

Servants of Jesus and Mary

Fatima Center

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A PERTINACIOUS HERETIC IS ALREADY JUDGED BY GOD

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.)**

It could be argued, by citing Cajetan's specious objection (noted by Bordini), that the papacy itself is not destroyed when the head is destroyed by deposition, but while the papacy as an institution would not be destroyed (because it would still exist potentially in a successor), the papal dignity actually existing in the person as a habit would certainly be destroyed by an act of deposition, which unlike death or renunciation, would be an act of deputation contrary to divine law, as Bellarmine points out:

First, it is of natural law that putrid members be cut off, except the head. It is better to have a putrid head than none. But this solution is of little value; for in natural bodies the head must be excepted, because it being amputated, the whole body dies. But the body of the Church does not die with the death of the pope; whereas we see in temporal republics, if the king degenerates into a tyrant, although he is the head, he is deposed by the people and another is elected. Secondly I say, in a natural body and in temporal republics members infecting the whole body can be cut off, because upon the body itself they depend and have power; but the body of the Church is not of the same nature, whose head did not receive authority from the body but from God, just as it is not licit for a family to depose the chief householder, although he be the worst, because he is not appointed by the family but by the Lord.² In the cited Question 5, Bordini, following Bellarmine, explains the Catholic doctrine revealed in scripture and taught by the magisterium and by all the great theologians of the Church, on the *divine constitution of the Church as a kingdom*³ whose ruling monarch is the Pope; as a *household* and family over which the Pope rules and commands with the authority of the *householder and father*, and as a *body* to which the Pope is constituted by God as its head.

Before him, Bellarmine expounded the same more thoroughly in *De Concilio Auctoritate* cap. xvi, explaining that the Church is according to divine revelation a monarchy, because it is the kingdom of Christ, who is the King over the universe, as is revealed throughout scripture; and therefore, the Pope is a monarch, but unlike an earthly king, he cannot be deposed by men, because earthly kings receive their authority from God immediately through the consent of their subjects, and can therefore be deposed by them because of tyranny; but the pope receives his authority immediately from God, and therefore cannot be deposed by men.

Nor, when the pope is lacking does this supreme monarchical power exist in the Church or in a council *suppletively or formally*, because authority in the Church as is taught in scripture, is not from the Church herself but exists totally in Christ and, to those to whom He communicated it *singly*, to be

exercised singly, and not collegially in the Church by reason of her totality.⁴ Therefore also, the argument based on natural law⁵ which says a validly reigning pontiff can be deposed from office by a council because of heresy is false and heretical, because the absolute power of the primacy is received by the pope immediately from God, and does not exist in any manner in the Church, nor is it in any way derived from the Church.

Therefore, a true and valid pope could only be deposed if he would already have ceased to be pope by himself by an act of tacit abdication because of public heresy, schism, or apostasy, as Bellarmine, Ballerini, Cappellari, St. Alphonsus, and several other notable theologians taught before Pastor Æternus; and as is taught with virtual unanimity after 1870 by theologians who admit at least the hypothetical possibility of a pope falling into public heresy. St. Alphonsus in the above cited passage stated categorically that a council cannot judge the pope for heresy, but could only declare that he had fallen from the pontificate. Like Bellarmine, he brought forth several proofs in his *Dissertatione de Pontificis Auctoritate* S. II. *De Auctoritate Pontificis supra Concilium*, explaining that a council can have no power over the pope, the last reason being that the Church is a monarchy:

It is proven moreover from reason, because Monarchical Rule is the best among the others, as St. Thomas teaches in 4. contra Gentes c. 76. With these outstanding words: *The optimal rulership of the multitude is that it be ruled by one, for the peace and unity of the subjects is the end of rulership, the more appropriate cause of unity is one rather than many, whence Christ Jn. 10:16 said: And there will be made one shepherd and one shepherd.* Calvin taught that Christ did not institute Monarchical Governance in the Church; but the opposite is commonly taught by Catholics with St. Cyprian; and Gerson wrote the same: *One who holds the contrary is a heretic: Christ did not constitute in the Church any other polity besides Monarchy.* In addition, if the rulership in the Church were not Monarchical, God would not have sufficiently provided for the good of the Church...⁶

Such an *ipso facto* fall from the pontificate followed by a deposition by a council is at least *hypothetically* possible because while in office, before being declared a heretic, the pope does have a Judge over him: "Before the Pope is declared a heretic, he is the Pope, therefore in this while he is still the Pope, he has a Judge over him"⁷ – however, that Judge is not a Council with jurisdiction by way of exception for heresy (as Bordini and Bellarmine believed before the definition of the Primacy in 1870 made that opinion dogmatically inadmissible), but that Judge is God, as even Bordini in the above cited

passage admitted ("a pertinacious heretic is already judged by God and is to be declared deposed by a council"), and therefore Innocent III teaches, "the Roman Pontiff has no other superior than God"; and therefore, "He who judges is the Lord (I Cor. IV); for which reason, "The servant, according to the Apostle, -stands or falls by his Lord- (Rom. xiv)." Nevertheless, as Innocent, Bellarmine, Ballerini, and Gregory XVI teach, once the pope would pronounce the judgment of God upon himself by obstinately professing heresy, he would fall from office by himself and could, in the words of Pope Innocent, "be shown to be already judged"; "cast out," and "trampled underfoot by men".

By "cast out", Innocent means "deposed", and by "trampled underfoot by men", "despised by the people"; (*mittatur foras, id est ab officio deponatur: et concutatur ab hominibus, id est a populo contemnatur*). By openly manifesting the *dolus* (deceit) of his crime against divine law, he confesses the crime of heresy by which he defects from the faith and departs by himself from the Church; and thus shows himself to be "already judged" and to be simply "cast out". Thus, Pope Innocent III teaches in *Sermo IV de Diversis* that if a pope were to "withhold away into heresy", "He can be judged by men, or rather can be shown to be already judged" – thus it is a papal teaching that a heretic pope is in reality no pope and is therefore simply to be rejected like "salt that has lost its savor". He would be "already judged" and would therefore need only to be so declared by the Church, since, as Bordini explained: "for it is necessary that the judgment of God be published by the ministry of men, and this is most aptly done by a Council, which is the supreme tribunal when the papal see is vacant."

The foundation of this doctrine is that God is both the Legislator of laws decreed to be observed in heaven and on earth; and the Judge over both the living and the dead, so that those who publicly declare their own transgression of the divine law promulgated by God in divine revelation are publicly condemned in accordance with that law by their own judgment. It is for this reason that the lower tribunals possess the jurisdiction to enforce the judgment of the Supreme Judge against the manifestly heretical pope.

1 Bordini, *Declaratio*, Cap. VII, p. 107
2 *CONSTITUTIO DOCTRINAE NATIONIS APOSTOLICAE, PARS PRINCIPALIS, SERVICII SERVITORIALIS, CUIUS SACRILEGIIUM CONCILIO*
3 Bellarmine's comments and extensive explications on the monarchical authority and supreme power of the pontiff are contained in his *De Concilio Auctoritate* and fourth treatise of his *De Summo Pontifice*.
4 *Sancti Alphonsi de Liguori's complete natural law argument of P.V. Gualterio* states: "Hoc ita esse factum esse non negat, sed declarat, quod si deponatur, non potest deponi, sed deponitur, secundum legem scripturam et traditionem. This is why the remaining question is to turn to the question of the manner in which the pope can be deposed."
5 The Church is the society, law. In every society, natural divine law requires that a case of heresy be brought before the competent authority, and that the guilty be punished by the competent authority. And on the other hand, natural divine law applies to the case of the city, society of the city, and the state, and the state is the authority that is to be appealed to in the case of a heretic. This is why it is not only not licit but necessary to depose a heretical pope, because the pope is the head of the Church, and the Church is the society of the city, and the state is the authority that is to be appealed to in the case of a heretic. This is why it is not only not licit but necessary to depose a heretical pope, because the pope is the head of the Church, and the Church is the society of the city, and the state is the authority that is to be appealed to in the case of a heretic.
6 *De Summo Pontifice*, Cap. VII, p. 107
7 *De Summo Pontifice*, Cap. VII, p. 107
8 *Constitutio Summi Pontificis*, Cap. VII, p. 107
9 *Constitutio Summi Pontificis*, Cap. VII, p. 107
10 *Constitutio Summi Pontificis*, Cap. VII, p. 107
11 *Constitutio Summi Pontificis*, Cap. VII, p. 107

Are You Saved?

By
Ellen
Montgomery

In the 1990's I had the opportunity to substitute teach at a Catholic High School in Florida. Since being a substitute sometimes offers a choice for the class of the day, and I was offered either the English classes or the Religion classes, I chose the latter.

Students of High School teen age years are generally half-awake when they start the day, and my initial Religion Class was no exception. I chose to speak on the DOGMA of the Faith: "Extra Ecclesiam, Nulla Salus" – THERE IS NO SALVATION OUTSIDE OF THE CATHOLIC CHURCH.¹ Well, the first class took no heed of what I spoke on that day about this crucial dogma of the Faith, and they left the room hardly noticing what was presented that morning.

The second class of the day was slightly more involved and took some notice of what was presented without giving me any flack, but by the third class the sparks were flying. Remarks such as: "I don't believe what you are saying"; and "How can you say that my Protestant friends, Muslim friends, Jewish friends, etc. aren't going to heaven?"² were echoed throughout the room.

I did not back down on this truth of the Catholic Faith, and I was never asked to substitute at this "Supposed Catholic School" again. I did discover that the priest who ministered at this school taught that the Blessed Virgin Mary was not always a virgin. So, I went to inform him of this Dogma of the Catholic Faith and his response was: "Oh, those Dogmas!"

The demise of the Catholic Faith is rooted in the failure to teach the truths of the Faith whole and entire and is not based on one's feelings or opinions. Once a dogma of the Faith is defined "de fide" it must be believed, whole and entire, and cannot be watered down or changed in its meaning.³

Since Vatican II and reaching back to the start of Pope John XXIII's pontificate in 1958, the Catholic Faith has been systematically altered in its truths. The following gives one example of this systematic alteration.

The Baltimore Catechism No. 2 of 1962 cites the following question: "Are all obliged to belong to the Catholic Church in order to be saved?" and the correct response was given: "All are obliged."

However, the 1964 Baltimore Catechism No.

1 altered this response with the following words: "All are obliged to belong to the Catholic Church IN SOME WAY." One might query: "What does that mean or imply?" Exactly the point that is being made here that the Catholic Faith is being watered down in subtle ways to the point where the present state of the Church recognizes that all faiths, even those outside the Catholic Faith are given salvation recognition. This is the destructive result of ecumenism (the beliefs, principles, or practices of those who desire and work for world-wide unity and cooperation among all Christian churches.)

This leads to the crux of the matter: "This is the sin or our age – the denial of God-given DOGMA OF FAITH, which is the subject matter of the most awesome Third Secret of Fatima!"⁴

"In Portugal, the dogma of the Faith will always be preserved etc." This sentence had not appeared in Lucia's (the crucial seer of Fatima) previous memoir. Sister Lucy purposely inserted it into her fourth memoir to indicate to us what the final part of the Secret is about.

"The dogma of Faith will always be preserved in Portugal." What does this say about the rest of the world? Are we to conclude that this is the only country on the face of the earth to keep the true Faith? The etc. after this statement by Sister Lucy leaves one open to speculate, but the fact that teenagers in a Catholic school setting, who strongly disagree with the Dogma of Faith and have a priest who opening denies a Dogma of the Faith, gives a clear picture on the loss of Faith. When one Dogma, especially the most vital dogma on "No Salvation Outside the Catholic Church" is denied, then all others, like the domino effect, will also be denied. Jacinta's (the youngest seer of Fatima) tears upon seeing the souls lost into the eternal fire of hell gives clear proof that the souls of many are being lost because the Dogma of Faith is not being preached and upheld in its entirety.

1 Ex Cathedra: There is but one universal Church of the faithful, outside of which no one at all is saved. (Pope Innocent III, The Fourth Lateran Council)

2 Ex Cathedra: The Most Holy Roman Catholic Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can receive an eternal recompense for their faith, their almsgiving, their other works of Christian piety and the duties of a Christian soldier. No one, not his almsgiving be as great as if he, no one, even if he pour out his blood for the name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church. (Pope Eugene IV, the Bull Contradictoria, 1418)

3 A doctrine or dogma of the Church is a truth which has been revealed by God and must be believed by all Catholics.

4 Trevelyan, All About Salvation, 1994, p.50

THERE
IS NO
SALVATION
OUTSIDE
OF
THE
CATHOLIC
CHURCH

THE CATECHISM OF THE COUNCIL OF TRENT

Decree on the Sacraments March 3, 1547 Session VII

ON THE SACRAMENT OF BAPTISM

A continuation on this Sacrament from the August 2020 Newsletter

Effects of Baptism

The admirable efficacy of this sacrament is to remit original sin, and actual guilt however enormous. This its transcendent efficacy was foretold long before by Ezekiel, through whom God said: "I will pour upon you clean water and you shall be cleansed from all your filthiness." (Ezekiel 36: 25) The Apostle Paul also, writing to the Corinthians, after having enumerated a long catalogue of crimes adds: "Such you were, but you are washed, but you are sanctified." (1 Corinthians 6: 11) St. Jerome, also, writing to Oceanus, says: "All sins are forgiven in Baptism."

To obviate the possibility of doubt upon the subject, the Council of Trent, to the definitions of former Councils added its own distinct declaration, by pronouncing anathema against those, who should presume to think otherwise, or should dare to assert "that, although sin is forgiven in Baptism, it is not entirely removed, or totally eradicated; but is cut away in such a manner, as to leave its roots still firmly fixed in the soul." (Session 5, can. 5) To use the words of the same holy Council: "God hates nothing in those who are regenerated, for in those who are truly buried with Christ, by Baptism, unto death, who walk not according to the flesh, there is no condemnation: putting off the old man, and putting on the new, which is created according to God, they become innocent, spotless, innoxious, and beloved of God."

Second effect of Baptism

But in Baptism, not only is sin forgiven, but with it all the punishment due to sin is remitted by a merciful God. To communicate the virtue of the passion of Christ is an effect common to all the Sacraments; but of Baptism alone does the Apostle Paul say, that "by it we die and are buried together with Christ." (Romans 6: 3, 4)

Baptism also remits all the punishment due to original sin in the next life, and this it does through the merits of Our Lord Jesus Christ.

Baptism, the source of happiness to the Christian even in this life.

This life, however, although full of misery, does not want its pleasures and joys. To us, who by Baptism are engrafted as branches on Christ, (John 15: 2) what source of pure pleasure, what object of nobler ambition, than, taking up our cross, to follow Him as our Leader, fatigued by no labor, retarded by no danger in pursuit of the rewards of our high vocation; some to receive the laurel of virginity, other the crown of doctors and confessors, some the palm of martyrdom, others the honors appropriated to their respective virtues? These splendid titles of exalted dignity none of us should receive, had we not contended in the race, and stood unconquered in the conflict.

Third effect of Baptism

By virtue of this Sacrament, we are not only delivered from what are justly deemed the greatest of all evils, but are also enriched with invaluable goods. Our souls are replenished with divine grace, by which, rendered just and children of God, we are made coheirs to the inheritance of eternal life, for it is written, "He that believeth and is baptized shall be saved;" (Mark 16: 16) and the Apostle Paul testifies, that the Church is cleansed, "by the laver of water, in the word of life." (Ephesians 5: 26) But grace, according to the definition of the Council of Trent, a definition to which, under pain of anathema, we are bound to defer, not only remits sin, but is also a divine quality inherent in the soul, and, as it were a brilliant light that effaces all those stains which obscure the luster of the soul, and invests it with increased brightness and beauty. (Session 6, 7, de justific)

Fourth effect of Baptism

The progress of grace in the soul is also accompanied by a most splendid train of virtues; and hence, when writing to Titus, the Apostle Paul says: "He saved us by the laver of regeneration, and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly, through Jesus Christ Our Savior;" (Titus 3: 5, 6)



Fifth effect of Baptism

By Baptism we are also united to Christ, as members to their Head; as, therefore, from the Head proceeds the power by which the different members of the body are impelled to the proper performance of their peculiar functions; so from the fullness of Christ the Lord, are diffused divine grace and virtue through all those who are justified, qualifying them for the performance of all the offices of Christian piety.

Sixth effect of Baptism

By Baptism, moreover, we are sealed with a character that can never be effaced from the soul... But as from the nature and efficacy of this character, it has been defined by the Church, that this Sacrament is on no account to be reiterated... The doctrine which prohibits the reiteration of Baptism, is that of the Apostle Paul, when he says: "One Lord, one Faith, one Baptism." (Ephesians 4: 6)

Seventh effect of Baptism

Besides the many other advantages which accrue to us from Baptism, we may look upon it as the last, to which all the rest seem to be referred, that it opens to us the portals of Heaven, which sin had closed against our admission. All these effects, which are wrought in us by virtue of this Sacrament, are distinctly marked by the circumstances which, as the Gospel relates, accompanied the Baptism of Our Savior. The heavens were opened, and the Holy Ghost appeared descending upon Christ Our Lord, in form of a dove; (Matthew 3: 16) by which we are given to understand, that to those who are baptized are imparted the gifts of the Holy Spirit, that to them are unfolded the gates of Heaven, opening to them an entrance into glory; not, it is true, immediately after Baptism, but in due season, when freed from the miseries of this life, which are incompatible with a state of bliss, they shall exchange a mortal for an immortal life.

Continuation from August 2020 issue

FEMINISM: Russia's Deadly Weapon Against The Family

By Cornelia R. Ferreira

RELIGIOUS FEMINISM IS CLEARLY A HERETICAL, SYNCRETIC AND OCCULT RELIGION.

It even has a name — WomenChurch or Women-Church — with priestesses “ordained” by the feminists. Whilst attending WomenChurch, many feminists also stay in the Catholic Church as the leaven of corruption in what they call a “missionary field.”¹

European Catholic women had been demanding ordination since the 1930s. These demands increased with the ordination of Protestant women. Large numbers of Catholic women who studied in non-Catholic theological colleges and seminaries after the Council would have encountered these influences, as well as the Marxist World Council of Churches’ propaganda that the struggle against sexism is “an integral part of liberation theology” and the “Christian goal” should be “alliance with the Socialist cause, so that a world will be created

from which, in accordance with Gal. 3:28, all discrimination will be banished.”²

In the face of the Church’s refusal to ordain women, the strategy became to place women in other liturgical roles, such as altar girls, readers and so-called “Eucharistic ministers.” It is hoped this will gradually engender a climate of acceptance for priestesses, especially when accompanied by consciousness-raising.

Involvement in these “ministries” is promoted as “improving the practice of one’s religion by *sharing the responsibilities* of worship equally with men.” Rewriting the Bible, using inclusive language, and rewriting liturgies to refer to “sisters” as well as “brothers” — all these are painted as improvements. But a Jewish feminist, Naomi Goldenberg, says those unaware of the feminist agenda “do not see such reforms as challenging the basic nature of Christianity,” but what they are requesting are “not minor alterations,”

but “major departures from tradition” that will “shake [Christianity] at [its] roots.” She calls sexual equality a “heresy” and subtitles her book *Feminism and the End of Traditional Religions*.³ Indeed, feminists say ordination is “only the tip of the iceberg”; once ordained, they intend to “subvert patriarchal styles and structures.”⁴ Given the damage they’ve done so far, imagine what they could do once ordained!

TO BE CONTINUED

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1 *Ibid.*, pp. 7-8.
2 Ferreira, “Destructive Forces”; Hauke, pp. 51-54.
3 Ferreira, *Emerging Feminist Religion*, pp. 4-5, 8 (emphasis added); Naomi R. Goldenberg, *Changing of the Gods: Feminism and the End of Traditional Religions* (Boston: Beacon Press, 1979), pp. 4-5.
4 Pat Taylor, “Goddesses of their own Making,” *Enemy Within*, p. 107.



The Catholic Church teaches that angels are classified into

3 hierarchies, each having 3 classes of angels. The highest and first hierarchy contains the Seraphim, Cherubim, and the Thrones. The second hierarchy list the Dominions, Virtues, and the Powers. The third and lowest level of angels are the Principalities, Archangels, and Angels. Angels are a truth of the faith witnessed to in both the Sacred Scriptures and Sacred Tradition. It is also taught by the Magisterium (the Pope and the Bishops in union with the Pope).

The angels are not on the same level as God Who is all-knowing, all-powerful, and everywhere present. Angels do not and can not give themselves existence. Angels are an immortal spirit; however, they are a pure spirit. They have no bodies unlike humans who have an embodied spirit – body and soul combination. Angel means messenger, a servant and messenger of God. The Bible and Scripture recounts angels as having taken on human form, but never has one become human.

The lowest level of angels is simply called Angels. These Angels are assigned to serve as guardians to humans, and as such they carry our prayers to and from God. Each one of us are assigned one or more guardian angel(s). They are the most social and caring to humans. Scripture indicates that angels have various responsibilities and roles in God's Kingdom. Angels may have even visited us without our knowing or realizing. If the devil can lead us from God's path by visions, thoughts, and temptations, it seems natural that our Guardian Angel can also foster the same tools to lead us back to our rightful place at God's side.

It would be a mistake to not take advantage of our Guardian Angel in requesting special favors such as protection from evil and assisting us when we might find ourselves in harm's way. St. Basil the Great maintained that: "An angel is assigned to every believer unless we drive him away through sin. He guards the soul like an army on alert." St. Thomas Aquinas believed that every newborn drew the attention of both an angel and a devil, and that Baptism gave the Guardian Angel the advantage.

Speak to your Guardian Angel every day; put your trust in them. St. Francis de Sales said: "Since God often sends us inspirations by means of angels, we should frequently return our aspirations to God by means of the same messengers." The following are prayers to offer daily to our Guardian Angels.

Angels

By Timothy Montgomery

Angel of God, my guardian dear,
To whom God's love commits me here.
Ever this day be at my side, to light,
to guard, to rule and guide.
Amen.

From the Roman Missal
O God, Who in a wonderful order hast established
the ministry of angels and of men, mercifully grant that,
as Thy holy angels ever do Thee service in heaven,
so they may at all times protect us on earth.



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SEPTEMBER 2020

MONTH OF OUR LADY OF SORROWS

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6. 14 th Sunday After Pentecost	7 Ferial Day	8 The Nativity of the Blessed Virgin Mary; St. Adrian	9 St. Peter Claver, St. Gorgonius	10 St. Nicholas of Tolentino	11 St. Protus and Hyacinth Day of Abstinence	12 The Holy Name of Mary
13 15 th Sunday After Pentecost	14 The Exaltation of the Holy Cross	15 Seven Sorrows of the Blessed Virgin Mary; St. Nicomedes	16 St. Cornelius, Cyprian, St. Euphemia, St. Lucy & Gemina Day of Fast, Ember Day	17 Stigmata of St. Francis	18 St. Joseph of Cupertino Day of Abstinence Ember Day	19 Day of Fast, Ember Day St. Januarius and Companions
20 16 th Sunday After Pentecost, St. Eustacia and Companions	21 St. Matthew	22 St. Thomas of Villanova, St. Maurice & Companions	23 St. Linus St. Thecla	24 Our Lady of Mercy (Ransom)	25 Ferial Day Day of Abstinence	26 St. Isaac Jogues and Companions, St. Cyprian and Justina
27 17 th Sunday After Pentecost St. Cosmas & Damian	28 St. Wenceslas	29 Dedication of St. Michael, Archangel	30 St. Jerome			