

# Servants of Jesus and Mary

## Fatima Center

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### MANIFEST HERESY

## A Public Confession of Guilt and Admission of Defection From The Catholic Faith

Excerpt from the working manuscript of Volume II, *The Case Against Bergoglio – What Must Be Done*

By **Father Paul Kramer, B.Ph., S.T.B., M. Div., S.T.L. (Cand.)**

The reason why a *manifest heretic* would fall from office entirely by himself *ipso jure* is because a manifest act of contumacious public heresy is itself an act of *perinacity* which constitutes according to its very nature a public confession of guilt of the crime of heresy and an **admission of the fact of defection from the Catholic faith**:

1) To be qualified as a *manifest heretic* the pope would have to manifest the *dolus* of crime, which in canon law is defined as the “deliberate will to violate the law” (*deliberata voluntas violandi legem*).

Canon 2200 §1 of the 1917 Code of Canon Law defined the term and explained, that *dolus* (*fraud* or *deceit*) is opposed by the lack of knowledge or liberty: “*Dolus* heic est *deliberata voluntas violandi legem, eique opponitur ex parte intellectus defectus cognitionis et ex parte voluntatis defectus libertatis* (Deceit here will be no deliberate violation of the law, and on the part of the will is opposed to the lack of knowledge and the lack of understanding on the part of liberty.) Therefore, since *dolus* (*fraud* or *deceit*) cannot be simply presumed outside of a penal process, the pope cannot simply be presumed to be a heretic on the sole basis that he speaks or acts in a such manner that exhibits the *indicia* (*symptoms*) of suspicion.

In such a case in which the pope would manifest in his actions or words the factual evidence which constitute *indicia* (*symptoms*) of heresy sufficient to establish the crime as *probable*, he would only qualify as *suspect of heresy*. The matter of heresy is a proposition which asserts explicit heresy: “A heretical proposition is one which is formally and directly opposed to a proposition explicitly or implicitly revealed, and defined as such by the Church, which is therefore contradictory to the faith.”<sup>1</sup>

An example of such a heretical proposition asserted against an *implicitly* revealed proposition would be the

one I cited in Volume One, of Pedro de Luna’s denial of the moral catholicity of the Church, for which he was declared a heretic in the thirty-seventh session of the Council of Constance for having denied the dogma *Unam Sanctam* (This dogma laid down dogmatic propositions on the unity of the Catholic Church, the necessity of belonging to it for eternal salvation, the position of the Pope as the supreme head of the Church, and the duty thence arising of submission to the Pope in order to belong to the Church and thus to attain salvation).

2) The pope would qualify as a public *formal heretic* if the *dolus* (*fraud* or *deceit*) is public and manifest: i.e., the heresy is professed in such a manner that it would be *certain* that he knowingly and freely asserted disbelief, with an act that explicitly, immediately, and directly opposes an article of divinely revealed truth which must be believed with divine and Catholic faith. I have explained in Volume One the conditions which must be fulfilled in order for it to be verified that the *indicia* (*symptoms*) which constitute evidence of heresy are to be qualified as certain *indicia* (*symptoms*) of *formal heresy*. If the certain *indicia* (*symptoms*) of formal heresy are manifested in such a manner that qualifies the act as *public*, as the term *public* is defined in canon law, then the act would be in the nature of a public profession of disbelief, an abjuration of the Catholic faith, and a public confession of guilt for the crime of heresy.

In such an event as this, even if the man insists he is still a Catholic and not a heretic, his profession of disbelief by its very nature pleads guilty to the crime of heresy, and is an open admission of the *fact of defection from the faith*; and therefore, there is no need for a judge to pronounce a judgment of guilt, since, as Bellarmine says, “heretics are outside the Church, even before excommunication,

and deprived of all jurisdiction, for they are condemned by their own judgment”.

Indeed, in any jurisdiction whether ecclesiastical or secular, when the accused confesses his guilt for the crime, there is no longer any need for a **judgment** to be deliberated upon, and then decided upon by a **judge**, but the court simply proceeds to the penal sentencing. Thus, in the hypothetical case of a public heretic pope, he, by his own act of disbelief, declares himself in heresy and outside the Church; and being condemned by his own judgment, he desists by himself from the papacy; and **losing all jurisdiction, he falls under the jurisdiction of the ecclesiastical authority, and as a consequence thereof, he is excommunicated *latæ sententiæ* (automatically).**

It is at this point that a merely *declaratory sentence* would be pronounced by the Church, confirming by juridical act that for having committed the crime of heresy, he has departed from the Church, forfeited his office, and incurred the penalty of excommunication.

Hence, this is the teaching of Pope Innocent III: “Faith is so necessary for me that while for other sins I have only God for a judge, for only the sin committed against faith, I can be judged by the Church. For he who does not believe, *already has been judged.* (John 3: 18)”<sup>2</sup> Hence, while he is pope, he does have a Judge over him—God, and because he has God over him as a Legislator and Judge, he is condemned by his own judgment which he declares by manifesting his obstinate *dolus* (*fraud* or *deceit*) in his transgression against the divine law, because *he who does not believe, already has been judged.* (John 3: 18)

<sup>1</sup> Cf. Bellarmine, De ac. rebus primatus Romanorum Pontificum, Liber Vultum debeat, Propositiones quæ in articulo expressè continentur hereticæ, inquit, in 11. — Propositiones hereticæ ac et, quæ formali et directè adversus propositiones explicitè revelatas, vel implicitè revelatas et talis est factus aditus, tunc non est hereticus, sed in Heres.

<sup>2</sup> De Romano Pontificu, lib. 4 cap. 10.

<sup>3</sup> In summa et in fine, non est hereticus nisi in actu de seipso pronunciet se non esse catholicum habens, proprie scilicet pronunciet quod se non constituit passum ad Ecclesiam Catholicam, non quod non credit, non adhibet, sed in actu est, in 3. 116. (Clemente IV. De heresi)

“

I promise to assist at the hour of death with the graces necessary for salvation all those who, on the first Saturday of Five consecutive months, go to confession, receive Holy Communion, say the Rosary and keep me company for fifteen minutes while meditating on the fifteen mysteries of the rosary, with the object of making reparation to me.

”

The "Great Promise" made to Sister Lucy during a private revelation in 1925



# Crucial Request of the 5 First Saturdays

Most adherents of Our Lady of Fatima's requests already have accepted the request for the daily Rosary and the wearing of the Brown Scapular of Our Lady of Mount Carmel, and assuredly many have performed the Five First Saturdays. But how many realize the importance of promoting the Five First Saturdays and how this performance is the key to the Consecration of Russia.

Sr. Lucy asked Our Lord why He would not convert Russia without the solemn public consecration of that nation. Our Lord replied that He wanted the Church to acknowledge that consecration as a triumph of the Immaculate Heart of Mary.

In a letter to the Bishop of Garza dated May 27, 1943, Sr. Lucy reports confidences made by Our Lord Himself: "I desire most ardently the propagation of the cult of the devotion to the Immaculate Heart of Mary, because the love of this Heart attracts souls to Me; it is the center from which the rays of My light and My love go through all the earth, and the unquenchable fountain from which the living water of My mercy flows into the earth."

Our Lord is pointing out to us that it is through the graces of light, love and mercy which come from the Immaculate Heart that the conversion of Russia will be effected. Another way of saying that Mary is the Universal Mediatrix of grace.

God desires the glorification of Mary in Catholic orthodoxy by raising the Church's teaching of universal mediation to the highest doctrinal level and on the other hand in Catholic orthopraxis by the solemn collegial consecration of Russia to the Immaculate Heart.

It takes the gift of Faith and the physical effort to complete all the spiritual steps desired to make reparation for the five Blasphemies against Our Lady's Immaculate Heart:

1<sup>st</sup> Saturday: Intention of Reparation for blasphemies committed against Mary's Immaculate Conception. This dogma of the Catholic Faith was proclaimed to state that Mary was conceived without original sin and was therefore the sinless vessel of honor for the Incarnation of Her Divine Son, Jesus Christ.

2<sup>nd</sup> Saturday: Intention of Reparation for blasphemies committed against Mary's Perpetual Virginity. This dogma states that Mary's virginity was kept before, during and after Our Lord's birth.

3<sup>rd</sup> Saturday: Intention of Reparation for blasphemies committed against Mary's Divine and Spiritual Motherhood. This dogma states that Mary is the Mother of God!

4<sup>th</sup> Saturday: Intention of Reparation for the offenses of those who dishonor and reject Mary's images. The Protestants consider Catholic devotion to Our Lady's images a form of blasphemy whereas, their dishonoring of Our Lady's images is an insult to Her Divine Son who wishes images of Her Immaculate Heart to be joined with His Sacred Heart.

5<sup>th</sup> Saturday: Intention of Reparation for those who publicly seek to sow in the hearts of children indifference or scorn, or even hatred of Mary. It is hard, for those who love Our Lady, to imagine that anyone could harbor such thoughts or feelings towards Her.

Requirements on each of the Five First Saturdays:

- 1. "Confess and receive Holy Communion."**  
Confession is to be made under the usual conditions. That means within the week before or after Communion, provided, of course, that Communion be received in the state of grace.
- 2. "Recite five decades of the Rosary."**  
The five decades may be recited any time during the day. It is of the utmost importance to remember that meditation on the mysteries as we recite the prayers of the Rosary is an essential condition of saying it properly.
- 3. "Keep Me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary."**  
This meditation may also be made any time during the first Saturday. For those who make a practice of a morning meditation, the mysteries of the Rosary would be a most appropriate subject for that day.
- 4. "With the intention of making reparation to Me."**  
Utilize the intentions for each First Saturday that are already specified for the blasphemies against the Immaculate Heart of Mary.

These are the conditions of the devotion of the First Saturdays, as stated in the "Great Promise." They consist of the minimum requirement, but the implied conditions of the spirit of true devotion to the Immaculate Heart of Mary are more comprehensive. Our Lady expressed them many times during Her conversations with the children of Fatima.

For those souls who desire to further this sublime devotion they may wish to:

- 1. Consecrate yourself to the Immaculate Heart of Mary.**  
This method was put forward by St. Louis de Montfort in his work: *True Devotion to the Blessed Virgin*. However, any formula used with a sincere confiding of yourself without reserve will suffice.
- 2. "Pray the Rosary, Pray the Rosary."**  
"I am the Lady of the Rosary" the Blessed Virgin told the children on the occasion of Her last apparition in October 1917. And... in every apparition She was seen holding the Rosary in Her Hands. Therefore, in addition to the recital of the Rosary on the First Saturdays, daily and especially nightly family recitation, in imitation of little Jacinta, is most efficacious.

Now, how is this devotion to the Five First Saturdays linked to the Consecration of Russia? It is Heaven's request to effectively bring about the peace that Our Lady of Fatima promised to the three seers, Lucia, Jacinta, and Francisco, during Her six appearances to them in 1917. This peace is dependent upon souls adhering to Her First Saturday request for "Communions of Reparation" and subsequently if enough souls meet this requirement then the Holy Father in union with the Bishops of the world will make the proper Consecration of Russia to Her Immaculate Heart.

# THE DEVOTION

to the *Holy Face of Jesus*



**"I firmly wish that My Face reflecting the intimate pains of My soul, the suffering and love of My Heart, be more honored!"**

*Our Lord to Blessed Maria Pierina*

This devotion is the Divine tool given by God to defeat communism and of appeasing and disarming His Justice, greatly irritated against mankind for its sins but particularly those that directly outrage the Majesty of God – that is, blasphemy, communism, atheism, cursing/profaning the Holy Name of God, and the desecration/profanation of Sundays through forbidden labor on that Holy Day.

Devotion to the Holy Face of Our Lord Jesus Christ is not new in the Church. It dates back to the coming of Our Lord into this world. The first adorers of the Sacred Countenance were Our Blessed Mother, Saint Joseph, the shepherds, the Magi and later, the apostles and disciples. The people, too, admirers of His wisdom and His doctrine, were in a special way impressed with the aspect of His adorable face,

"Upon which shine the rays of Divine Majesty" says St. Jerome. For this face, was by turns sweet and severe, merciful and terrible; it wore an expression of tenderness and benignity towards little children, but it terrified the sellers in the temple. The glories of Mount Tabor, the dolours of the passion, reflected on the Divine Face, have been at all time the ravishing object and the subject of contemplation of noble hearts and of elect souls such as St. Augustine, St. Bernard, St. John Vianney (the Cure of Ars), St. Therese of the Child Jesus and of the Holy Face, the Venerable Lou Dupont and Sister Marie St. Pierre, Discalced Carmelite nun of Tours, France.

Devotion to the Sacred Sorrowful Face seems to have been inaugurated by Our Lord Himself, for on His sorrowful way to Calvary, He miraculously left the image of His bloodstained Countenance on the veil of the noble Roman matron, Veronica, who had braved the impious rabble in order to give Him the comfort of wiping His Face.

With jealous care, this sacred relic, Veronica's veil, saturated with the sweat and blood of Our Divine Lord, has been preserved and guarded by the sovereign pontiffs and devotion to this sorrowful Face has been publicly practiced from time immemorial in the Basilica of St. Peter at the Vatican in Rome.

However, the attaching to this ancient devotion the idea of reparation was not thought of, until Our Lord Himself, communicated it to Sister Marie St. Pierre of the Carmel of Tours, France. In His revelations to Sister Marie St. Pierre... Our Lord clearly stated His desires: That reparation for blasphemy and the profanation of Sunday be made through the worship and veneration of His Sacred Face and that an archconfraternity of the Holy Face be established, forming a center towards which many similar confraternities, established in different parts of the world, should converge.

Sister Marie St. Pierre was also made aware that this devotion to the Holy Face was heaven's chosen weapon against communism, which was in its infancy at that time.

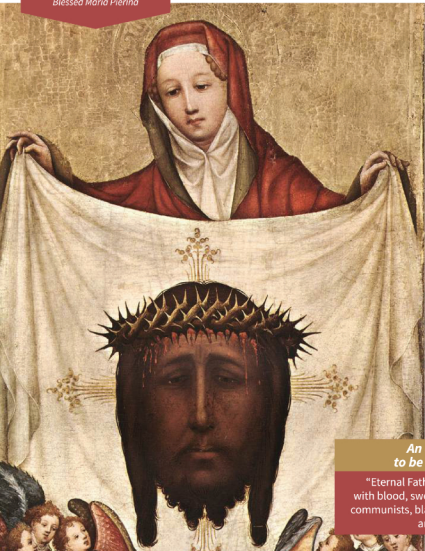
In 1885 a petition, signed by cardinals, archbishops and prelates of distinction was sent to Pope Leo XIII to obtain the favor of the elevation of the confraternity of the Holy Face at Tours, France, to that of and archconfraternity.

The request for an Archconfraternity of the Holy Face was immediately granted by Pope Leo XIII, "For all the world." (Rome Excepted), on October 1, 1885.

Our Lord also dictated several prayers to Sister Marie St. Pierre which were directed against Communists/Atheists, whom Our Lord said, were the enemies of Himself and of His Church.

**An aspiration to the Eternal Father to be frequently recited during the day:**

"Eternal Father, we offer you the Holy Face of Jesus, covered with blood, sweat, dust and spittle, in reparation for the crimes of communists, blasphemers, and for the profaners of the Holy Name and of the Holy Day of Sunday. Amen."



Continuation from September 2020 issue

# FEMINISM: Russia's Deadly Weapon Against The Family

By Cornelia R. Ferreira

## PERVERTING THE MATERNAL INSTINCT

The post-Vatican II experimentation in women's religious orders provided the right soil for Christian feminism to spread into Catholicism through nuns, who were turned into feminist nuns or feminist ex-nuns.<sup>1</sup> Why target nuns? Probably because of their widespread influence in many areas of Catholicism (in spite of "patriarchy").

Both mothers and nuns exercise great power in their spheres of influence through their maternity, the one physical, the other spiritual. Regarding mothers, Pope Benedict XV said, "In her home [the mother] is queen," and even when away from the home, like a king away from his realm, she has her thoughts centered on its well-being.<sup>2</sup>

In his encyclical *On Christian Marriage, Casti Connubii*, Pius XI described the family as a body of which the husband is the head and the wife the heart, "and as he occupies the chief place in ruling, so she ... ought to claim for herself the chief place in love." Completely refuting feminist claims that the Church promotes the subjugation of wives, Pope Pius shows the high esteem the Church teaches husbands to have for their wives: "... in view of her most noble office as wife and mother and companion," says the Pope, the woman's subjection to her husband is not as a servant or a

minor, so that she keeps her liberty and her dignity as a human person. She does not need to obey "her husband's every request if not in harmony with right reason or with the dignity due to the wife." He continues, "In fact, if the husband neglects his duty, it falls to the wife to take his place in directing the family. But the structure of the family ... established ... by God, must always ... be maintained intact." Pope Pius calls the emancipation of women from her duties as companion and mother a "crime," because it is an "exaggerated liberty which cares not for the good of the family." The heart is only separated from the head "to the great detriment of the whole body and the proximate danger of ruin."<sup>3</sup>

Pius XII also described the vital importance of the stay-at-home mother for the salvation of her children's souls and the good of the Church and society. He said if St. Gregory the Great "could speak of the *government of souls* as the 'art of arts,' surely no art is more difficult and strenuous than that of fashioning the souls of children.... Fortunately the child whose mother stands by its cradle like a *guardian angel* to inspire and lead it in the path of goodness!" The Pope explained how mothers should educate and train the child, right through adolescence, illustrating their exalted status in the family and in the Church's evangelizing mission.<sup>4</sup> This is precisely what the Masons and Communists have worked to destroy — and the guardian angels have deserted their post, neglecting the duties of their state in life.

Now, as the married woman is the heart of her family, so consecrated religious have always been esteemed as "a principal part" of the heart of the Church. Until the 1980s they had great influence in drawing souls to God and spreading His kingdom on earth through their many apostolates.<sup>5</sup> Corrupting these women in the heart of the Church, especially those involved in education and improving the conditions of the family, would be a major strike against Catholicism. Unfortunately, the religious orders were no match for consciousness-raising and other psychological tricks. Angry at being "pushed around by the patriarchal structure," nuns became a major attacking force, so much so that feminists consider them "trendsetters for the modern women's liberation movement."<sup>6</sup>

### TO BE CONTINUED

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1 Cf. William Maria, "We Overcame their Traditions, we Overcame their Faith," *The Latin Mass*, January-February 1994, p. 14.  
2 *Allocution*, 21 October 1919, *Woman in the Modern World*, p. 28.  
3 Pope Pius XI, *Encyclical On Christian Marriage Casti Connubii*, 31 December 1930, nos. 27-29, 74 (emphases added).  
4 *Allocution*, 26 October 1941, *Woman in the Modern World*, p. 70 (emphases added).



# THE ARCHANGELS

The Catholic Church recognizes seven Archangels. The Archangels are the second lowest of the categories of angels but considered the most powerful. The Archangels resisted Lucifer when he and his followers rebelled against God, and God saw that they positioned themselves between Lucifer and in defense of the Throne of God. God elevated them to the position of highest Heaven, standing eternally before the Throne of God to carry out His Will.



**Archangel Michael** whose name means "one who is like God" is the Patron of the Holy Eucharist. His will is focused, immovable, and entirely driven toward accomplishing goodness.

Archangel Michael is the protector of souls and wields his powerful sword against the poisonous and vindictive aspirations of the devil. As such, he is considered the leader of the armies of heaven; and during a visit to the St. Michael Sanctuary Pope John Paul II said: "The battle against the devil... is the principal task of Saint Michael the Archangel".

In 1917 Saint Michael, in his visit to the three children of Fatima said: "Fear not. I am the Angel of Peace, pray with me". He prostrated himself and repeated three times "My God; I believe, I hope, and I love thee! I beg Thee forgiveness for those who do not believe, do not adore, do not hope, and do not love Thee!".

**Prayer to Saint Michael the Archangel**  
St. Michael the Archangel defend us in this day of battle. Be our safeguard against the wickedness and snares of the devil. May God rebuke him we humbly pray, and do thou, o Prince of the Heavenly Host. By the power of God, cast into hell Satan and all the evil spirits who prowls about the world seeking the ruin of souls. Amen.

*The First Three  
of the Seven Archangels*

## **Michael, Raphael and Gabriel**



**Archangel Raphael** whose name means "God Heals" or "God is my health" is Patron of the Sacrament of Penance. Archangel Raphael is a merciful healer. He has the power to expel demons. He is designated for physical and emotional healing.

He can help in reducing addictions and cravings and is powerful in healing physical injuries and illnesses. He is the patron of travelers. He works in conjunction with Archangel Michael to help clear away fears and stressors that maybe adversely affect your health.

**Prayer to Saint Raphael the Archangel**  
St. Raphael the Archangel you are Raphael the Healer, you are Raphael the Guide, you are Raphael the Companion, ever at human sorrow's side. St. Raphael, Angel of health, of true conjugal love, of joy and Divine light, pray for us! Amen.  
(From the Chapel of St. Raphael)



**Archangel Gabriel** whose name means: "God Conquers or Man of God" or "God is my Strength". He is the Patron of the Sacrament of Baptism and of Communication workers.

As the patron of communications, Archangel Gabriel is the messenger angel, acting as a messenger of God. Archangel Gabriel helps writers, teachers, journalist, and artists to convey their message, to find motivation and confidence, and to market their skills.

God sent Archangel Gabriel to Nazareth to say to Mary "Hail, full of grace! The Lord is with thee." (Luke 1:27-28) He then announced to Mary that she would bear a Son (Jesus Christ) Who would be conceived by the Holy Ghost.

**Prayer to Saint Gabriel the Archangel**  
Oh Holy St. Gabriel come to our aid with your legion of angels! Help us to become good servants of Our Lord! Help us to regain and preserve our Baptismal purity that we may become His worthy servants. When we fail, guide us to repentance and confession that we may restore it! Through your intercession help our souls become havens of peace where Our Lord and Our Lady love to come and rest. Amen.



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# OCTOBER 2020

MONTH OF THE HOLY ROSARY AND OF THE ANGELS

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4 Rosary Sunday 1 <sup>st</sup> Sunday After Pentecost St. Francis of Assisi	5 St. Placid and Companions Mass of 1 <sup>st</sup> Sunday after Pentecost	6 Saint Bruno	7 <b>The Holy Rosary</b> St. Mark, St. Sergius & Companions	8 St. Bridget of Sweden	9 <b>First Friday</b> The Holy Guardian Angels Day of Abstinence	10 Saint Francis Borgia
11 Maternity of Blessed Virgin Mary (1 <sup>st</sup> Sunday After Pentecost)	12 Ferial Day Mass: 1 <sup>st</sup> Sunday After Pentecost	13 St. Edward the Confessor	14 Saint Callistus I	15 Saint Teresa of Avila	16 Saint Hedwig Day of Abstinence	17 Saint Margaret Mary Alcega
18 Saint Luke 2 <sup>nd</sup> Sunday after Pentecost Mission Sunday	19 Saint Peter of Alcantara	20 Saint John Cantius	21 Saint Hilarton, St. Ursula & Companions	22 Ferial Day Mass: 2 <sup>nd</sup> Sunday After Pentecost	23 <b>Ferial Day</b> Day of Abstinence	24 St. Raphael the Archangel
25 <b>Christ the King</b> 21 <sup>st</sup> Sunday after Pentecost	26 Saint Evaristus	27 Ferial Day Mass: 21 <sup>st</sup> Sunday After Pentecost	28 St. Simon and Jude	29 Ferial Day	30 <b>Ferial Day</b> Day of Abstinence	31 Vigil of All Saints Day of Fast