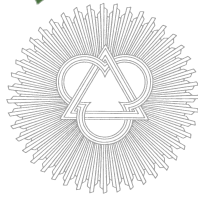


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# Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

## **Bergoglio again attacks the Catholic Faith.**

In a recent interview given while he was at the World Youth Day in Portugal, Bergoglio again took the opportunity to attack those attached to tradition and unchanging Catholic dogma.

He was talking to Portuguese members of the Jesuit order. One of the Jesuits complained that he had “suffered” during a year-long sabbatical in the United States, in which he discovered that many Catholics, and even some American bishops, were criticizing the “reign” of Bergoglio.

Bergoglio responded. He said that there was a “very strong reactionary attitude” in the Church in America. He termed this attitude as “backward.” He equated attachment to tradition with “ideology.”

Then here comes the heresy: “I want to remind these people that backwardness is useless, and they must understand that there’s a correct evolution in the understanding of questions of faith and morals,” that allows for doctrine to progress and consolidate over time.<sup>1</sup>

The notion of evolution of dogma is a condemned heresy, condemned by none other than Saint Pius X in his Oath Against Modernism and in his encyclical *Pascendi*. This heresy is the cornerstone of Modernism, and is the basis of all of the reforms of Vatican II. It calls for a perpetual evolution not only of dogma and morals, but also of disciplines, liturgy, law, and every other aspect of the Church’s essence. Nothing is more the enemy of

Roman Catholicism than this idea of evolution of dogma.

In another Jesuit interview, Bergoglio spouted yet another heresy of the moral order. He said: “According to current Catholic teaching, homosexual people are called to abstinence.” Then he added that in his opinion, however, in the Church one should “not be superficial and naive” and “force people to do things and into behavior for which they are not yet ready or for which they are not capable. People should be accompanied spiritually and pastorally. This requires a high degree of sensitivity and creativity. But everyone, absolutely everyone, is called to live in the Church: never forget that.”

It is significant that Bergoglio places opposition between “spiritual accompaniment” and abstinence from all sexual activity. In traditional moral theology, the Catholic priest must inform a person inclined to unnatural sex acts that he must abstain from all sexual activity. He encourages him to avoid all occasions of sin, and to confess without delay if he should fall into sin. Is this not spiritual direction?

In so many words, Bergoglio has given license to sodomites to practice sodomy, but at the same time to be under the spiritual “accompaniment” of a priest.

But what can the priest tell such a person in “spiritual accompaniment” except what I just said, that is, the traditional moral teaching and pastoral practice of the Church? Bergoglio used this phrase of “spiritual accompaniment” in *Amoris laetitia*, in which he made the case for justifying both adultery

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<sup>1</sup> Quoted from the Associated Press.

and fornicatory concubinage, each with “spiritual accompaniment.” It effectively means that despite your sins, the priests gives you sacraments.

Bergoglio also said that sensitivity to homosexuality varies according to “historical circumstances.” He complained that in the past sins of impurity were examined “with a magnifying glass” and that in the Church other sins were not important. Only sins “below the belt” were relevant, as he put it.

He said that the Church in the past had no care for the exploitation of workers, for example. It cared only about sexual sins.

Of course, his accusation is not true. Two of the four “sins which cry to heaven for vengeance” listed in traditional Catholic catechisms, are none other than *to cheat workers of their pay*, and *to oppress the poor*. Hardly an insensitivity to the oppression of workers. Coincidentally, the sin of sodomy is also listed among these. So one could hardly accuse the Church of insensitivity to crimes of injustice against workers and the poor. In addition, Pope Leo XIII addressed the condition of the working man in his encyclical *Rerum Novarum*, and Pope Pius XI reiterated these concerns in his encyclical *Quadragesimo Anno*. Catholic theologians, as well, wrote many books on the subject of the abuses of both liberal capitalism and of socialism and communism. Once again, Bergoglio shows himself as ignorant of both Catholic magisterium and Catholic theology.

**Novus Ordo prelates voice concern, but still fail to see the central problem.** Novus Ordo Cardinal Burke recently wrote an introduction to a book entitled *The Synodal Process Is a Pandora’s Box* by José Antonio Ureta and Julio Loredó de Izcue. In this introduction, the Cardinal severely criticizes the notion of synodality, that is, the process of forming doctrines, moral teachings, and practices, based on the preferences of bishops, clergy, and laypeople. This is in contrast to the traditional method of the Church, which is to draw these things from Sacred Scripture and Tradition, as well as from previously existing magisterium. An example of this radically new way has been seen in Germany, where a synod has called for reforms which are blatantly contrary to the Church’s teaching. The fear is that what has happened in Germany will spread everywhere.

Cardinal Burke states: “Synodality and its adjective, synodal, have become slogans behind which a revolution is at work to change radically the Church’s self-understanding, in accord with a con-

temporary ideology which denies much of what the Church has always taught and practiced.” He notes that the Vatican II dogmatic constitution on the Church makes no mention of synodality. He also mentioned that similar concerns have been voiced by “other prominent cardinals,” citing the late Novus Ordo Cardinal Pell of Melbourne, Australia, who said: “[Synodality] has developed into a toxic nightmare.”

Novus Ordo Cardinal Gerhard Müller called the synodal path a “hostile takeover of the Church of Jesus Christ.” He also said, concerning the promotion of the synodal process, “If they succeed, it will be the end of the Catholic Church.” He added: “And we must resist it like the old heretics of the Arianism.”<sup>2</sup>

What planet have these Novus Ordo prelates been living on? The hostile takeover of the Catholic Church began in 1958 with the election of John XXIII, exactly sixty-five years ago. These people are talking as though no substantial changes have been made to Roman Catholicism until “synodality.”

Notice that Cardinal Burke cites Vatican II. Perhaps he is right that the term does not appear in *that* document. The fact, however, that he would look to that council for orthodoxy shows that he understands absolutely nothing about what has happened to the Catholic Church. Synodality, taken as Cardinal Burke means it, is merely a natural outgrowth of the defection from the Faith which took place in that wicked assembly.

In fact, the council does mention the Synod of Bishops in paragraph 5 of the document entitled *Christus Dominus*, which treats of the role of bishops. In addition, a number of Synods were conducted after the council, sixteen to be exact, from 1967 to 2023.

Cardinal Burke misses the whole point. There is absolutely nothing wrong with a synod of bishops. It is nothing else than an informal council. That the bishops come together and meet with the pope in a synod, and express their ideas, is perfectly normal and even salutary.

The point is that the spirit of this new synodality is *modernist*. Modernism requires that the authority of the Church listen to and learn from not only the bishops but also lay persons in order to adjust the dogmas and moral teaching to the general religious experience of the time.

The Second Vatican Council also called for councils to be held on the national level, in which both clergy and lay people take part (paragraph 26

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<sup>2</sup> The content and quotations were taken from an article of Thomas D. Williams Ph.D, appearing in *Breitbart News*.

of *Apostolicam Actuositatem*). Again, there is nothing intrinsically wrong with such an idea.

What is wrong is that these meetings (e.g. the German Synod) are loaded with the heresy of Modernism. Worse, the supposed “pope” is also loaded with the heresy of Modernism.

To blame the Church’s problems on synodality is the same as blaming the glass for the poisonous drink which it contains. The poison is in the drink, not in the glass. So the poison is in the heretical bishops and lay people, not in the meeting or “synod” which they are having.

There is definitely a rising tide of “traditionalism” which is a very imperfect word for a generic reaction against Modernism and Vatican II. There are all levels and shades of this reaction, however. Most of those reacting still have not perceived that Vatican II is the problem, together with the modernist phony popes who have promulgated all the errors and heresies which the Catholic Faith abhors.

Up to now, the reaction of the Novus Ordo conservatives has been nothing but *talk*. Talk, talk, talk. Blah, blah, blah. So many of them can be seen on YouTube doing just that, pointing out the outrages of the Novus Ordo, which they pepper with complaining, whining, and hand-wringing. At the end you are depressed. It is as if we do not already know that the Novus Ordo is a disaster. It is as if complaining will solve it. It never does.

So Viganò talks, Burke talks, Müller talks, Pell talks, Strickland talks. But nothing is done.

What needs to be done? I paraphrase the late Father Barbara: *It is necessary to unmask the Novus Ordo hierarchy as a bunch of false shepherds, stripped of the authority to rule the Catholic Church, because of their intention to promulgate heresy to the Catholic Church.*

Just as malfeasant, corrupt, and treasonous presidents should be impeached and removed from office, so all the Novus Ordo “talkers” need to make public accusation of the Novus Ordo hierarchy as a body which is corrupting the Roman Catholic Church with the promulgation of false doctrines, evil liturgical practices, and disciplines which are not in accordance with the Catholic Faith. They also need to publicly denounce the Second Vatican Council as an evil and heretical council, an illegitimate council, inasmuch as it had as its goal the injection of the heresy of Modernism in the Church.

Only then will there be some progress in solving the problem in the Church. The modernists will continue to go on their merry way for as long as those who have influence and prominence do nothing but talk, whine, complain, and wring his hands.

**More “springtime” from Vatican II.** The *Epoch Times* recently reported that seventy-five Catholic [Novus Ordo] schools will be closing this academic year.

Most of the closures have been in major cities. Some of these closures were due to changing demographics, where neighborhoods change in such a way that there is little demand for the Novus Ordo school. But this was not true in all cases.

Even in areas where there is a significant Catholic population, their enrollment is down and they are facing financial difficulties.

One of the causes is that the people favor the abandonment of Catholic beliefs in favor of modern trends. In one Novus Ordo school, for example, both parents and students protested the fact that the school did not renew the contracts of four persons who were either openly homosexual or who supported LGBTQ ideology.

Some of the students attended the school’s prom as same-sex couples and kissed on stage at graduation events. One parent commented, “It’s like having public school with tuition.” The tuition in this school is \$18,000 per year.

At another school a lesbian was invited to speak at the graduation, who refers to herself as a “big ol’ dyke.”

Although a group known as the Catholic Action League complained to the archdiocese in which the school was located, no response was received.

There is also speculation that the Novus Ordo is selling off these school properties in order to raise funds to pay off debts incurred by lawsuits arising from the immorality of the clergy. One of the closed schools has an estimated real estate value of \$32 million. That would pay off a lot of clerical filth.

Another piece of “springtime” news is that the venerable Saint Charles Seminary in Overbrook (a suburb of Philadelphia) is entering its last academic year. Built in stages since the nineteenth century by the archbishops of Philadelphia, it is (was) probably the most beautiful seminary building in the United States, sitting on an expansive campus in an exquisite area. I remember visiting it in the late 1970’s, when I was so impressed by the magnificent baroque chapel. In a recent photo, I was saddened to see that they had stripped it all down, just as the Calvinists did in the Protestant Revolt. But Modernism reigns in those buildings, so they would be better torn down than to continue as a house of heresy.

The Archdiocese is trying to raise over fifty million dollars for a new seminary building in Lower Gwynedd Township, also a suburb of Phil-

adelphia. It will be located on the campus of Gwynedd Mercy University. The information on the internet says that some seminarians may take courses in the university, and some secular students may take theology courses in the seminary.

I find it rather odd that a seminary should be placed on the same campus as a co-ed university. Will girls be coming over to the seminary to sit in on theology classes next to the seminarians?

The demise of Saint Charles Seminary's beautiful buildings and campus in Overbrook, and their being replaced by a what looks like a card house on a co-ed campus, is so symbolic of the demise of Catholicism in general. When a great edifice falls into ruin, it happens by degrees: a column here, a wall there, until finally it is nothing but rubble. So we see day by day the decline of Catholicism, still very much alive, to be sure, but only in tiny groups meeting in halls, hotels, or sometimes churches, which are usually only a shadow of the former glory of Catholic edifices.

What is more to be deplored is the collapse of the true Faith in the souls of millions upon millions of those who are Catholic in name, but who belong to a false religion, the Novus Ordo.

Cardinal Consalvi, the Secretary of State of Pope Pius VII, when threatened by Napoleon that he would destroy the Catholic Church, responded: "You will not succeed, Your Majesty. Not even we [priests, bishops and cardinals] had been able to do that."

**Controversy concerning Baptism.** I have enclosed an article concerning the conditional baptism of those who have been baptized in the Novus Ordo.

Father Lehtoranta, of the Saint Gertrude the Great clergy in West Chester, Ohio, recently wrote an article criticizing the policy of the Roman Catholic Institute concerning Novus Ordo Baptisms.

The policy of the Roman Catholic Institute is to investigate the *fact* of the Baptism, and then its *validity* (i.e., how the ceremony was performed), presuming doubt if valid conferral cannot be proven. This policy refers to Baptisms conferred after 1990. The St. Gertrude clergy investigate the *fact* of the Novus Ordo Baptism, but *presume* that it is valid if the fact can be proven, usually by certificate.

I have written a response to Father Lehtoranta's critique.

The lay people tend to be saddened and uncomfortable by the appearance of controversy, but they should not. There are two things to consider.

First of all, there have always been questions and controversies about theological and disciplinary matters in the Church, but they were resolved by the Vatican. That was the end of the controversy. Since the Vatican is not operating lately, these matters must be discussed among the clergy, and they may not agree. In the second place, controversy is good inasmuch as it drives the clergy to do theological research. The great Fathers of the Church were moved to write their long and elucidating tracts on Catholic theology owing to both controversy and heresy in the early Church. Controversy is an occasion of the discovery of the truth.

Controversy, however, should never descend into sarcasm or bitterness, because these things do not serve the truth, and because the controversialists all mean well and desire nothing but to be good Catholics.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector



#### **A trip to the Metropolitan Museum of Art**

*Some of our seminarians, who were doing their summer apostolic duty, took a day off to visit the Metropolitan Museum of Art in New York, certainly the biggest and best of the art museums in the United States. Afterwards they took a walk in Central Park, where this picture was taken.*

*From left to right, first row: Thomas Tobias (Wisconsin), Gregory Tirona (California), Andrew Nowrouz (California), Dimitre Vidal (Brazil), Christian Pawlowski (Alberta). Back row: Michael Hudson (Illinois), Aedan Gilchrist (United Kingdom), Braydon Kelley (Pennsylvania).*