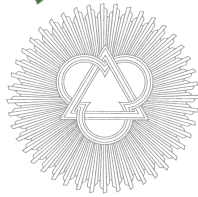

Most Holy Trinity Seminary Newsletter



JULY 2021

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My dear Catholic people,

Our summer school for seminarians is in full swing. Courses are being given during the entire day. As I said in my last newsletter, this program permits the seminarians to be ordained faster without, however, compromising the quality or integrity of their training. It is also useful for the retraining of our former Novus Ordo priests, who are anxious to return to their apostolic life.

At this writing, we are expecting three new seminarians in September. I had been expecting more, but two from the U.K. backed out, and two others from the U.S. decided to put off entrance until next year. Ordinarily we do not see any new candidates apply in the summer months, but it does occasionally happen.

In June, four of our seminarians departed permanently for St. Gertrude's in the Cincinnati area. Bishop Dolan felt that, owing to the uncertainty of the times, it was preferable that his seminarians be there in his parish.

Thus we have more rooms than anticipated. Nonetheless there are still five seminarians lodged off campus, eleven miles away. This situation is burdensome to them, and they are looking forward to our move to Reading, where the problem will no longer exist.

Some progress in Reading. While the City of Reading is still very slow in its approval process, we are nonetheless hopeful of starting the remodeling project very soon. I have met with contractors, and we will soon have prices. I have no idea of cost at this point but it is

not going to be cheap. The biggest expenses will be the kitchen, which needs all new equipment in order to be commercial, the heating system, which needs to be revamped, and the electrical system, which needs expansion and some updating. Part of the electrical updating will be the hard wiring of all of the internet routers. The building is full of stone and steel, which are the "worst enemies" of an internet signal.

The traditional Latin Mass. Recently Bergoglio issued a suppression of the Motu Proprio known as *Summorum Pontificum*, issued by Ratzinger in 2007, which gave the faithful the right to have the traditional Latin Mass, provided certain conditions were met. Technically the bishop was obliged to accommodate the petitioners, but in practice the availability of the Traditional Latin Mass (TLM) was entirely under the control of the local bishop.

Nonetheless in most cases the incidence and availability of the TLM increased with the passage of time. Nearly every diocese had the TLM available in at least one parish or church. Its use was fairly widespread and easily accessible, if you were willing to drive. There were, furthermore, societies, fraternities and institutes which offered the TLM exclusively, or almost exclusively. These were given in many cases something known as a *personal parish*, that is, a parish organized not on any territorial consideration, but merely on the basis of your willingness to be a member of it.

A phenomenon which accompanied this growth of the TLM was that young people were attracted to it. In fact, the youth were more attracted than the old. The Novus Ordo has miserably failed to attract young people. To the contrary, the Novus Ordo has been very efficacious in *corrupting* the faith of the youth. I remember seeing the statistic of a diocese on Long Island, where 80% of those baptized had defected from the faith by their early twenties. I also heard of a parish of 15,000 souls in which there was merely one wedding last year. The number of funerals exceeded the marriages by 150 to 1. These are demographics of disaster for any organization.

By contrast, we have a parish of about 150 souls, or 1% of the population of the parish I mentioned. We have about two or three weddings per year. By the same proportion, the one-wedding-per-year parish should have 250 to 300 weddings each year. I remember growing up in New York that it was common to have multiple weddings every Saturday morning, so much so that it was difficult to reserve a time for one.

Add to this the fact that Novus Ordites commonly practice artificial birth control. So they might have two children. Our parishioners do not practice this perversion contrary to nature, and as a result, have many children.

Let us return to the point. The TLM attracts young people, and not only lay people, but seminarians and young priests. This is alarming for the decrepit, wrinkled, and geriatric Novus Ordo hierarchy, for fear that their Vatican II project – their baby – might perish for lack of interest. The rickety Ratzinger and the half-bowled Bergoglio are perfect symbols of the aging and dying Novus Ordo. Both of them were young clergy in the 1960's, and were filled with hope, joy, and enthusiasm that their modernist reform of the Catholic Church would be accepted and loved by all. Their sagging faces are images and representations of the face of the Vatican II religion. Vatican II is a dated relic of the 1960's, speaking to the younger generation with the same relevance and modernity as a black-and-white cigarette commercial from the same era.

A tale of two religions. What would you do if, in your garden, one fertilizer made your plants flourish,

whereas another made them die? Would you not discard the bad fertilizer, and use exclusively the good one?

If the purpose of the Church – and therefore of the Catholic hierarchy – is to bring the faithful to a greater knowledge and love of the Faith, a greater piety, and a greater frequentation of the sacraments, would it not make sense to have recourse to the tried and true means of accomplishing this end? Especially when the now sixty-year-old experiment of Vatican II has been a complete flop in regard to these essential goals of the Church?

Any well-meaning Catholic hierarch would say “Yes, we must return to the tried and true.” But not Bergoglio and his band of brigands commonly known as the Novus Ordo hierarchy.

The reason is that these hierarchs are Modernists, whose declared goal it is to produce within the structures of the Church a “reform catholicism,” as the Modernists called it. It must divorce itself from the past in everything but the structures, that is, the Modernists must hold on to the physical buildings as well as to the juridical and legal structures. After their suppression under Saint Pius X, they resolved to stay in the Church, with the firm intention and hope of transforming (=deforming) the Church from within, all the while holding on to legitimate titles of designation to ecclesiastical positions of governance.

The point is that the Novus Ordo, the effect of this deformation of Catholicism, is a *new* and *false* religion. It is not merely an imperfect form of Catholicism. Consequently the Novus Ordo “popes” and “bishops,” who are the authors and promulgators of this deformation, are *false popes* and *false bishops*, and consequently are the *worst enemies of the Catholic Church*, worse than Arius, worse than Luther, worse than Calvin, worse than Henry VIII. They have wrought more damage in the Church than all of these enemies combined. They ought to be exposed and denounced as fake hierarchs by all faithful Catholics. They must be driven out of the Church.

The “original sin” of the traditional movement. Despite this irreconcilable opposition between the Novus Ordo religion and Roman Catholicism, the greater part of traditional movement has attempted for the past fifty years to achieve a peaceful coexistence with

the Novus Ordo enemies of the Church. This is the original sin of the traditional movement.

Although there were some sedevacantists in the 1960's, they were very few. They saw right away the problem of Vatican II. Most of those, however, who were reacting to Vatican II, including myself, felt that the Modernists (or "liberals" as we then called them), were misled Catholics who were merely mistaken, but meant well. Paul VI was excused from fault, it was thought, because he was "weak" and had "a bad entourage." These excuses were proffered because the Catholic Faith demanded that the pope profess the Catholic Faith – obviously – and that his promulgated laws and doctrines would be in conformity with the Catholic Faith. Doubt in anyone's mind about the orthodoxy of the Vatican II reforms ceded to the presumption that Catholic authority could not give us something evil or contrary to Faith.

Consequently, in the atmosphere of the year 1970, it *seemed* reasonable that Archbishop Lefebvre seek out from the Novus Ordo hierarchy a niche of tradition in which Catholics could preserve their TLM and their traditional doctrines. The fact that the Novus Ordo was a new and false religion was not evident to most, even to the staunchest of traditionalists of the time.

As the decade progressed, however, traditionalists analyzed more deeply the Second Vatican Council and its changes, and gradually recognized the pernicious nature of these things. The Novus Ordo, at the same time, progressed in its modernistic reforms, making itself more and more apparent as a new religion.

The result of this ever-widening fissure between Catholicism and the Novus Ordo was the suppression of the Ecône seminary in 1974. It was the Novus Ordo's declaration of war on pre-Vatican II Catholicism. It was a turning point for all of us, but especially for Archbishop Lefebvre.

Between 1974 and the autumn of 1978, Archbishop Lefebvre developed a much more confrontational attitude with regard to the Novus Ordo hierarchy. He

seemed to be proceeding in the right direction of perceiving these Novus Ordo hierarchs as enemies of the Church, and as fakes as to the apostolic authority which they claimed to have. Nonetheless, even during this period, there were occasional remarks made by him that the thought of coexistence with them was not dead. Even after the very fiery anti-Novus Ordo speech at Lille in the summer of 1976, he closed his remarks by a vague reference to a reconciliation with the Modernist hierarchy.

Everything changed in October of 1978 when Wojtyla (John Paul II) was elected. This thoroughgoing Modernist held out to Archbishop Lefebvre the prospect of a reconciliation, if he (the Archbishop) would "accept the Council in the light of tradition."

With his hope for an accommodation with the Modernist hierarchy now revived, Archbishop Lefebvre set the traditional movement on an irreversible path of seeking a restoration and perpetuation of its legal existence under the auspices of the Novus Ordo hierarchy.

As a result, the attitude of the SSPX was changed overnight from one of confrontation to one of compromise and eventual reconciliation with the Novus Ordo. Various concessions to the Novus Ordo were immediately noticeable: (1) the acceptance of the validity of the new ordination rite; (2) the acceptance of Novus Ordo marriage annulments; (3) the insistence on the use of the John XXIII liturgy¹ (4) the acceptance of the validity of the new rite of consecration of bishops.

He made these concessions for the obvious reason that you cannot ask to be received into the Novus Ordo House if you think that their sacraments are invalid. In previous years he said he considered the new rite of ordination to be doubtful, and the new rite of consecration to be downright invalid.

1978, then, was the year in which the traditional movement took a big wrong turn. Archbishop Lefebvre's eagerness for reconciliation with the Modernists had the effect of driving a wedge of division in his ranks,

¹Archbishop Lefebvre commented to me in 1982 that the Vatican "would never accept the SSPX if it retained the pre-1955 rubrics." Therefore it was necessary to change. Oddly, however, Archbishop Lefebvre defied the John XXIII rubrics by insisting that the *Confiteor* be recited before the communion of the faithful. This rubric had been suppressed by John XXIII. The Archbishop was known for inconsistencies of this kind. So while in 1983 he was excoriating the Nine Priests for being "disobedient to the Holy Father" (John XXIII) for not accepting his liturgy, he himself was disobedient to this same "Holy Father." Ecône also retained in their Holy Week rites certain practices which were suppressed by Pius XII.

resulting in a number of splits. Worse, it embedded in the minds of those who remained with him a spirit of compromise and softness towards the Novus Ordo. The days of vocal condemnation were over. The new age of accommodation, concession, and recognition had begun. This attitude still infects the SSPX, something sorely lamented and condemned by Bishop Williamson.

The romance with the Novus Ordo came to a standstill in 1988 when Archbishop Lefebvre consecrated four bishops. The inflammatory rhetoric was again ignited. The Archbishop and the four new bishops were excommunicated.

Nonetheless, on the occasion of these consecrations, after one of the most condemnatory sermons he ever gave against the Novus Ordo, the Archbishop made the comment to reporters after the ceremony: “Don’t worry, in five years everything will be normalized.” This small comment indicated that, even after his categorical condemnation of the Novus Ordo religion, he still intended to negotiate with the Modernists for recognition of his SSPX. He died in 1991, but the spirit of compromise did not die with him, but continues to this day.

I believe that everything which Archbishop Lefebvre did for the preservation of the Catholic Faith he did in all good conscience. In his mind, he saw this accommodation with the Modernists as the only viable path to the rectification of the problem in the Church. It has turned out to be a disaster, as we have seen in recent days.

Latin Mass groups. Following the consecrations and subsequent excommunications, there was a strong feeling of opposition to these consecrations among many in the SSPX. Sensing this, Wojtyla established for the disaffected members of the SSPX something called the Fraternity of Saint Peter (FSSP), which could operate with the John XXIII Mass legitimately. Various other groups were, with time, authorized as well.

In addition, John Paul II around the same time established something called the Indult Mass, which was a permission given to enable bishops to authorize the celebration of the TLM in some places in their dioceses. These became quite popular among the small minority who did not like the Vatican II changes.

Derailing the traditional movement. While these permissions of the TLM had the good effect of promot-

ing an anti-Vatican II feeling, they nonetheless concretized the notion that pre- and post-Vatican II Catholicism can get along. The very fact that they were operating under the Novus Ordo flag (or aspired to, as in the case of SSPX) trumpeted to all that the Novus Ordo religion was in fact Catholicism, if an inferior form of it. The same was true of the New Mass: a Catholic Mass, to be sure, but not as good as the TLM. No notion could have been more poisonous to the true resistance to Modernism infesting the hierarchy. It utterly emasculated and declawed what should have been the most forceful opposition to heresy in the history of the Catholic Church. In accepting these permissions from the Novus Ordo, the TLM groups agreed to become a High Church of the Novus Ordo religion, a home for incense, Gregorian Chant, Latin, gorgeous vestments, and bells, but utterly neutered in regard to any opposition to Modernism. The war was over. The Novus Ordo won.

Or did it? While it is true that *in theory* these TLM groups accepted the legitimacy of the Novus Ordo religion, the repeated use of the TLM created in their minds an abhorrence for the Vatican II theology. It was inevitable. The TLM is an efficacious teacher of Catholic theology concerning the Mass, the priesthood, and the Blessed Sacrament. You cannot say it every day without despising the reforms of Vatican II. This revulsion toward the Vatican II reforms happens unconsciously and completely by itself. It is not studied or deliberate. The incompatibility between the two religions, pre- and post-Vatican II, can be heard inside the mind without the slightest doubt and without any effort.

Bergoglio acts. Faced with the “problem” that young priests, seminarians, and young families, were becoming more and more interested in the TLM, and were being “infected” with pre-Vatican II doctrines and an abhorrence for Vatican II and its reforms, the Pachamama-worshipper Jorge Bergoglio issued a *Motu Proprio* on July 16th entitled *Traditionis custodes* (lol). I have attached the “laugh out loud” abbreviation to this document, since the first lines describe the ecclesiastical thugs known as the Novus Ordo hierarchy as the “guardians of Tradition.” (lol).

In principle, however, Bergoglio is right. If we abstract from the debacle of Vatican II and its reforms, it is

true to say that the bishops are the guardians of Tradition. Their primary duty as bishops is to teach the Catholic Faith, to preserve it intact, to promote it, to preach it. Their testimony to the Faith is so important that their assent to teachings as binding objects of faith is actually a necessary condition for what is known as the universal ordinary magisterium.

It is true to assert, as Bergoglio does, that the guardianship of Tradition is not the domain of small groups of traditionalists, of whatever flavor or persuasion, but of the hierarchy of the Catholic Church. Indeed, it is for this that they are consecrated bishops.

But we must laugh out loud at the prospect of calling Novus Ordo bishops the guardians of Tradition. It is true to say that they are guardians of many traditions, but not of Catholic Tradition. They are betrayers of Catholic Tradition, and would not even know a Catholic Tradition if it bit them, as Fr. Cekada was wont to say, on their hind end.

They do, however, guard many traditions:

- **heresy**, a tradition going back two thousand years;
- **fake marriage annulments**, going back five hundred years to Henry VIII;
- **adultery**, (approved by Bergoglio's *Amoris laetitia*) which is an immemorial tradition in the human race, going back to at least David the King;
- **artificial birth control**, (87% of Novus Ordites saying that it is morally acceptable), which is a tradition first mentioned in Genesis in regard to the sin of Onan;
- **fornication**, (*Amoris laetitia*) another immemorial tradition of the human race;
- **idolatry**, practiced at Assisi in 1986, and revived in St. Peter's basilica in the form of the worship of the Pachamama, a very old tradition;
- **ecumenism**, condemned by Pius XI as "a grave error, by which the foundations of the Catholic

faith are completely destroyed." Ecumenism is a tradition among Protestants from day one of the Reformation, attempting to put their various sects back together like Humpty-Dumpty who fell off a wall.

- **atheism**, by proclaiming that atheists go to heaven. This is a more recent tradition, dating from the seventeenth century among free-thinkers, liberals, rationalists, and evolutionists.
- **sodomitic predation upon unsuspecting, innocent, and trusting young persons**, another age-old tradition.² It recalls the Book of Genesis, in which the inhabitants of Sodom were banging at Lot's door in order to prey upon the two angels, sent to fetch Lot out of Sodom.³
- **immorality of the clergy among consenting adults**, which goes back at least to the tenth century.
- **Modernism**, condemned as the "synthesis of all heresies" by Saint Pius X, which could be accurately described as the operating system of their entire theological thought process. This is a fairly recent tradition, dating back only to the nineteenth century;
- **evolution of dogma**, condemned as a heresy by Saint Pius X, also a nineteenth century tradition;
- **invalidation of sacraments**, dating back 500 years to the Protestant Revolt;
- **the closing of Catholic monasteries, seminaries, churches, schools and novitiates**. This tradition goes back to Henry VIII, but the Novus Ordo has accomplished this much more efficaciously.

These are only some of the traditions of which the Novus Ordo bishops are the guardians. There are many others.

² It should never be forgotten that "Archbishop" Rembert Weakland of Milwaukee once made the comment that frequently it was the altar boys who were the cause of these predations.

³ "But before they went to bed, the men of the city beset the house both young and old, all the people together. And they called Lot, and said to him: Where are the men that came in to thee at night! bring them out hither that we may know them." (Genesis XIX: 4 & 5)

Practical aspects of *Traditionis custodes* (lol). In article 1, Bergoglio says that the unique *lex orandi* (law of praying) of the Roman Rite is the New Mass. This statement obliterates what Ratzinger put forth in 2007, that the two rites, the TLM and the New Mass, actually constitute one Roman rite, the New Mass being the *ordinary* one, and the TLM the *extraordinary* one. Of course, this is absurd, and everyone knew it at the time. Bergoglio's new designation of the TLM makes it no longer a legitimate rite of the Roman Mass, but a tolerated antique which can be celebrated or not at the whim of the local bishop. In other words, it has no legal status. This is an important change.

Article 2 gives the local bishop complete control over the celebration of the TLM in his diocese. This is also new. Ratzinger in *Summorum Pontificum* gave the faithful a right, *in theory*, to have the TLM, given certain conditions. Again, this article means that the TLM has no stability in the diocese, and can come and go according to the whim of the bishop.

Article 3 §1 requires that bishops demand that those who say or attend the TLM in their dioceses do not deny the legitimacy or the validity the New Mass. This provision is not surprising in a system which regards the Novus Ordo religion as a continuation of Catholicism.

Article 3 §2 is interesting inasmuch as it forbids the celebration of the TLM in parish churches. This law effectively forces the TLM faithful into New Mass parishes in order to register as Catholics, get married, have their children baptized, etc. The TLM location becomes simply a "Mass center." (One wonders where the TLM will take place, if not in parish churches. Most churches in the U.S. are parish churches, unlike Europe, where there are many private chapels).

Article 3 §3 requires that the bishop designate the days on which the TLM can take place *according to the rite of "Saint" John XXIII*, therefore excluding, apparently, the pre-1955 Holy Week used by a number of TLM groups. The readings have to be read in the vernacular, using the translations approved by the Episcopal Conferences. This is the New American Bible.

Article 3 §4 require that a priest be appointed by the bishop to oversee the TLM Masses, no doubt to make sure that orthodoxy is banished, the heresies of Vatican II are retained, and that all present offer a grain of in-

cense to the Novus Ordo, that is, that they make no objection to the Bugnini Abomination known as the New Mass.

Article 3 §5 gives the bishop the power to shut down TLM centers which he thinks do not have "spiritual growth." (It is ironic that the arbiters of "spiritual growth" are those who have emptied the seminaries, novitiates, Catholic schools, and parishes, and in many cases have shut them down).

Article 3 §6 forbids the establishment of any new TLM groups. This seems to close the door to a reconciliation with the SSPX, but it is not entirely clear. In any case, it does not sound like a welcome mat for "dialogue."

Article 4 requires that those priests seeking to say the TLM have to request permission from the local bishop, who must forward the request to Rome for approval. Somehow I doubt that the Roman Modernists will be generous in conceding these permissions.

Article 5 requires priests already authorized to say the TLM to renew their permissions.

Articles 6 & 7 simply shift the oversight of the TLM groups to different Roman Congregations.

Article 8 abrogates any and all concessions made in the past not in conformity with *Traditionis custodes* (lol).

Bergoglio's accompanying letter. He sent out with the Motu Proprio a very revealing letter about his motives for severely restricting the TLM. He says:

But I am nonetheless saddened that the instrumental use of Missale Romanum of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions, that it betrayed the Tradition and the "true Church". The path of the Church must be seen within the dynamic of Tradition "which originates from the Apostles and progresses in the Church with the assistance of the Holy Spirit" (DV 8). A recent stage of this dynamic was constituted by Vatican Council II where the Catholic episcopate came together to listen and to discern the path for the Church indicated by the Holy Spirit. To doubt the Council is to doubt the intentions of those very Fathers who exercised their collegial power in a solemn manner *cum Petro et sub Petro* in an ecumenical council, and,

in the final analysis, to doubt the Holy Spirit himself who guides the Church. [emphasis added]

Here Bergoglio strikes, rightly, at the heart of the matter. He is right in saying that the traditional Mass engenders an opposition to the Second Vatican Council as a Council which betrayed Catholic doctrine. But Bergoglio assigns this betrayal to the work of the Holy Ghost, and then very consistently says that to doubt the Council is to doubt the Holy Ghost. This statement would indeed be true *if the Holy Ghost did in fact assist the Council Fathers in the formulation of the doctrines of this general council, which were promulgated by Paul VI*. He is right in saying, implicitly, that the whole question of the rite of the Mass is necessarily and intrinsically connected with the Second Vatican Council. I perfectly agree. The New Mass is the expression of the doctrines of the Council. I perfectly agree. It is for this very reason that it cannot exist side by side with the traditional Mass which is the expression, not of the heretical doctrines of Vatican II, but of the universal and constant tradition and magisterium of the Roman Catholic Church.

He also states:

An opportunity offered by St. [sic] John Paul II and, with even greater magnanimity, by Benedict XVI, intended to recover the unity of an ecclesial body with diverse liturgical sensibilities, was exploited to widen the gaps, reinforce the divergences, and encourage disagreements that injure the Church, block her path, and expose her to the peril of division.

This is a bizarre statement from the point of view of the history of the Church. The Catholic Church has had in its past *many* and *diverse* rites of the Mass, both in the Latin Rite and in the Eastern Rite. In the Middle Ages it was not uncommon that the rite of the Mass would vary from diocese to diocese, and from religious order to religious order. Among these rites are the Mozarabic rite (Spain), the rite of Lyons (France), the Ambrosian rite (Milan), the Sarum rite (England), the Dominican rite (the Order of Preachers), and the Norbertine rite (proper to that order). There were, in addition, *many* Eastern rites in varying languages: the Byzantine in Greek, the

Ruthenian in Old Slavonic, the Coptic in Arabic, the Chaldean in Aramaic, the Maronite in Arabic, the Syro-Malabar in liturgical Syriac and other languages. Despite the extreme diversity of these rites, not a single one harmed or even threatened the unity of the Church. The reason is that they all spoke the same doctrine of the sacrifice of the Mass in word, symbol, and gesture, as well as of God's transcendence, the supernatural order, and the Real Presence of Christ in the Holy Eucharist.

Novus Ordo Cardinal Müller criticizes Bergoglio for his harsh attitude towards those who attend the traditional Mass. In a long essay, Müller, the former head of the Congregation for the Doctrine of the Faith,⁴ has accused Bergoglio of having placed so many restrictions on the TLM that he said that it is clear that he intends to “condemn the Extraordinary Form to extinction in the long run.” He also said that Bergoglio “ignores the religious feelings of the (often young) participants in the Masses according to the Missal of John XXIII.” He also said that the real problems in the Church do not come from traditionalists, but from those who deny Catholic doctrine.

While what he says is, of course, true, it is ironic that this criticism should come from his pen, since he himself is guilty of denying Catholic dogma, notably that of the Virgin birth, referring to it as a symbol, stemming from an argument of suitability, and something which was formed by the Fathers of the Church as a support for celibacy.

Two Masses – two religions. It is inevitable that the coexistence of the two liturgical rites, the TLM and the NOM (Novus Ordo Missæ) lead to a disunity in regard to religion.

This is true not because they are different rites, for, as I said above, the Church has also had within her universality the coexistence of differing rites.

The coexistence of the TLM and the NOM leads to disunity for the reason that they represent two differing and opposing doctrines, and that each is an agent of indoctrination in these opposing doctrines. The TLM teaches pre-Vatican II Catholicism, the religion of the

⁴ A better term would be the *Congregation for the Destruction of the Faith*.

true Church. The NOM teaches Vatican II “catholicism,” which is a new, heretical, even apostatical religion which is claiming to legitimately occupy the structures of the true Church. As much as light expels darkness, the TLM will expel Vatican II catholicism. Conversely, the NOM will expel the true Faith, and introduce it is place the darkness of heresy, apostasy, faithlessness, and immorality.

Bergoglio thinks that he can “have his cake and eat it too,” that is, permit the TLM while at the same time stripping it of its indoctrinating power. This is as foolish as facing east in the morning, and ordering the sun not to dissipate the darkness of the night. The TLM will have its indoctrinating effect as certainly and as efficaciously as the morning sun will have its inevitable illuminating effect.

Since the early 1960’s, the Catholic Church has been involved in a spiritual civil war between Modernism and Roman Catholicism, each trying to occupy the same Catholic structure, both physical structures and legal structures.

Because the Catholic Church is assisted by the Holy Ghost, the war will continue until Modernism is driven out. The audacity – and the cleverness – of the diabolical assault on the Catholic Church, known as Vatican II and its reforms, is that it was born in the womb of Catholic structures, developed in them owing to the lack of vigilance of certain popes, and emerged full grown at Vatican II as a “child of the Church,” that is, a product not from without but from within. It was therefore able to lure hundreds of millions of Catholics into a gradual abandonment of the Catholic Faith, because it bore the uniform of the Catholic Church, while underneath it was the most poisonous enemy of the Faith, worse than anything seen before in the history of the Church.

Why God has permitted this we do not know. But what we do know, and what every traditionalist should learn from *Traditionis custodes* (lol) is that this is indeed a war with Powers and Principalities, as St. Paul said in his epistle. Therefore, the time for any hoped-for reconciliation or *modus vivendi* with the Novus Ordo is over. The single solution is to strip off from the Modernist hierarchy the costume of Catholicism which they wear, and to show the whole world the naked ugliness of their heresy and apostasy, and to deny them any claim to teach, to


rule, or to sanctify the Church in the name of Christ. We must publicly denounce these modernist hierarchs as fake popes and fake bishops.

But to continue to be on our knees, recognizing them as representatives of Christ, and begging them for some occasional crumbs of Catholicism is to hand them the very weapons by which they will destroy us.

I think that all of the traditional but non-sedevacantist groups, priests, and seminarians who oppose the New Mass must reflect, on this occasion, about the motive of their abhorrence of the New Mass. Is it merely that it is inferior to the traditional, or is it more? Is it merely a less perfect expression of Catholic doctrine, or is it the Mass of Luther, as Archbishop Lefebvre called it?

If it is a Catholic Mass, but merely imperfect or inferior, then why all of this weeping and gnashing of teeth? If it is the Mass of Luther, a non-Catholic liturgy, then why do you not draw the necessary conclusion demanded by the dogma of indefectibility: namely, that this cannot come from a true pope?

Sincere yours in Christ,



Most Rev. Donald J. Sanborn
Rector