR LADY OF PONTMAIN

1871 ~ Pontmain, France

On January 17, 1871 in the small village of Pontmain, France, Eugene Barbedette (12) encountered a beautiful lady suspended in air above a neighboring house. The nearby adults could not see anything but when Francoise Richer (11), Jeanne-Marie Lebosse (9), Eugene Friteau (6) all claimed to see the woman, a nun in the crowd, Sister Marie Edouard, led everyone in prayer.

A message, in the form of a white scroll, appeared under the Lady's feet. Words of gold started to form on them: "But pray, my children". In the next phrase, a larger cross appeared in her hands and a banner with the name of Christ hung from it. Yet another sentence appeared on the scroll: "God will soon grant your request." In the final phrase, a third sentence appeared on the scroll, "My Son allows Himself to be moved."

At the same time the Prussian army (Franco-Prussian War) halted its advance across France when the Prussian commander encountered an "invisible Madonna barring the way". Victory seemed within the Prussian army's grasp. Within eleven days Prussia mysteriously withdrew its troops. An Armistice was signed on May 10, 1871 and the war was over.

The Bishop of Laval, Casimir-Alexis-Joseph Wicart requested detailed inquiry after the events occurred and came personally to Pontmain to question people. Subsequently other investigations and questioning took place, but on February 2nd, 1872, by means of a very definite canonical act, the Bishop gave his decision. He recognized the authenticity of the apparition, approved the cult of Our Lady of Hope of Pontmain and called for the building of a sanctuary. He declared: "We judge that the Immaculate Mary, Mother of God, truly appeared on January 17th, 1871, to Eugene Barbedette, Joseph Barbedette, Francoise Richer, and Jeanne-Marie Lebosse, in the hamlet of Pontmain."

In October 1900 the church was consecrated and in 1905 Pope Pius X elevated the sanctuary to the status of basilica.

The Basilica of Our Lady of Hope of Pontmain was solemnly dedicated in the presence of two Archbishops, four Bishops, six hundred Priests and 1,500 pilgrims in September of 1908.

In December of 1920 one of the seers, Jeanne-Marie Leboeuf, who became a religious, retracted herself and said "I lied. I never saw the apparition". The retraction was held secret until 1971, it was discovered by Father Renee Laurentin.

In 1932 Pope Pius XI confirmed the decision of the Episcopal court and a Mass and Office proper to Our Lady of Hope of Pontmain were promulgated.

Cardinal Pacelli, who later became Pope Pius XII, passed a decree from the Chapter of St. Peter's Basilica that the statue of the Mother of Hope be solemnly honored with a crown of gold on July 16, 1932.

On July 24, 1934 the statue of Our Lady was crowned in the presence of Archbishops, Bishops, Priests and the laity by Cardinal Verdier, Archbishop of Paris.

The message "My Son allows Himself to be moved" lets us know that our prayers are not in vain. It should move one to understand how important our prayers really are. Our Lord gives us messages through his Mother and we should understand how important they are and follow them. It has been 100 hundred years, plus, and still today Our Lady's message at Fatima has not been obeyed. How long will it be before we feel our Lord's anger? If ever there was a time when prayers were indeed needed, IT IS NOW!





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September 2018

MONTH OF THE HOLY CROSS

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 First Saturday St. Gilies, Twelve Holy Brothers
2 15 th Sunday after Pentecost St. Stephen, King of Hungary	3 St. Pius X	4 Ferial Day	5 St. Laurence Justinian	6 Ferial Day	7 First Friday Day of Abstinence Ferial Day	8 The Nativity of the Blessed Virgin Mary St. Adrian
9 16 th Sunday after Pentecost St. Peter Claver, St. Gorgonius	10 St. Nicholas of Tolentino	11 St. Protus & St. Hyacinth	12 The Holy Name of Mary	13 Ferial Day	14 Day of Abstinence The Exaltation of the Holy Cross	15 The Seven Sorrows of the Blessed Virgin Mary St. Nicomedes
16 17 th Sunday after Pentecost Ss Cornelius, Cyprian, Euphemia, & Ss Lucy, Geminian	17 Stigmata of St. Francis	18 St. Joseph of Cupertino	19 Day of Fast-Ember Day Ss. Januarius & Companions (Our Lady of La Salette)	20 St. Eustace & Companions	21 Day of Fast-Ember Day St. Matthew	22 Day of Fast-Ember Day St. Thomas of Villanova, St Maurice & Companions
23 18 th Sunday after Pentecost Ss Linus, Thecla 30 19 th Sunday after Pentecost St Jerome	24 Our Lady of Mercy (Ransom)	25 Ferial Day	26 St. Isaac Jogues and Companions Ss. Cyprian and Justina	27 Ss. Cosmas and Damian	28 St. Wenceslas, Duke	29 The Dedication of St. Michael the Archangel