

Servants of Jesus and Mary

Fatima Center

17000 State Route 30, Constable, New York 12926

(518) 483-8260 • www.sjmfatimacrusade.com

A HERETIC IS INCAPABLE OF BEING POPE

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

Following is a report of an interview with Father Paul Kramer:

In the case of a pertinacious public heretic, the pertinacity itself is absolutely certain proof that the claimant is not a true pope even if he appears on the surface to have been validly elected and universally accepted. The opinion that such a one could validly occupy an ecclesiastical office directly opposes the Church's teaching on the nature of heresy, as amply demonstrated in Volume One of *To Deceive the Elect*.

Christ prescribed no directives to be observed to deal with a case of papal heresy; neither is there given in scripture or anywhere in apostolic tradition some precept for prosecuting and deposing a suspected pope-heretic who would still validly occupy the papal office, nor is there any law prescribing a procedure for expelling a pope who has fallen from office already by his heresy having ceased by himself to be pope; for which reason it is absolutely certain that divine law makes no allowance for a heretic to ever validly ascend to the throne of Peter.

A heretic is an incapable subject of the papacy, and therefore a heretic pope would be no pope at all. He would not need to be deposed from an office he never possessed, but he would simply need to be declared an illegitimate and invalid claimant to the papal office and forcibly removed if necessary.

John of St. Thomas taught heretically that a heretic pope would need to be deposed from office by his subordinates:

XXIII. [...] therefore in no case can the Church have a superior power to that one [to the power of the pope] unless in the case that power is rendered dependent from the Church, and inferior to it, and because it is rendered inferior in that case already that power has been changed and does not remain the same as it was before, if indeed before it was superior to the whole Church and independent from her; but in that case it is made dependent and inferior."

"...when a case of heresy is spoken of superiority is not attributed in respect to the pope, the order is given to avoid, to separate, and not be in communion with the heretic, which does not at all indicate superiority, and without it they can be salvaged; therefore the power of the Church is not superior in respect to the power of the pope even in the case of heresy [...] For the Church can declare the crime of the pontiff, and propose him to the faithful as one to be

avoided according to divine law, according to which a heretic is to be avoided. The pontiff to be avoided is necessarily rendered powerless by the force of such a disposition so that as the head of the Church who is a member to be avoided by her, and consequently he cannot have influence over her; therefore by the force of such a power the Church dissolves the conjunction of the pontificate with this person ministerially and dispositively."

Against this heresy, Father Kramer states — The propositions, some considered singly and all of them together as a complete doctrine, are entirely heretical. The propositions directly contradict and negate the total fullness of supreme power of the Primacy, which is a "full and supreme power" (*Pastor Aeternus*), and therefore a "full and absolute jurisdiction" (*Vacantis Apostolicae Sedis*). The Church has no power, formally, dispositively, or ministerially whether formally or *secundum quid* over the full and absolute power of the Primacy, since if it did, that power of the primacy would not consist of a total fullness, and the jurisdiction would not be full and absolute—and that being the case, the primacy would no longer be the primacy.

The proposition that the pope's supreme and absolute power can be altered in such a manner that it would become dependent and inferior in any respect whatever to the power of the rest of the Church directly denies the dogma of the primacy which is solemnly defined as full, total, and supreme, and therefore is not subject to diminution or alteration of any kind or in any degree.

The PRIMACY, according to the solemn dogmatic definition, is the full and supreme apostolic authority of the Roman Pontiff over the whole Church which consists in the total, full and supreme power of jurisdiction over every diocese, pastor and every individual member of the Church.

The proposition that the power of the primacy can be changed or in any way lessened is absurd and heretical on its face, in view of the power of the primacy being solemnly defined as total, full, and supreme, and therefore in its very nature and in every respect is a superior power to every other which, if it could undergo any mutation or alteration, what would remain would not be the Roman Primacy, but something else which could not serve the purpose for which the Primacy was instituted by Christ, namely, the unity of the Church.

The primacy therefore, being absolutely supreme, and in its nature uniquely ordered to

the unity of the Church, is essentially a different power from that which is common to all bishops, and which is totally immune from any exercise of episcopal apostolic power which is absolutely subordinate to the primacy. It is different in its nature ultimately because of the different end, to wit, the **unity of the Church**, to which it is ordered. If the power of the primacy could be altered by its holder in such a manner that it could be rendered inferior to, and dependent in any manner on a subordinate power, then the unity of the Church could not be preserved; because the power of the primacy is the absolute principle of unity of faith and discipline.

It is precisely for the reason that the subordinate power of the bishops is incapable of maintaining the unity of the Church that Christ the Lord instituted the papacy with its full and supreme power, which in virtue of its absolute supremacy is an essentially different power, distinct and singular, which no subordinate power could touch in any way whatever without destroying it as the principle of unity, and thus destroying the primacy itself; since, at the very instant when the pope's supreme power would be mutated and thereby rendered dependent and inferior; that fullness of power, in which the primacy essentially consists, would no longer exist in the pope, so that it could then no longer be said that the pope possesses a full and supreme jurisdiction—which is to say, that the pope would already be deprived of his jurisdiction.

Thus the coercive power of the pope, existing to constrain the members within the bonds of communion is total and supreme, and consequently absolute and unlimited, so that it is incapable of becoming dependent on the bishops who do not have that singular *munus* of preserving unity connected to their office. Furthermore, since the power of the primacy binds the universal Church to communion with the pontiff, a heretic would be incapable of assuming this *munus* which is directly opposed to heresy, because heresy directly opposes the principle bond of unity, which is faith. It is evidently for this reason that Bellarmine, speaking of the visible form of the pontificate which is visible in the orthodox profession of faith, taught that a pope who falls into manifest heresy, by visibly professing against the faith, would lose the necessary disposition to conserve in himself the visible form of the pontificate; and therefore, he would "cease by himself to be pope" entirely by himself, "without any external agent", acting as a dispositive cause provoking the disjunction of the form.



Continuation from May 2020 issue

FEMINISM: Russia's Deadly Weapon Against The Family

By Cornelia R. Ferreira

Marriage as materialistic class warfare.

Feminism's beginnings lie in the political suffragette movement of the 19th century. By the turn of that century two branches of the feminist tree were developing: the first was secular and the second religious, spiritual or Christian feminism. Both branches were socialist and part of the Revolution from the beginning. That's why we cannot divide feminism into benign vs. radical camps.

Religious feminism, which spread from Protestantism into Catholicism in the 20th century, adopted paganism for its spirituality. Feminists searched for historical precedents for women's equality and appropriated what they themselves admit were Germanic myths of a primitive universal matriarchal society. They *imagined* matriarchal society to be a "communal egalitarian society" where "woman existed as a free person whose labour and sexuality was at her own disposal." So-called "patriarchy" with sexual restrictions then arose, which ended "matriarchal and subjugated women." The leading American Catholic feminist, Rosemary Ruether, admitted that feminists actually lifted this matriarchal myth from Communism. Communist co-founder Friedrich Engels had "absorbed" the "romantic" anthropological theories into socialism.¹ This seduced women into the revolution against the Christian order.

Indeed, if you read the writings of Marx, Engels and the anthropological works on which they drew, you see there the feminist ideology almost word for word. The two carrots dangled in front of women were equality of the sexes and economic independence, both promoted as social progress. Ruether said feminists had to join the "Socialist revolution" to escape from patriarchal

subjugation. Besides ideological support, the Communist State provided them with a working example of a society in which women had full and equal employment with men, i.e., economic independence, which "was seen as the key to women's liberation."²

As seen, Pope Pius XI said Communism's goal was to break woman's ties to her family, and Ruether confirms that Communism's *main* agenda has been to "integrate women into the work force," making them "independent wage earners" and "equal partners" with men "on the job and within marriage."³ What she doesn't mention is that this was because Marx wanted to abolish the family and make woman the slave of the State to boost productivity whilst destroying the Church at the same time.

The *Communist Manifesto* calls for the family to be abolished.⁴ For its rationale, it applies both its *class* theories and its *materialistic economic* theories to the family. Communism sees the traditional family as embodying class distinctions, and as the foundation of a society based on class divisions. For a worldwide egalitarian collective, all unjust power structures must be overthrown, and the family which arose with private property and patriarchy, is one of these "power structures." Capitalism, characterized by private property and individual households, is the root of the oppression of women. Basing himself on ancient Greek civilization and mythology, Engels declared in his 1884 work titled *The Origin of the Family, Private Property and the State*, that the first form of class opposition was the development of "monogamous" marriage, meaning a marriage of *unequals*; and the first class oppression was "that of the female sex by the male." The family with its role structures parallels and feeds the subjugation of the *proletariat*, the oppressed or working class, by the ruling capitalist or *bourgeois* class.

This is how Engels put it:

The modern individual family is founded on the open or concealed domestic slavery of the wife, and modern society is a mass composed of those individual families as its molecules.... Within the family [the husband] is the *bourgeois*, and the wife represents the *proletariat*.⁵

The *Communist Manifesto* declares, "[T]he first step in the revolution by the working class is to raise the proletariat to the position of the ruling class to win the battle of democracy [i.e., equality]."⁶ Further, the *Manifesto* accuses the capitalist *bourgeois* husband of seeing his wife as "a mere instrument of production."⁷ Communism doesn't have a problem with women as instruments of production; but it does have a problem with that instrument being in an individual family. "The proletariat," says the *Manifesto*, is "to wrest ... all capital from the bourgeoisie" and "to centralize all instruments of production" "in the hands of the State," which the *Manifesto* defines as "the proletariat organized as the ruling class." All this, says the *Manifesto*, is to increase "productive forces as rapidly as possible."⁸

TO BE CONTINUED

For copies of this work: Canisius Books:
<http://www.canisiusbooks.com>

1. Cornelia R. Ferreira, "The Destructive Forces Behind Religious Feminism," in *Feminism v. Mankind*, ed. Christine M. Kelly (Wicken, Milton Keynes, UK: Family Publications, 1990), p. 53. Cf. Sewall, *ibid*.

2. Cornelia R. Ferreira, "Isis and the Crisis of Morality," in *The Enemy Within: Radical Feminism in the Christian Churches*, ed. Christine M. Kelly (Wicken, Milton Keynes, UK: Family Publications, 1992), p. 61.

3. *Ibid*.

4. Page 22 (chap. 2).

5. Friedrich Engels, *The Origin of the Family, Private Property and the State*, chap. 2, sect. 4, posted at marxists.org/archive/marx/works/1884/origin-family/ch02d.htm; cf. Father Manfred Hauke, *Women in the Priesthood?*, trans. David Kipp (San Francisco: Ignatius Press, 1986), pp. 30-31.

6. Page 24 (chap. 2).

7. Page 22.

8. Page 24 (emphases added).



ARCHBISHOP CARLO MARIA VIGANÒ

The Pope now seems to declare himself 'absolute monarch even with respect to Christ,' according to the archbishop.

With excerpts taken from LifeSite News Sat Apr 4, 2020 by **Maïke Hickson**

As the Pope is the "Vicar of Christ", the head of the visible Church, the successor of St. Peter, he has authority over all the Church. All the members must look upon him as their father.

- St. John Baptist de la Salle

LifeSite News reported April 2 that Pope Francis,

in a surprise move, dropped the historic and essential title "**Vicar of Christ**" from the 2020 Pontifical Yearbook, the Holy See's annual directory, relegating the title to a footnote, calling it an "historical title." While previous yearbooks listed the title "**Vicar of Christ**" and the name of the reigning Pope under that title, this year's annual directory simply lists the name "Jorge Mario Bergoglio." The title "**Vicar of Jesus Christ**" arises from Holy Scripture where Jesus says to Peter:

I say to thee that thou art Peter; and upon this rock I will build My Church, and the gates of Hell shall not prevail against it.

St. Matthew 16:18

April 4, 2020: Former papal nuncio Archbishop Carlo Maria Viganò has called the dropping of Pope Francis' essential title "**Vicar of Christ**" from the 2020 Pontifical Yearbook an act that appears to "officially alter the Papacy," such that the Pope "no longer recognizes himself as guardian." Below is the complete statement the Archbishop made:

Note: As the Archbishop's words were written during Passion Week he goes on to equate "Francis" with Judas in the following chilling words:

"You Have Said So"

"Truly, I say to you, one of you will betray me." And they were very sorrowful, and began to say to Him one after another, "Is it I, Lord?" He answered, "He

who has dipped his hand in the dish with me, will betray Me. The Son of man goes as it is written of Him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." Judas, who betrayed Him, said, "Is it I, Master?" He said to Him, "You have said so." *Mt 26, 20-25*

On March 25, the 2020 Pontifical Yearbook was published with a real novelty. It may seem like a typographical trifle, in the part dedicated to the reigning pontiff, but this is not the case. Until last year, in fact, Francis's titles were listed at the top of the page, beginning with "**Vicar of Christ**", "**Successor of the Prince of the Apostles**" etc., and ending with his birth name and a very brief biography.

In the new edition, on the other hand, the secular name JORGE MARIO BERGOGLIO stands out in large letters, followed by the biography, the date of election and the beginning of his "*ministry as universal Pastor of the Church.*" Separated by a dash and the words, "*Historical titles,*" all the titles of the Roman Pontiff are then listed, as if they were no longer an integral part of the *Munus Petrinum* that legitimizes the authority which the Church recognizes in the Pope.

This change in the layout and content of an official text of the Catholic Church cannot be ignored, nor is it possible to attribute it to a gesture of humility on the part of Francis, which is not in keeping with his name being so prominently featured. Instead, it seems possible to see in it the admission — passed over in silence — of a sort of usurpation, whereby it is not the "*Servus servorum Dei*" who reigns, but the person of Jorge Mario Bergoglio, who has officially disavowed being the **Vicar of Christ**, the Successor of the Prince of the Apostles and the Supreme Pontiff, as if they were annoying trappings of the past: only mere "historical titles."

An almost defiant gesture — one might say — in which Francis transcends every title. Or worse: an act to officially alter the Papacy, by which he no longer recognizes himself as *guardian*, but

becomes *master* of the Church, free to demolish it from within without having to answer to anyone. In short, a tyrant.

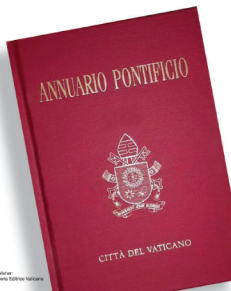
May the significance of this most serious act not escape pastors and the faithful, for by it the *sweet Christ on earth* — as St. Catherine called the Pope — releases himself from his role as *Vicar* to proclaim himself, in a delirium of pride, absolute monarch even with respect to Christ.

We are approaching the sacred days of the Savior's Passion, which commences in the Upper Room with the betrayal of one of the Twelve. It is not illegitimate to wonder whether the understanding words with which Bergoglio tried to rehabilitate Judas on June 16, 2016 were not a clumsy attempt to exonerate himself.

This chilling thought is further confirmed by the terrible decision to allow an almost universal ban of the public celebration of Easter, for the first time since the Resurrection of Our Lord Jesus Christ.

"The Son of man goes as it is written of Him, but woe to that man by whom the Son of man is betrayed!" (Matthew 26:24)

+ Carlo Maria Viganò, Archbishop
Friday in Passion Week 2020



OUR LADY'S ADMONITIONS ON THE MOUNTAIN OF LA SALETTE IN 1846

Continued from Servants of Jesus and Mary's May Newsletter with excerpts from Apparition of the Blessed Virgin on the Mountain of La Salette the 19th of September 1846 published by the *Shepherdess of La Salette* with additions by *Ellen Montgomery*

Our Lady in Her 1846 apparition in La Salette, France was solemn in Her admonitions given to Melanie and Maximin, two shepherd youth who were not especially prayerful or religious. God knows His own and selects those that others would never expect to relate a message that in its length and scope would almost require a highly intellectual recipient, but in Melanie, God chose an innocent youth who would respond and accept Our Lady's words without question.

In the last article Our Lady's words touched upon the unfaithfulness of priests, negligent leaders, the punishment of Italy, France, Spain and England, and the plan of civil governments to abolish and do away with every religious principal to make way for materialism, atheism, spiritualism and vice of all kinds.

Our Lady's words continue here: *"In the year 1864, Lucifer together with a large number of demons will be untossed from hell; they will put an end to faith little by little, even in those dedicated to God. They will blind them in such a way, that, unless they are blessed with a special grace, these people will take on the spirit of these angels of hell; several religious institutions will lose all faith and will lose many souls."*

In response to Our Lady's remarks we know that Churches were recently closed, and some continue to be closed because of Covid-19 as governments consider them non-essential and even arrest or fine those congregating, while liquor stores are considered essential. But, without the virus thousands of churches have already been sold or closed in countries across the world. Additionally,

vocations are at a minimum, religious orders no longer live lives of prayer and sacrifice, and Catholic education has receded throughout the world.

Again, Our Lady speaks: *"Evil books will be abundant on earth and the spirits of darkness will spread everywhere a universal slackening in all that concerns the service of God. They will have great power over Nature; there will be churches built to serve these spirits."*

The occult has wheedled its way into the minds and souls of countless adults and youth. Books on the occult are boldly displayed in prolific array on web sites, and in bookstores. Even the daily news media contributes to the satanic principles, downplaying Christianity. Satan is very clever, and he has been using Christians themselves to bring the occult into our churches, the very place we believe we are safe from his devices.

But Our Lord turned and said to Peter, *"Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man."* Matthew 16:23

Adam and Eve believed the very same lie we are believing today: we can find a place where Satan cannot infiltrate. Yet he was there in God's garden, in disguise as one of the animals that Adam and Eve had charge over.

Once again, Our Lady speaks: *"The true Faith to the Lord having been forgotten, each individual will want to be on his own and be superior to people of same identity, they will abolish civil rights as well as ecclesiastical, all order and all justice would be trampled underfoot and only homicides, hate, jealousy, lies and dissension would be seen without love for country or family."*

In Our Lady's apparition of 1846 She appeared two years before the Communist Manifesto of 1848, which was not visible amidst the revolutions thundering all over Europe at the time. Scarcely noticed, the Manifesto would have died a natural death had Our Lady's message taken root in the hearts and minds of the time. She had spoken at La Salette to warn Her people, She had bidden Maximin and Melanie to tell them of Her warnings. Had Our Lady been heeded, there would have been no rise of Communism.

But She was not, and the consequence of failing to heed Her message, as She called it: to "My people," precipitated Her predicted dire chastisements. Our merciful Lord allowed Our Lady to appear again and again at Lourdes, Knock, Pontmain, and Fatima offering the remedy for the scourge of Communism. Our Lady requested the Consecration of Russia to Her Immaculate Heart, and the recitation of the Rosary, the Five First Saturday devotion, and personal penance to achieve this end.

FATIMA PRAYERS

*Taught to Sister Lucy by
Our Lord at Riojan, Spain*

Sweet Heart of Mary, be the salvation of Russia, Spain, Portugal, Europe, (Canada, the United States) and the whole world. (5 times)

By Thy Pure and Immaculate Conception, O Mary, obtain for me the conversion of Russia, Spain, Portugal, Europe, (Canada, the United States) and the whole world. (5 times)

"Insert name of your Country



HONORING THE **SACRED HEART** OF JESUS

June 19, 2020 is the day the Church honors The Sacred Heart of Jesus with a Mass. The entire month of June is especially dedicated to His Sacred Heart. We are asking all the Servants of Jesus and Mary's devotees to recite the following prayer to the Sacred Heart of Jesus, to battle the devil's temptations.

Prayer to the Sacred Heart of Jesus

(St. Alphonsus Liguori for perseverance)

O Sacred Heart of Jesus, living and life-giving fountain of eternal life, infinite treasure of the Divinity, and glowing furnace of love, Thou art my refuge and my sanctuary. O adorable and glorious Savior, consume my heart with that burning fire that ever inflames Thy Heart.

Pour down on my soul those graces which flow from Thy love. Let my heart be so united with Thine that our wills may be one, and mine may in all things be conformed to Thine. May Thy Will be the rule of both my desires and my actions. Amen.

Our Lord made the following **Twelve Promises** to Saint Margaret Mary Alacoque beginning on December 27, 1673 and ending in 1675. She had been selected by Our Lord to spread the devotion to all those who would honor His Sacred Heart.

- | | |
|--|---|
| 1. I will give them all the graces necessary for their state of life. | image of My Sacred Heart shall be exposed and honored. |
| 2. I will establish peace in their families. | 10. I will give priests the power to touch the most hardened hearts. |
| 3. I will comfort them in their trials. | 11. The names of those who promote this devotion will be written in My Heart, never to be blotted out. |
| 4. I will be their secure refuge during life, and, above all, in death. | 12. The all-powerful love of My Heart will grant to all those who shall receive Holy Communion on the First Friday of nine consecutive months the grace of final repentance, they shall not die under My displeasure, nor without receiving their Sacraments; My Divine Heart shall be their assured refuge at the moment of death. |
| 5. I will shed abundant blessings on all their undertakings. | |
| 6. Sinners will find in My Heart the source and infinite ocean of mercy. | |
| 7. Lukewarm souls will become fervent. | |
| 8. Fervent souls will rapidly grow in holiness and perfection. | |
| 9. I will bless the homes where an | |

We all should desire to have this in our inventory of devotions that we collect throughout our lives to gain the merits of heaven. This is our number one goal and purpose for being on earth, to know, love and serve God.



Servants of Jesus and Mary

Fatima Center

17000 State Route 30, Constable, New York 12926
(518) 483-8260 • www.sjfatimacrusede.com

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--|---|--|---|---|---|
| 7 Trinity Sunday First Sunday after Pentecost | 8 Ferial Day Mass: 1 st Sunday after Pentecost | 9 Ss. Primus & Felician | 10 St. Margaret, Queen of Scots | 11 CORPUS CHRISTI | 12 St. John of San Francisco, Ss. Basilides, Cyrinus, Nabor, Nazarius Day of Abstinence | 13 St. Anthony of Padua |
| 14 2 nd Sunday after Pentecost St. Basil the Great | 15 Ss. Vitus, Modestus, & Crescentia | 16 Ferial Day | 17 Ferial Day | 18 St. Ephrem, Ss. Mark and Marcellian | 19 SACRED HEART OF JESUS Day of Abstinence | 20 St. Silverius |
| 21 3 rd Sunday after Pentecost St. Aloysius Gonzaga | 22 St. Paulinus of Nola | 23 Vigil of St. John the Baptist | 24 The Nativity of St. John the Baptist | 25 St. William | 26 Ss. John and Paul Day of Abstinence | 27 Our Lady's Saturday (Our Lady of Perpetual Help) |
| 28 4 th Sunday after Pentecost St. Irenaeus | 29 SAINTS PETER AND PAUL | 30 Commemoration of St. Paul and St. Peter | | | | |

JUNE 2020

MONTH OF THE SACRED HEART OF JESUS