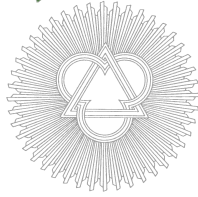

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Something which I did not speak about in my last newsletter was a recent “study document” issued by the so-called Dicastery for the Doctrine of the Faith, headed by a certain Cardinal Fernandez, well-known for his participation in the document *Amoris Lætitia*, which condoned adulterous and fornicatory filth.

Paul VI once said: “The biggest obstacle to ecumenism is the papacy.” So obviously the papacy has to go. The Eastern schismatics, who go by the name “Orthodox,” although quite unorthodox, would never accept any reunion with Rome unless the papacy were somehow dispensed with. The same is true for the protestants.

So what is currently being floated is an alteration of the papacy in such a way that it is completely denatured, that is, a figurehead papacy from which all of the essence has been sucked out. It is very similar to what gradually occurred in the British monarchy.

Charles I, King of England from 1625 to 1649, was no prize, but nonetheless was the sovereign of England. He opposed the Puritans who were insisting that Parliament was sovereign over the King. Up to that time, English law was that Parliament could propose laws, but that they would have no force unless the king signed them. He therefore had the ultimate veto.

The English civil war ensued over this debate between the Puritans on the one side, and the King and nobles on the other. The King lost

the war, was imprisoned, and put on trial. He insisted that Parliament had no power to try him, since he was the monarch, and thus had the last word in the kingdom. Parliament disagreed, and Charles I was beheaded on January 30th, 1649.

The British monarchy has never been the same since. It became thereafter a mere figurehead monarchy, with the one exception of James II, the Duke of York, a Catholic, who tried to restore Catholicism in England, only to be chased out by the protestants. This event, which took place in 1688, is known as the “Glorious Revolution.” Parliament then severely reduced the power of the monarch.

Since that time British monarchs have been only symbols of the State, and technically heads of State, but have no legislative power.

A very similar arrangement is now being concocted for the Catholic papacy. What is being discussed is a “Bishop of Rome” papacy, in which the pope would have the primacy of honor among all sorts of of “christian” sects, but could not exercise any jurisdictional acts over them. Even in the Catholic Church, he would be perceived as someone who could intervene in a dispute, and perhaps have the right of inspection. The general government of the Catholic Church would be left to the bishops. Of course the pope’s infallibility in defining doctrine would be abolished.

These thoughts come from none other than the arch-heretic Hans Küng, who formulated

these ideas in his book entitled *Infallible? An Inquiry*.

Their origins spring, however, from the eighteenth century.

In the recent Vatican document entitled *Bishop of Rome*, we read this:

By studying the historical context of Vatican I, its proceedings...some theological dialogues have been able to clarify the meaning of certain terms relating to the dogma of infallibility and to agree on aspects of its teaching.

The reader should understand that “clarify” in modernist double-speak means “nullify.” Likewise “reevaluate” means “dump.”

Modernists deal with Catholic magisterium from the past, which is, to say the least, embarrassing to them, by means of what they call *historicism*. It simply means this: that dogmas, even those solemnly promulgated, are true *for their time*, that is, *in their historical context*. As time passes, and as the need to hold such dogmas disappears, they become no longer true in our present historical context. In this way, for example, the condemnation of religious liberty, taught by Popes Pius VII, Leo XII, Gregory XVI, Pius IX, Leo XIII, St. Pius X, and Pius XII, was contradicted at Vatican II.

This principle of historicism means that there is not a single Catholic dogma which is stable and unchanging.

Vatican II in *Lumen Gentium* made the heretical distinction between the *Church of Christ* and the *Catholic Church*. The Church of Christ, for Vatican II, consists of “all those who look with faith toward Jesus,” whereas the Catholic Church is the Church of Christ *as it is organized*. The heresy in this statement is that the Church of Christ is invisible and unorganized, and is composed of those with a vague “faith” in Christ. It means that Christ did not found a hierarchical and visible Church, but merely a christian movement which eventually organized itself into the Catholic Church.

This doctrine is standard for modernists, and was concocted by the arch-modernist and excommunicated Alfred Loisy in the early twentieth century.

The obvious conclusion is that the “Bishop of Rome” could act as a symbolic figurehead of all the “christian churches” — read “schismatical

and heretical sects.” By the way, the very term *Bishop of Rome*, while it is one of the titles of the pope, has been used always by heretics and schismatics as a pejorative and disdainful term for the pope, as if that were all that he is. One should also recall that Bergoglio, just after being elected, referred to himself on the balcony of Saint Peter’s as the “Bishop of Rome.” He has also repudiated the title of *Vicar of Christ*. Do we need any more proof of his non-papacy?

Another hallmark doctrine of Modernism is the idea that doctrine must evolve as the religious experience of the faithful evolves. Saint Pius X explains this heresy in his encyclical *Pascendi*. We are seeing this very heresy in action in the idea of *synodality*, of which the clear purpose is to listen to the “faithful” — read Novus Ordo heretics — and change the doctrines according to their “religious experience.” This principle was evident in the document *Amoris Laetitia*, in which appeared the heretical blasphemy that God at times might want unmarried people to live together in fornicatory cohabitation, “in order to keep the family together.” A family, however, is not composed of a group of people resulting from two fornicating cohabitants. A family is established by the natural contract of valid matrimony, or by the Sacrament of Matrimony in the case of the validly baptized.

A part of your body? The common argument of pro-abortion women is that the government should not interfere with their bodies. They consider the fetus to be a part of their bodies, and the government should have nothing to say about it.

But is the conceived child, even when it is only composed of a single cell, a part of the mother’s body?

To assert that it is a part of a woman’s body is as absurd as saying that the potato that she just swallowed is part of her body.

As we know, the human body will assimilate to itself whatever it finds useful in the potato, and will expel what is not useful. In other words, whatever enters the body, but does not become part of the body, is expelled.

Therefore no one in his right mind would argue that excrement and urine are parts of his body. The very reason why they are expelled is that they are *not* parts of his body.

Those organs which are truly part of the body are never expelled, e.g., the heart, liver, brain.

The fetus, even in a one-celled state, is destined by its very nature and development to be expelled as a distinct and individual human being. For this reason, it is not part of the mother's body, but a guest in the mother's body, while it awaits its maturity and independence from the mother.

Because the fetus has this natural finality, therefore, even by the law of nature it must be cherished and nourished with utmost care by the mother. Furthermore, since the fetus is destined to become an independent human being, its life must be protected by the State, as all human life must be. Indeed, since the fetus is so vulnerable, it is incumbent upon the State to take a special care regarding its proper development.

For this reason, abortion should be 100% outlawed. This is true whether or not the fetus is considered human or not. The very fact that its normal course of development is the production of a human being means that it enjoys the rights of human life.

By analogy, an acorn is *virtually* an oak tree, inasmuch as its purpose and finality is to produce a mature oak tree. So the fetus, even if one were to argue that in the first few days or weeks of conception it does not have a human soul, is nonetheless *virtually* a human being, because its purpose and finality is to produce a human being.

Finally, and most importantly, because the human procreative process is primarily the work of God, and only secondarily the work of human beings, the mother has no right whatsoever to disturb or terminate what belongs to God primarily.

For this same reason, artificial birth control is intrinsically and seriously immoral, since it purposely thwarts the normal processes by which God creates human beings with immortal souls.

If women do not want to become pregnant, they should not engage in acts by which they become pregnant.

Death of Bishop Bernard Tissier de Mallerais. In October we learned of the passing of this bishop of the Society of Saint Pius X. It is

a momentous event for them, since now they are down to two bishops.

I first met Bishop Tissier de Mallerais in April of 1971, when I visited Ecône after Easter of that year. He was among the original seminarists who approached Archbishop Lefebvre in the late 1960's or in 1970, asking him to found a seminary and to train priests in the traditional way.

He was born in 1945, of a very pious Catholic family in France. In fact, his grand-aunt was canonized by Pope Pius XII. Her name is Saint Mary Wilhelmina Emily de Rodat, and was a foundress of a religious congregation.

Seminarist Tissier de Mallerais was a model seminarist, as I knew him, having spent four years with him in the Ecône seminary. He was very pious, humble, and obedient. He was intelligent and excelled in his studies. He had the nickname of "Placide" in French, meaning, of course "placid" in English, since his personality was one which got along well with everyone.

I was ordained with him in June of 1975, together with another French seminarist by the name of Fr. Pierre Blin, who sometime afterwards, I am told, passed over to the Novus Ordo. I always thought how ironic it was that the three who were ordained on the same day ended up in three different positions: The Novus Ordo, recognize and resist, and sedevacantism.

What I always did notice about seminarist Tissier de Mallerais was his unfailing loyalty and devotion to Archbishop Lefebvre. This disposition was very common among the Ecône seminarists. I believe it was exaggerated, and that it has led to the theological problems in which they are embroiled.

I always had the impression, even as a seminarist at Ecône, that Archbishop Lefebvre undertook the task of forming a seminary and a congregation as his own personal response to Vatican II and its changes. For this reason, I believe that his attitude was "you are either with me or against me," in the sense that, if you did not agree with the direction he was taking, you were free to leave.

He did not seem to feel himself constrained either by consistency or continuity in theological, liturgical, and disciplinary principles. For this reason, there was a picking and choosing of certain reforms of Vatican II, and a rejection of others. In his dealing with the modernists in the

Vatican, he was ambivalent, sometimes harsh, sometimes soft. He was even ambivalent about sedevacantism.

For this reason, the only way to persevere with him was to regard him as a prophet sent by God to guide us through the problem of Vatican II. He would become irritated if you objected to him a point of theology, liturgy, or discipline which proceeded from the teaching or practice of the Church. To a great extent, his reaction would depend on the temperature in Rome.

This exaggerated loyalty and admiration for Archbishop Lefebvre is the source of their utterly inconsistent position regarding the Roman Pontiff. For example, in 1998, in an interview conducted ten years after the consecration, commenting on the problem of how his episcopal consecration was justified without papal approval, Bishop Tissier said that a justifying cause would have been the vacancy of the Roman see owing to the heresy of John Paul II. But he rejected this argument, and relied solely on the charisms of Archbishop Lefebvre: “Archbishop Lefebvre did not think this way,” Bishop Tissier said in a 1998 interview, “nor did he have the sufficient elements by which to make this judgement.” He then added: “Our founder confronted the problem from above and resolved it at the same time in the most concrete manner possible. It is the seal of supernatural intuition which was proper to him, and of the action in him of the gift of wisdom, gift of the Holy Ghost...understand! Only Archbishop Lefebvre could have made such a judgement. He was also the only one who had the moral authority to decide: ‘I will do the consecrations.’ There were no others. Thus it was not by my own lights that I accepted the consecration, my consecration. Only Archbishop Lefebvre was able to decide this consecration; he alone received the grace to decide.”

We clearly see in these comments the theological “operating system” of the SSPX. It is nothing less than a cult of Archbishop Lefebvre, whom they venerate as a prophet, whose teach-

ings and authority come from the inspiration of God Himself, which makes the Archbishop superior to the Roman Pontiff.

The role of prophecy, however, in the New Testament was given to the Church, and it is manifested in the magisterium of the Church. There are no prophets. There is no gift of speaking for God against the Roman Pontiff. To follow someone as a prophet, against the authority of the [perceived] Roman Pontiff is the sin of schism.

It should also be remembered that it is a mortal sin to consecrate a bishop without the authorization of the Roman Pontiff. The only reasons by which it would be justified, therefore, to act without this authorization would be (1) the prolonged vacancy of the Roman See; (2) the fact that the Vatican II “popes” have promulgated doctrines, liturgy, and disciplines which constitute a false religion, and therefore one through which you cannot save your soul.

Therefore, if Archbishop Lefebvre does not accept (1), then he must accept (2). But to accept (2) requires the logical conclusion that the Vatican II “popes” cannot have the power to rule the Church. This conclusion is *demanded* by none other than the indefectibility of the Church, which is a dogma of faith.

The death of Bishop Tissier de Mallerais may cause turmoil in the SSPX, for now they are at a crossroads. Do they consecrate more bishops in defiance of the [perceived] Roman Pontiff, or do they accept that Novus Ordo bishops consecrated in the new rite make new bishops for them? The first means certain excommunication; the second means shameful compromise.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector