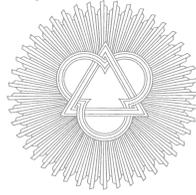

Most Holy Trinity Seminary Newsletter



OCTOBER 2015

Published by Most Holy Trinity Seminary, 1000 Spring Lake Highway, Brooksville, Florida 34602. This newsletter is sent free of charge to all Seminary benefactors who contribute \$75.00 or more annually. If you would like to be on our mailing list, please contact us by mail, or at piuspapax@gmail.com. Visit our website at mostholytrinityseminary.org

My dear Catholic people,

What rivets our attention this month is a commentary on Bergoglio's trip to the United States. For the most part, however, he did not say anything newsworthy. It is what he did not say, and even more what he did, that grabs the headlines.

First, what he did not say. He addressed the Congress of the United States and confined his comments to promoting all of the leftist and socialist dogmas of the Democratic Party: climate change, abolition of capital punishment, global solidarity and other hackneyed mental effluent from the Left.

While these things were paramount in his mind, he did not mention the fact that since 1973, more than fifty million babies have been slaughtered legally in this nation. Although Bergoglio mentioned the right to life contained in the Declaration of Independence, he did not see fit to say anything about this horrid national crime.

His only mention of the "dignity of life" came in regard to the abolition of the death penalty:

The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development. This conviction has led me, from the beginning of my ministry, to advocate at different levels for the global abolition of the death penalty. "I am convinced that this way is the best,

since every life is sacred, every human person is endowed with an inalienable dignity, and society can only benefit from the rehabilitation of those convicted of crimes.

While the fifty million innocents pass unmentioned, we are called upon to feel sorry for the murderous thugs who have committed unspeakable crimes against innocent people. We should keep them in expensive prisons in the hope of rehabilitating them.

How many times do we read in the media that crimes have been committed by *those who have been released on parole*? The problem in this country is not the existence of the death penalty, but the failure to use it sufficiently and swiftly.

Some would like to link the abolition of the death penalty to the

pro-life movement, as if to put on the same plane the extinction of a baby's life, without even a trial, and the termination of a criminal's life who has been given a trial and every opportunity to legally exculpate himself.

The one argument, in my opinion, against the death penalty which holds water is the failure of the jury system. We have seen in recent years *many* exculpations made by DNA testing. These cases have proven the weakness of the jury system, in which not a few innocent people have been sentenced to death or imprisonment by juries who did a poor job. Juries to-



Bergoglio addresses the U.S. Congress

day consist very often of society's lower bracket of intelligence, and are easily influenced by skillful lawyers or prosecutors. The Roman law, which was preserved by the Church in the Inquisition, used a panel of judges (as many as seven) to rule concerning guilt or innocence, instead of a jury. The great advantages are these: (1) judges know the law and the *general principles of law*; (2) they cannot be mentally manipulated by glib prosecutors or defense lawyers; (3) they know the rules of evidence.

Bergoglio also took a shot at "religious fundamentalism." Bergoglio's favorite theme is a venomous attack on people who hold that there are immutable dogmas, and that their religion is actually the one, true religion. Top on his list, of course, are traditional Catholics.

He put us on guard against "the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners.

The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps."

What else is there besides good or evil? What other classification is there besides the righteous and the sinners? What other kind of relationship can you have with God? What third moral category is there? The very fact that he is condemning this "simplistic reductionism" indicates that he thinks that it is an *evil*. Notice that we must "confront every form of polarization..." But confrontation is a form of violence. In other words, we must *crush* it and *extirpate* it. So just as the skeptic contradicts himself when he says, "There is no such thing as an absolute truth," which is itself an absolute truth in his mind, so Bergoglio contradicts himself in promoting his mushy world of gray morality, in which nothing is either good or bad. If nothing is either good or bad, Mr. Bergoglio, then why does the contemporary world *demand* that we *confront* this dreadful evil? What a hypocrite.

As I always say, no one is more dogmatic than a liberal.



Bergoglio receives his former student, now a declared homosexual and atheist (left) together with his boyfriend. Everyone in the picture is smiling except Pius XII.

Then he criticized the arms trade, and qualified it as simply a money-making scheme for developed countries, selling their wares to people who inflict violence on innocent people. Does it occur to Bergoglio that self-defense is legitimate, and that underdeveloped countries have a right to go shopping for the very technical weapons which they themselves cannot produce? It seems that pacifism, an age-old socialist theme, was also served up to the Congress. Not long ago he made the unbelievably stupid statement that "arms manufacturers are not christians."

Then he praised Thomas Merton, an American Trappist monk who cultivated eastern religions. His spirit was thoroughly modernist regarding dogma, and was an avid ecumenist. Merton, like Bergoglio, detested dogma.

Bergoglio the communist. He said in his speech: "Politics is, instead, an expression of our compelling need to live as one, in order to build as one the greatest common good: that of a community which sacrifices particular interests in order to share, in justice and peace, its goods, its interests, its social life."

The purpose of government, Mr. Bergoglio, is not "to sacrifice particular interests," but to protect the good of individuals, and to enhance their abilities to make productive lives for themselves. In so doing, the common good will thrive. It will not happen by a socialistic government requiring all to "live as one," and "share their goods, their interests, and their social life."

The incident at the Vatican Embassy. A few days after the return of Bergoglio to the Vatican, Kim Davis' lawyer revealed that Bergoglio had received her at the Vatican Embassy. The contents of the conversation were not revealed. The Vatican admitted the meeting. A few days later, the Vatican said that the meeting between Davis and Bergoglio should not be considered as an approval of her actions.

Kim Davis, it should be recalled, is the protestant lady who is refusing to issue marriage licenses to same-sex couples in Kentucky. One would think that the "Pope" would at least encourage her in her stance against this lewd abomination.

Not only was the rug pulled out from under Kim Davis, but the Vatican, is disavowing her stance, also revealed that Bergoglio had received on the same day a same-sex couple. It was a former student of his from Argentina, who had not only declared himself a homosexual, but also had become an atheist. There he was, received in full honors by Bergoglio together with his boyfriend.

The incident in New York. While in New York, Bergoglio said a “Mass” in which the lector was a known homosexual, a television personality known as Maurice “mo” Rocca, who can be seen in a picture, at another time and place, with little or no clothes on together with two others of the same persuasion. Mr. Rocca was listed on the official brochure as the lector. No one can say that there was a last minute switch that Bergoglio was unaware of.

Bergoglio’s support of sexual perversion. When you add up the incidents and declarations of Bergoglio, not only since he was elected in 2013, but even as the “archbishop” of Buenos Aires, it is clear that he does not consider unnatural sex acts to be against the moral law. Consider this list of events:

- Helping two lesbians to adopt a child in Buenos Aires.
- Appointing a priest with a reputation of alleged homosexual activity to be the head of the Vatican Bank. When challenged about this appointment by journalists, he pronounced his infamous “Who am I to judge?”
- Holding hands with a pro-homosexual activist priest in Rome.
- Wearing a rainbow watchband, which was seen clearly in a picture, and during June, which is the time of most pro-sodomite parades and activity.
- In Brazil, having as the lead dancer — and leading the Novus Ordo bishops in dance — a homosexual who had posed nude for a homosexual magazine.

- Giving his blessing to a lesbian *and* her “wife,” who had written children’s books promoting the homosexual “lifestyle.”
- Receiving in the Vatican a transgender (woman→man) with “his” “fiancée” who is apparently a real woman.

•Receiving at the Vatican a transgender (man→woman) because he/she was being discriminated against.

•Receiving at the Vatican Embassy in Washington, with much affection and honor, a former student from Argentina, who is an open homosexual and atheist, *together with his boyfriend.*



At the Vatican Bergoglio receives “Diego” on right, who is a transgender. At the left is Diego’s “fiancée.”

Actions speak louder than words. All of this encouragement of unnatural acts for him operates under the title of “mercy.” An act of mercy, however, is to accomplish some good for someone who is in need or in some misery. Sodomites are in the misery of an addiction to a very grave sin. The true mercy for them is to instruct them in Catholic morality, and in the consequences of such sins, which, as Saint Paul says, is to be excluded from the Kingdom of God, which means eternal damnation. If

someone is about to commit suicide, it is not a mercy to greet him as if nothing is wrong. It is a mercy to do everything you can to dissuade him from his evil act.

Like a tabloid. News about Bergoglio is becoming so shocking and so salacious that it is like news that you see in tabloid newspapers as you are waiting at the check-out counter in a supermarket. Of course, no one believes the fantastic stories which are in these papers. But Bergoglio’s stories are real and factual.

Imagine, for example, in the 1950’s seeing Pope Pius XII standing with a transgender and its fiancée, smiling. Turn the page and you find out that Elvis Presley is not dead, but has been kidnapped by aliens from outer space. No one would believe either story, unless he were crazy.

If Pius XII had done such a thing, the whole world would have shaken for the the scandal of it. Now the “pope’s” attitude is considered a virtuous “openness” and “mercy.” The nearly universal acceptance of these

actions of Bergoglio, which are so diametrically opposed to Roman Catholicism, is a portent, I think, of the coming Antichrist. There is absolutely no moral outrage left in anyone except a handful of people. We do not yet know what the abomination of the desolation in the holy place will be, but it is now quite believable that we are ramping up to it at full speed.

Coming out of the closet at the CDF. Recently a Polish Novus Ordo priest who works in the Congregation for the Doctrine of the Faith (the CDF) declared in a news conference that he was a homosexual. His boyfriend was there with him in the conference. He was subsequently fired from his post at the CDF, of which the “conservative” Cardinal Müller is the head, *not* because he was in an unnatural sexual relationship, but because he “was trying to influence the Synod.” The priest has now appealed to the “pope” to defend him.

The Synod. Although much is happening behind closed doors at the Synod of bishops, there seems to be a good deal of conflict going on. A letter was drawn up by thirteen cardinals accusing the Synod of purposely railroading the liberal agenda through, giving no place for “conservatives” to publicly debate the issues before the final vote.

More on Kim Davis. Recently I was speaking to someone who is close to the situation of the Kentucky county clerk, Kim Davis, who refuses to issue marriage licenses to same-sex couples.

Apparently she has understood that there is no place for religious liberty in government, since the government has no religion. The only religion you are free to practice in government is irreligion, which is the official religion of the U.S. government, and, at least in practice, of all state governments.

From what I was told, she is going to pursue the much more efficacious course of challenging the Supreme Court’s competence to rule in regard to marriage. Citing the Constitution, she will argue that only Congress has the right to make laws, and not the Supreme Court, and that consequently she is violating no law. In itself it is a very powerful argument.

Nowhere does the Constitution give to the Supreme Court the right to interpret the Constitution itself or even the laws made by Congress. This role has been egregiously usurped by the Supreme Court, and has never been challenged. These are the powers which are enumerated for the Supreme Court in the Constitution:

The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authori-

ty;—to all Cases affecting Ambassadors, other public Ministers and Consuls;—to all Cases of admiralty and maritime Jurisdiction;—to Controversies to which the United States shall be a Party;—to Controversies between two or more States;— between a State and Citizens of another State,—between Citizens of different States,— between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects.

Nowhere does it give the Court the right to interpret the Constitution.

It is a general principle that interpretation of law — what the lawmaker meant when he made the law — *is itself a law*. Hence the interpretation of the Constitution, which is a most grave act, affecting as it does the very foundations of the nation, should belong to a constitutional convention called for the very purpose. It should be a special legislative body in which there is representation of all the states, *as they are states*, and not according to their relative populations.

The laws made by Congress, furthermore, should be interpreted by Congress, and not by a band of judges who are appointed according to the whim of a president who happens to be passing through. It makes no sense to give interpretation of law to a body that has no lawmaking ability. The purpose of the Court is to *apply* the existing law. If no law exists — which is the case of same-sex marriage — then the Supreme Court should declare itself incompetent to rule, and refer the matter to the Congress, or to a constitutional convention.

Unfortunately the Constitution is silent concerning its interpretation. Silence, however, is no grounds for the usurpation of the power of interpretation, and therefore of lawmaking, by the Supreme Court. In this regard, the Constitution needs another amendment regarding interpretation and the powers competent to do it.

I hope that Kim Davis’ case can bring these matters to light, but I tend to think that she will hit a stone wall.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector