

Servants of Jesus and Mary

Fatima Center

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WHY GOD IS ANGRY WITH HUMANITY

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

This article is an edited excerpt of a talk given in Cork, Ireland in March 2015, where Father Kramer accompanied Father Gruner across Ireland promoting the urgent Fatima Message. Father Kramer and Father Gruner's friendship began as seminarians in Rome. It was fitting that Father Kramer accompanied Father Gruner on his last journey defending the Faith and promoting the Fatima Message, shortly before God took Father Gruner home on April 29, 2015.

In November 1984, when the interview of Cardinal Joseph Ratzinger was published about the Secret of Fatima, he said: "The Third Secret adds nothing ... concerning what is derived from Revelation." He also said: "The things contained in this Third Secret correspond to what has been announced in Scripture." Our Lady of Fatima warned that sinful humanity has continued to offend God, and that God will punish the whole world in an unprecedented manner. She said: "Various nations will be annihilated."

We read in Sacred Scripture the words translated from the Hebrew Scripture by Saint Jerome: "You will perish; all nations, you will perish from His land." There, Almighty God Himself threatens the annihilation of the nations that rebel against His authority.

God is the Creator. Since He made us, He made this world and He made everything in it, and in His infinite perfection, He has decreed the Eternal Law. We have been made by Him and therefore, He is – in the most perfect sense – Our Father. We owe Him the filial duty and piety to obey His commands.

And so, Our Lady came to Fatima to warn that God will punish the whole world with a chastisement

that is unprecedented — including the annihilation of entire nations. What is the reaction of people upon hearing this message? All too often, I mention to people that God is going to punish the world; there will be annihilation of entire nations, massive death, and destruction; and that Our Lady Herself warned us of: "war, hunger, and persecution of the Church." Even the most materialistic of souls can understand the significance of war and hunger, because war and hunger spell death.

But what is their response? I've heard it so many times: "*But why, why would God do that to the world? Is God that bad? Is God so evil that He would destroy His creation, that He would meet upon the earth such a vengeance? Why?*"

The answer, of course, is found in Sacred Scripture. In an anthropomorphic way of speaking, it is written in Scripture that God repented of having created man, because humanity had become so evil that He had decided to eradicate the human race from the face of the earth; and only those few faithful souls were preserved in the ark when the Flood came and destroyed all life.

But now God threatens a punishment that is even worse than

the flood; because the life that He has given to us, to humanity through the redemption of Christ, is the freedom from tyranny, that is the true liberation and is the basis of the true liberation theology.

For generations and generations, humanity was dominated by the diabolical tyranny of the worship of false gods and false religions. The whole human race was kept in bondage – in slavery under the power of the devil.

So, we see in those inspiring words and the divinely inspired words of Saint Paul in his epistle, the liberation of those who are the children, not of the slave, but of the One who is free — the One Who freely accepted the message of God from the mouth of the angel (Our Blessed Mother, Mary), "Be it done unto Me according to Thy word." That is where the true liberation is to be found.

We have been freed by the Blood of Christ, by His redemption on the Cross. That is the only freedom that is given to us. It is either that, or to be dominated and oppressed under the power of demons.

COMPLACENCY In Sin

By Coralie Graham



St. Augustine's question to you might be: "Why is God Angry?" So many, too many, blame God for the woes of the present time, and then tend to get lost in their misery, wondering when is God going to relieve us? While waiting for HIM to act we ignore the fact that it is ourselves wherein the action is missing.

St. Augustine's prayer, in the year 430, reminds us of our own complacency, our own shortcomings. Though we think we are practising our Faith sufficiently, we really need to examine our inadequacies. Are we really accepting and doing God's will?

With St. Augustine's thoughts below, he shows us how easily we fall short in our loyalty to God as Creator, and perhaps we'll be able to understand a little better why mankind is in the present worldwide dilemma of feeling abandoned, when in fact, it is we, who have abandoned God. Read what this great Saint had to say with true examination of our own conscience:

• Before Thine eyes, O Lord, we bring our sins and we compare them with the stress we have received.

• If we examine the evil we have wrought, what we suffer is little, and what we deserve is great.

• What we have committed is very grievous, what we have suffered is very slight.

• We feel the punishment of sin, yet withdraw not from the obstinacy of sinning.

• Under Thy lash our inconstancy is visited, but our sinfulness is not changed.

• Our suffering soul is tormented, but our neck is not bent.

• Our life groans under sorrow, yet amends not in deed.

• If Thou spare us, we correct not our ways; if Thou punish, we cannot endure it.

• In time of correction, we confess our wrongdoings; after Thy visitation we forget that we have wept.

• If Thou stretches forth Thy hand, we promise amendment; if Thou withhold the sword, we keep not our promise.

• If Thou strikes, we cry out for mercy; if Thou sparest, we again provoke Thee to strike.

• Here we are before Thee, O Lord, confessedly guilty; we know that unless Thou pardons, we shall deservedly perish.

Grant then, O Almighty Father, without our deserving it, the pardon we ask. Thou who made us out of nothing; those who ask Thee, deal not with us O Lord according to our sins. Neither reward us according to our iniquities. O God, Who, by sin, art offended and by penance pacified, mercifully regard the prayers of Thy suppliant people, and turn away the scourges of Thy wrath which we deserve for our sins. Through Christ Our Lord, Amen.

God's anger will be justifiably appeased if instead of repeatedly complaining in these troubled times, we take heed of St. Augustine admonitions to take stock of ourselves, to pray more fervently, to amend our lives, and to plead for Our Lord's forgiveness for our sins, and refrain from ignoring His mercy and compassion for them.

From Catholicism to Counter-Church: Community on Pilgrimage

By Cornelia R. Ferreira

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not an atonement for sin, but a demonstration of God's love for His children. Because God is a power or force, not a Person, we praise God not by liturgical worship, but by service.⁴⁴ *Universalist* Catholicism encourages converts to retain some of their pagan beliefs, because they are "a people prepared to be world church in a global community."⁴⁵

4) "It is apostolic. The church community is thus to remain a true continuation of the apostolic community and fundamentally dedicated to the apostles' mission. ... "However, since the *Dictionary*

states that the "hierarchy of ordained leaders" only developed centuries after the Church's founding, it implies the "apostolic community" was one of equals. Hence, to claim the church community is a continuation of the apostolic community is to give the powers of the bishops to the community. Counter-church bishops derive their authority from the apostles Marx and Lenin, said Archbishop Sheen.⁴⁶

To be continued...

44. Walter J. Rees, "Biblical Wisdom: A Trust in Human Experience," *Isis* 2, p. 15.
45. Butler, p. 80; Cornelia R. Ferreira, "Our Blessed Mother and the Return to Hellness, Part 6," *Catholic Family News*, November 2000, p. 1.
46. Dr. Ludwig Ott, *Fundamentals of Catholic Dogma*, ed. James Canon Beal, trans. Dr. Patrick Lynch (C. O. Books, 1960). The *Source Press*, Ltd., 1960; reprint ed., Rockford, IL: Ten Brackets and Publishers, Inc., 1974, p. 305.
47. Ibid., p. 305.

48. Father Doggan, p. 64.
49. The *New Encyclopedia Britannica*, 11th ed. (1985), s. "Universalism and Universalism" by John Charles Grogan. The *New Encyclopedia Britannica*, 11th ed. (1985) s. "Universalism".
50. D. D. Hartmann, "Theology, Theology and the Mother of Christendom" *Journal of Theology*, 1970, pp. 6-7.
51. Father Doggan, *ibid.* pp. 41-43. For more on the papalists' confounding of apostolic with Catholicism, see further note 34.
52. Archbishop Sheen, p. 25. The Modernist proposition that the Church hierarchy is the result of a

general historical development, rather than divinely instituted by Christ, was condemned by Pius IX in 1864 and Pius XII in 1958. The attack that the power of the Church is attributed to the community of the Church, so that the faithful are co-operators with Christ as co-workers and victims, and the power of ecclesiastical authority is derived from the community, were condemned several times by the Church. See Ott, pp. 276-277, and Henry Denzinger, *The Sources of Catholic Dogma*, 30th ed., trans. Ray J. Denzinger (St. Louis, MO: B. Herder Book Co., 1971) reprint ed., Powers Lake, ND: Marian House, n.d., 1969, 1983, 1995.

MARIE ROSE FERRON

Mystical Victim Soul for Christ

By *Ellen Montgomery* with excerpts from *She Wears a Crown of Thorns* by *Rev. O.A. Boyer, S.T.L.*

"To save souls, one would do anything, sacrifice anything, so together let us help Him, the One we love, to give Him many souls" – Marie Rose Ferron, September 21, 1921.

The "Ecce Homo":

When Father Leonard of Montreal, Canada, visited Rose on Friday, October 11, 1929, he wrote the following observations:

... We arrived at 2:30 P.M. When we walked into her room, we saw more than we expected to see. You would hardly know her. Yesterday, she was so beautiful; today, she is covered with blood, and it is streaming from her eyes and forehead. Rose was in ecstasy when we walked in, but she would recover and swoon back. While awake, she asked for the time and our blessing. It was evident, she suffered exceedingly and longed for the hour of deliverance; she asked for the time very often. While she was in ecstasy, we took occasion of examining the stigma of her side and those of her hands. There is no room to doubt; the reality is too evident. The stigmata of the hands appear on both sides and are streaming with blood. The wound of the side appears to be four inches long; but owing to the clothes, that were stuck over a part, we could not see it, in all its length. There were red blotches all over her body, as though it was bruised with blows, they all seemed to be discharging blood; her feet were distorted and one of them partly deformed.

I did not see the stigmata of her forehead, for they were hidden by her head cloth, but the blood came streaming from beneath and ran down her cheeks, here and there. From her eyes, I saw the blood bubbling like water that boils, and I sponged it off with my handkerchief. The eyes were full of blood and her lashes were partly stuck together, which almost blinded her. On the right side of her neck, appeared another red blotch. There was one below her throat, on the upper part of her chest. At every moment, she would ask for the time and for our blessing. It was already 2:45 P.M. Rose began to tremble and move her head from one side to another, her expression was that of pain and anguish. The crucial moment is approaching. With a sign of her hand, she tells us to walk out. We leave, to come back a few minutes later. But then, she went into ecstasy. It was now about 3 P.M. The crucifixion was coming to an end. After a few minutes, she began to converse with her Jesus."

The Healing of Rose's Wounds

The healing of the wounds was as wonderful as the stigmata themselves. It was generally on Saturday that Rose's face came back to normal. When the blood was dry, it would scale off, and

the wounds were healed.

Like all mystics, Rose did not wish to make an exhibit of herself... On Fridays, only a few persons, with special permission, managed to enter. Some of these fainted on seeing her. Such incidents caused a commotion which annoyed Mrs. Ferron who once said: "It's hard to keep people out, but when they faint, it's far worse to nurse them back"; she complained of the work and worry and longed for a change. This is when Rose felt something had to be done to relieve her parents... and was prompted to ask her director if it was wrong for her to pray for the removal of the outward signs of the stigmata? ... When he answered, "No," he never thought that he was defeating his own purpose – to put Rose under medical observation.

Rose's stigmata, save those of the head which followed her to the grave, disappeared, but the blood continued to rush to those parts of the body where the wounds had been, and caused

an agony of pain far worse than before.

From that time on, she prayed that her suffering might not appear; she did not mind how much she suffered herself, but she wanted her parents to be spared. In ecstasy she would appeal to Our Lord with tears and say: "Oh my Jesus, I wish to suffer more and more, but spare my parents. Increase my sufferings, if You will, but allow no one to see them..."

The wishes of Rose were found on her bosom, after her death. It was an act of immolation... "I offer myself as a victim, a holocaust that I may live in constant charity, begging Thee, O my Jesus, to consume

me without ceasing, that I may become a martyr of Thy love. May this martyrdom kill me, after serving to prepare me to appear before Thee. ... That my soul may renew this offering an infinite number of times, so that when everything will have vanished, as a shadow, I may express my love for Thee, in an eternal face to face."

To date the cause for "Little Rose's" beatification has not been taken up. The following words, written on June 18, 1944, to Father Boyer, by Father Bernard A. McLaughlin, state what her doctor thought of her:

"... I wish to say that I am not related to Dr. Thomas McLaughlin who treated Marie Rose Ferron, however, these are the things he said to me at the time of my visit":

"I have had all kinds of doctors examine Rose and none of them can explain her case on natural grounds. To me her case is supernatural, because no one could have lost so much blood during the years and live. She is sustained by God alone. I am thoroughly convinced; the manifestations are supernatural."

Catholics should pray to "Little Rose" for her beatification and intercede to her for personal intentions! **"By the intercession of Little Rose, hear us, O Lord."**



FROM CATHOLICISM TO COUNTER-CHURCH: *Community on Pilgrimage*

By **Cornelia R. Ferreira**

Two words heard very commonly in the Church today are **"community" and "pilgrimage"**. One may think they're just trendy terms, but unknown to most people, including traditionalists, they're the keys to a subversive agenda, which you discover by reading the literature of the community **movement**.

Marks of the Counter-Church

Adult catechesis is outcome-based education, using the conditioning techniques of discussion, storytelling, situation-ethics games, role playing, music, drama, etc. Since the pilgrimage is a process of learning, it must be experiential. Adult faith is personal. We learn from ourselves, so we start with our experiences and stories. According to an article by biblical scholar Walter Vogels, in one of the bishops' resource books, the justification for experiential religion is none other than Jesus – stripped of His divinity. Since Jesus "increased, in wisdom and stature and favor" as a child, (Luke 2:52) Vogels concludes, "Jesus, like all of us, learned through His experience and developed because of it."⁴¹ This is the Church shorn of her divinity, the Arian counter-church described by Bishop Sheen. Its members – the community – equate themselves with Christ and proclaim *they* are the body of Christ (not members of His Mystical Body), *they* are the Church. Since they are building or crating the "authentic" Church, they appropriate to themselves a gnostic divinity, and the community supplants Christ and His Mystical Body.⁴² (The Arian church poses a great danger to traditionalists as in the past it exiled and even killed those who didn't join it.)

The following quote from *The New Concise Catholic Dictionary*⁴³ shows clearly the community is the counter-church, "the ape of the true Church".

"Church teachers today note that the church community

– the body of Christ and the people of God – has four basic Christian marks....

- 1) "It is one in faith" – true: it is founded around a common set of beliefs, but not the doctrines of the Catholic Church; furthermore, the Catholic Church is one not *just* in her faith, but also in her hierarchical government Sacraments and liturgy.⁴⁷
- 2) "It is holy, as Jesus of Nazareth, the founder of the Christian community, was holy" – saying Jesus was a holy man from Nazareth imputes to Him only a human nature, and denies that as God He is alive and still running His Church. Furthermore, the Catholic Church is holy not just in her Founder, but also in her purpose, which is the glory of God and the sanctification of men; holy in her means to attain her purpose, which are her doctrines, laws, liturgy and religious institutions; and holy in her fruits, which are the countless saints produced.⁴⁸
- 3) "It is catholic or universal" – the universalism denoted by the small-c "catholic" does not refer to the spatial extension of the Catholic Church, but to what is termed "the universality of God's saving will and action."⁴⁹ This is opposed to the exclusivity of Catholicism, which preaches salvation only through the Catholic Church. The religion known as Unitarian Universalism, which preaches universal salvation, seems to be the basis of the counter-church. It also teaches the purpose of religion is social, to improve the temporal lot of man. It is rationalistic, experiential, and pantheistic, believing God is a universal force. There's no original sin, and Jesus was just a great teacher whose death was

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History, Facts, and Concerns of the **FIVE FIRST SATURDAYS OF THE MONTH**

Part Two

"It is true, my daughter, that many souls begin but a few go till the end, and those who persevere do so in order to receive the graces that are promised. The souls who make the Five First Saturdays with fervor, and in view of making reparation to the Heart of your heavenly Mother please Me more than those who make fifteen lukewarm and indifferent ones." (Child Jesus to Sister Lucia May 30, 1930)

Why were these words spoken by the Child Jesus? Because as He replied to Sister Lucia:

There are five kinds of offences and blasphemies committed against the Immaculate Heart of Mary:

- 1. Blasphemies against the Immaculate Conception.**
- 2. Blasphemies against Her virginity.**
- 3. Blasphemies against Her divine Motherhood, by refusing at the same time to acknowledge Her as Mother of men.**
- 4. Blasphemies of those who publicly undertake to put in the hearts of children indifference, contempt or even hatred towards this Immaculate Mother.**

5. Offences of those who directly outrage Her in Her holy images.

Each blasphemy is the result of those who commit grievous sins against the Most Blessed Virgin:

1. Firstly, the Protestant sects who refused to receive the dogma of the Immaculate Conception defined by Pope Pius IX, and who continue to assert that the Virgin Mary has been stained by original sin and even personal sin!
2. The Protestants who have rejected the dogma of the perpetual virginity of Mary before, during and after birth.
3. They do accept Her Divine Motherhood but deny Her role as Co-Redemptrix, Mediatrix of all graces, and Mother of all men.
4. After Protestantism, Jansenism, Rationalism, and Modernism continued to attack the Marian dogmas and devotion, they actively worked to turn children away from devotion to Mary.
5. The logical consequence of all these sins has been the insult directed at Our Lady's holy images.

Together these sins are considered the most grievous ones because they jeopardize God's will and intention for salvation and redemption of men, as one can see by the present state of the Catholic Church.

On December 10, 1925, the most holy Virgin appeared, along with the Child Jesus by Her side who said to Sister Lucia: ***"Have compassion on the Heart of your most holy Mother, covered with thorns, with which ungrateful men pierce it at every moment, and there is no one to make an act of reparation to remove them."*** Then the most Holy Virgin said: ***"Look, my daughter, at my Heart, surrounded with thorns with which ungrateful men pierce Me at every moment by their blasphemies and ingratitude. You at least try to console Me and say that 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, shall confess, receive Holy Communion, recite five decades of the Rosary, and keep Me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to Me."***



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MONTH OF THE HOLY SOULS

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6 22 nd Sunday after Pentecost	7 Ferial Day	1 Holy Day of Obligation ALL Saints Day	2 All Souls Day	3 Ferial Day Mass: 21 st Sunday After Pentecost	4 First Friday Day of Abstinence St. Charles Borromeo & St. Vitalis & Agricola	5 First Saturday Our Lady's Saturday
13 23 rd Sunday after Pentecost St. Didacus	14 St. Josephat	8 Four Holy Crowned Martyrs	9 The Dedication of the Basilica of Holy Savior St. Theodore	10 St. Andrew Avellino St. Tryphon & Respius & St. Nympha	11 Day of Abstinence St. Martin of Tours St. Mennas	12 St. Martin I
20 Last Sunday After Pentecost St. Felix of Valois	21 Presentation of the Blessed Virgin Mary	15 St. Albert the Great	16 St. Gertrude	17 St. Gregory Thaumaturgus	18 Day of Abstinence Dedication of the Basilicas of St. Peter & Paul	19 St. Elizabeth of Hungary St. Pontianus
27 1 st Sunday of Advent	28 Ferial Day	22 St. Cecilia	23 St. Clement I St. Felicity	24 St. John of the Cross St. Chrysogonus	25 Day of Abstinence St. Catherine of Alexandria	26 St. Sylvester St. Peter of Alexandria
29 St. Saturninus	30 St. Andrew					