

# Servants of Jesus and Mary

## Fatima Center

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### THE BERGOGLIAN-VATICAN THREAT: “WE WILL CRUSH FATIMA”

*Excerpts of Father Paul Kramer Interview on Rense Radio Program*

The Secret of Fatima warns about a counterfeit church in Rome which is the new Bergoglian synodal “church” that will be founded on the reforms brought about by the synod he opened late last year, and which is scheduled to go on until some time next year. The true purpose of this “Synod on Synodality” is to bring about a reform of the Church that will not truly be a reform but will constitute a defection from the true Church because the reforms will bring into being a new “church” based on a false, man-made religion: a religion of a man-made “church” not of Jesus Christ.

So, the reform will cause a separation from the Catholic Church that we have known for over 2000 years. It will appear to have been, “sweet, as it were, from the face of the earth”, in the words of Cardinal Manning in 1861.<sup>1</sup> And the man who is spearheading this revolt against Catholicism is no other than Jorge Bergoglio, who people mistakenly call “Pope” Francis.

The Bergoglian-Vatican is trying to establish a “synodal church”, and then unite this counterfeit “synodal church” with all the other religions of the world. That is exactly what Pope Pius X warned they would attempt to do — to set up a **One World Religion** which would be of the Antichrist. There is no doubt about it: the spirit of Antichrist is what animates Bergoglio and their agenda is very clear. What exposes their evil plans and how this is contrary to everything in Sacred Scripture and to everything in Divine Revelation is the Secret of Fatima. The Secret lays bare their entire agenda for the **New World Order** and their agenda for the counterfeit church and the abolition of the Catholic Mass. All of these things are to be found in the Third Secret of Fatima. Thus, **THE AGENDA**

#### **OF BERGOGLIO IS TO TOTALLY DISCREDIT FATIMA.**

Fatima holds to the purity of the gospel of Jesus Christ as being set apart from all other religions, and that is absolutely opposed to Bergoglio’s agenda. They want to destroy Fatima. I know that for a fact. In October, 2013, I was staying at an apartment in Rome (literally a stone’s throw from the Vatican wall) at the time that Putin had come from Russia to visit “Francis” in the Vatican. Two years later, at the same apartment, I was visited by a retired East European Three-Star General who had served in Military Intelligence. He told me that, during the time of Putin’s visit, he was in St. Anne’s church inside Vatican City. He was kneeling and praying before a statue of our Lady of Fatima when Cardinal Ravassi spotted him and stated: **“WE WILL CRUSH FATIMA!”**

There are still some Cardinals who remain faithful to the spirit of the Gospel of Jesus Christ but they are becoming out-numbered by the ones that are being created by Bergoglio. Back in 2007-2009 I was visiting bishops and Cardinals at the Vatican, promoting the Fatima Consecration of Russia and one of the Cardinals I visited (whom I cannot identify for obvious reasons) was the one who encouraged me to write **To Deceive The Elect**.

At a certain point it will appear, and I emphasize appear, that the Catholic Church, as it was before, will no longer exist. Of course, the Catholic Church will exist but it will be underground. It will undergo a period of a few of years of intense persecution but this period of oppression will end. It will end suddenly. God can change things in the blink of an eye and He will, and this is the Third Secret of Fatima.

It is when evil will appear to be triumphant in the world, that God will intervene through the intercession of the Blessed Virgin Mary and through the consecration of Russia. That is how the triumph of God’s kingdom on earth will be brought about — to triumph over all the forces of evil that are foretold in the Third Secret of Fatima.

Meanwhile, there will be a great upheaval in the Church. There are enough bishops and Cardinals who are opposed to this spirit of evil that has taken possession of this mafia group and all of their hangers on, so there will be a visible division that people will witness — a struggle between them.

The late Msgr. Mario Marini, whom I knew for 35 years, was the Secretary of the Sacred Congregation for Divine Worship, a high position in the Vatican. He was a remarkable man who, behind the scenes, through his intervention, prevented the entire hierarchy of a country from being taken over by pro-Communist bishops during the 1970s. In 1996 he told me: **“Our hands are tied. We can do nothing because of Freemasons who hold the key positions.”** In October 2008, shortly before he died, in May, 2009, he said it even more bluntly: **“We are under Masonic occupation [in the Vatican]”.**

Bergoglio is on the side of evil with his followers of satan: Freemasons and Luciferians, and it is precisely because he is one of them that **THEY WANT TO CRUSH FATIMA**. They want to destroy and discredit Fatima because Fatima reveals their ultimate undoing. **OUR LADY OF FATIMA WILL DEFEAT THEM!**

<sup>1</sup> Henry Edward Cardinal Manning, *The Present Crisis of the Holy See*, 1861, London: Burns and Lambert, pp. 88-90.



*St. Pius X Warns Us About The*

# ONE WORLD CHURCH

The following excerpts are taken from the Pope Saint Pius X Apostolic letter to the French Bishops at St. Peter's, Rome on August 25, 1910. He warns us, even back then, of the false and anti-God notions of modern-day society and even so-called Catholics.

## A alarming and saddening... are the audacity and frivolity of men

who call themselves Catholics and dream of re-shaping society... and of establishing on earth, over and beyond the pale of the Catholic Church, "the reign of love and justice". [They join together] from all religions and of no religion; with or without beliefs; so long as they forego what might divide them (their religious and philosophical convictions) and so long as they share what unites them (a "generous idealism and moral forces drawn from whence they can").

Consider the forces, knowledge, and supernatural virtues which are necessary to establish the Christian City: the sufferings of millions of martyrs; the light given by the Fathers and Doctors of the Church; the self sacrifice of all the heroes of charity and a powerful hierarchy ordained in heaven; and the streams of Divine Grace – the whole having been built up, bound together, and impregnated by the life and spirit of Jesus Christ, the Wisdom of God, the Word made man.

It is frightening to behold new apostles eagerly attempting to do better by a common interchange of vague idealism and civic virtues... What is to come of this collaboration – a mere verbal and chimerical construction in which we shall see, glowing in a jumble and in seductive confusion, the words: Liberty, Justice, Fraternal Love, Equality, and Human Exaltation; all resting upon an ill-understood human dignity. It will be a tumultuous agitation, sterile for the end proposed, but which will benefit the less Utopian exploiters of the people.

We fear that worse is to come, the end result of this developing promiscuousness. The beneficiary of this cosmopolitan social action can only be a Democracy which will be neither Catholic, nor Protestant, nor

Jewish. It will be a religion more universal than the Catholic Church, uniting all men to become brothers and comrades in the 'Kingdom of God.' "We do not work for the Church; we work for mankind."

What has become of Catholicism? Alas, this organization which formerly afforded such promising expectation... has been harnessed in its course by the modern enemies of the Church, and is now no more than a miserable affluent of the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy; neither discipline for the mind, nor curb for the passions; and which, under the pretext of freedom and human dignity, would bring back to the world... the reign of legalized cunning and force, and the oppression of the weak, and of all those who toil and suffer.

We know only too well the dark workshops in which are elaborated these mischievous doctrines which ought not to seduce clear-thinking minds. The leaders ... have not been able to guard against these doctrines. The exaltation of their sentiments, the indiscriminating good-will of their hearts, their philosophical mysticism, mixed with a measure of illuminism, have carried them away toward another Gospel which they thought was the true Gospel of Our Savior. To such an extent that they speak of Our Lord Jesus Christ with a familiarity supremely disrespectful, and... they fear not to draw between the Gospel and the Revolution, blasphemous comparisons for which the excuse cannot be made that they are due to some confused and over-hasty composition.

This [is a] distortion of the Gospel and the sacred character of Our Lord Jesus Christ. God and man... It is the fashion in some quarters to first put aside the Divinity of Jesus Christ, and mention only His unlimited clemency, His compassion for all human miseries and His pressing exhortations to the love of our neighbor and to the brotherhood

of men. True, Jesus has loved us with an immense, infinite love, and He came on earth to suffer and die so that, gathered around Him in justice and love, motivated by the same sentiments of mutual charity, all men might live in peace and happiness. But for the realization of this temporal and external happiness, He has laid down with supreme authority the condition that we must belong to His Flock, that we must accept His doctrine, that we must practice virtue and that we must accept the teaching and guidance of Peter and his successors.

Further, whilst Jesus was kind to sinners and to those who went astray, He did not respect their false ideas, however sincere they might have appeared. He loved them all, but He instructed them in order to convert them and save them. Whilst He called to Himself in order to comfort them, those who toiled and suffered; it was not to preach to them the jealousy of a chimerical equality. Whilst He lifted up the lowly, it was not to instill in them the sentiment of a dignity independent from, and rebellious against, the duty of obedience. Whilst His heart overflowed with gentleness for the souls of good-will, He could also arm Himself with holy indignation against the profaners of the House of God, against the wretched men who scandalized the little ones, against the authorities who crush the people with the weight of heavy burdens without putting out a hand to lift them.

He was as strong as He was gentle. He reproved, threatened, chastised, knowing, and teaching us that fear is the beginning of wisdom, and that it is sometimes proper for a man to cut off an offending limb to save his body. He did not announce for future society the reign of an ideal happiness from which suffering would be banished; but, by His lessons and by His example, He traced the path of the happiness which is possible on earth and of the perfect happiness in Heaven: the royal way of the Cross.

# 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.*

**S**eldom does one have the privilege to enter the home of a mystical victim soul for Christ, but such an impacting event took place in my life in the early 1980's upon my visit to a friend in Woonsocket, Rhode Island. The home was that of Marie Rose Ferron who not only was a mystic but also bore the wounds of Christ in her stigmatized body. This visit has ever since drawn me to the life of this suffering victim for the salvation of souls.

### **Early Life: Her Parents, Her Childhood**

Marie Rose Ferron, born on May 24, 1902, was the tenth of fifteen children born to Jean-Baptiste Ferron and Delima Mathieu Ferron. Initially they lived in St. Germain de Grantham, Quebec, Canada where her father was a blacksmith by trade. The family was deeply devoted to their Roman Catholic Faith and by grace were endowed with Christian virtues that easily spread from parents to their children. Mr. Ferron, despite his self-confident and impulsive nature, was a very religious man and a good Christian who attended Mass every morning and never left the Church without making the Stations of the Cross.

Mrs. Ferron left the impression on her daughter, Rose, of a saintly mother devoted to her husband and children – a devotion that left no room for self interest but rather revealed her sacrificial nature normal to her pious state of motherhood. She cared for Rose as if she were tending to an angel; for her, to attend to her daughter was heaven; the years were never too long and the worries never too great.

Marie Rose, better known as "Little Rose", was jovial and inclined to skipping and singing as easily as she was to praying. By the age of three she had a strong devotion to St. Anthony who she readily called upon should someone in the family need something found that was lost. She also was to receive her first vision, the Child Jesus carrying a cross, at this tender age. She remarked that she saw Him with grief in His eyes, and a later representation of this vision in a statue of the Child Jesus with a cross would lead her to tell a priest, Father Leonard, about her visions. Rose said: "I see Him often as He is here represented. I speak to Him, and He speaks to me; this statue, however, is but a poor representation of what I actually see." This first vision would serve as Rose's initiation into the mystical life, and perhaps to the ecstatic life as well.

At the age of seven Rose offered a daily prayer of self-immolation taught to her by Jesus:

**"O Lord Jesus, when I reflect upon the words which Thou hast uttered: 'Many are called, but few are chosen,' I fear and tremble for those I love, and I beg Thee to look upon them with mercy; and behold, with an infinite tenderness, Thou dost place their salvation in my hands, for everything is assured to him who knows how to suffer with Thee and for Thee.**

**"My heart bleeds under the weight of affliction, but my will remains united to Thine, and I cry out to Thee: Lord it is for them that I want to suffer...I wish to mingle my tears with Thy Precious Blood for the salvation of those I love! Thou wilt not turn a deaf ear to my sorrowful cry... and Thou wilt save them."**

At the age of twelve Rose, feeling the need to help her family's financial concerns, took employment caring for the



young children of a lawyer. Twelve months into this service Rose decided to help, on her day off, by bringing her father his lunch. Having missed the trolley that would have easily brought her to her destination, Rose chose to walk to and from her father's workplace in the early spring slush. That evening she fell ill and when she recovered her right hand and left foot were paralyzed and she needed to walk with crutches. Praying for her hand to be cured, Rose, at the age of fifteen, turned to St. Gerald while at St. Roch's parish. Her repeated novenas were answered one day following attendance at Mass. When she dipped her hand into the holy water font her hand opened, and the pain disappeared, and she could move her hand freely.

When her family moved to Woonsocket, Rhode Island, in 1925, Rose's walking concern was still with her. It often kept her confined to her bed. It was at this time that Father Gauthier served as her spiritual advisor and from him she learned to suffer. Recognizing her state in life as a victim for Christ, Rose embraced her sickness and rejoiced that she was found worthy to suffer with Christ.

*To be continued...*

**By Cornelia R. Ferreira**

So, the new commissionate counterchurch has to be built by moving away from this undesirable state of affairs. This is where the pilgrimage starts. The collaboration involved in the pilgrimage is called **community building**. It is a **process** in which people are led from where they are to where they should be by clever facilitators versed in humanistic psychology and sociology.<sup>18</sup> Communities independently journey on to create a better temporal world. Once you're used to being part of a local community it's a small step to

will make the Catholic Church for the first time really "catholic...." Griedl and Paul present "Adult Religious Education: Challenges for the Future," and

20. Parent, p. 15; Haynes Roberts, "The Church: Its Gift to Alternative Adult Education," *Insight*, fall (see pp. 16-17); "How Adults Learn," p. 58; "Structures Which Support," pp. 63-69; "Motivating Adult Learners," *Adult Faith*, p. 33 (see p. 65); Two non-inculturated Catholicsism "denotes...theological and doctrinal issues as it 'inculturates' Father John Dugan, S.J., 'The Multi-cultural Parish: Building Community,' *Insight*, p. 3 (see p. 60).

21. Davis and Gordon, p. 47; Webb, pp. 832-34, 836; "The heart" of the RCIA program: The Role of Christian Initiation of Adults in "The church becoming catholic," *Sister Mary Burke, OSB*, "The Parish Community and the RCIA," *Insight*, summer (see pp. 10-11).

22. Vatican II, *Bonus Dei*; *The Church Triumphant and the World*, 8 October 1968.



The Action  
of the

# Holy Spirit

By **Timothy Montgomery**

*with thoughts compiled from the book "Divine Intimacy" meditations 188 – 192*

**A**s we continue into the Sundays after Pentecost, we should remember that Pentecost is the plenitude of God's gift to man. It culminates in the gift of the Holy Spirit, Who is the Third Person of the Blessed Trinity, the gift for man's sanctification, and the gift of the Most-High God. Every day we recognize the Trinity and call the Third Person by many names, Holy Spirit, Holy Ghost, the Paraclete, the Sanctifier. Do we think less about Him than we do God the Father, and God the Son?

#### **Remember:**

The Holy Spirit was the Person who formed our Redeemer in the pure womb of the Virgin Mary. The Holy Spirit gave life to Jesus and directed Him in All He thought, said, did, and suffered during His entire life. When Jesus ascended into Heaven, the Holy Spirit came down on earth to establish the Mystical Body of Christ, the Catholic Church.

During Holy Baptism the Holy Spirit gives us a new birth in the sacramental life of the Catholic Church. The baptized become children of God and heirs to the kingdom of heaven. The Holy Spirit thus is there to animate and inspire us, and to guide and direct us in all that we should think, say, and do, and suffer for God.

We should be asking the Holy Spirit to take possession of our souls, direct us in everything, and support us as a true child of God. But He often is resisted by the fruit of human resistance, the fruit of human weakness.

Here is where your part comes in. You would think that if the Holy Spirit was in us controlling us, we should all be saints. The Trinity has given us God the Father who created us, God the Son to redeem us, and God the Holy Spirit to sanctify us for heaven, BUT He also gave us a free will. The mystery of our human nature enters here. The Holy Spirit with God the Father and Son created man as a free being and They respect our liberty and do not interfere with our decisions unless we give the Holy Spirit free access to do so.

The Holy Spirit is that impulse of love Whose sole intent is to sanctify us and bring us closer to God. He is usually very much over-looked in our prayers, and if recognized in our daily prayers and meditations, do we request the Holy Spirit to act in us directly? We are well trained to ask of the Father, Jesus Christ the Son, Mary the Mother of Jesus, and numerous Saints various needs, desires, wishes, etc., so let us not forget to include the Holy Spirit more thoughtfully into our prayers.

**Meditation: O Holy Spirit, make me realize Your action in my soul;  
teach me to recognize it and correspond with it.**





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	1	2	3	4	5	6
	St. Peter's Chains, St. Paul 7 Holy Martyrs and their Mother	St. Alphonsus de Liguori, St. Stephen	Finding of St. Stephen	St. Dominic	<b>First Friday</b> Day of Abstinence Dedication of the Basilica of Our Lady of the Snow	<b>First Saturday</b> The Transfiguration St. Simeon II and Felicitissimus & Agapitus
7 9 <sup>th</sup> Sunday after Pentecost St. Cajetan and St. Donatus	8 St. Cyricus, Largus, and Smaragdus	9 St. John Mary Vianney, St. Romanus	10 St. Laurence	11 St. Tiburtius, Susanna and St. Philomena	12 St. Clare Day of Abstinence	13 The Vigil of the Assumption (Anticipated) St. Hippolytus Cassian
14 10 <sup>th</sup> Sunday after Pentecost St. Eusebius	15 The Assumption of the Blessed Virgin Mary Holy Day of Obligation	16 St. Joachim, Father of the Blessed Virgin Mary	17 St. Hyacinth	18 St. Agapitus	19 St. John Eudes Day of Abstinence	20 St. Bernard
21 11 <sup>th</sup> Sunday after Pentecost St. Jane Frances de Chantal	22 Immaculate Heart of Mary St. Timothy, Hippolytus and Symphorian	23 St. Philip Benizi	24 St. Bartholomew Apostle	25 St. Louis IX, King	26 St. Zephyrinus Day of Abstinence	27 St. Joseph Calasanctus
28 12 <sup>th</sup> Sunday after Pentecost St. Augustine, St. Hermes	29 Behheading of John the Baptist, St. Sabina	30 St. Rose of Lima, St. Felix & Adaeus	31 St. Raymond Nonnatus			