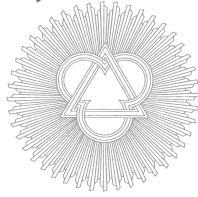

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Once again we have to endure a month of “pride” manifestations, although it is for us a month dedicated to the Sacred Heart of Jesus.

“The lady doth protest too much.” This line was spoken in Shakespeare’s *Hamlet* by Queen Gertrude, reacting to the excessive emphasis that one of the characters (the Queen Player) in the play was using to show her love and fidelity to her deceased husband. In other words, she emphasized it so much that she lost her credibility.

The line has become a proverb referring to those who are obsessed with affirming something which is obviously false, ultimately in an effort to convince themselves.

The same is true, I believe, of the loud and incessant exaltation of an attraction and activity which is clearly contrary to nature.

All sexual attraction is based primarily on the need to generate children. Its pleasures and its consolations are secondary to this end, and they cannot be sought without this end.

Sexual attraction, as well, is necessarily of opposites, just like electricity. The opposition in sexual attraction is based on act and potency, a principle which is present in all nature, whether mineral, vegetative, animal, human, or angelic. Only God is Pure Act, that is, He is all-perfect, and is in no need of any further perfection. Potencies in the rest of creation are abilities to receive a perfection. For example, clay has the potency to be molded into a statue by the hands of an artist, whereas a rock does not have this potency. Hence, the

statue is the result of the combination of act, provided by the mind and hands of the artist, and potency, which is provided by the ability of the clay to receive the act of the artist.

Therefore, for the production of the statue, the artist needs the clay and the clay needs the artist. When they come together, a statue is “generated.”

The same is true in the act of human generation. For this reason, there is a natural tendency for male to seek female and female to seek male.

God has placed a very strong attraction to the opposite sex in us for the very purpose of generating children. Due to the effects of original sin, however, our movements of the sensual nature are no longer under the absolute control of reason, and as a result, human beings are beset with temptations to impurity, and do frequently fall.

We humans, however, are not purely material things, as the animals are. We are endowed with reason. Consequently, the attraction of male to female and of female to male among human beings is not completely physical, but both rational and emotional as well. Accordingly, men are attracted to the feminine qualities of a woman’s character, and women are attracted to the masculine qualities of a man’s character. This is why they fall in love. It is, again, a question of act and potency, the two characters being mutually complimentary.

So why is there this disordered attraction of male to male, and female to female? I do not think that it is something physical, but something emotional and psychological. In other words, I think that homosexuals

have somehow received, perhaps in their upbringing, a formation which was different from their physical sex.¹

Proof of the natural opposition in sexual attraction is that homosexuals are not truly homosexual. The existence of so-called “drag queens” indicates that these men, dressing up as women and acting like women, are, in a sense, women inside, that is, psychologically, and are attracted to men. Some even undergo so-called gender transformation. But this is heterosexual. The same is true of homosexual women. They strive to shed all forms of femininity, and try to be as manly as they can be. Their attraction to women, therefore, is not really homosexual, but heterosexual. In other words, the only sexual attraction is toward an “other,” that is, someone who is perceived to have sexual qualities which you do not have.

What is mysterious is how the emotional constitution of these persons does not follow their physical constitution. There are a lot of theories, but no one really knows why.

In any case, this dysfunction is certainly a disorder. Just as there are physical disorders, so there can be emotional disorders and sexual disorders. A disorder, whether it is self-inflicted or not, is never something to be proud of. It is something to lament.

In these protestations of “pride,” therefore, there is an underlying lack of credibility. They are trying to convince themselves and the rest of the world that there is nothing wrong with sexual disorder. In extolling this disorder, they make themselves shameful.

The Roman poet Horace said: *You may drive out nature with a pitchfork, yet she'll be constantly running back.* Everyone, even the most liberal and leftist, knows that same-sex attraction is contrary to nature. No matter how many rainbow flags are flying, parades are marching, and drag queen shows are performed, nature will constantly run back. Men acting like women is repulsive. Same-sex attraction is simply unnatural, and same-sex acts are perversions of what God has established in nature. No pitchfork will ever convince the human race otherwise.

Why is there not a heterosexual pride month?

The reason why there is no month promoting heterosexuality is that it is perfectly in accordance with nature, and there is no need to emphasize “pride” about it.

Indeed, a show in which women were dressed as women, and acting like women, or the same for men, would not be very interesting, would it? The attraction to the drag queen shows is the same as for a circus freak show, that is, to see some physically — or in this case sexually — deformed human being.

Nature, in other words, does not need to protest that it is something to be proud of, since it is already a reflection of God's nature, and everyone knows it.

A Leftist dogma. The leftists *love* the exaltation of unnatural sex attraction and acts, since these confirm their philosophy of subjectivism and their moral code of hedonism. Subjectivism teaches that the mind is not obliged to conform itself to the object in nature, but that nature must conform itself to the mind, as each individual sees it. This idea is based in the mostly protestant eighteenth century thinking, and was systematized by Immanuel Kant. It springs from protestantism, which absurdly teaches that the Spirit of Truth inspires each person reading the Bible to know what its passages mean. If this were true, then all protestants would believe the same thing. Do they? Of course not. They have constantly split up over questions of doctrine. This absurdity of protestantism is what led to what is known as *unbelief* in seventeenth century England among the intellectual classes. It spread to France in the eighteenth century from where it was catapulted all over the world. Five thousand Methodist congregation in the United States just recently split from the main group because of its approval of sodomitic acts.

Hedonism states that pleasure is the ultimate happiness of man, and that, therefore, if it feels good, then do it. This is essentially to act as an animal acts.

Evolutionism, that demented and absurd mythology of the leftists, teaches that we are no different from animals.

Consequently, even though down deep the leftists know that same-sex attraction and acts are contrary to nature, they need to favor it in order to bolster their own systems. It is only logical.

The U.S. population is morally corrupt. A recent Gallup News Poll reported that more than 70% of Americans say that same-sex marriages should be legal. This is up from 27% in 1996. What is more shocking is

¹ The renowned moral theologian Merkelbach even speculates that repeated sins of ancestors can produce a physical tendency toward a particular sin in the descendants. This seems to be true of alcoholism. But this is merely a speculation, and has never been proven.

that 49% of Republicans are in favor of its legalization, and 41% of weekly church-goers feel the same.

This attitude should be ascribed, I think, to the principle of *liberalism*, which is that someone should be free to do whatever he pleases, provided that he does not encroach upon someone else's liberty. Such a principle utterly divorces law from morality. I am sure that most of these Republicans and church-goers do not agree with same-sex marriages, but feel, nevertheless, that they should be legalized according to the principle which I just enunciated. Liberalism leads to a moral schizophrenia. Even Trump is quite comfortable with the same-sex movement. Liberalism is the very reason why America has descended into moral corruption, which is the biggest single factor in any nation's demise.

The official approval of "pride month" places the celebration of same-sex attraction, unnatural sexual acts, and drag queens on the same level as the Fourth of July, a patriotic time. Now waving the rainbow flag in June is the equivalent of waving the American flag on Independence Day.

Once you concede the permission, nay, the exaltation of unnatural acts, the field is wide open to all sorts of unspeakable sex acts, which could not even be decently mentioned here. Already in the "pride parades" the representatives of masochism, for example, were present.

The sexualization of the youth, in fact of tots, will lead necessarily to their legal ability to consent to sex acts with adults. This, in turn, will lead to pedophilia.

Bergoglio attacks again. Bergoglio has traditionalists on the brain. Although they account for a very small percentage of those who call themselves Catholic, nonetheless Bergoglio sees them as the real enemy of the Church. Toward the end of May he told the bishops to be more "reflective" in their social media posts. Reuters suggested that "the Vatican was likely responding to 'fierce' attacks on the Pope from 'far-right' commentators and 'conservative Catholic bishops.'"

Although these terms were not used, the Vatican communique nevertheless did say at the end: "unfortunately, broken relationships, conflicts, and divisions are not foreign to the Church. For example, when groups that present themselves as 'Catholic' use their social media presence to foster division, they are not behaving like a Christian community should."

The reference is obvious.

Another Novus Ordo priest. Recently another Novus Ordo priest expressed interest in joining us. Clearly I cannot reveal who he is, but please keep him in your prayers.

He came to the same conclusions as our own concerning the New Religion, the New Mass, and Vatican II both by pious and persevering prayer to know the truth, and by assiduously reading and listening to our materials on the internet.

Another interesting article. On this note, I alert you to another article on our website, researched and written by Fr. Damien Dutertre, on the new ecclesiology, a heresy of Vatican II which has been neglected by traditionalists in their anti-Vatican II research. The Society of Saint Pius X, for example, seems to accept the new ecclesiology, since I once heard Bishop Fellay refer to "partial communion" versus "full communion." This distinction never existed before Vatican II, and comes straight from the protestant Oscar Cullmann, a personal friend of Ratzinger, through whom it ended up in Vatican II.

This article is part of a series of articles which lays out the entire argument which supports our position and our apostolate. The argument is this: Vatican II taught heresy and introduced into Catholic institutions a new religion different from the Catholic religion. But it is impossible that the authority of the Catholic Church promulgate to the whole Church heretical doctrines and a religion which is alien to the Catholic Faith. It is therefore impossible that those who have promulgated this false religion have the authority from Christ to rule the Church.

The articles will then prove *how* the Vatican II "popes" are not true popes, inasmuch as they *cannot* possess authority, but nonetheless at the same time possess valid elections to be popes. What blocks their becoming popes is their intention to impose this false religion upon the institutions of the Church. This, in a nutshell, is the Thesis of Bishop Guérard des Lauriers.

The Thesis prescind from the personal sin of heresy on the part of Vatican II popes, since (1) it is not the central problem; (2) theologians are divided as to what are the effects of the heresy of the pope; (3) in fact, these men never were popes.

The personal sin of heresy in these men, whether popes or not, is not the central issue since Vatican II. What is central is the *imposition of the heretical teachings, liturgy, and disciplines upon the whole Church.*

The research which developed these articles was motivated by the controversy in recent years concerning the Thesis. Controversy among the clergy is a worrisome event for the laity, but they should understand that, historically, theological controversy is what causes a greater understanding of the Faith and of theological conclusions which flow from the Faith.

What is important is that those involved in the controversy do not resort to using nasty epithets regarding those who disagree with them, but instead maintain a high level of courtesy and respect, always conscious that both sides are seeking the truth.

More bishops for the SSPX? Strong rumors continue to swirl alleging that the management of the Society of Saint Pius X has asked the Vatican for approval to consecrate some bishops.

It is certainly true that they need bishops. The question is: What price will they have to pay in order to obtain the approval of the arch-modernist and tradition-hating Bergoglio?

If they do not obtain this permission, they will be forced to consecrate bishops without permission, thereby violating the 1983 Code of Canon Law, which punishes such an act by excommunication.

Since they have been cultivating in recent decades the idea of reconciliation with the modernist inmates of the Vatican, to be stung by excommunication may well alienate a number of their clergy and parishioners.

I do not see the modernists in the Vatican approving Vatican II-hating candidates for consecration.

The next question will be: Who shall consecrate? We recently saw that a Novus Ordo bishop, consecrated in the 1968 new rite, was invited to bless the Holy Oils on Holy Thursday. They did not require him to renounce the errors of Vatican II. Was this a weather balloon to see how the SSPX adherents would react?

It is to be remembered that the SSPX considers the new rite of priestly ordination and the new rite of episcopal consecration to be valid.

Time will tell, but what is true about the SSPX is that they have never abandoned the idea of hooking up with the Novus Ordo, and of becoming something like the Fraternity of Saint Peter and other organizations who have the traditional Mass, but function under the auspices of the Novus Ordo hierarchy. Implicit in this arrangement is that Vatican II, the New Mass, ecumenism, all the new sacramental rites, the 1983 Code of Canon Law, and so forth, that is, all the elements of the New Religion, are heresy-free, and perfectly in ac-

cordance with the Roman Catholic Faith. It reduces the resistance to Modernism to merely a question of taste, preference, sensibilities, and nostalgia.

Consequently neither their clergy nor their people know when this marriage of Roman Catholicism and Modernism will take place, or when their churches and their seminaries will fall under the control of the modernists.

Summer travel. This summer our clergy will be doing some extensive traveling. I will be visiting Poland and France. Covid has kept me out of Poland for a long time. I will visit Father Trytek there, who is a member of the Roman Catholic Institute, and do some Confirmations.

Then I will travel to France, where I will visit Fathers Dutertre and Chappot de La Chanonie, also both members of the Roman Catholic Institute. They have now taken over the reins of the parish there as well as of the Mass centers in Montauban (near Rennes), which is to the north of Nantes, and in the Vendée, which is to the southeast. They have their hands full. I have visited Nantes many times since I was first invited there in 1986 by Father Guépin, who sadly passed away suddenly in February. To see his place of operation without his presence will be a very unusual experience for me.

Father Petrizzi will spend time in Arizona, replacing Father Palma, who, in turn, will go to Australia in order to replace Fr. Eldracher, who will return to the United States for a time. This is not merely tourism, but a necessary part of keeping our priests in good order. A priest left by himself without the company of other priests and the guidance of superiors can easily go astray.

Bishop Fliess, finally, will visit Australia to do Confirmations, and Fr. Eldracher, in this month of June, will visit some faithful in Singapore.

Your prayers for our clergy are greatly appreciated as well as your donations to keep our missionary activity going.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

