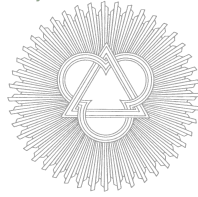


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# Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

As you may expect, I will speak first of all about the outcome of the Synod.

Most of what the Synod finally said after almost two weeks of meetings was rigmarolish poppycock. Of nearly a hundred paragraphs of verbiage, only a few stand out as being of any consequence at all, even these are couched in modernist “code.”

The burning questions were, of course, whether (1) divorced and remarried couples would be able to receive the communion wafer in Novus Ordo churches; (2) whether those living together without matrimony could also receive the communion wafer.

What did the Synod say? First we get this dose of vapid gibble-gabble in paragraph 69:

The Synod, while appreciating and encouraging families who honor the beauty of Christian marriage, intends to promote the pastoral discernment of situations in which the reception of this gift has difficulty in being appreciated, or in which it is compromised in various ways. Keeping dialogue open with these faithful [people] in order to enable the maturing of a coherent openness to the Gospel of marriage and the family in its fullness, is a grave responsibility. Pastors should identify the elements that may favor evangelization and the human and spiritual growth of those entrusted to their care by the Lord. [emphasis added]<sup>1</sup>

Let me translate. The Synod wants to promote “pastoral discernment in which the reception of this gift has difficulty in being appreciated, or in which it is compromised in various ways.” Translation: the “gift”

is the Sacrament of Matrimony, which is not a gift at all, but which is a contract made by the two parties whereby they confer upon each other the right and means to have children. “Gift” makes this contract sound like something completely gratuitous, something which a person is fortunate to receive, but which not everyone receives. It is something like the gift of playing a musical instrument or of having a beautiful voice. “Having difficulty being appreciated” refers to those who have decided to live in a state of filthy fornication euphemistically known as “living together.” “Compromised in various ways” refers to those who have been unfaithful to their marriage contract and who have chosen to live in adultery, like Henry VIII and Anne Boleyn.

The Novus Ordo religion wants to “dialogue” with these people. Dialogue implies that the other party has something valuable to say. In this case neither the fornicators nor the adulterers have anything valuable to say except “goodbye” to their fornication- or adultery-partners, as the case may be.

“Pastors should identify the elements that favor evangelization etc.” Here we are back to the old “elements” stuff. The Novus Ordo refers to the schismatics of the East as “particular churches,” i.e., as if they were dioceses, which have “elements” of “church” but are not in “full communion” with the Roman Catholic Church because they do not accept the papacy. So they are “mostly church” but not have “the fullness.” However, they are “particular churches” of the Church of Christ, which is the sum of all of the particular churches.

This is the Vatican II ecumenical theology which changes the very nature of the Church of Christ,

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<sup>1</sup> This translation, and all the translations of the Synod documents and of Bergoglio’s statements are from the *Rorate Caeli* blog.

which is absolutely and exclusively identified with the Roman Catholic Church. Vatican II was explained and “perfected” by Ratzinger in his *Communion* document of 1992. Ratzinger’s theology, which he himself formulated in *Lumen Gentium* at Vatican II, is heretical, since it identifies as part of the Church of Christ schismatic sects who are detached from Christ because of their detachment from the Vicar of Christ.

We call this Vatican II “elements” theology by the name of *Frankenchurch*, because it makes the Church of Christ into a hodgepodge of various sects sewn together, like Frankenstein’s body parts. It is absolutely absurd to call something a “church” because it has “elements of church,” just as it would be absurd to call a pile of bricks a house because they are elements of a house. What makes a house a house is the proper form given to the elements — *all* the elements — so that it serves as a shelter. So in the Catholic Church the proper form given to the elements of the Church is the *authority* of the Roman Pontiff, which is the same thing as the authority of Christ Himself. Consequently, even all the elements of church will do you no good if you are lacking the *essential form*, which is submission to the Roman Pontiff.

Now the modernists are using their both heretical and absurd *Frankenchurch* theology in order to justify fornication and adultery. They see in both of these things “elements” of marriage which the pastor should “discern” through “dialogue.”

In fact there are no elements of marriage at all. The very nature of marriage is not fornication, but the *contractual bond* that exists between two persons which creates the necessary condition for sexual intercourse. This contractual bond is necessary for two reasons: (1) a natural reason, inasmuch as it is unjust to the offspring that they be conceived outside of the society of the family; (2) a supernatural reason, inasmuch as the Sacrament of Matrimony is an image of the relationship between Christ and His Church, which is an everlasting bond which was sealed in the Blood of Christ upon the Cross.

Human beings are not animals, and therefore do not mate and multiply like animals. For this reason the permanent marriage bond is necessary in order that there be a stable union in which children are not only procreated, but also educated, i.e., reared and brought up in such a way that they are schooled in the practice of supernatural virtues.

Hence to “discern” “elements” of marriage where there is no bond of marriage is the same as seeing a mirage in the desert. In fact, habitual fornication (living together) and adultery are acts based on a relationship which is *contrary* to the bond of matrimony. People enter into these relationships *against* the bond of mat-

rimony. Fornicators do not want a bond, but want the privileges of marriage without the burden of the bond of marriage. In most cases they practice birth control so as to avoid children, which is also contrary to marriage. Adulterers repudiate the bond of matrimony and act against it, rejecting the permanence of the bond of their first marriage, which permanence is absolutely essential to matrimony. There are no elements of matrimony in these salacious relationships. There is only selfishness, dirt, and filth.

So what the Synod is proposing could be termed *Frankenmarriage*.

Paragraph 84 of the Synod document says:

They [the divorced and remarried] are baptized, they are brothers and sisters, the Holy Spirit pours gifts and charisms in them for the good of all. Their participation can be expressed in various ecclesial services: it is therefore necessary to discern which of the different forms of exclusion currently practiced in a liturgical, educational, pastoral, and institutional role that can be overcome. They should not only not feel excommunicated, but they should live and mature as living members of the Church, feeling her as a mother that welcomes them always, takes care of them affectionately, and encourages them on the path of life and Gospel.

Analysis: Yes, they are baptized, but they have destroyed in their souls the principal effect of their baptisms, which is sanctifying grace. The only gift that the Holy Ghost would pour into these people is the actual grace of repentance for their sinful acts, with the firm purpose of amendment. This means that they must split up. To use them in “various ecclesial services” would be to cooperate in their sin through consent, which cooperation is itself a mortal sin. In other words, if I invite a divorced and remarried person to lead the choir, I implicitly give consent to his or her illicit relationship. These people are not “living members of the Church,” but the precise opposite, they are “dead non-members” because they are in the state of mortal sin and, by the traditional Canon Law, are excommunicated.

Paragraph 85 states:

Additionally, it cannot be denied that in some circumstances, “the imputability and the responsibility for an action can be diminished or annulled (CIC, 1735) due to various conditions. Consequently, the judgment on an objective situation should lead to the judgment on a ‘subjective imputability’” (Pontifical Council for Legislative Texts, Declaration of June 24, 2000, 2a). In determined circumstances, the persons find great difficulty with acting in a different way. Therefore, while holding up a general rule, it is necessary to recognize that the responsibility regarding

specific actions or decisions is not the same in every case. Pastoral discernment, while taking into account the rightly formed conscience of persons, should take these situations into account. Also the consequences of the accomplished acts are not necessarily the same in every case.

This paragraph is an absurd and dishonest attempt to justify adultery by saying that the persons who entered into the adulterous relationship did not know (or think) that it was wrong.

Catholic moral theology and even common sense teach that true and invincible ignorance of the moral law does not justify an immoral act, but does excuse the doer from guilt. If a near-sighted man shoots his neighbor's cow, thinking that it is a deer, he does not commit a sin. However, the act of shooting the cow, his neighbor's property, is not thereby justified.

The Synod is attempting by subterfuge and obscurity of language to have you believe that, because adulterers have no knowledge of wrongdoing — right, sure — their adultery is thereby justified.

There is a simple thing for the priest to say to adulterers: *Thou shalt not commit adultery*. He must tell them that they are living in mortal sin, and that if they die in this state they will spend an eternity in hell. They cannot receive the sacraments, even Penance, until they split up. They may come to church to attend Mass and hear sermons, *but they must not come as a couple*. They must come separately to Mass. For they are not a legitimate couple in the eyes of God.

Paragraph 86 states:

The conversation with the priest, in the internal forum, concurs to the formation of a correct judgment on what prevents the possibility of fuller participation in the life of the Church and on the steps that may favor it and make it grow.



*Henry VIII with his adultery partner Anne Boleyn. Today, in order to make everything right, at least with the Novus Ordo, they would merely have to approach their parish priest privately, who would make a “discernment” about their relationship, and they would be free to receive the communion wafer.*

This paragraph leaves to the parish priest, *in the internal forum*, the decision whether or not the adulterers can receive the communion wafer. The internal forum either means the Sacrament of Penance which is guarded by the seal of confession, or private spiritual direction, which although not guarded by the seal of confession, nevertheless is something which the priest is not free to talk about.

Consequently, the decision concerning the reception of what purports to be the Holy Eucharist pertains entirely to a priest in the internal forum. This means that he can permit the approach to the communion wafer without having to justify himself to anyone, indeed, without even the possibility of discussing it with anyone.

Someone might object that there is no mention of receiving the “Holy Eucharist” in the document. This is true. Nonetheless, that the document means the reception of the “Holy Eucharist” is clear from the context,

and from other things which Bergoglio has said and done. The document is speaking in code, and all the ecclesiastics know exactly what it means.

Do not forget, for example, that Bergoglio personally telephoned a woman living in adultery in Argentina telling her that she could receive the communion wafer, *even though her parish priest had told her that she could not*. On October 28<sup>th</sup>, furthermore, Bergoglio made the statement over the telephone to the apostate Catholic journalist, now atheist, Eugenio Scalfari:

The diverse opinion of the bishops is part of this modernity of the Church and of the diverse societies in which she operated, but the goal is the same, and for that which regards the admission of the divorced to the Sacraments, [it] confirms that this principle has been accepted by the Synod. This is the bottom line result, the *de facto* appraisals are entrusted to the confessors, but at the end of faster

or slower paths, all the divorced who ask will be admitted.

It is to be remembered that the Synod document is only consultative in regard to Bergoglio, and that he will release his own statement concerning sacraments for the divorced and remarried.

**What about the sodomites?** A glaring omission in the Synod document was the question of sacraments for sodomitic couples.

Not to worry. Novus Ordo Cardinal Oswald Gracias of Bombay, India, assured the sodomites that their turn will come. He said, referring to homosexuals: "The Church embraces you, wants you and the Church needs you," "Hold on ... we will find a way." He also said that the Church needs to abandon the terms "disorder" and "evil" when referring to homosexuality. He, a member of the Synod, said that the Synod Fathers should have invited homosexual couples to address the Synod. "It would have been an enrichment," he said.

**Abandonment of the notion of the intrinsically evil.** The Catholic Church has always taught that there are certain acts which are intrinsically evil, which means that they are evil by their very nature. Any violation of the natural law, for example, is *intrinsically* evil. Blasphemy and sacrilege are also intrinsically evil, since they are directly contrary to the adoration which is due to God and the reverence due to the things of God.

When anything is intrinsically evil, it can be justified by no circumstance or pressing need. Murder, for example, is always wrong, and nothing can ever justify it, not even the saving of the life of a mother when a baby threatens to cause her to hemorrhage. Adultery is intrinsically evil; so is fornication and sodomy. In fact all violation of sexual morality are intrinsically evil. Nothing ever justifies it.

What this Synod is introducing is the abandonment of this moral principle which has made the Catholic Church stand out as the one true Church for all of these centuries. All of the false religions can see their way to violating the natural law. The Catholic Church never did, does not, and never will.

The modernist inmates of the Vatican, however, would like to substitute a situation ethics for the never-changing Catholic doctrine. It is just one more sign that these inmates are false shepherds.

**Bergoglio's speech to the Italian bishops.** On November 10<sup>th</sup>, Bergoglio gave a very important speech

to the Italian bishops gathered in Florence for a meeting. In it, he lays out a plan for changing the Church:

Before the problems of the church it is not useful to search for solutions in conservatism or fundamentalism, in the restoration of obsolete conduct and forms that no longer have the capacity of being significant culturally.

He attacked two things: pelagianism and gnosticism. He calls pelagianism an excessive attachment to structures. He calls gnosticism a shunning of the material world in favor of the spiritual which "brings us to trust in logical and clear reasoning ... which however loses the tenderness of the flesh of the brother." This is an attack upon those who would apply the traditional moral theology to things like fornication, adultery, and sodomy.

Remember that he called pelagians those who made spiritual bouquets, counting, as they did, how many Hail Mary's they said. He has consistently referred to traditionalists as "pelagians."

Pelagianism is a heresy in the early Church which has nothing to do with structures or rosaries. This attack upon the traditional Catholic theology as "pelagianism" actually originated with Ratzinger in 1986.

The comments, though, are to me a sign of what he is about to say in his post-Synod document which is to appear soon. Bergoglio was particularly unhappy with the conservatives at the Synod who put up a fight against the radical agenda. He publicly attacked them for "hiding behind dogmas."

While all of Bergoglio's radicalism might seem like bad news to some, it is actually good news indirectly, inasmuch as it may wake some people up as to the impossibility of "saving" Vatican II, and of "working within the system." It may teach some that the "hermeneutic of continuity," that is, putting a pretty face on Vatican II so that it is compatible with Roman Catholicism, is nothing but a delusion.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector