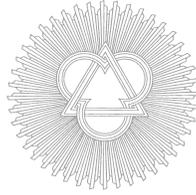

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

There is much to speak about in this newsletter, mostly about the Novus Ordo. Things are, as usual, calm here at the seminary. We are looking forward to the priestly ordination of Rev. Mr. Dutertre in Verrua, Italy on May 26th, and to the diaconate ordination of Rev. Mr. Caleb Sons on June 29th. There will be on the same day the Tonsure of seminarian Tobias Bayer. The conferral of orders is always a sign of progress in the long and hard road of seminary training. It means that the young men receiving orders have persevered in their vocations and have proved themselves qualified both morally and academically for the priesthood. It is a success for both the seminarian and for the faculty of the seminary.

Bergoglio says there is no hell – again. About a month ago, just before Easter, Bergoglio gave an interview to Eugenio Scalfari, the 93-year-old journalist, an atheist, and friend of Bergoglio. He granted an interview to Scalfari back in 2015, in which he denied the existence of hell, saying that really evil people do not go to hell after death, but are merely annihilated, that is, cease to exist.

Scalfari reported that this same comment was made by Bergoglio in the 2018 interview. The Vatican the next day issued a qualification, saying that what Scalfari reported was not the exact words of the “pontiff.” The ever wishful thinking Novus Ordo conservatives seized upon this as a “denial.”

Now imagine that a wife hears that her husband said, “My wife is a witch!” She confronts him about this comment. He responds, “Well, those were not my exact words.” He would end up with a frying pan on his head. Why? Because that is not a denial.

So in the case of Bergoglio, the only true denial that he could have made is to say that the statement was a complete fabrication, and that he never said anything of a kind, and never would say such a thing. He would have to add that Scalfari was either a liar or demented.

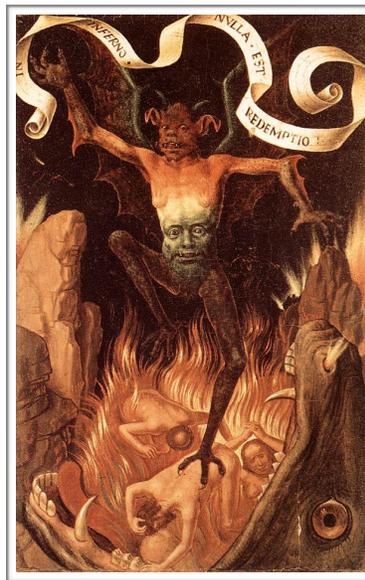
Anyone who is familiar with even their First Communion catechism, meant for seven-year-olds, knows that the existence of hell is a matter of Catholic Faith, and that to deny it is heresy.

It is therefore clear that Bergoglio is a public heretic and it is morally certain (certain in the practical order) that he is obstinate and pertinacious in this heresy, since he has no excuse of ignorance. It would be positively absurd to say that the man is ignorant of the doctrine of hell. Consequently, anyone who does not perceive this man as a public heretic is either demented, intellectually dishonest, or living in an imaginary world.

St. Alphonsus said: “If there is no hell, then there is no heaven.” Why is this so? Because both are grounded on the justice of God. As God rewards the merits of the just, so he punishes the demerits or sins of the unjust. Furthermore, hell is eternal, since the sinner, if he were one day released from hell, would have the final victory over God.

Bergoglio also denied the immortality of the soul, another dogma of the Catholic Faith. For he says that those who are evil are annihilated after death. This is yet another heresy to add to Bergoglio’s pile.

The Rome Conference. On April 7th a conference took place in Rome. The title of the conference was: “Catholic Church, where are you going?” The speakers were the usual do-nothing and hand-wringing Novus Ordo conservatives, such as the two remaining signers of the *Dubia* (the list of questions put to Bergoglio about the scandalous and heretical



Bergoglio denies the existence of hell – for the second time.

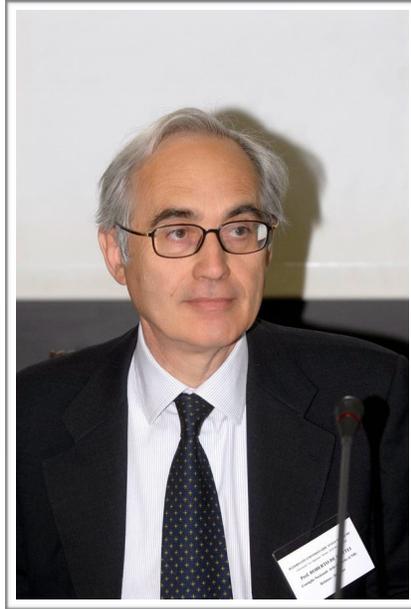
document *Amoris Lætitia*), that is, Novus Ordo Cardinals Burke and Brandmuller. Also speaking was Novus Ordo Bishop Athanasius Schneider, who has made the Novus Ordo conservative rounds nearly everywhere. There were others. About four hundred persons attended.

You would think that, in the wake of Bergoglio's public denial of hell, the speakers would have said: "The sedevacantists are right. Bergoglio is a heretic. Vatican II has all but destroyed Catholicism in the world." Instead, the theme seemed to be one of why there is *confusion* in the Church. Confusion! The only ones that are confused are the Novus Ordo conservatives, since they choose to be confused. For the Modernists are not confused; they know what they are doing. The sedevacantists are not confused; we know what the problem is and how to solve it. It is these conservatives who want to solve this problem in the Church without becoming sedevacantists. This is true even though sedevacantism has *overpowering* support on the part of Sacred Theology, holy Doctors of the Church, and eminent theologians. Beyond that, and more importantly, the vacancy of the Roman See is a conclusion which is demanded by the indefectibility of the Church, which pertains to faith. It is the faith itself which draws the conclusion that the Vatican II "popes" cannot be true popes, since the faith requires us to believe that the Church's authority cannot, on a universal level, promulgate false teachings, evil disciplines, and false liturgical practices.

We are now fifty-two years since the close of Vatican II in 1965, and these people are asking where the Church is going? I remember attending lectures at Fordham University in the late 1960's where they were asking the same question.

Destroying the papacy. In an interview about the Rome Conference, Roberto de Mattei, professor of history and well-known in Novus Ordo conservative circles, made this statement about the conference: "I appreciated the recent interview in which Raymond Cardinal Burke affirmed that we find ourselves faced with an intolerable situation, *and it is licit to criticize the Pope when he propagates errors and heresies.* [emphasis added] He also said:

Sacred Tradition remains the criterion for discerning that which is Catholic and that which is not, causing the visible marks of the Church to shine. Tradition is the faith of the Church that the Popes have maintained and transmitted throughout the course of the centuries. But Tradition comes before the Pope and not the Pope before Tradition.



Professor Roberto de Mattei

What emerges from these statements is the intellectual disease that has infected most Catholics who want to resist Modernism. Their first false principle is *it is possible for the supreme authority of the Church to promulgate to the whole Church doctrines or disciplines which are false and/or pernicious.* This principle is contrary to the indefectibility of the Church, which teaches that the Catholic Church, by the perpetual assistance of the Holy Ghost, will always remain essentially the same in its doctrines and disciplines. In other words, the Catholic Church cannot become another religion in the course of time, or in any way deviate from the deposit of faith in its universal teachings and disciplines.

Their second false principle is that Tradition is higher than the pope. By Tradition is meant the handed down word of God, as opposed to the written word of God, which is Sacred Scripture. Martin Luther put Sacred Scripture on a higher level than the magisterium of the Church. It was central to his heresy. So the Novus Ordo conservative places Tradition on a higher level than the magisterium. *This is a very grave error, and is equivalent to the heresy of Martin Luther.*

The authentic interpreter of both Sacred Scripture and of Tradition is the magisterium of the Catholic Church. This magisterium is infallible. Therefore no authority is higher in the Catholic Church than the authority of the magisterium.

We do not ask, therefore, "Is Bergoglio's teaching contrary to Tradition?" We ask instead, as Catholics, "Does Bergoglio's teaching contradict the infallible magisterium of the Catholic Church?" "Does it teach doctrines which have been condemned by the magisterium of the Catholic Church?" And if the answer is "yes" to these questions, then, by the doctrine of indefectibility, *it is necessary, by faith, to conclude that Bergoglio is not the pope.*

The Catholic cannot enshrine Tradition over the pope any more than Martin Luther can enshrine Scripture over him. For the individual Catholic cannot be his own pope, interpreting for himself either Scripture or Tradition. A condition of our act of faith is that *the object of our faith – dogma – be proposed by the authority of the Catholic Church.* Otherwise we become Protestants, placing our own interpretation of Scripture or Tradition above the magisterium.

The practical effect of what the professor is saying is that the Catholic Church can live with heretical popes, and more importantly, can live with popes promulgating false doctrines and evil disciplines. It is sufficient that the lay people and a few bishops issue "corrections" of the false doctrines or evil disciplines and that they "resist" these deviations.

Such a mentality absolutely destroys the Catholic notion of the papacy. Catholic doctrine teaches that the pope is the *living rule of faith*, that is, just as a yardstick determines what is truly a yard, so the orthodoxy of the reigning pope determines the orthodoxy of the whole Church. If he loses this orthodoxy, he loses his papacy, just as a yardstick would be useless if it were merely one inch off. By analogy, it would be like the hub of a wheel turning to mush. The Church cannot live with a “pope” promulgating heresies, condemned errors, or evil disciplines. The Church must make the accusation against such a “pope” that his intention to pervert the Church by these falsehoods makes it impossible that he be pope.

To his credit, Professor de Mattei did say these refreshing words:

Pope Francis is not its cause, but rather the product of a process of auto-demolition which has its roots in modernism, in the *Nouvelle théologie*, in the Second Vatican Council, and in the post-conciliar era.

I say this is refreshing, since most Novus Ordo conservatives are limiting the problem to Bergoglio, and do not see that the problem is Vatican II, the New Theology, and the reforms of the post-conciliar period. We must place the guilt, therefore, not merely upon Bergoglio, but upon John XXIII, Paul VI, John Paul I, John Paul II and Benedict XVI. These are the destroyers of Roman Catholicism.¹

Novus Ordo conservatives like Professor de Mattei and Cardinal Burke certainly mean well, but in their categorical refusal to accept the vacancy of the Roman See, they must seek “solutions” which contradict the Church’s infallibility, and indefectibility, and which are the same as Protestantism.

“The end of Roman Catholicism.” A recent article appeared on the site entitled *Settimo Cielo* (Seventh Heaven) which is operated by Sandro Magister, also a well-known figure in the Novus Ordo conservative world. The article is written by a certain Roberto Pertici, professor of contemporary history at the University of Bergamo in Italy.

Pertici starts out with this statement, as bold as it is true: “At this point in the pontificate of Francis, I believe it can be reasonably maintained that this marks the twilight of that imposing historical reality which can be defined as ‘Roman Catholicism.’”

The article makes many interesting points, and provides a good analysis of how Bergoglio is systematically dismantling Roman Catholicism. I recommend that you go to

this site and read the article. It is entitled “Bergoglio’s Reform was Written Before. By Martin Luther.” How appropriate.

Pertici seems to be an outsider to the Catholic Faith, at least from the way he writes. I think, though, that this makes his testimony all the more weighty, since he is not bogged down by some of the prejudices that affect the Novus Ordo conservative.

The greatest insight which he has, I believe, is that Bergoglio is the first of the Vatican II “popes” to be truly implementing Vatican II. Bergoglio said this very thing just after his election. I think that the author is right in saying that the previous Vatican II popes saw problems in the total implementation of the principles of the Council, for fear of a lack of continuity.

While Paul VI, John Paul II, and Benedict XVI were radical modernists, they understood that at least the appearance of continuity with the past was essential to the success of the Council. They had enough Catholic theology in them to know that an obvious breach of doctrinal, disciplinary, or liturgical continuity would mean the ultimate death of the Council historically. For this reason they were inconsistent Modernists. While John Paul II, for example, was an ecumenical



Professor Roberto Pertici

maniac, he nonetheless here and there urged some Catholic doctrine, and condemned some deviations from the Faith. Benedict XVI perceived the problem of lack of continuity, which prompted his 2005 speech to the Curia which warned against a “hermeneutic of rupture” regarding the Council. He also tried to eliminate a sense of liturgical rupture by saying, falsely and insanely, that the traditional Mass had never been suppressed, and that the traditional Mass and the New Mass were really one Roman Rite. In 2007, he permitted the traditional rite to be celebrated. Yet at the same time, true to his Modernist pedigree, he permitted the use of birth control devices, which is actually an equally radical departure from Catholic morality as what Bergoglio’s *Amoris Laetitia* proposes. Nor did he back up from all the outrageous statements which he made as a theologian and as the head of the Congregation for Divine Faith, notably that the Jews still had a valid covenant with God, apart from the New Testament. This is heresy.

Benedict also reinstated some of the traditional pomp of the papacy, which makes Novus Ordo conservatives salivate, and overlook the radical nature of his Modernism. All of the pre-Bergoglio “popes” of Vatican II, however, understood the necessity to spoon-feed the Modernist changes to the people, lest the changes seem too abrupt, which in turn

¹ Nonetheless, his use of the term *auto-demolition* is another grave error. The Church cannot destroy itself. It is protected by the Holy Ghost from any corruption. If souls are being drawn away from the faith, it is owing to the work of the intrusion of Modernist heretics, and not to some malfunction of the Church itself.

would risk a schism. Bergoglio has no care of schism, and repudiates the slow approach of his predecessors.

Pertici's point, that pre-Vatican II Roman Catholicism is coming to an end, is exactly on the mark. It survives only in a handful of people around the world, who reject the poison of Vatican II.

Pelagianism. First, let me explain what Pelagianism is.

It is a fifth century heresy concocted by an English priest, Pelagius, which held to the denial of original sin and to the idea that we can go to heaven for being merely naturally good. He denied the necessity of actual grace in order to maintain a good moral life, and to avoid hell. Actual grace was merely a help, but not a necessity. Needless to say, this heresy was condemned.

Bergoglio has consistently accused Catholic traditionalists of being Pelagians. It is because Catholics – and the traditionalists are the only true Catholics – regard it as necessary for salvation to perform meritorious acts, that is, good works which are accomplished in the state of sanctifying grace, with the ultimate purpose of pleasing Almighty God. They also require adherence to the dogmas of the Catholic Faith as necessary for salvation, since the supernatural virtue of faith requires this adherence. There is no sanctification without the virtue of faith.

“Faith” for Bergoglio, however, is merely an interior feeling about a relationship with God, and has nothing to do with dogma. He detests traditionalists for this adherence to dogmas.

In a recent document entitled *Gaudete et Exsultate*, Bergoglio again severely attacks traditionalists on these grounds. He does not mention them by name, but it is clear that he means those who are resisting his reforms. He accuses them of being Pelagians.

Then, on April 15th, Bergoglio, while visiting a parish in Rome, called up to himself a young boy, Emanuele, who was crying because his atheist father had died. The boy asks Bergoglio if his atheist father could go to heaven. Here is Bergoglio's answer to the boy: “Maybe we could cry like Emanuele when we have pain in our heart. He cries for his father who died and has had the courage to do it in front of us because there is love in his heart – he underlines – his father was an atheist but he had his four children baptized, he was a good man. It's nice that a son says his dad was “good.” If that man was able to make children like that, he was a good man, God is proud of your father. God has a father's heart, your dad was a good man, he's in heaven with him, I'm sure. God has a father's heart and before an unbelieving father who was able to baptize his children, would God be able to abandon him? God surely was proud of your

father, because it is easier to be a believer and to have children baptized than to be a non-believer and to have their children baptized. Pray to your dad [thereby saying he is in heaven], talk to your dad. This is the answer.”

There is no more pure example of Pelagianism than what Bergoglio said to this boy. For there is no sanctification without the virtue of faith. We are not rewarded with heaven for being naturally good, but

for being supernaturally good, that is, by corresponding to graces we receive from God for the positing of good acts done in the state of sanctifying grace. To say that one goes to heaven for being merely naturally good is the very essence of the heresy of Pelagianism.

This is not to say that the good works of atheists are evil works, or that they merit damnation. They are truly good works. By being atheists, however, they commit the habitual mortal sin of infidelity, and by that posit an obstacle to any supernatural act which must be based on the supernatural love of God. Saint Pius X called love of God without faith a monstrous error.

I have often said that Bergoglio's statements are nearly always characterized by three marks: heresy, ignorance, and stupidity. This is not merely a snarky quip. There is a consistent line in this man's thoughts and actions which betray the presence of these problems.

The man has repeatedly demonstrated the spirit of heresy, a complete disregard for the teachings of the Catholic Church. He has furthermore indicated consistently an ignorance of many subjects, in this case the very nature of Pelagianism. Stupidity always makes its mark as well, for to style traditionalists as Pelagians is so grossly asinine and ludicrous that it beggars description. Call traditionalists what you want, but they are not Pelagians.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector



Bergoglio “consoles” the boy weeping for his deceased atheist father by giving him a dose of Pelagianism, a condemned heresy which holds that we go to heaven for being merely naturally good, that is, without the help of the grace of God. He should have told the boy that there is no hope of salvation for an atheist, and that he should use the lesson of his father's lack of faith by praying to God for perseverance in the Catholic Faith, and the grace of a happy death.