

# Servants of Jesus and Mary

## Fatima Center

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### THE COUNTERFEIT POPE

Excerpts 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.)

"In principle, the Pope is the foundation of unity, an everlasting principle."

For a man to be capable of receiving the form of the pontificate, he must himself visibly represent in his person the form of the Church, which is the orthodox profession of the Catholic Faith. In one respect, a man is constituted as a pope in a similar manner as is a secular head of state. A secular president becomes the head of state when the legal requirements of his election or appointment are fulfilled. Even if they appear to have been fulfilled, if it is later found out that he was ineligible for the office, his administration can simply be annulled by the nation's supreme court.

Even if the man would be elected in conformity with all the election laws, if he were later found out to be a foreign citizen of a hostile power, his election would simply be quashed, because he would be an *incapable subject*. It would not matter if his citizenship papers had been issued in good faith by the authorities: if the application for citizenship was invalid, then he was never a citizen in the first place; and as an alien, he would be incapable of assuming the office. A man cannot represent a nation as its head if he is a non-citizen, who is not a member of that nation but an alien citizen of an enemy nation.

Likewise, a baptized and validly ordained bishop is incapable of representing the Church and her unity as pope and head, if by his public heresy, he represents that which opposes the faith of the Church. Such a one lacks the necessary disposition to receive the form of the pontificate since the unity of the Church is founded principally on the unity of faith. This is why Pope Gregory XVI, in the earlier cited passage explained the reason why a heretic cannot validly be pope, saying:

"Now it is clear that if there were not in the Church and in the Pope the sameness of spirit, of feelings and of doctrines, there could not be in the latter the true representation of the former. Therefore the Pontiff cannot represent the Church, who together does not necessarily represent her unity."

Unlike a secular head of state who becomes the head of state merely by compliance with applicable laws, what makes a man a pope is the metaphysical conjunction of the *form* with the matter, in a manner like that of a man, who is constituted of matter and form: the matter is the body; and the *form* is the rational soul. The pope is the composite of matter and form: the man is the matter conjoined to the papacy which is the form. It is in virtue of the form that a man is constituted and recognizable as a man, and is able to function accordingly; and similarly, it is in virtue of the form of the pontificate that a man is constituted and recognizable as the pope, and can validly perform the operations proper to the papacy. If there is not the same faith in the pope as in the Church, the man is an incapable subject of the papacy, because he cannot represent the unity of faith in the Church if he professes himself opposed to any article of faith.

Just as the matter must have the necessary disposition of a physical-organic body to be united to the form for a man to come into being, similarly; the man who is the matter of the papacy must have the necessary disposition which is faith, to receive and conserve the form of the pontificate and thereby be constituted as a pope. Faith is the necessary disposition for a man to be pope, as Bellarmine explained, because the form of the Church consists and is seen in the profession of faith, and the form of the pontificate is recognizable

in the pope's functional representation of safeguarding and confirming the Church's unity in the Catholic Faith. It is for this reason, that the papacy differs from a secular headship of state, insofar as a citizen who is a Communist, who represents all that opposes the interests and values of the republic, if he would be lawfully elected president, he would be legally constituted as the president of the republic.

There is no conjunction of matter and form required for a man to be constituted as president of a republic, but the only requirement would be that the letter of the law be observed — it is a purely legal matter for a man to be the president of a republic, because it is entirely by the formalities of law that he is constituted as president. On the other hand, if a manifest heretic would even be otherwise canonically elected pope according to all the formalities of law, he would not be a valid pope, because he would lack the necessary disposition of being united to the Church by the bond of faith, which is necessary for the reception of the form of the pontificate in his person.

Therefore, just as a man dies by the separation of the form from the matter when the matter lacks the disposition to preserve the union of body and soul; so likewise the pope, independently of anyone else's judgment, would cease by himself to be pope straightaway if the necessary disposition for the conservation of the conjunction with the form, would be removed. That necessary disposition for the matter and form of the papacy to be united, so that a man becomes pope; and for the union of the matter and form to be conserved in him so that he remains pope, is faith.

Without faith, it is also impossible for a man to function infallibly as pope with the grace of office, because "each thing

acts through its form, from which the thing has a certain being".<sup>1</sup> This is why Bellarmine said that faith is necessary *simpliciter* (absolutely), for one to be pope, and not merely *ad bene esse* (that which is of benefit for the life of the church). It is by means of the specific operations acting through the form of the pontificate, visible in the person of the pope, that the pope is seen, in the words of Cardinal Müller, as "the foundation of unity, an everlasting principle". It is through the form that the papacy becomes intelligible in the person of the pope: "Nothing is intelligible according to that it is in potency, but according to that it is in act, as is said in IX Metaph (ninth chapter of Aristotle's Metaphysics). Whence, since the possible intellect is in potency only in relation to intelligible being, it cannot be understood unless through its form which becomes by act, which is the species abstracted from phantasms; and every other thing is understood by its form."<sup>2</sup>

Faith is the foundational principle, and therefore the necessary disposition for those operations specific to the papacy brought about by acts through its form, as is evident from the very nature of the papacy as it is accordingly ordered to its end: 1) "The Catholics teach that what is meant by this metaphor (*on this rock I will build my Church*) is that to Peter was given the rulership of the whole Church, and particularly concerning Faith." (Bellarm. *De Rom. Pont. lib. I cap. xi*); 2) "to the supreme Pontiff, to whom Christ granted the proper authority for the purpose of guarding unity especially in faith." (Ballerini *De Pot. Ecc. p. 29*); 3) "this primacy of special jurisdiction ... was instituted by Christ for forming and perpetually guarding unity in the whole Church, the particular right to bind together and guard the unity of the Church" (*De Potestate Ecclesiastica*, Caput I § III. p. 12) Therefore, faith is the necessary disposition for the form of the pontificate to exist in the person who is its matter; for which reason Bellarmine says, "this disposition being removed by the contrary which is heresy, the Pope straightaway ceases to be Pope."<sup>3</sup>

It is ultimately in virtue of the conforming necessary disposition of faith, without which the form of the

pontificate cannot exist in the person and constitute him as pope, nor operate in him to bind together the members, and infallibly guard the unity of the Church especially in matters of faith, that the existence of form of the papacy can be recognized in the pope through its operation, as a habit inhering in the pope, who can thus be known with certitude and acknowledged by the whole Church to be the successor of Peter, whose faith, in virtue of the promise of Christ, can never fail.

Conversely, when the public sin of infidelity is manifestly evident in the heresy of a papal claimant, then it can be seen and recognized as an evident fact that the heretic is **not a true pope, but a counterfeit pope** — and this is so because heresy is directly opposed to the necessary conforming disposition of faith, without which the form of the pontificate cannot exist in the man; so that his obstinate heresy is as unmistakable a sign as a pirate's ensign — signalling not the presence of the successor of Peter on the throne with the crossed keys of the Apostolic See, but manifesting the intruding imposture of the Destroyer of faith with the Skull and Crossbones of treasonous piracy.

Jorge Bergoglio is the traitorous bearer of the pirate's ensign of heresy, who would hand over the Mystical Body of Christ to the enemy just as Judas Iscariot physically handed Christ over to His enemies. There cannot be any doubt in this regard, because unlike so many other cases in which there are verified the *indicia* establishing *suspicion of heresy*; in Bergoglio's case, we have before us the plainly manifest *indicia* of formal heresy — *indicia* which plainly exhibit the evident fact of Bergoglio's formal heresy — plainly evident formal heresy which of its very nature renders a man incapable of receiving or conserving the form of the pontificate as a habit united to his person. Thus, it is an evident fact that because of his manifest heresy, Jorge Bergoglio is an *incapable subject of the papacy*.

The necessary disposition, namely faith, which is absolutely necessary for a man to be constituted as pope, can be seen to be totally absent in the person of Jorge Mario Bergoglio. The man

who calls himself Francis is evidently no more capable of functioning as the rock of Catholic unity than was Arius or Nestorius — both of whom denied the dogma of the Incarnation as he does. Bergoglio is no more capable of representing the faith of the Catholic Church than was Martin Luther, who called the Holy Mass an **abomination** — and who Bergoglio singularly admires so much that he has held up Luther as one to be venerated by Christians on 13 October 2016, when he set up the statue of Luther in St. Peter's Square.

Factual evidence constituting certain *indicia* of formal heresy have already been presented in Volume One of this work, but for the fact of Bergoglio's proven formal heresy to be recognized as such, it is necessary above all to be cognizant of there being no need for a juridical declaration by the Church for the fact of formal heresy to be recognized as certain, since the fact itself of the formal heresy can be plainly seen immediately as *evidenter verum* in virtue of his stark and explicit denial of the most primary truths of our religion; and from this fact alone it can be concluded with absolute certitude that Mr. Bergoglio is not the pope of the Catholic Church, because he is clearly an **infidel**, and therefore an *incapable subject of the papacy*. I will therefore present only a summation of the evidence already presented in Volume One with little addition — evidence which already by itself constitutes clear-cut proof that Bergoglio is an infidel intruder and a usurper who is utterly incapable of occupying the papal office, or any other office of the Catholic Church. To demonstrate this, it is not necessary to show that his magisterial teaching is heretical, or that something he stated in an official document or decree is heretical; but it suffices to show that Bergoglio, as a private person has publicly defected from the Catholic Faith into formal heresy:

"If ever a pope as a **private person** would fall into heresy, then he would immediately fall from the papacy; for since he would be outside the Church, he could no longer be the head of the Church."<sup>4</sup> — St. Alphonsus de Liguori

1 Summa Contra Gentiles, lib. 1 cap. 68, n. 3.

2 Quaestiones disputatae, De anima, Quaestio sexta decima.

3 For four years I have explained to Salza & Siscoe, that it is not a matter of law but of the nature of heresy; referring them to the passages where Bellarmine says it is not by any human law, but ex natura haereticis that the office is lost; and that the pope would cease by himself to be pope, without the agency of anyone else (sine alia vi externa), so I explained to them, "With or without the law, the heretic by the very nature of the sin of heresy ceases to be a Catholic and is incapable of holding office. Bellarmine explains this in De Romano Pontifice." Salza and Siscoe replied: "With this utterly obvious

assertion it does not seem possible that he has even read Bellarmine's De Romano Pontifice." Salza adds, "Fr. Kramer's analysis is one of the more shallow and superficial interpretations of Bellarmine that we have seen..." It is difficult to believe that Fr. Kramer has done any real study of St. Bellarmine.

4 Alfonso Maria de' Liguori, *Vindicta pro supremo pontificis postestatae adversus Justinum Faberium*, Torino, 1832, p. 142 — "Respondendum, quod si unquam papa sit privata persona in haereticum incidit, tunc ipse statim a papatu decedit; cum enim tunc esset extra ecclesiam, ecclesiae caput amplius esse non possit. Unde eo casu ecclesiae debent, non quidem esse papam, sed quidem esse papam sine papatu, sed eum a pontificatu laicis declarare."



# WARNINGS NOT HEADED

By Ellen Montgomery

With excerpts from Warning to the West  
by Alexander Solzhenitsyn

Continued from December 2020 Newsletter

**A**S THE UNITED STATES TEETERS ON THE BRINK OF COMMUNIST/SOCIALIST TAKE OVER, the remedy is found in the warning words of Our Blessed Mother, but this warning requires resolve and courage. Moreover, if we ignore God's Heavenly Mother and Her Message of Love and Her promise of help at this crisis in Human History, then God, at Fatima, warns us that although peace will finally come to the world IT WILL BE AFTER MANY NATIONS ARE COMPLETELY WIPED OFF THE FACE OF THE EARTH AND THAT AFTER MANY GOOD PEOPLE ARE MARTYRED AND THAT THE POPE SUFFERS MUCH.

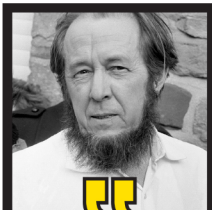
Alexander Solzhenitsyn on his visit to the United States, for two months in 1975, applauded Americans' generosity to the world. Wherever there was a flood, an earthquake, a fire, a natural disaster, an epidemic, he recognized that the United States was the first to help unselfishly when these hazards occurred in any area throughout the world. He went on the say: "Whether you like it or not, the course of history has made you (the United States) the leaders of the world."

## Look into the Future!

Judge it for yourself, warns Mr. Solzhenitsyn. Communism is a system where for forty years (eighty-five years in 2020) there have not been genuine elections, but simply a comedy, a farce. Thus, a system that has no legislative machinery. It is a system without an independent press; a system without an independent judiciary; where the people have no influence either on external or internal policy; where the constitution has never been adhered

to for one single day; where all the decisions are reached in secrecy, among a small irresponsible clique; where any thought which is different from the state's is crushed.

You must understand, the nature of Communism. The very ideology of Communism, all of Lenin's teachings, are that anyone who does not take what is lying in front of him is considered a fool. If you can take it, do so. If you can attack, strike. But if there is a wall, then retreat. The Communist leaders respect only firmness and have contempt for persons who continually give in to them. Only firmness makes it possible to withstand the assaults of Communist totalitarianism.



*Whether you like it or not,  
the course of history has made  
you (the United States)  
the leaders of the world.*

**Alexander Solzhenitsyn**

The streets in the United States cities presently see this activity of taking what does not belong to you being played out by anarchists who victimize and terrorize the citizens of these locals. As they continue

unhindered by law and order they have spread their activities to more and more cities. Truly this activity requires firm and immediate control to bring about peace in these cities.

## Good Forces against Evil Forces

If governments will not accept the idea that they are responsible to God and have authority to rule only from God, then they, in turn, will assume in practice that there is no other greater authority than government. We see, then, that modern governments in North America and elsewhere have increasingly rejected the concept of having their powers restricted by any moral restraints, which means that they operate in a moral vacuum and have become increasingly totalitarian. If this trend is not reversed, they will, over time, demand absolute and total obedience, even when their will is against the Law of God and against the God-given and inalienable rights of its citizens.

Our times are ripe for a Communist take over if Christians fail to adhere to Our Lady's requests at Fatima. She prophesied and predicted that Militant Atheists would spread their errors throughout the world, and thus also throughout America if we would not listen to Her maternal warnings and simple requests. She said, "If My requests are heeded, Russia will be converted, and a period of peace will be given to mankind. If My requests are not granted, Russia will spread its errors throughout the world..."

**WARNINGS TO CONTINUE...**

# PURGATORY

Excerpt from: Read Me or Rue It...  
How to Avoid Purgatory  
by Father Paul O'Sullivan O.P.

*"Have pity on me at least you my friends for  
the hand of the Lord is heavy upon me."*

## How Long Do Souls Remain in Purgatory?

The length of time souls are detained in Purgatory depends on:

- the number of their faults;
- the malice and deliberation with which these have been committed;
- the penance done, or not done, the satisfaction made, or not made for sins during life;
- Much, too depends on the suffrages offered for them after death.

What can safely be said is that the time souls spend in Purgatory is, as a rule, very much longer than people commonly imagine.

## Why Such Lengthy Expiation?

What appear to us small faults are in reality serious offenses against the infinite goodness of God. It is enough to see how the Saints wept over their faults.

We are weak, it may be argued. That is true, but then God offers us abundant graces to strengthen our weakness, gives us light to see the gravity of our faults, and the necessary force to conquer temptation. If we are still weak, the fault is all our own. We do not use the light and strength God so generously offers us; we do not pray; we do not receive the Sacraments as we should.

Our Lord tells us that we shall have to render an account for each and every idle word we say and that we may not leave our prison until we shall have paid the last farthing. (Matthew 5:26)

TO BE CONTINUED...





# THE POWERS

## SECOND SPHERE OF ANGELS

**S**t. Augustine says, "In creating the angels God endowed them with good will, that is, with pure love, by which they adhere to Him, at once giving them existence and adorning them with grace. And David ascribes power to them in these words: "Mighty in strength, executing His word;" (Psalm 102: 20) and on this account, they are often called in Scripture the "powers" and "the hosts of heaven." But although they were all endowed with celestial gifts, very many, however, having rebelled against God, their Father and Creator, were hurled from the mansions of bliss, and shut up in the dark dungeons of hell, there to suffer for eternity the punishment of their pride.

The Baltimore Catechism explains that all angels are not equal in dignity. Nine choirs or classes are mentioned in the Holy Scriptures. The nine choirs of angels are divided into three spheres. The second sphere or hierarchy of angels consist of the Dominions or Lordships, Virtues or Strongholds, and the Powers or authorities.

Although the nine choirs of angels

are not a dogma of our faith, the Bible mentions angels many times. There is no mention of when angels were created, but it is believed they were created very early in time and before the creation of man.

Some scholars differ about the order of the second sphere consisting of Virtues and Powers. But basic information about both seem to be in agreement.

The Powers split between the good angels and the bad angels. It is not known if Satan's realm adheres to different choirs of angels. Although in Ephesians 6:12 the indication is that they do. This is not to say they were the only sphere of angels that split between good and evil.

The angel "Powers" are shown with humanly known weapons such as wearing full armor, helmets, having all kinds of weaponry for both defense and offense situations. It is believed by some that they cast evil spirits into places of confinement.

As such, the Powers are believed to be warrior angels who oppose and battle evil spirits in the world. They are often perceived as armored soldiers and their responsibility is to keep the Universe or ensure the cosmos remains in order. They

are the supervisors of other heavenly subjects, monitoring movement and activities.

Angels, as the ministers of the Divine Goodness, have frequently wrought wonderful things in the sight of men; and from which we are to infer, that innumerable other important services are rendered to us by the invisible ministry of angels, the guardians of our safety and salvation.





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# JANUARY 2021

THE MONTH OF HOLY NAME OF JESUS

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
3	The Holy Name of Jesus	Ferial Day	St. Telesphorus	The Epiphany of Our Lord	Ferial Day	8 Ferial Day Day of Abstinence	9 Our Lady's Saturday
10	The Holy Family <small>(1<sup>st</sup> Sunday after Epiphany)</small>	11 St. Hyginus	12 Ferial Day Mass: 1 <sup>st</sup> Sunday after Epiphany	13 Baptism of Our Lord Octave Day of the Epiphany	14 St. Hilary St. Felix of Nola	15 St. Paul the First Hermit St. Maturus Day of Abstinence	16 St. Marcellus I
17	2 <sup>nd</sup> Sunday after Epiphany St. Anthony	18 Chair of St. Peter at Rome St. Paul, St. Prisca	19 Ss. Marinus, Martha, Audifax, & Abachum St. Canute	20 Ss. Fabian & Sebastian	21 St. Agnes	22 Ss. Vincent & Anastasius Day of Abstinence	23 St. Raymond of Penafort St. Emerentiana
24	3 <sup>rd</sup> Sunday After Epiphany St. Timothy	25 Conversion of St. Paul, St. Peter	26 St. Polycarp	27 St. John Chrysostom	28 St. Peter Nolasco St. Agnes (the 2 <sup>nd</sup> time)	29 St. Francis de Sales Day of Abstinence	30 St. Martina
31	Septuagesima Sunday St. John Bosco						