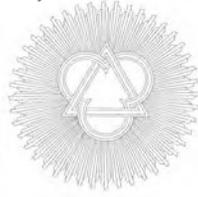

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

We have opened our twenty-fourth academic year with five new students, four of them American, and one Brazilian.

This brings our total to thirteen, which is our absolute capacity. Unfortunately one of them, Henry Chappot de la Chanonie, is still in France recovering from some unknown ailment. He says that he is improving, but is still not completely cured. He will continue his studies at home in France, under the supervision, through Skype, of Fr. Damien Dutertre, who resides in Quebec. We are hoping to ordain him in 2021, if his health improves.

The need for a building fund. Because we have reached capacity, the need to expand the seminary becomes all the more pressing. Although there is an attrition every year, nevertheless the number of available rooms gets smaller and smaller as time goes on. The specter of turning away a qualified young man, for lack of space, is looming and is horrifying. Bergoglio is producing sedevacantists at an ever increasing rate, which will translate into more vocations to the priesthood.

In the coming weeks, we will launch the building fund. I am hoping to raise two million dollars. We must

either build here in Brooksville or buy an existing building elsewhere.

No fossil record. Recently a noted computer scientist at Yale University, by the name of David Gelehrter, came out against Darwinism. He said that the fossil evidence just was not there to support it.

He explains that according to Darwin's theory, the fossil evidence had to show fossils of very simple beings which eventually evolved into higher beings.

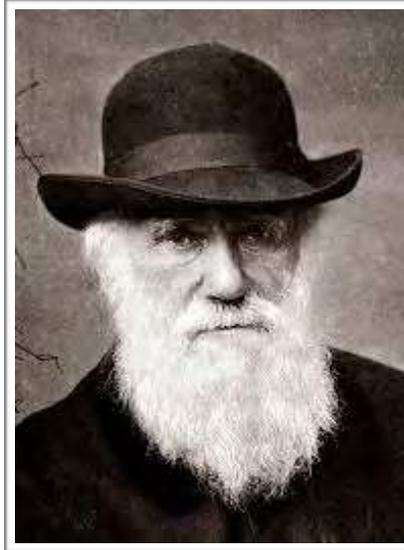
Darwin himself expressed concern about the absence of these fossils, but was sure that in the course of time (now about 150 years) the fossils which prove the theory would be found.

They have not been found.

This absence of evidence urged the professor to give more consideration to creation and to intelligent design. He calls intelligent design an "absolutely serious argument," and cautions his peers not to dismiss it.

While I am not at all schooled in geology or archaeology, I am not in any way surprised to hear this secular scientist pronounce this judgment on Darwin.

Before even searching for fossils, however, it is clear that evolutionism is false. The reason is that it is based on the principle that *something comes from nothing*, or put another way, that something comes into



THE ATHEIST CHARLES DARWIN
Darwin's fundamental error was to confuse variation within a species, owing probably to adaptations to environment, with an actual change of species.

being without a sufficient cause. Even common sense tells us that *you can't give what you haven't got*. Evolution sees lower forms of life evolving into higher forms of life, owing to various cosmic forces acting on the lower forms of life. So a fish, by undergoing mutations from cosmic rays or lightning, eventually develops legs and lungs. After billions of years, you get a frog.

While this might sound plausible to certain people, it is as absurd as a frog turning into a prince. The long passage of time is meaningless, since, whether a change should happen instantaneously or over time, it still requires a sufficient cause. In other words, you cannot “upgrade” in nature except by being caused by something which has that higher nature. Water, for example, cannot heat itself, but must be upgraded to hot water or steam by something which possesses heat.

So a fish cannot become a frog, or a frog a prince, except by receiving the upgrade by something which is capable of raising the nature of the thing to a higher level of being. This means that the upgrading cause must have control over the total being of the upgraded thing, in this case the frog. But the only Being which has such control is Being Itself, namely God. God received His being from no one nor any thing. He is the Uncaused Cause. He is existence itself, and has existed necessarily from all eternity.

If you have received being from something else, however, you could not possibly have the power over the total being of another thing. You may generate a being like unto yourself, but you cannot generate a higher being.

Anyone who still has his marbles knows that a prince is a higher creature than a frog. A prince has more being, greater perfection, than a frog. The jump between frog and prince could never be done except by the Author of being Himself. The same must be said about going from fish to amphibian.

Another intrinsic problem with evolutionism is that it must explain how everything came to exist in the first place. Evolutionists posit two possibilities: either that matter is eternal or that everything “poofed” into existence all at once, with no cause (Big Bang Theory).

An eternal being must be something which exists by its very nature, namely something which is existence itself, and thus could never lose being. We call this a necessary being, that is, something which must

exist. Nor can it have received being from anything else. Because, furthermore, it is pure being, it is being without any limitations. From this we must conclude that it is all-perfect being and infinite being.

In summary, a being which is by its very nature eternal must be also necessary (it can never lose existence), infinite (no limitations), and all-perfect (containing everything that we consider to be good in creatures, and to an infinite degree).

Matter cannot be eternal for the very reason that it cannot be a necessary being. Matter is one of the elements of change. Matter can become anything: fire, water, gold, silver, in short, whatever you want to make it. Matter, therefore, is in need of some other element to make it this thing or that thing, e.g., gold or silver. It is therefore an imperfect being, always waiting to be formed into something. An example would be a lump of clay waiting to be made into a statue.

Obviously, then, matter cannot be the all-perfect, necessary and infinite Being which is required of something which is by its very nature eternal.

The other theory, namely that everything “poofed” into existence with no cause, is so crazy that anyone with a brain would find it totally absurd.

But evolution demands one or the other of these false theories. Otherwise it collapses.

Yet another problem of evolution is that it assigns chance as the cause of nature. Let me explain. Everything which exists has a certain nature, that is, an element in it which causes it to be what it is, and to act in a perfectly consistent manner. If this element were not there, the matter could not be this thing instead of that thing, and would not have a consistent manner of acting. For example, there is something in gold which makes gold to be gold, and something in silver which makes silver to be silver. Otherwise they would not be distinguished from each other, nor would they have distinct characteristics, nor would they act in a consistent manner.

So, for example, gold has always been gold, and has always acted in exactly the same manner, always with the same density, always with the same properties. The same is true for any element or compound you mention, for example, water. This stability and constancy requires a cause, since chance, by its very nature, is neither stable nor constant. In other words, *you can't give what you haven't got*. Chance cannot provide sta-



DAVID GELERNTER
He calls intelligent design an “absolutely serious argument,” and cautions his peers not to dismiss it.

bility or constancy. If someone were to win the lottery every day, he would be considered a crook. Why? Because everyone knows that chance is something that comes and goes.

Thus chance cannot be the author of stable natures with constancy in their behavior. Evolutionists point to the billions of years of chance in order to explain the existence of the marvels of nature, such as the human body, but even if we admit the absurd notion that planet earth and its order proceed from a series of “winning tickets” of billions of years of lottery drawings, nothing on planet earth could remain the same from minute to minute or second to second, since there would be a constant flux.

Evolution was concocted by atheists in the nineteenth century who needed to destroy the Creator. The most fundamental religious truth is that of creation. It is the basis of all religion, since it is the basis of the relationship of creature to Creator, which includes adoration, submission to the Creator’s laws, external signs of dependence upon the Creator, reverence, and many other aspects of religion.

Evolution also destroys the notion of original sin, and thereby ultimately destroys the notion redemption from sin, and the need of a Savior of the human race.

It reduces mankind to being merely morality-free, advanced ape-like hominids, who may act as they please, just as the animals do.

What this system does not explain is how these sophisticated animals, advanced though they be, can understand immaterial things, such as beauty, art, proportion, justice, even the notion of immateriality itself. Nor does it explain why human beings crave immaterial things far more than material things: love, honor, respect, trust, justice, punishment of criminality, politics.

For example, if President Trump should win a second term in 2020, there will be a notable number of suicides among liberals, but the monkeys in the zoo will go on eating their bananas, as if just another day. Presidential authority is a thing which can only be

known by reason, but can have a profound effect on your happiness or sadness.

One of the greatest boons to mankind would be the collapse of the evolution myth. Let us hope that the voice of science will call for its downfall.

Destroying the papacy in order to save Bergoglio. In a recent speech, reported by the website [wherepeteris](#), Cardinal Burke proposed yet another episode of his curious manner of dealing with the heresies of Bergoglio.

He spoke about the change of the catechism, made by Bergoglio, which condemns the use of capital punishment. The Cardinal called this change the “personal opinion” of Francis. Although Francis called the use of the death penalty inadmissible, Cardinal Burke dismissed this term which Francis used as “a relative term” which has no doctrinal import. The Cardinal declared that the exclusion of the death penalty by Francis has no basis in doctrine, and concluded: “This is an opinion of Pope Francis as a man.” He continued:

“Once in a while, a pope would express his personal opinion about something and generally caused a lot of confusion and turmoil. And so, but Pope Francis does this a lot, but you can’t – this, this kind of argumentation that’s given in this text – it simply won’t do it.”

These and similar statements of Cardinal Burke and other Novus Ordo conservative prelates have the single effect of degrading the papacy and the magisterium in an effort to preserve Bergoglio as a supposed pope.

Bergoglio’s insertion of the condemnation of capital punishment into the cate-

chism is an act of authentic magisterium, assuming that he is the pope for a moment, and requires our religious assent. It is absurd, not to mention disrespectful, to characterize such an act on the part of the pope as “his opinion as a man.” This description of it would be true if Francis merely had written a book and expressed his ideas about it. To include it in the catechism, however, lifts it to the level of magisterium.

If we are free to reject the catechism of “Pope” Francis as merely his opinion, then we are also free to



NOVUS ORDO CARDINAL BURKE

He says that Bergoglio’s insertion into the catechism, calling the death penalty inadmissible, is merely “his personal opinion as a man.”

reject the catechism of Saint Pius V, namely the Catechism of the Council of Trent. We could also pooh-pooh the catechism of Saint Pius X.

Cardinal Burke is institutionalizing the very serious error of “recognize and resist,” the flagship doctrine of the Society of Saint Pius X. At bottom, this error does not differ from Protestantism, for it appeals to an authority — Tradition — over and above that of the pope. It differs from Protestantism only inasmuch as *they* appeal to Sacred Scripture over and above the pope. But just as the Church is the supreme interpreter of Sacred Scripture, so it is the supreme interpreter of Tradition. There would be no Tradition to appeal to if the Church, through its magisterium, had not proposed to us what the handed down word of God is.

Of course Cardinal Burke is right in his assessment of Bergoglio’s error. The teaching of the Church concerning the lawfulness of the death penalty falls under its universal ordinary magisterium, for it is attested to in Sacred Scripture, and it has been everywhere taught by the hierarchy.

In his attempt to “save” the Catholic doctrine concerning the death penalty, the Cardinal is undermining the very foundation of all dogma, by destroying the teaching authority of the pope.

In his efforts, therefore, to save Bergoglio’s papacy, Cardinal Burke destroys the papacy itself.

The unfathomable mystery. What is most mysterious about these attempts to save Bergoglio is: “Why do they want to save Bergoglio?” What purpose does it serve for the Catholic Church to retain this man in his supposed office as pope?

The magisterium, Sacred Scripture, Tradition, and Catholic theology attest to the principle that there is an intimate, indeed inseparable, connection between

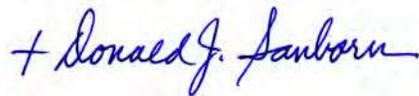
the Catholic Faith and the office of the papacy. No one could possibly err in saying that a man who had deviated from the Catholic Faith — and worse, who taught heresy — could not be the pope. Cardinal Burke himself made this point clear in an interview about two years ago. It is an ironclad Catholic principle.

Furthermore, the Church’s indefectibility is a dogma of faith, which requires that the Church remain the same throughout all of its existence until the end of time. If the Church were to change its dogmas or moral teaching, it would not remain the same, and would therefore be defective. So if a pope attempts to change Catholic dogma or moral teaching, the dogma of indefectibility **demand**s that the Church reject him as pope.

Why do not these Novus Ordo conservatives invoke these certain principles against Bergoglio? Why preserve him? Why descend into a form of Protestantism in order to keep this man, supposedly, in the chair of Peter?

By analogy, if a toilet is clogged, it does not help in any way to merely announce that it is clogged, and should not be used. Instead one has recourse to a plunger in order to remove the problematic excrement.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

A NOTE ABOUT SICK CALLS IN FLORIDA

We receive fairly often requests from friends and relatives of elderly people living in Florida. They ask us to visit their sick or dying relatives, usually in nursing homes. While we are happy to perform this function for Catholics who are truly traditional, and who reject the changes of Vatican II, we cannot do so for relatives who have regularly frequented the Novus Ordo, and are content with it.

The *reason for being* of our apostolate is to bring the Mass and sacraments to those Catholics who have perceived that the changes of Vatican II constitute a new and false religion. Consequently, we cannot reasonably give sacraments to those who have never made any move toward the Catholic Faith of pre-Vatican II, and at the same time repudiated the Novus Ordo religion.

There are many who are nostalgic for the traditional Mass, but who are unwilling or just too lax about their religion to actually reject the Novus Ordo. In order to give someone sacraments, we need **hard evidence** that the person in question does in fact reject the Novus Ordo, understands the difference between the traditional sacraments and Novus Ordo sacraments, and will refuse sacraments which are brought to him or her by Novus Ordo priests or lay ministers, and desires to be buried with the traditional Mass, to be said by a priest who is not in communion with the Novus Ordo hierarchy, either in fact or in desire.

If we were to fulfill requests for those who merely “like” the traditional Mass, it would be necessary for us to abandon the work of the seminary and devote ourselves entirely to giving sacraments to sick and dying people who come under this category.