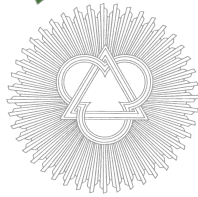


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# Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

The winter months took their toll on both the seminary faculty and students. Since returning from Christmas vacation, virtually every seminarian has been down, some for a week, others for a few days. The faculty — except myself — was also hit. The disease consists of a low fever, congestion, and bronchitis. An odd aspect about it is that the patient gets up, returns to normal, and then is down again after a day or two.

We again thank our benefactors for their gifts during 2023, in some cases *very* generous, for the support of the seminary.

**Bergoglio's latest.** He addressed the World Economic Forum, meeting in Davos, Switzerland, consisting of super-rich persons, who, despite their Climate Change Religion, did not hesitate to spew out toxic gases into the atmosphere in their private jets in order to get to super-rich Davos.

These people are *socialists*. Is it not strange that the rich and super-rich are socialists? They have made all



*Father Tobias Bayer on the roof of the cathedral of Quito, Ecuador. He was there to receive a family into the Faith whom he catechized by Zoom.*

of their money by operating the capitalist system to their own benefit. Yet they want to redistribute the wealth of the world to peoples who are either unwilling to work, or, if they do work, are living in countries which are miserably and incurably corrupt.

But the rich and super-rich socialists never redistribute *their* wealth. Instead it is the wealth of normal working people who cannot afford either Davos or a private jet.

This yearly World Economic Forum could best be described as the preparatory commission for the Antichrist. For they seek to gradually alter the world into a godless, socialistic one-world state.

In order to accomplish this task, they must manufacture world-scale “crises,” such as pandemics and climate change. People give up their freedoms when pan-

icked by a crisis. Threat of war also helps.

So they discussed “Disease X,” that is, what to do when the next pandemic hits. They devised a whole system whereby the reaction to it would be controlled by the totally useless United Nations,<sup>1</sup> which would

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<sup>1</sup> It is to be recalled that the prime movers of the founding of the United Nations were Alger Hiss, a convicted communist agent, and the communist-loving Eleanor Roosevelt. J. Edgar Hoover, then the head of the FBI, said that the greatest obstacle to his arrest and prosecution of communist agents was Mrs. Roosevelt, who protected them. Paul VI, in 1965, called the U.N. “the last hope of mankind.”

have the various nations of the world surrender their policy-making to this socialistic cabal.

Bergoglio sent words of praise and encouragement to them, urging them to promote yet more globalization, which is code for world socialism under a one-world government. He said: [The World Economic Forum] “aims to guide and strengthen political will and mutual cooperation,” and “provides an important opportunity for multi-stakeholder engagement to explore innovative and effective ways to build a better world.” He added that the process of globalization has by now “clearly demonstrated the interdependence of the world’s nations and peoples,” and has “a fundamentally moral dimension.”

He said that authentic development “must be global, shared by all nations and in every part of the world, or it will regress even in areas marked hitherto by constant progress.” It is therefore vital, he said, that “intergovernmental structures be able effectively to exercise their functions of control and guidance in the economic sector, since the achievement of the common good is an objective beyond the reach of individual states.”<sup>2</sup>

Monsignor Delassus, highly praised and decorated by Saint Pius X, said back in the early 1900’s that the goal of the enemies of the Church is to alter the Catholic religion in such a way that it become “dogma-less humanitarianism.”<sup>3</sup>

Earlier in January, he praised the work of a group known as DIALOP, which is committed to dialogue between Marxists and Christians. He said that this promotes the common good, and called it “a fine program.” He said to them: “Don’t back off, don’t give up, and don’t stop dreaming of a better world.”<sup>4</sup> This same group, in a 2022 position paper said that the words in Our Lady’s *Magnificat* refer to Marx’s categorical imperative.

Pope Pius XI said “Communism strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse.” (*Divini Redemptoris*, 10)

**Traditionalist controversies.** Many traditionalist Catholics are troubled by the controversies that have arisen over the past decades among the clergy. I would like to address this problem.

**1. It is impossible for us to reproduce the normal life of the Church.** In this unheard of problem in the Church, in which the hierarchy has embraced and promulgated doctrines, disciplines and liturgy which are downright non-Catholic, our role is only one of a stop-gap measure. Bishop Dolan aptly described what we do as a “stable in a storm.”

Catholics, therefore, should not expect that ecclesiastical life will be anything that even approaches normal. They must bear up with the problems, just as we clergy must also bear up.

**2. Without a pope, there is going to be controversy.** One of the functions of the pope is to settle theological controversies. All of the “warring” parties among traditionalists in recent years would have submitted to the judgement of a true Roman Pontiff. Since that has not been available to us, we will necessarily have controversy.

In fact, the very existence of controversy is a sure sign that there is no pope. Even those groups which avidly condemn sedevacantism must admit that the existence of so much controversy among traditional Catholics is a sign of the absence of papal authority. For all of the “belligerents” admit that the pope has the ultimate say in regard to controversies.

**3. There is no rule book.** Vatican II produced a hierarchy which has promulgated non-Catholic doctrines, disciplines and liturgy.

Theologians in the past never even *dreamed* that such a thing could take place. Even those who speculated, like St. Robert Bellarmine, about the problem of a heretical pope, in most cases thought that God would never permit such a thing. For obviously it would cause chaos in the Church. The great theologian Cardinal Billot called the pope *the living rule of faith*, that is, the person whose faith is so strong and orthodox, that the faith of the whole Church could hold him as an infallible guide. This idea springs from the dialogue between Our Lord and Saint Peter in the gospel of Saint Matthew. Our Lord conferred the keys of the Kingdom upon him because of his profession of faith. In fact, Saint Augustine says that “rock” refers to St. Peter’s *faith*. This shows that the petrine authority and the Catholic Faith are intimately bound together, so much so that one cannot even think of the authority if the faith were absent.

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<sup>2</sup> The quotations are cited from *Breitbart News*.

<sup>3</sup> This is from his masterful work entitled *La conjuration antichrétienne*, that is, *The anti-Christian Conspiracy*. I recommend this book to all. It is currently in the process of being translated into English. It gives an insightful perspective into everything that has happened since Vatican II.

<sup>4</sup> Quoted in *Breitbart News*.

Because this state of affairs given to us by Vatican II was considered impossible, neither the teaching of the Church nor that of theologians has left us with a set of instructions as to what to think and what to do in this situation.

Consequently, we are left to figure out as best as we can a course of action. There will be some disagreement. The issues are deep and complex. The principles given by theologians are scanty. Furthermore, as time progresses, two things occur (1) more extensive and deeper research is done by the clergy, illuminating them in such a way that their positions become more refined and even may change; (2) the *Novus Ordo* gets worse and worse, and reveals aspects about it which were never thought possible. An example of this is the recent approval to bless sodomitic couples. Even many of the *Novus Ordo* clergy, even many bishops, became outraged by this development. We saw Father Altman recently embracing the sedevacantist position in reaction to Bergoglio's radical agenda. The clergy gradually change their positions as the modernist heretics change. As a result, controversies arise.

**4. There remain the bonds of the Catholic Faith.** The faithful should be consoled by the fact that the controversies are *theological*, that is, they regard conclusions derived from the Faith by means of reason, but do not touch the Faith itself.

One sins against the virtue of faith by doubting or denying a truth revealed by God and proposed as such by the Catholic Church. He must know, however, that the doctrine in question is revealed by God and that it is proposed as having been revealed by God by the teaching authority of the Catholic Church. This attitude is called *pertinacity*, and is absolutely necessary in order that someone sin by heresy. The same may be said of the sin of schism, which is to refuse to submit to the authority of the Catholic Church, *known as authority*. It should be pointed out that "submit" does not mean merely "lip-service" submission, but actual obedience. For this reason a long-term and repeated disobedience to the Roman Pontiff is considered schism.

Only God reads the hearts and minds of men, but I would venture to say, from experience, that anyone who is offering *some kind* of refusal of the changes of Vatican II still retains the virtue of faith.

Just as reason automatically refuses something contrary to the first principles of reason, so the virtue of faith refuses something known to contradict the teaching of the Catholic Church. Just as reason would reject

the notion that  $2 + 2 = 5$ , so the faith rejects automatically the statement, "Christ is not God."

Therefore, I would venture to say that at least some form of refusal of the heresies and errors of Vatican II and its reforms is an indication that the virtue of faith is still alive in a baptized Catholic.

There are various ways in which Catholics have reacted to Vatican II:

(a) *by the position of sedevacantism*, by which they assert that a public heretic cannot be pope, or more accurately, that a papal claimant who promulgates heresy and evil disciplines cannot be pope. This position is subdivided into (1) those who say that the Vatican II "popes" are not popes formally, since they lack papal authority, but are popes materially, inasmuch as they are elected to the papacy, and (2) the totalist position, which holds that the Vatican II popes have neither papal authority nor valid election.

(b) *by the position of "recognize and resist,"* by which they recognize the claimed authority of the Vatican II hierarchy, but resist, by sifting, the doctrines and decrees of this hierarchy which they find to be contrary to the Catholic Faith. These are, notably, the Society of Saint Pius X and similar groups.

(c) *by the position of "spin,"* by which they give what they consider to be an orthodox interpretation of Vatican II and its reforms. These are the groups which operate under the auspices of the Vatican II hierarchy, typically with the traditional Latin Mass.

(d) *by the position of "obedience to the pope,"* through which they suppress their objections to Vatican II and its reforms, figuring that their judgement about these things should not supersede that of the pope. I would put in this category many priests and even bishops of the *Novus Ordo* who dislike or even detest the changes of Vatican II, but reluctantly accept them out of an attitude of obedience.

I do not see how any of these positions would cause a sin against the virtue of faith. *Objectively*, most of them are erroneous, and dangerously so, since they would easily lead to heresy. But in each of these cases, these solutions are perceived by their adherents as a way in which to deal with the Vatican II problem in a Catholic way. To me, the only one that is the correct response is the position of material/formal sedevacantism, both because of the intrinsic evidence for it, and because it preserves both the continuity of apostolic succession (the material) and the indefectibility of the Catholic Church (the formal).<sup>5</sup>

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<sup>5</sup> Those who recognize Vatican II "popes" as true popes cannot explain the Church's indefectibility. Those who adhere to the totalist position cannot give a theological explanation for the continuity of apostolic succession in the hierarchy.

Hence, the bonds of faith remain among Catholics despite the fact that they may disagree, even heatedly, about what to do about Vatican II. But the bonds of faith are stronger than the bonds of organizations.

The very fact that Novus Ordo priests are more and more coming over to tradition is an indication that the virtue of faith is not dead in them.

On the other hand, the convinced modernist is a heretic. By this I mean the person who knows, at least implicitly, that Vatican II substantially altered Catholic Faith and discipline, and is happy about it. He rejoices that the Catholic Church has come around to the modern world's way of thinking and acting. This is the spirit of heresy, and Bergoglio is a perfect example.

70% of Novus Ordite "Catholics," for example, do not believe in the Real Presence of Christ in the Holy Eucharist. Around 90% believe in artificial birth control, and practice it. These people are heretics, at least by all external means of judging.

I do not believe that the number of those retaining the virtue of faith in the Novus Ordo is very high. The Novus Ordo has destroyed the faith in most. It is impossible, however, to lose the faith except through your own fault. You cannot blame it on Vatican II.

**Is the Novus Ordo a sect?** This subject brings up a question which has been discussed over the years. Is the Novus Ordo a sect, as if the same thing as the Lutheran Church or the Greek "Orthodox" Church?

To answer this question, I must explain a few things. The term "sect" comes from a Latin word which means "cut off."

Has the Novus Ordo, as a religion, been cut off from the Catholic Church? No, unfortunately. For the *precise problem* of Vatican II is that this false religion, together with its adherents, has not been cut off from the Catholic Church.

I would compare it to a person possessed by the devil. A person who is otherwise pious can be possessed by the devil, with the result that the devil uses the organs of the possessed person to speak the most disgusting and blasphemous things about God, the Blessed Virgin Mary, and the saints. So the Novus Ordo modernists have seized control of the Church's organs, and are speaking false doctrines from the very places whence Catholic truth should be emanating. It is horrible to behold.

If, however, these modernists had been cut off, no Catholic would pay attention to them. It would be "just another non-Catholic sect"

Nonetheless, the Novus Ordo has all of the characteristics of a sect, inasmuch as it adheres to and promulgates heretical doctrines, evil disciplines, and false liturgical practices. Doctrine, discipline and liturgy are

the three "ingredients" of any religion. On all three counts the Novus Ordo has deviated from the Catholic Faith.

Consequently, I would opine that the Novus Ordo has the *soul* of a sect, but does not have the *body* of a sect. It is occupying, like a foreign invading enemy, the body of the Church, just like the devil in a possessed person, and is at the same time a false religion worthy of condemnation and separation from the Catholic Church.

Such a situation has never occurred in the history of the Catholic Church. For when heresy or schism arises, either the heretics or schismatics declare themselves separated from the Catholic Church, as was the case in the eleventh century with the Greeks, and in the sixteenth century with the Protestants, or they are declared to be separated by a decree of the Catholic Church. This occurred in the case of the Nestorians in the fifth century.

I would also compare the Novus Ordo to a gangrenous arm, which is no longer human flesh, but dead flesh, nevertheless still attached to the body. The only solution is to cut it off.

So what is the answer to the question: *Is the Novus Ordo a sect?* Strictly speaking, *no*, since it is not cut off, as a body, from the Catholic Church. Nonetheless, it has all of the characteristics of a sect, and for this reason in many respects it ought to be treated as a sect.

Let me put it in another way. As I said, the Novus Ordo lacks the *body* of a sect, but has the *soul* of a sect. Since the soul is far more important than the body, it stands to reason that the Novus Ordo should not be treated as if it were the Catholic Faith.

**Is there a "Novus Ordo Church?"** My answer is *no*, since "church" implies an organization separate from the Catholic Church. I think the proper term is *Novus Ordo religion*, which is a false religion.

**Are Novus Ordites heretics?** I think that the term *heretic* can be applied to all who adhere, at least externally, to the false religion which the Novus Ordo is. If they adhere in good conscience, and personally reject the errors and heresies, then, of course, they are not heretics, but this is an entirely subjective matter, known ultimately only to God Himself.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector