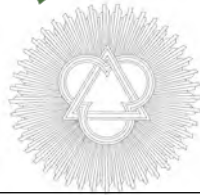

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

There is much to write about this month. There is first of all, my trip to both England and Poland, where we have Mass centers. In London we had six baptisms. There were about forty people. This Mass is done once a month, on the fourth Sunday of the month. We are hoping, with time, to increase the frequency of the London Mass, and to open up other Mass centers in the United Kingdom. There are also quite a few people spread throughout the Kingdom who could be serviced with Mass and sacraments during the week. There are plenty of small churches for sale in England, at reasonable prices, which could serve as a base of operations for a resident priest there.

In Krakow, Poland, I visited Fr. Rafal Trytek, who is a priest of the Roman Catholic Institute. There I performed twenty-six Confirmations. His congregation has certainly grown from the last time I visited, in 2015. In all, Father Trytek has five locations in which he says Mass: three in Poland, one in Norway, and another in Sweden. Seminarian Nathan Van Herck accompanied me to Poland in order to help out with the ceremonies. We are looking forward to his ordination to the priesthood in 2021.

This month I will also travel to Quebec City and Montreal in order to visit the faithful there. Fr. Dutertre says Mass for these groups every Sunday, and has been doing so since last summer. He also has started a mission in Sudbury, Ontario. Needless to say, he is quite busy.

On June 27th, we look forward to the ordination of Rev. Mr. Caleb Sons. He will go to Phoenix after his ordination in

order to help Fr. Palma there, who has recently acquired a building which he is transforming into a chapel and small school. There they will run a school, both live and virtual, that is, live in the classroom for certain subjects, and by participation through internet with live classrooms elsewhere for other subjects.

At this writing, we have three candidates for the seminary for the next academic year. I have one more room available. I expect an overflow problem as time progresses.

The letter to all the bishops. Recently a group of somewhat prominent clergy and lay people wrote a letter to all the bishops of the world urging them to declare Francis a non-pope. About ninety people have signed on to it.

Few people may remember, but I did precisely the same thing in 1991. I wrote a letter in Latin and sent it to all the Novus Ordo bishops of the world. I received no positive response. In fact, a paltry few responded.

What is praiseworthy about this recent letter is that it is a step in the right direction. It shows that some neocons (Novus Ordo conservatives) have finally come to the realization that Francis is a heretic who needs to be declared, and that a new conclave should elect a new pope.

This absence of a declaration on the part of cardinals or bishops is what prevents many Catholics from saying that Francis is not the pope. While they may have doubts about him, they do not want to make the decision on their own that he cannot be the pope.

Those who hold to the material/formal sedevacantism, as I do, also see such a declaration, at least

by one or some bishops who have converted from Vatican II to the true Catholic Faith, as necessary for a solution to the problem in the Church.

What is also positive about the letter is that it was not an angry tirade, but a very calm and scholarly presentation of the facts of Bergoglio's deviation from the Catholic Faith, not only personally, but also in his teaching.

What is imperfect about the letter is that it concentrated only on the recent heresies regarding sexual morality, ignoring the root problem of Vatican II itself, as well as the heresies and heteropraxis (heretical activity) of John Paul II and Ratzinger. In fact John Paul II is often cited in the letter as a source of "orthodoxy."

Unless Vatican II is seen as the source of the Church's problems, and is annulled, any attempt to fix this problem of unorthodox teachings is bound for failure.

The root of Vatican II is Modernism. Modernism was condemned as the *synthesis of all heresies* because it is a mentality that is capable of producing any heresy. The mentality is that the Church must be changed to fit the modern world.

From this bottomless pit of Modernism springs the error of *relativism of truth*, which is the most basic characteristic of the modern world. It comes to us from the eighteenth century philosophers, and ruins the objectivity of truth. For the modern world, truth is what you make it. Truth is not ruled by an object which is the same for everyone, but by *your experience* of that object. So what is true for you may not be true for someone else. But both are in possession of the truth because they are faithful to their own experience.

This sounds crazy, and it is. This idea, demented though it is, is what operates modern society. It is the reason why we have abortion, same-sex marriages, transgenderism, "identifying" with a certain race or gender which is different from what you were born with. In the area of religion, it leads to *ecumenism*, according to which there is no one true religion or one true church. Every religion has value and truth, because it conforms to the experiences of those who adhere to it. The natural conclusion of ecumenism is freedom of religions and freedom of conscience.

Ecumenism is the poison which has destroyed the Catholic Faith in our Catholic institutions. The Catholic Church, and it alone, was founded by Christ. Therefore anything outside of its boundaries is a false religion. This doctrine is absolutely essential to Catholicism. Ecumenism, however, *destroys* this doctrine, and consequently destroys the

faith's adherence with firmness and supernatural certitude to Catholic teaching.

From this relativism of truth flow all of the abominations of ecumenical meetings and other violations of the First Commandment perpetrated by the Vatican II "popes."

From it as well flow all of the sexual heresies of Francis. From the relativism of Vatican II also flows the immorality of the clergy. As Ratzinger himself said, in the 1960's Catholic moral theology collapsed, and with this collapse came the disappearance of absolutes.

In addressing the heresy of Francis, therefore, the letter is ignoring the root cause. It would be like trying to weed your garden simply by snipping off the tops of the weeds.

Despite this imperfection, however, the letter marks a refreshing departure from the "nothing-has-changed" approach to Vatican II, and the voluntary blindness to the "emperor's new clothes" when it comes to heresies pouring out from the Modernist inmates of the Vatican. It means that at least some in the neocon community have taken the arguments of the sedevacantists seriously.

What is deplorable is that this letter did not emanate from the high clergy — bishops and cardinals — but from lower clergy and even laymen. This letter should have been written in 1965, and should have come from the pen of Cardinal Ottaviani and others like him. Instead, they remained silent. I think that history will judge them very harshly for doing so.

I highly doubt that the signers of this document will receive any positive reaction from the bishops. Fr. Cekada has pointed out, in one of his excellent videos, that there is little to expect from a hierarchy which, in a "papal" visit to Brazil, is waving its arms back and forth to the promptings of sodomitic dancers.

What is also to be deplored is the fact that the Society of Saint Pius X was not the author of this letter. They always criticize sedevacantists for making a judgement about the "pope" before obtaining a legal declaration. Why then, do they not undertake a worldwide campaign for such a declaration? Why has this been left to the neocons? The reason is that the Society of Saint Pius X is seeking a reconciliation with the Modernists, and a letter such as this would ruin all of their plans.

I do admire the courage of the signers of this document, however, since by doing so they are destroying their ecclesiastical careers.

The state of the Novus Ordo religion in Michigan. In a recent survey in Michigan, it came to light that the Novus Ordo religion is swiftly going down the tubes, and not any too soon, as far as I am concerned.

Between 2000 and 2018, the Catholic population of Michigan dropped from 2.2 million to 1.8 million, a reduction of 18%. This is according to Georgetown University's Center for Applied Research in the Apostolate (CARA), which collects annual data from U.S. Catholic dioceses. Infant baptisms are down 49% since the year 2000. Catholic weddings are down 54%. First Communion are down 46%. Enrollment in Catholic grammar schools is down 49%, and in religious education classes (K-12), down 48%.

A Pew research report says that the Catholic population is top heavy, in the sense that the representation of Catholics diminishes significantly as age decreases.

In the Archdiocese of Detroit, which serves 60% of the state's Catholics, membership is down by 22% since 2000. Catholic marriages are down 60%. Baptisms are down 55%. Since 2000, half of the Catholic schools in the Archdiocese have closed, and the number of parishes has been reduced by 33%. The Archdiocese has 30% fewer priests since 2000, and 60% fewer nuns.

What is the solution to this downward spiral? Do they look at the point at which the downward trend started? If they did, they would find that it started in the mid-1960's, that is, during and after Vatican II. Like a falling stone, this decline has increased geometrically since the 1960's, that is, with an ever greater rate of acceleration.

If General Motors, for example, changed its product in the 1960's, and saw their sales decline according to the percentages of the decline of Catholicism, would not their management return to the product which sold so well, and made for them a lot of profit? Of course they would. It is only common sense. Remember when Coca-Cola changed its product? It was a flop, and they returned almost immediately to their "classic" formula.

No such common sense is found among the Modernists, however, who forever think that the solution is *more Vatican II*. The solution proposed by the Archdiocese of Detroit is something called *Unleash the Gospel*, a 20,000 word document full of vapid, vacuous verbiage and windbagery, in which Catholics are urged, among other things, "to go through a 'marriage encounter' between ourselves and Jesus — or perhaps to fall in love with him for

the first time." The document says: "It is a little like a marriage that has become stale: it is time to return to our first love."

Returning to the tried and true Catholic Faith of pre-Vatican II times will draw people back. So many have been poisoned, however, by the faith-killing new catechism and New Mass, that most are probably lost forever. Just as the Church had to win back converts from Protestantism on a one-by-one basis, so it will be necessary to convert the Novus Ordite back to Roman Catholicism.

Bergoglio wishes the Moslems a happy Ramadan. This is really nothing new, as we already know that Vatican II sees non-Catholic religions as having value in the order of salvation, indeed as *means of salvation*, which is an explicit heresy.

What is interesting about Bergoglio's statement, however, is that he openly approves of freedom of conscience, that is, the right to choose whatever religion you want and to practice it.

He states:

In order to respect diversity, dialogue must seek to promote every person's right to life, to physical integrity, and to fundamental freedoms, such as freedom of conscience, of thought, of expression and of religion. This includes the freedom to live according to one's beliefs in both the private and public spheres. In this way, Christians and Muslims — as brothers and sisters — can work together for the common good.

What Bergoglio states here was solemnly condemned by Pope Pius IX in *Quanta Cura*. What is significant, however, is that he repeats not only Vatican II's call for the freedom to practice one's religion, but also *freedom of conscience*.

Conscience is none other than man's intellect in the act of determining the morality of an act to be done here and now. Conscience is not a faculty which discovers the truth, but instead is merely the application of the law to a determined act. Consequently the conscience is not free to choose what it pleases, but is necessarily bound to the law which it must apply to the acts we perform.

Freedom of conscience is therefore an impious doctrine, since it releases the intellect from its duty to know the law of God and to apply it. Man has no right to freedom of conscience. Why? Because

God has revealed a religion and a law, and all consciences must accept and obey this religion and this law.

The Catholic Church does not exclude, provided there be serious reasons which justify it, a *toleration* of false religions, but it can in no way condone the tenet that one has a right to a false religion. For all right is based in God and emanates from God. Right is a moral faculty — ability — to posit an act which is morally correct, that is, which is in conformity with God's law. The very thought that God would posit a right in someone to defy Him by embracing a false religion is blasphemy.

The Alabama abortion bill. Congratulations to the State legislators of Alabama who had the courage to pass a law forbidding an abortion in nearly all cases.

However, our joy over this event must be tempered by an intrinsic flaw in their reasoning. They have made the exception of the case in which the life of the mother is threatened.

The reason why this is a serious flaw is that it destroys the whole principle of the anti-abortion argument. The principle is this: *It is intrinsically evil to take the life of an innocent person.*

In order to justify an abortion in the case of the threat to the life of the mother, the child would

have to be considered an *unjust aggressor*, like a murderer who is attacking you with an ax. But it is absurd to consider a baby, in the act of being born, an unjust aggressor. It is merely following nature's course. For this reason, the Church teaches that when the birth of the child threatens the life of the mother, the physician must strive to save both the mother and the child, but that in the end the course of nature must be observed. This means in nearly all cases that the mother will die and the baby will live. Why does the Church say this? Because to kill the baby in the womb or birth canal would be a direct killing of an innocent life. It would be murder. The good effect of preserving the life of the mother would not justify the direct killing of the baby, because the end does not justify the means.

Nonetheless, this Alabama law will reduce abortions a great deal, and will force a review of *Roe vs. Wade*. For that we must be grateful.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector



From left to right: Father Rafal Trytek, Bishop Sanborn, seminarian Nathan Van Herck