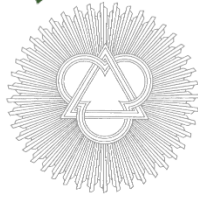

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

We have begun our twenty-ninth academic year, counting from our first academic year in the fall of 1995.

We have here in Reading nineteen seminarians total. We have never had so many. I remember during the early 2000's, we usually had about seven or so. Once we hit ten, and I thought that was very good.

There is actually a twentieth seminarian studying in France. He is a Brazilian who is being instructed by the priests who are resident in Nantes, Fathers Dutertre, Chappot de La Chanonie, and Orasch.

Of these twenty seminarians, five are from Brazil. For a very long time, Brazil was "dormant" in the traditional movement, considering the size of its Catholic population. True, there were some groups that were in communion with the modernist inmates of the Vatican, but there was not much activity from the sedevacantist side.

This year we are teaching courses in Logic, Cosmology, Canon Law, Moral Theology, Modern Errors (consisting of a study of the *new theology* which inspired Vatican II), Christ History (consisting of a special study of the reign of Pope Pius XII), De Deo Trino (the Holy Trinity), De Gratia

(Grace), Commentary on the Gospel of Saint Luke, Commentary on the Psalms, Explanation of the Holy Sacrifice of the Mass, plus four levels of Latin, Greek I, and French I. In addition, the seminarians receive a spiritual conference every day.

As you can imagine, it is a full day both for the seminarians and the faculty. In addition to the four faculty members here, we have the help of Father Dutertre in France who not only teaches dogma courses by Zoom, but also gives one of the spiritual conferences every week. Bishop Fliess also helps by teaching the course on Saint Luke's gospel, Latin II in Portuguese, Latin IV in English, and Moral Theology II.

"But let your speech be yea, yea: no, no: and that which is over and above these, is of evil." (Matt. V:7) This is most appropriate text to apply to Bergoglio this week, as he begins his infamous Synod. As I said last month, there is nothing new or evil about a synod. The word *synod* comes from a Greek word meaning "coming together." It is simply a meeting.

What is wrong with this synod is its wicked agenda. In anticipation of its departure from Catholic teaching, a group of five *Novus Ordo* cardinals, on July 10th, posed to Bergoglio a number of questions, which they called "*dubia*," which is Latin

for *doubts*. (The questions, it should be noted, were not about anything at all doubtful, but about matters which are taught by the Church's universal ordinary magisterium). Instead of responding with clear "yes" or "no" answers, which the questions obviously required, he came back with typical modernist gobbledygook which avoids outright heresy, but very craftily communicates the heresy into the hearer's mind. Ratzinger was a master at this.

The first question was whether "the cultural and anthropological changes of our time should push the Church to teach the opposite of what it has always taught."

Bergoglio answered on July 11th, the day after: "The Church must constantly discern between that which is essential for salvation and that which is secondary or less directly related to this goal." This upholds the modernist idea, condemned in Saint Pius X's *Pascendi*, that dogmas must change as man changes. It is a heretical statement. Leo XIII, furthermore, said that there is no "gradation" of importance in the Church's teachings, but that each one of its dogmas has the same value and the same importance and must be believed by the same act of faith.

Their next question concerned the blessing of sodomitic union of same-sex couples. The response came in this form: *That if these blessings are given, they are not the equivalent of the sacrament of matrimony*. This statement clearly opens the door to the bestowal of these blessings, which has already taken place many times in Germany and Austria. This response is quite different from what was said by the so-called Congregation for the Doctrine of the Faith in 2021, which prohibited such blessings, adding, "God Himself does not and cannot bless sin." It also added that blessing such a union would be "to approve and encourage a choice and a way of life that cannot be recognized as objectively ordered to the revealed plans of God."

Bergoglio elaborated: "Pastoral charity requires patience and understanding and, regardless, priests

cannot become judges who only deny, reject and exclude." He added: "For this reason, pastoral prudence must adequately discern whether there are forms of benediction, requested by one or more persons, that do not transmit a mistaken conception of marriage, because when a benediction is requested, it is expressing a request for help from God, a plea to be able to live better, a trust in a Father who can help us to live better."

Live better! How do you "live better" when you are leading a life which merited the blasting of Sodom by means of white-hot sulphur?

He also said that bishops, in regard to these blessings, need not make any fixed norms or protocols, but that the questions of same-sex couple blessings should be dealt with on a case-by-case basis, "because the life of the Church runs on channels beyond norms." (Translation: "Bishops, do whatever you please, just don't make any laws about it in your diocese.").

Notice in all of these responses the diabolical deceit and treachery whereby sodomy, punished by God so severely in the Old Testament, and clearly condemned by Saint Paul in Romans I, can now be the object of blessing. To avoid the criticism of conservatives, however, he says that it should be done under the table.

Artificial birth control was handled the same way. Nearly all Novus Ordo Catholics hold that artificial birth control, also a sin against nature as much as sodomy, is morally acceptable. So the Novus Ordo catechism says one thing, but Novus Ordo practice is yet another.

The second attempt. The cardinals, unhappy with these foggy and deceptive responses, a few weeks later submitted a series of questions, requesting a *yes* or *no* answer. The questions were these:

It is asked whether, following the affirmations of *Amoris Lætitia*, (nos. 300-305) it has now become possible to grant absolution in the sacrament of penance and thus to admit to holy Communion a person who, while bound by a valid marital bond, lives together with a different person *more uxorio* without fulfilling the conditions provided for by

Familiaris Consortio, 84, and subsequently reaffirmed by *Reconciliatio et Paenitentia*, 34, and *Sacramentum Caritatis*, 29. Can the expression “in certain cases” found in Note 351 (305) of the exhortation *Amoris Laetitia* be applied to divorced persons who are in a new union and who continue to live *more uxorio*?¹

2. After the publication of the post-synodal exhortation *Amoris Laetitia* (304), does one still need to regard as valid the teaching of St. [sic] John Paul II’s encyclical *Veritatis Splendor*, 79, based on sacred Scripture and on the Tradition of the Church, on the existence of absolute moral norms that prohibit intrinsically evil acts and that are binding without exceptions?

3. After *Amoris Laetitia* (301) is it still possible to affirm that a person who habitually lives in contradiction to a commandment of God’s law, as for instance the one that prohibits adultery (Matthew 19:3-9), finds him or herself in an objective situation of grave habitual sin (Pontifical Council for Legislative Texts, “Declaration,” June 24, 2000)?

4. After the affirmations of *Amoris Laetitia* (302) on “circumstances which mitigate moral responsibility,” does one still need to regard as valid the teaching of St. John Paul II’s encyclical *Veritatis Splendor*, 81, based on sacred Scripture and on the Tradition of the Church, according to which “circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act ‘subjectively’ good or defensible as a choice”?

5. After *Amoris Laetitia* (303) does one still need to regard as valid the teaching of St. John Paul II’s encyclical *Veritatis Splendor*, 56, based on sacred Scripture and on the Tradition of the Church, that excludes a creative interpretation of the role of conscience and that emphasizes that conscience can never be authorized to legitimate exceptions to absolute moral norms that prohibit intrinsically evil acts by virtue of their object?

The answers to these questions are very clear and simple. To number 1: *No*. To number 2: *Yes*. To number 3: *Yes*. To number 4: *Yes*. To number 5: *Yes*.²

To date there has been no response. “*But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.*” (Matt: V:7) Enough said.

Archbishop Viganò was recently invited to speak, remotely by means of a recorded message, at the Catholic Identity Conference held annually in Pittsburgh. This is a meeting of what we would term *Novus Ordo* Conservatives, more or less *recognize-and-resist* types. They cancelled the showing of his speech.

The reason is that in this talk, which I saw on YouTube, he gave all of the logic for the formal vacancy of the Roman See without actually making that explicit statement. He may have thought that it would have been too much for his listeners, desiring that they draw the conclusion themselves.

He always referred to Bergoglio’s “pontificate” with a gesture indicating quotation marks. He always referred to him as “Bergoglio” and not as “Pope Francis” or even just “Francis.”

What is astonishing, furthermore, is that he presented as the reason for the non-papacy of Bergoglio the principle of *defect of consent*. This means that although Bergoglio was validly elected, he nonetheless never achieved the papacy because he did not consent to what is required of a pope. Instead, he intended, in saying “I accept,” the overthrow of Roman Catholicism, and to replace it with a religion of humanity in accordance with the *New World Order*.

The significance of this statement from a *Novus Ordo* prelate cannot be exaggerated.

1 *More uxorio* means “as husband and wife,” i.e., who may engage in sexual intercourse.

2 It should be noted that this text of *Veritatis Splendor*, which Wojtyła most probably did not write, since it is too Catholic, clear, and affirmatory for him, however much it affirms what is true, nonetheless is contradicted by Vatican II’s Declaration of Religious Liberty, which affirms the right to embrace and propagate false religions. In other words the “rights of conscience” prevail over the objective right of God to be believed, worshipped and adored according to His infallible revelation, proposed by His infallible Church. The worst form of immorality, it should be remembered, is the sin of embracing a false religion, second only to the hatred of God. If “conscience” can condone a false religion, why can it not condone adultery or sodomy?

Many sedevacantists, if not most, argue Bergoglio's non-papacy through his *personal sin of heresy*. Some say that, because he was a heretic before his election, he was not validly elected. Others say simply that because he is a heretic, he cannot be the pope, and disregard the question of election. Finally, others argue that the Novus Ordo cardinals are incapable for electing anyone, because they are heretics too.

This argumentation is fraught with problems, however. (1) The Catholic Church has never made any rules concerning the treatment of heretical popes; (2) theologians disagree about when and how heretical popes would fall from office; (3) In order to be disqualified from valid election, it is necessary that the candidate be legally declared heretical before entering the conclave; (4) in order to be disqualified as a papal elector, it is also necessary to be a legally declared heretic.

In short, the arguments based on personal sin of heresy reduce the Church to a mob, in which anyone can accuse anyone else of being guilty of the crime of heresy together with all of its canonical effects. This major flaw deters many Catholics from embracing the sedevacantist position.

The making of a pope requires three things: (1) a valid election; (2) a valid consent; (3) the transfer of power from Christ when (1) and (2) are verified.

The defect of consent is precisely where the obstacle lies. The reason is that the source of the Church's problem is not primarily the personal sin of heresy in Bergoglio or the cardinals, *but the evil intention to impose the heresy upon the faithful of the Catholic Church*.

Consequently, what absolutely disqualifies Bergoglio is this wicked intention, which he has demonstrated by his words and actions. This same argument holds true for John XXIII, Paul VI, John Paul I, John Paul II, and Benedict XVI. It all goes back to the nefarious plan hatched by the Modernists to conform the Catholic Church to the modern world.

The very reason why we have left the Novus Ordo and established Mass centers outside of their control is, exactly, *that they are imposing their heresies upon us*.

Another refreshing aspect of Viganò's talk was that he did not limit the revolt against the Catholic Faith to merely Bergoglio's occupation of the Vatican. At the end, he was quite clear that the whole plan to overthrow the Church goes back to Vatican II.

It was refreshing to hear this since so many Novus Ordo conservatives consider the "reigns" of John Paul II and of Benedict XVI to be the "good old days," when there was Catholicism in the Vatican and dogmatic and liturgical law and order in the parishes. Nothing could be further from the truth. All the Vatican II "popes" are just as guilty as Bergoglio.

The Novus Ordo had its success by very careful spoon-feeding, that is, by introducing the change in the Faith little by little. I remember this from the 1960's, when I saw it happening week by week. I think that both Wojtyła and Ratzinger were aware of this necessity to go gradually, and very carefully and successfully moderated their changes so as to give the impression of a New Catholicism that all could live with. I believe that this was the purpose of *Summorum Pontificum*, permitting the widespread use of the traditional Mass, and the approval of certain congregations with the permission to use it. These "popes" would also occasionally utter pious things, whereas Bergoglio is incapable of saying anything pious. Piety for him is devotion to the Pachamama idol and overcoming climate change.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector