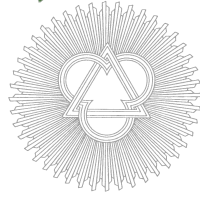

Most Holy Trinity Seminary Newsletter



JUNE 2024

Published by Most Holy Trinity Seminary, 1711 Hampden Boulevard, Reading, Pennsylvania 19604. This newsletter is sent free of charge to all Seminary benefactors who contribute \$100.00 or more annually. If you would like to be on our mailing list, please contact us by mail, or at contactform@mhtseminary.org. Please visit our website at mostholytrinityseminary.org

My dear Catholic people,

It's springtime in Veneto. It was recently reported by *Cruix*, a Catholic news service, that in the nine dioceses of the Italian province of Veneto, of which Venice is the principal city, there were more than 6,000 priests fifty years ago. By 2004, the number was 4,800, and now it stands at 3,700. That represents a 38% decrease.

The city of Venice had 714 priests in 1969. Now it stands at 266, a 63% decrease.

A parish priest in the area said that, although Mass attendance is relatively good, it is composed "overwhelmingly" of elderly people.

The article mentions that a recent survey showed that only 18.7% of the population attends Mass on a regular basis.

The number of those choosing to marry outside the Church went from 11% in 1984 to 61% in 2013. There were 19,000 marriages in Italy in 2004. Today there are 14,000. 25% of these are second marriages.

According to a survey, the article states, 30% of the children born today are not baptized.

The priests, the article said, complain of being overworked.

All of this was reported on the occasion of Bergoglio's visit to Venice, the main purpose of which was to address the AI (artificial intelligence) problem.

It should be noted that Veneto, the birthplace of Saint Pius X, and the area in which he func-

tioned as a young priest, was historically one of the most fervently Catholic regions of Italy.

These statistics come after a reign of a series of three "pope saints," namely John XXIII, Paul VI, John Paul II, and soon-to-be-saint, probably, John Paul I, known for his liberal stance on artificial birth control, an unnatural perversion and a mortal sin. One would think that the Church, and particularly in Italy, would be flourishing as a result of the "heroic sanctity" and "good example" of these great "pope saints."

Of course these men were not saints, but modernist heretics who, through Vatican II and its changes, have all but destroyed the Roman Catholic Church.

If you owned a business, and you saw your sales dropping at this rate, would you not ask yourself if you have made some bad business decisions?

The fact that these modernist "popes" do not ask this question indicates their evil intention to impose a false religion. In other words, it is clear that they are intent upon transforming Catholicism into a dogma-less world religion, focusing only on humanitarian ideals, such as artificial intelligence and climate change, about which they have no expertise.

By evil intention I mean *objective* intention, that is, what they intend to do, without any judgment in reference to their *subjective* intention. For example, a man who has lost his mind, and thinks that God is telling him to go kill people, has an evil *objective* intention, since the object of his action is evil. But,

owing to his insanity, he may have a good *subjective* intention, that is, being convinced that he is doing God's will.

The modernists may have, or have had, a good subjective intention, but their objective intention is clear and undeniably evil, as is evident from the effects of Vatican II. My personal opinion is that even their subjective intention is evil, inasmuch as they are filled with the prideful notion that they are the "saviors of the Church," delivering it from its medieval trappings.

The fundamental idea of Modernism is that the Church would never survive in modern times if it did not conform itself to the modern world.

I think that this is the *best* that can be thought of the modernists. What to me is far more probable is that they are agents, whether conscious or unconscious, of a very sinister and dark intention of the enemies of the Church to destroy her from within. Saint Pius X said precisely this in *Pascendi*, in which he lamented that the destroyers of the Church had infected the ranks of the clergy.

A mockery of matrimony. Recently a "blessing" took place in Chicago. It was a blessing of a lesbian couple, something recently permitted by the modernist inmate of the Vatican. As two ladies faced each other, holding hands, the priest said: "Kelli and Myah, do you freely recommit yourselves to love each other as holy spouses and to live in peace and harmony together forever?" The two women respond, "I do." Then the priest says: "Loving God, increase and consecrate the love which Kelli and Myah have for one another." Then he adds: "The rings that they have exchanged are the sign of their fidelity and commitment. May they continue to prosper in your grace and blessing; may God's blessing be yours, the Father, the Son, and the Holy Spirit, Amen."

Is this not a "wedding?" Was there outrage in the Vatican? No. Was the priest reprimanded by the bishop? No. This is yet another example of how the modernist hierarchy works. Something is condemned. "We are not blessing couples," Bergoglio said, "we are blessing individuals." Then a priest blesses a couple in a ceremony which closely resembles a marriage ceremony. Nothing happens to the priest. It then becomes acceptable behavior.

It is a general principle of law that the enforcement of a law is an indication of its interpretation, i.e., the mind of the lawmaker. If a state government were to remove all police from the highways, and thereby permitted everyone to drive as he would, at whatever speed and recklessness, it would be an indication that it is the mind of the lawmaker to permit such a thing. It is also a principle of moral theology that "he who is silent seems to give his consent." The principle applies in general to anyone, but it particularly applies to superiors. The rule is that, if a superior has the obligation of punishing a crime, but remains silent when the crime is committed, his silence is to be *certainly* presumed as consent.

Bergoglio laments the low number of births in Italy. Births in Italy have been falling for years. There has been a 3.6% decline since 2022, but a staggering 34.2% decline since 2008. The birth rate in Italy is 1.2 births per woman, one of the lowest in Europe. It should be noted that Moslems do not believe in birth control. So if you consider the Moslem high birth rate, the actual birth rate for Catholic Italians is lower than 1.2.

Bergoglio blamed this plunge on the manufacturers of birth control devices. Is he that dumb? Does he not realize that the reason why there is such a large supply is because there is a very large *demand*? Why is there a very large demand in Catholic (I should say Novus Ordite) Italy? It is because, despite the official condemnation of artificial birth control, it is commonly used by Novus Ordites throughout the world, the clergy remaining silent, or perhaps even explicitly consenting.

Bergoglio's blaming of the birth control manufacturers is as dumb as blaming the car manufacturers for the deaths resulting from accidents.

He also, in the same comments, blamed the gun manufacturers for the murders in the world. This is because guns have legs, and they roam around streets and kill people at random.

An interesting trend. *The Washington Post* recently had an article indicating that the Left has moved away from religion altogether, leaving religion to the Right. I quote the article:

For instance, less than 25% of U.S. Catholics reported attending Mass in 2019, before the

COVID-19 pandemic plunged Mass attendance rates even further. In historically Christian and Catholic European countries, the number is even lower. Among young people, the decline is also quite steep, with millennials and Gen Zers attending church at much lower rates than their parents did.

The author, Jeremiah Poff, furthermore quoted an Associated Press story claiming that “America’s Catholic Church sees an immense shift toward the old ways.” Poff comments: “The ‘old ways’ is, of course, coded language for conservative and traditional practices that were radically changed in the latter half of the 20th century.”

The Associated Press article also said that the number of Catholic Baptisms “is barely a third of what it was in 1965, as is the number of Catholic marriages.”

Another interesting statistic reported by Poff is this:

According to a recent study, 70% of Catholic priests ordained in the 1960s identified with the label progressive. Today, that number is less than 5%, with more than 80% of new priests identifying with the label of conservative or “orthodox.”

The suicidal way. In a recent interview with a CBS reporter, Bergoglio said that the conservative Catholics in the United States are on a “suicidal way.” He added that they placed themselves in a “dogmatic box.”

How ironic it is, that, in the light of the dizzying plunge in Mass attendance, and of the many church closings and parish consolidations owing to poor attendance, Bergoglio should say that it is the conservatives who are committing suicide. Who, indeed is committing suicide? Who is bleeding to death? Any growth or health that there is in the *Novus Ordo*, if we consider only numbers, is well on the side of the conservatives. The youth and young families are attracted to tradition, and not to the *Novus Ordo*. From the above statistic, it is evident that the overwhelming majority of the younger clergy identify with the conservatives.

As far as the “dogmatic box” goes, I plead guilty, as should every Catholic. Dogmas never change. There are no new dogmas. It is true that

there are new *dogmatic formulas*, that is, the expression or explanation of dogmas. These new formulas contain nothing new, but merely make explicit what is implicit in the dogma. They are usually the result of heresies, which have the happy effect of urging the Church to explain and define yet more clearly the dogmas which have been entrusted to her by God. So the christological heresies of the fourth and fifth centuries had the wonderful side effect of producing many new dogmatic formulas, making ever more clear and defined the doctrine of the two natures in Christ. These heresies also helped to produce many great doctors of the Church, who applied their prayer, their work and their acute intellects to the task of answering the heresy and explaining the truth. The same is true of the Protestant Revolt, which had the blessed effect of the Catholic Counter-reformation, causing an explosion of great saints, doctors, and theologians. It was crowned by the Council of Trent, which defined many articles of faith in great detail.

Bergoglio’s snide comment about a “dogmatic box” ridicules the Catholic notion of unchanging dogma, and instead implicitly promotes the *heresy* of evolution of dogma, which is the backbone of Modernism. But I get into the dogmatic box, and am proud to be in it, and you can nail it shut, Bergoglio, as far as I am concerned.

The Vatican Council of 1870 taught: “That understanding of the sacred dogmas must be perpetually retained which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding.” (Session III, chapter 3, Denz. 1800)

Saint Pius X required all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries, as well as those about to enter subdiaconate, to take the Anti-modernistic Oath, in which we find this:

I sincerely hold that the doctrine of faith was handed down to us from the Apostles through the orthodox Fathers in exactly the same meaning and always in the same interpretation even to us. Therefore, I entirely reject the heretical invention of the evolution of dogmas, passing from one meaning to another, different from the one which the Church first had.

This sounds like a dogmatic box to me.

Pure Modernism. Bergoglio recently gave a talk in a prison where he said this:

And, as the [prison] director said, God is one: Our cultures have taught us to call him by one name or another, and to find him in different ways, but he is the same father to all of us. He is one. And all religions, all cultures, look at the one God in different ways.

This statement is pure, unadulterated Modernism. It means that dogma is a purely subjective idea of God, which could be and is different among various religions and cultures. In other words, dogma does not really describe the nature of God. It is merely our personal impression about Him. This ruins dogma.

Saint Pius X devoted many lines to this heresy in his encyclical *Pascondi*, describing the modernist doctrines:

Therefore they [dogmas] are midway between the believer and his faith; but as far as faith is concerned, they are inadequate signs of its object, usually called symbols; in their relationship to the believer, they are mere instruments. So by no means can it be maintained that they absolutely contain the truth, for insofar as they are symbols, they are images of the truth, and so are to be accommodated to the religious sense, according as this refers to man; and as *instruments* they are the vehicles of truth, and so they are in turn to be adapted to man... Accordingly, also, the formulas which we call dogma should be subject to the same vicissitudes, and so be liable to change. Thus, then, the way is open to the *intrinsic* evolution of dogma. — Surely an infinite pile of sophisms, which ruin and destroy all religion.

Saint Pius X points out in this encyclical that, for modernists, dogma is merely an expression of each one's religious experience. The modernists hold that God reveals Himself to each person. Each has a religious experience. It is the place of the Church to listen to this experience, and fashion dogma according to the experiences of the lay people, and change dogma as the religious experience changes.

Upcoming ordinations. On June 24th, Bishop Fliess will confer the diaconate on our two subdea-

cons, Rev. Messrs. Andrew Nowrouz, from California, and Christian Ingham, from Florida. It will take place in the beautiful chapel of the Sisters, renowned not only for its architectural beauty, but also for its excellent acoustics, enhancing the already splendid chants of the nuns. Bishop Fliess will also confer minor orders on James Marshall, a former Jesuit, who is now studying the traditional theology in order to become a traditional priest. Please remember these men in your prayers. Ordination to the priesthood will take place next June.

Then, on June 29th, Rev. Mr. Aedan Gilchrist, of the United Kingdom, will be ordained to the priesthood by Bishop Selway in Nantes, France. He will work in England and possibly Scotland. At long last, I am able to give a priest to our faithful in England.

Next year. Our seminary prospects for the upcoming year are as follows: two Brazilians, one Ecuadorian, one (perhaps two) Australians, and — sadly — only one American. We need more American priests. Please pray for vocations.

Far East. Fr. Palma has been on the run. He recently traveled to Singapore, where he visited a family who was in need of the sacraments. From there he went to Japan to see the dying mother of a man there who has been a faithful follower of ours for many years. On the way back to Australia, he stopped in Hanoi, Vietnam, where he again visited a fervent group of people. These trips involved endless hours in airplanes, covering thousands of miles. He and Fr. Eldracher are waiting for use approval from the local government for a new location, which would be a more suitable place for Mass, and much closer to the airport. You have no idea how important the airport is to traditional priests. Proximity to the airport is the first question in obtaining a new property.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector