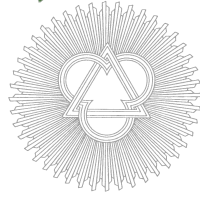

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

We have begun our thirtieth academic year, this time with fourteen seminarians. Of these, one is off-campus, Rev. Mr. James Marshall, who lives in Florida and cares for his ailing mother. He is being instructed via Zoom.

Among these fourteen are three minor seminarians, that is, those who are still in high school but follow the seminary discipline and schedule. They will take their high school courses online with Queen of All Saints Academy.

That leaves eleven major seminarians, three of whom are in major orders, and therefore close to ordination. Another two are to be tonsured this year, which is the first step toward the Sacrament of Holy Orders.

We have, as usual, a heavy load of courses this year: four levels of Latin, Catholic Political Philosophy, The Liturgical Psalter, Natural Philosophy (which includes cosmology and *rational* psychology¹), Logic, Christology, God the Creator, Commentary on the Acts of the Apostles, Moral Theology III², Theological Places (a study of the sources of revelation and the magisterium),

Church History II,³ Canon Law III, Pastoral Theology, and Rubrics of the Roman Ritual.

Yet more “springtime” of Vatican II. A recent study was conducted by the Georgetown Center for Applied Research in the Apostolate. They analyzed the weekly Mass attendance of Catholics in countries with large nominally Catholic populations.

The study points out that in both Brazil and France, there is a very significant rise in adherence to so-called “evangelical christianity.” The study also noted that there is a strong traditional movement in France.

Although the study did not mention the United States, it should be noted that this country has a very strong showing of the traditional movement in comparison to other countries. It is so strong, in fact, that Bergoglio complained about it.

Before Vatican II, weekly Mass attendance in this country was at 75%. It now stands at 21%. Of these, 44% are in the 60-64 age bracket, and 29% are in the 18-29 bracket.

The Diocese of Buffalo, New York, recently announced that it was closing 69 parishes, which amounts to 47% of their existing parishes.

“By their fruits you shall know them.”

¹ The study of the soul, and its operations, not to be confused with experimental psychology, e.g., of the Sigmund Freud variety.

² Our seminarians take four years of Moral Theology.

³ Our seminarians take seven years of Church History.

The coming elections in the United States. Our minds are heavy with thought and apprehension about the outcome of the November 5th elections, which affect both the presidency and the Congress.

America's problem is that it was founded on eighteenth-century liberal thinking, concocted by the left-wingers of their time. In summary, their ideas were the following (1) man is born free, not subject to any laws; (2) his freedom may be limited only by the obligation not to encroach upon the freedom of others; (3) religion is a completely private affair, and hence there should be complete liberty of conscience and of religions;⁴ (4) political sovereignty lies with the people, but they delegate this power to their representatives in government⁵; (5) government is by consent of the governed, meaning that the government cannot legally do anything unless the majority of the people consents to it.

These ideas are based on a false notion of liberty and of authority, and worst of all, on an official political atheism, by means of governmental indifference to religion.

In the first place, we are not born free, but we are born subject to many laws as we come out of our mother's womb. We are subject to God's laws, the natural law, the authority of the father of the family, to civil laws, and to the general laws of common decency.

Freedom, in its true sense, is the *ability to elect the good*. Animals cannot *elect* to do good. They are subject to their appetites, their fears, and other emotions which force them to act in a certain way. For example, your dog cannot refrain from eating meat on Friday, because it is Friday. He sees meat. He eats it. Human beings, however, understand the relationship of the object of their choice to their own good. So, for the sake of penance, we are free to abstain from meat on Fridays, even though we may have a strong appetite for it.

Nor is law the enemy of freedom. The law, if it is a true law, always will point out the good. Our free wills are created in order to elect the good, known as the good. Hence there is no conflict. In general, laws are made for the punishment of the

evildoers, since those who are good will naturally do what is right, even if there were no law.

A natural tendency toward liberalism.

From what I have said, it is easy to see that the corrupt principles of the eighteenth-century leftists have produced a natural tendency toward liberalism in the American culture. Who is to say that pornography is bad? Who is to say that sodomy is bad? Or drag queens, or abortion, or transgenderism? If individuals are free to avoid these things, if they wish, then why should they object to others who want to embrace them?

In other words, the observance of even the natural law is not built into the American Constitution, nor is belief in God. America is not "one nation under God," as the Pledge of Allegiance says, but instead, it is one nation without God. I say this because belief in God is purely private and optional, and therefore merely *accidental* to American life and culture. Something accidental can be present or not present, or can change, such as the color of your walls. American citizens, therefore, may or may not be religious, as they please. They may or may not accept the natural law, as they please. After all, who is to say what *nature* is?

Even the pagan Roman orator Cicero understood the necessity of religion in society: "Without piety, neither sanctity nor religion can be supported; the total subversion of which must be attended with great confusion and disturbance in life. If we cast off piety towards the gods, faith, and all the associations of human life, and that most excellent of all virtues, justice, are removed."

Napoleon, himself a radical Jacobin in the French Revolution, saw the need for religion in France, comparing a State without religion to a ship without a rudder. It was for this reason that he struck a concordat with Pope Pius VII, only a few short years after priests and nuns were being brutally put to death by the animalistic revolutionary government.

For these reasons, the liberal has a firm philosophical basis in American thinking. The conservative, however, must insist on a politics which de-

⁴ John Locke, however, said that the only two things that should be outlawed are atheism and Roman Catholicism.

⁵ Sovereignty of the people was specifically condemned by Saint Pius X in his encyclical *Notre charge apostolique*.

fends a code of morals dictated either by religion, by the natural law, or even by common sense. None of these absolutely essential ingredients of good government, however, is embedded in the Declaration of Independence or the Constitution. Nor can they be found in State constitutions.

A natural tendency toward socialism.

The famous Dominican theologian, Garrigou-Lagrange, said this about liberalism's connection to socialism: "Liberalism and humanitarianism is false charity. Likewise in humanitarianism the desire for terrestrial happiness is substituted for the hope of celestial beatitude. The same is true with regard to sensualism, effeminacy, and the legitimacy of divorce. These things are substituted for the Christian virtues of chastity, mortification, patience, and fortitude. Finally with regard to society, socialism is substituted for the reign of God in society, and for Christian justice, as if society itself, and not God, had constituted the principal rights and duties which regard family and social life, as if the end of man were not heaven, but as if his beatitude consisted in a future terrestrial civilization⁶."

Bergoglio is a perfect example of enthroning humanitarianism as a god. He is practically incapable of speaking about anything but making the earth a better place in which to live.

Liberalism leads to socialism in this way: Liberalism sees only *individual free persons*. The liberal State, therefore, does not recognize any authority outside of itself. Everyone is a free individual, equal in all ways, subject only to the ruling majority of the State. Consequently, the State becomes socialist, that is, an overbearing, tyrannical, invasive menace, ruthlessly dictating to all, whether to family, businesses, or to the Church whatever the majority demands.

We see this in laws which "protect" children from their parents, inasmuch as the socialist State does not recognize the authority of the parents, but circumvents the family and treats the child just like any other free individual, subject to the majority. So parents cannot even be informed that their little child wants to change genders. If the parents object, the children are removed from them.

We see this socialism as well in the government control of education, where children, instead of learning arithmetic, are educated in the "virtues" of sodomy and transgenderism.

Conservatism is tainted with liberalism. The Babylon Bee recently satirized the "conservative" position on abortion, saying sarcastically that conservatives can rejoice that there are only a moderate number of abortions instead of a large number.

What they meant is that there should be *no* abortions, since even one is a horrifying crime.

Conservative politicians are tainted, however, with the notions of the sovereignty of the people and of liberalism. After all, pro-choice is in accordance with the false notions of liberty. "Do what you please, as long as it does not bother someone else." To those who say it is the murder of an innocent child, they answer, "Who is to say that it is a child? I say that it is a part of my body which I can dispose of." How does the conservative answer this, except with religion or the natural law? As we have seen, neither of these things have been enshrined in American law or culture.

So a prominent conservative candidate is saying, "Abortion should be decided by the states. It belongs to the will of the people." The principles of liberalism could not be more evident than in this very statement.

The sad truth, however, is that if any candidate took the position of the complete outlawing of abortion, he would never get elected. Why? Because many conservatives, particularly women, are so attached to their "right" of abortion that they would sooner want a leftist socialist in the White House than a conservative who would eliminate abortions.

An imperfect choice. What we have to choose from is far from ideal. But we must make the best of it, for if the leftists obtain control of this country, it will be the beginning of its end. Like so many great powers of history, America will collapse from internal decay, unless it can regain, at the very least, an observance of the natural law and of the dictates of common sense, a trustworthy and reliable system of elections, and a

⁶ From *De Revelatione*.

hatred of socialism. Saint Augustine said that Rome fell because of the immorality of its people.

Yet another heresy from Bergoglio. Recently, when Bergoglio was in Singapore, he met with a number of young people. He said to them: “All religions are a path to God.” He compared the different religions to “diverse languages by which to arrive at God.” “God is God for all,” he said, and for this reason “we are all children of God.” This is pure modernism.

This statement contradicts the well known Catholic dogma, that there is no salvation outside the Church. It is therefore heresy.

It also precisely what Pope Pius IX condemned in his *Syllabus of Errors*: **“In the worship of any religion whatever, men can find the way to eternal salvation, and can attain eternal salvation.”**

Pope Gregory XVI also condemned it in his encyclical *Mirari Vos* of 1832. Referring to indifferentism, of which Bergoglio is guilty, the pope says: “This perverse opinion is spread on all sides by the **fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion**, as long as morality is maintained.... With the admonition of the Apostle that ‘there is one God, one faith, one baptism’ **may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever.**”

Pope Leo XII condemned the same error in his encyclical *Ubi Primum* of 1824. Referring to indifferentism, he says that it preaches that “God has given every individual a wide freedom to embrace and adopt without danger to his salvation whatever sect or opinion appeals to him on the basis of his private judgment. The apostle Paul warns us against the impiety of these madmen. **The current indifferentism has developed to the point of arguing that everyone is on the right road.**”

Saint Augustine, commenting on the idea that heretics walk on the right road and speak the truth, made this comment: “it is so absurd that it seems incredible to me.” Pope Pius VII called indifferentism a *heresy*.

Bergoglio’s “new” heresy, however, is one of many, and is no less a heresy than what was taught

in the Decree on Ecumenism at Vatican II: “For the Spirit of Christ has not refrained from using them [separated Churches (sic)] as means of salvation, which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church.” “Saint” John Paul II confirmed this in his document entitled *Catechesi tradendæ* (October 16, 1979): **“It is extremely important to give a correct and fair presentation of the other Churches and ecclesial communities that the Spirit of Christ does not refrain from using as means of salvation.”** (no. 32)

The truth is that those who, through their own fault, remain in non-Catholic sects, have no hope of salvation. For there is only one Christ, and He founded only one Church, which is the Roman Catholic Church. It is a Catholic dogma, to be believed by all, that there is no means of salvation for those who, through their own fault, remain outside of the Roman Catholic Church.

Vatican II tries to “whitewash” its heresy by saying that the heretical and schismatic sects derive their efficacy from the Catholic Church. For whatever there is of truth in those sects has been taken from the Catholic Church or from natural reason. Even if they distribute valid sacraments, their effects will be ultimately nullified by the fact that their adherents will not achieve salvation if, through their own fault, they persevere in the sect. Saint Augustine replied to this very objection: “The branch has the same form when it has been cut off from the vine; but of what profit for it is the form, if it does not live from the root?”

Pope Pius VII declared: “By divine faith we hold one Lord, one faith, one baptism, and that no other name under heaven is given to men except the name of Jesus Christ of Nazareth in which we must be saved. This is why we profess that there is no salvation outside the Church.”

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector