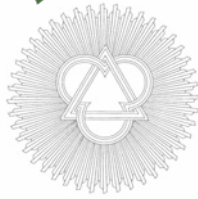

Most Holy Trinity Seminary Newsletter



JANUARY 2024

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My dear Catholic people,

The flashpoint in December was Bergoglio's permission to bless sodomitic couples. The subject hardly needs comment or explanation. I will comment only with a few words.

The malice of this new Novus Ordo discipline is that these sinners are being blessed *as couples*.

It is permissible to bless sinners *as individuals*, not with the idea of blessing their sin, but as an invocation to God that He grant them the grace to repent of their sins.

The very fact that these sodomites present themselves *as a couple*, many of them already in "civil unions," a woke mockery of the state of matrimony, means that the implicit request is to bless them in this union which they have.

We all know that this is not a simple friendship, but an erotic relationship in which they are living together precisely to engage in unnatural sex acts.

For it is possible to bestow blessings on persons who are *legitimately* connected in some form or other, e.g., a family, pilgrims on a pilgrimage, retreatants, a congregation of nuns. Blessings cannot, however, be given to those who are united illegitimately, except if they are penitents. So a priest cannot bless a couple, *as a couple*, of two persons invalidly married.

Persons who are living in sin must first be told that they must abandon the sinful state, separate, make a good confession, and lead a virtuous life. They must

promise to avoid all occasions of sin, including the company of those with whom they have sinned. If they sincerely promise to do these things, they could be blessed *as individuals*, as an invocation of God's mercy upon a penitent sinner.

The prodigal son did not return to his father with a prostitute in each arm, seeking his father's blessing. And when Our Lord showed mercy to the woman caught in adultery, did He not say to her, "Go now, and sin no more?"

The Novus Ordo conservatives, always vigilant to try to see Catholic clothing on the naked emperor known as the Novus Ordo, had to press the emergency damage control alarm in order to whitewash this latest deviation of Bergoglio. They are trying to pass it off as merely the blessing of individuals. We know, however, that the proposed fix is a failure, since these sodomites are approaching priests *as couples*, and are seeking blessings *as couples*.

To grant a blessing to a sodomite couple is to give consent to their sexual relationship, and is therefore a very grave sin of cooperation through consent, as well as a sin of *grave scandal*, whereby others will be induced to enter into these evil relationships and commit the same sins.

I will not be surprised at all if Bergoglio soon permits these "couples" to receive the Novus Ordo bread wafer, which they style as the "Eucharist." Bishop Barron, by the way, recently pointed out that 70% of [Novus

Ordo] Catholics do not believe in the Real Presence of Christ in the Holy Eucharist. He was quick to add, however, that this loss of faith cannot be attributed to Vatican II. No, of course not. It must be something else.

Goody two shoes. Cardinal Müller, the former head of the Congregation for the Doctrine of the Faith (which we call the Congregation for the Destruction of the Faith), said recently that Benedict XVI (Ratzinger) would never have authorized the blessing of sodomitic couples.¹

He is probably right, for Ratzinger, himself a radical arch-modernist, was clever enough to know that Vatican II and the Novus Ordo had to be cloaked (literally) in tradition. So he set about in his “papacy” to revive many sartorial traditions of popes: the red shoes, the furry red skullcap, the velvet red shoulder cape trimmed with white fur, the magnificent miters, the gorgeous encrusted vestments, carrying a traditionally styled cross, instead of the monstrosity of Paul VI, which was a sagging, twisted cross which appeared to have on it not Christ in His victory over sin, but an unfortunate deceased lizard. Paul VI *loved* modern art.

Novus Ordo conservatives fell for Ratzinger’s allurements with great enthusiasm. Even the Society of Saint Pius X attempted a reconciliation with him, but it failed because, as Ratzinger himself said, “there were doctrinal issues.” It meant that the only thing which Ratzinger would concede to the Novus Ordo conservatives were the trappings of tradition, without the substance. In other words, Vatican II, which is the constitution of the New Religion, must stand, but we are willing to give you Latin and nice vestments.

A general reconciliation with the conservatives would have also given the appearance of continuity to an ailing Vatican II religion. Continuity with the past is essential to Catholicism, and Ratzinger was intelligent enough to understand that Vatican II was badly in need

of the blessing of those who had reacted against it as a rupture with tradition.

Bergoglio, on the other hand, lacks the intellectual acumen to understand the problem, and is driving the conservatives into a camp of resistance, and even to sedevacantism.

Resistance is schism. It is to be recalled, from what I pointed out in my last newsletter (December) that resistance to papal decrees concerning discipline is schismatic. Pius IX said: “For the Catholic Church has always considered schismatic all those who obstinately resist the authority of her legitimate prelates, and especially her supreme pastor, and any who refuses to execute their orders and even to recognize their authority.”²

Resistance to the authority of the Roman Pontiff is schism. It does not differ from the stance taken by Martin Luther or by Henry VIII.

Instead of following the path of schismatics, Novus Ordo conservatives should see this latest decree of the Vatican authorizing the blessing of sodomitic couples as proof positive that Bergoglio is not a true pope. For by the principle of the Church’s indefectibility, it is impossible that the universal discipline of the Church could prescribe – or even permit – a discipline which would be sinful to practice. But the blessing of sodomitic couples *as couples* is contrary to the natural law, which is the same as the law of God, and would therefore be a sinful act of sacrilege. For a blessing is a sacramental. But to use a sacramental for an evil purpose, in this case the blessing of sodomy, is a sacrilege.

Since it would be heresy to deny the indefectibility of the Church in her disciplines, one must draw the conclusion that it is Bergoglio who has defected, in such a way that he is manifesting to everyone that his decisions and teachings are not protected from error by the Spirit of Truth.

¹ Cardinal Müller, ironically, is himself a modernist, reducing the perpetual virginity of the Blessed Virgin Mary to a mere symbol, and a theological theory developed to promote celibacy. “The mariological ideas of the Church Fathers concerning the virginity of Mary after the birth [of Christ] were formed in particular in connection with the Christian ideal of celibacy for the sake of the kingdom of heaven (Mt 19:12) and the evangelical counsel to this Christian way of life “for the sake of the things of the Lord.” (From his book entitled *Katholische Dogmatik*. (Translation courtesy of *Novus Ordo Watch*). It is Catholic dogma that Our Lady was and is a virgin – physically – before, during, and after the birth of Christ. To doubt or deny this dogma is heresy.

² Encyclical *Quartus supra*.

The roots of Vatican II. The following is a passage from a book which we are reading in our refectory (dining room). The book is entitled *The History of the Catholic Church from the Renaissance to the French Revolution*. It was published in 1914. The author is a Father James MacCaffrey. In it he describes the attitudes of many Catholic scholars who were influenced by the eighteenth-century rationalism:

They [the many Catholic scholars in the 18th century] were convinced that Scholasticism, however valuable it may have been in the thirteenth century, was antiquated and out of harmony with modern progress, that it should be dropped entirely from the curriculum of studies, and with it should go many of the theological accretions to which it had given rise. Catholicism, it was thought, if it were to hold the field as a world-wide religion, must be remodelled so as to bring it in better line with the conclusions of modern philosophy. Less attention should be paid to dogma and to polemical discussions, and more to the ethical and natural principles contained in the Christian revelation.

Now listen to Saint Pius X, writing in *Pascendi* in 1907:

They [the Modernists] wish philosophy to be reformed, especially in the ecclesiastical seminaries. They wish the scholastic philosophy to be relegated to the history of philosophy and to be classed among absolute systems, and the young men to be taught modern philosophy which alone is true and suited to the times in which we live. They desire the reform of theology: rational theology is to have modern philosophy for its foundation, and positive theology is to be founded on the history of dogma.

There is no surer sign that a man is tending to Modernism than when he begins to show his dislike for the scholastic method.

It should be explained here that scholastic philosophy and theology is that of Saint Thomas Aquinas and of the school which followed him. It is noted for its objectivity and clarity.

Modern philosophy, on the other hand, is that of Immanuel Kant and of his followers in the nineteenth century, and is known for its subjectivism, rationalism,

obscurity, and the primacy of the human conscience regarding what is good and bad.

The modernists who devised Vatican II, such as Ratzinger, Rahner, Küng, and many others, *detested* scholastic philosophy and theology, and substituted modern systems in which they could promote their heretical ideas concerning the evolution of dogma, religious liberty, ecumenism, collegiality, the new ecclesiology, and other false ideas.

Our position concerning the changes of Vatican II is that the perpetrators of these changes intended – and still intend – to eradicate pre-Vatican II Catholicism, and replace it with a reformed religion which, precisely, is based upon “ethical and natural principles which are contained in the Christian revelation,” as Father MacCaffrey stated above. So, for example, Novus Ordo “popes” in their documents and speeches promote purely natural concerns, such as peace in the world, migration, climate change, socialistic “remedies” to poverty, redistribution of wealth, etc. Bergoglio is virtually incapable of saying anything religious or pious. The only time he talks about religion, it seems, is to deny a Catholic doctrine.

Because the Vatican II “popes” intended and do still intend to overthrow the Catholic Faith, and replace it with a naturalistic religion, the Vatican II “popes” failed to obtain the authority of Christ to rule the Church because of their *defect of intention* in accepting the papacy. Just as a marriage would be invalid if a spouse failed to make the intention of an indissoluble bond until death, so the acceptance of the power of the papacy, despite the externals of acceptance, would be invalid owing to this perverted and pernicious intention.

Thanks to our benefactors. We again thank our benefactors for their loyal and generous gifts to the seminary. By giving to the seminary you empower it to accomplish the absolutely essential task of providing priests for the future, uncompromising priests, priests who will not seek a reconciliation with the modernists. Indeed, the most important of all our apostolates is the training of future priests.

Ordinations. We are looking forward to ordaining one man this year to the priesthood, Aedan Gilchrist, who, although originally from New Zealand, is now a

citizen of the United Kingdom, where his family resides. His ordination will take place in Nantes, France toward the end of June. The date, as yet, has not been fixed. He was ordained to the subdiaconate on December 23rd.

He will be stationed with other priests of the Roman Catholic Institute in France, but will service primarily the United Kingdom from there. We do not place priests in situations in which they would be alone. Nonetheless, the future priest could spend a good deal of time in the United Kingdom. It is our goal to give the people there Mass every Sunday. Now they are receiving it twice a month.

Slated for the following June, that is, of 2025, are three more men, Andrew Nowrouz of California, Christian Ingham, originally from Maine but now from Florida, and José Santos Casas from Spain.

Andrew Nowrouz will serve on the seminary faculty. Christian Ingham will be stationed in Brooksville, Florida, and José Santos Casas will be stationed in Nantes, France, from where he will service Spain, where we recently have founded a Mass center.

By June 2025, therefore, Nantes will have a community of five RCI priests: Fr. Dutertre, who is the RCI superior of that house, Fr. Chappot de La Chanonie, who is the priest in charge of the Mass center, Fr. Orasch, and the future Frs. Gilchrist and Santos Casas. Among them the following languages will be spoken fluently: French, German, Spanish and English.

The 2025 ordinations will coincide with the 50th anniversary of my ordination, “if God lends me life,”³ as Archbishop Lefebvre always said (and which made us all

shudder when he said it). My cardiologist and my vascular surgeon, upon seeing them recently for my check-ups, both gave me very good news as to the present state of my health. So despite the usual problems of old age, I have a founded hope of making it to my fiftieth anniversary. I will turn seventy-four in February.



Bishop Sanborn and Rev. Mr. Aedan Gilchrist on the day of his ordination to the subdiaconate.

Increased internet presence.

You may have noticed that the clergy of the seminary can be seen more often on YouTube. This is due to the energy of Stephen Heiner, who now lives at the seminary as a volunteer lay helper. Through his activity, we are able to publish more frequently and widely the truth about the changes of Vatican II. It also gives us a forum by which to explain and defend our theological and pastoral positions in regard to our rejection of the New Religion. We are furthermore enabled to make available to the public our sermons, spiritual conferences, and some seminary courses which would be of interest to the lay people. We are grateful to Mr. Heiner for his efforts in this regard.

He also takes out the garbage.

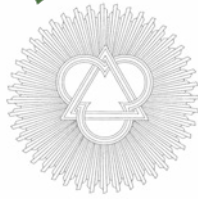
Sincerely yours in Christ,

+ Donald J. Sanborn

Rector

³ “Si Dieu me prête la vie.”

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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,¹ which would

¹ 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.”²

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.”³

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.”⁴ 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.

² The quotations are cited from *Breitbart News*.

³ 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.

⁴ 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).⁵

⁵ 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.

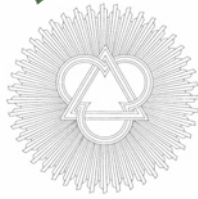
Are Novus Ordites heretics? I think that the term *heretic* can be applied to all who adhere, at least externally, to the false religion which the Novus Ordo is. If they adhere in good conscience, and personally reject the errors and heresies, then, of course, they are not heretics, but this is an entirely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

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



MARCH 2024

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My dear Catholic people,

We have the happy news this month of the ordination of Rev. Mr. Aedan Gilchrist to the diaconate, and of Rev. Messrs. Andrew Nowrouz and Christian Ingham to the subdiaconate.

Rev. Mr. Gilchrist is a citizen of the United Kingdom, and will service our apostolate there from France, where he will be stationed with Fathers Dutertre and Chappot de La Chanonnie in Nantes. There are very low fares between Nantes and London. Rev. Mr. Gilchrist has relatives in the United Kingdom. He will be ordained a priest on June 29th in Nantes by Bishop Selway.

Subdiaconate is the first of the major orders, and is, in a way, the “wedding day” of the seminarian, inasmuch as he renounces forever his right to marry, and chooses instead the Church for his spouse. It is to be remembered that the Church is the Immaculate Spouse of Christ. The priest is an *alter*

Christus, another Christ, and therefore it is fitting, by analogy, that he espouse the Church.

Rev. Messrs. Nowrouz and Ingham, both Americans, will be ordained to the diaconate in June of this year, on the 24th of that month, and to the priesthood

in June of 2025. The exact date and place of their ordination has not yet been chosen.

At this writing we have four accepted candidates for the following academic year.

Grain of Incense?

The Superior General of the Fraternity of Saint Peter recently met with Bergoglio. This Fraternity, it should be recalled, was formed in 1988 shortly after the consecration of four bishops by Archbishop Lefebvre. Quite a few of those associated with the Society of Saint Pius X

joined this Fraternity, then newly erected by John Paul II. The idea was that they could retain the John XXIII traditional Mass provided they assented to Vatican II and its reforms.



From left to right: Rev. Mr. Andrew Nowrouz, Bishop Sanborn, Rev. Messrs. Aedan Gilchrist and Christian Ingham.

This group has done remarkably well from the point of view of vocations and apostolate. It provides the “ideal” for many Catholics, i.e., the combination of the traditional Mass and submission to the “pope.” It is fundamentally the same as the Anglican *High Church*, which observes Catholic ritual – sometimes better than the Catholics – but which is thoroughly protestant in its theology.

I notice this same trend when I see pictures of this Fraternity’s Masses and of similar congregations. Like the Anglicans, they do up the liturgy to the utmost. They use splendid vestments, splendid chalices, altars decorated splendidly, with candlesticks that cost a lot of money. This devotion to splendor is in itself most praiseworthy, but sadly it is just a pretty cloak for the ugliness of Vatican II which lies beneath it. Placing the traditional liturgy in the context of Vatican II is nothing but a sham. They are two things which do not go together.

It is furthermore a statement, on the part of those opposed to Vatican II, that somehow this council and its reforms are something that the Catholic Church can live with.

So just as the pagan Romans granted liberty to Christians if they would offer incense, only once a year, to the Roman gods or to the emperor (who was also a “god”), so this Fraternity, and others like them offer their incense, symbolically, to the doctrines and reforms of Vatican II.

It is rumored about them, however, that the adherents of this Fraternity absolutely detest the New Mass, and the reforms of Vatican II in general. It is only natural, since by their very nature Roman Catholicism and Vatican II are utterly opposed. The daily offering of the traditional Mass is a school of the Catholic Faith, which has the effect of pointing out the irreconcilable differences between the Catholic Faith and Vatican II.

Although there was a news briefing released by the Fraternity which said that all went well with Bergoglio, and that he was happy with the fact that they had so many vocations, there was yet another leaked message which went out. This message was meant, apparently, for the members of the Fraternity only. It contained the added detail that Bergoglio wants the Fraternity to permit its members to participate in the Novus Ordo chrism Mass on Holy Thursday in the dioceses in which they operate. This would show communion with the Novus Ordo hierarchy and implicit acceptance of the Novus Ordo Mass.

If we can assume that this information is true, it will throw a wrench of discord into that group, dividing them between soft- and hard-liners. It will be the Society of Saint Pius X all over again.

Bergoglio is hell-bent, quite literally, on making sure that the traditional Mass does not become a haven for those who detest Vatican II. The penalty for not accepting Vatican II is to be thrown to the lions.

The moral of the story: Vatican II must be annulled. There is no other solution possible in order to restore the Church to its proper state.

The abomination in Saint Patrick’s Cathedral. I have no doubt that everyone saw that in February there was a funeral for a certain “Cecilia,” a biological male who “became a woman,” and whose profession in life was to be a “sex worker,” which is a laundered woke word for prostitute. “Cecilia” was a professed atheist, although a baptized Catholic.

As the story goes, “Cecilia’s” acquaintances approached Saint Patrick’s Cathedral and asked the clergy in charge there if they could have a funeral for “Cecilia,” alleging that this person was a Catholic.

Apparently no questions were asked. St. Patrick’s Cathedral sits in New York’s *primo* section, surrounded by Rockefeller Center in front of it, a luxury hotel at its rear, Saks Avenue on one side, and a row of the most exclusive shops on the other, including Cartier.

There are virtually no residences until you get to Park Avenue to the east, and maybe Eighth Avenue to the west. This means that the cathedral’s parish would be rather meager, especially given the fact the the inhabitants of those places I just mentioned are not known to be devout Catholics.

Anyone who resides in the archdiocese, however, can request to be buried from the cathedral. Nonetheless, to obtain this favor, and particularly if using the full nave and main altar, would cost a great deal of money.

The Catholic rules of burial. According to the traditional laws of the Church, Catholic burial was reserved to those who were in good standing with the Catholic Church.

Public sinners, if they died unrepentant, were excluded. The same would be true for atheists, and for the divorced and remarried.

Consequently, if someone in the parish died, the pastor would be required to investigate to see if the person indeed was deserving of Catholic burial. It was not

sufficient that the relatives merely request a funeral. The deceased had to be a known entity in the parish, and known to be free of any impediments to burial.

Therefore, according to the traditional rules, the cathedral clergy would have been obliged to inquire as to whether “Cecilia” was deserving of a Catholic burial, which this Novus Ordo service pretended to be.

Judging from the crowd that showed up for “Cecilia’s” funeral, namely transvestites with net stockings, see-through fabrics, high-heeled shoes and the like, it would seem to me that the mourners who requested the funeral must have given some inkling as to their “orientation.”

On the day of the funeral, the cathedral, was packed with probably a thousand people. The close friends, relatives, and “co-workers” were sitting up front. Anyone with eyes could tell that something was deeply wrong.

The Novus Ordo priest, a Reverend Edward Dougherty, former Superior General of the Maryknoll Fathers, an older man, was told during the ceremony, by an unidentified individual, to not say a “Mass,” but should merely conduct the “Liturgy of the Word,” In the Novus Ordo this consists of a “fest” of the deceased, in which one typically hears his or her favorite Broadway or pop songs, together with a series of eulogies from the friends and relatives of the deceased, in which the deceased is praised for his golf game, or her expertise in preparing spaghetti. This is followed by the customary driveling absurdity that he is playing golf with God now, or she is making spaghetti in heaven. No mention of Purgatory, of course.



The date is May 30th, 1942. Archbishop Spellman (not yet Cardinal) ordains twenty-six men to the priesthood in Saint Patrick's Cathedral. It is from this same sanctuary that “Cecilia,” an atheist, transgender, sodomitic prostitute was hailed as “the queen of whores,” to the rabid applause of a like-minded mob. How times have changed!

Reverend Dougherty greeted the casket in the usual way. “We are here to celebrate the the life, the love, and the power of Cecilia Gentili.” He prayed that “Cecilia” now share eternal glory with Christ. It is to be recalled that “Cecilia” was an atheist. But not to worry. Remember that Bergoglio said that atheists go to heaven, and once reassured a young boy that his atheist father went to heaven because he was “a nice guy.”

Dougherty also used female pronouns concerning “Cecilia,” which, particularly in a religious setting, is to implicitly consent to the sin of attempting to change one’s gender.

The “highlight” of the eulogies was one given by what appeared to be a tall and large African-American man, but attired “modestly” in a full-length dress, a wig, and apparently wearing false breasts underneath. He proclaimed “Cecilia” to be “Saint Cecilia.” Much applause followed. Then a hispanic person (man or woman, I do not know) came into the once venerable sanctuary, and spoke in Spanish. Although I do not speak Spanish, I could not help but make out a word which is very close to French for “prostitute.” It is apparently a vulgar word in Spanish.

Then a person next to him (man or woman, I do not know) translated for us. Sure

enough, it was a panegyric of “Cecilia” as a *whore* (his term), indeed the *queen of all whores*. Again, much applause.

Dougherty sat in silence as these filthy statements were pronounced. Cardinal Dolan later said that Rev. Dougherty was a *hero* at this event.¹

The “apology.” Needless to say, this was a little over the top even for the Novus Ordo. The news media

¹ Catholic moral theology teaches that silence may be **certainly** considered to be consent, if the silent person has the obligation of correcting a false statement or of condemning a sinful action.

reported that the cathedral personnel said that this funeral was permitted owing to the “deceit” and “trickery” of the mourners.

The Cardinal finally said that the Church is not required to do an FBI investigation concerning those requesting a funeral.

So instead of an abject apology for their failure to vet the identity and habits of the deceased, they blamed it on those who requested it, and finished by a snide and sarcastic remark, in a laughable attempt to excuse themselves, about an FBI investigation.

A simple phone call to the pastor of the church in which the deceased resided would have been enough to fulfill the obligations of an investigation.

Were the relatives of “Cecilia” wrong to request this funeral? In the context of the Novus Ordo, I would answer, “no.”

The Novus Ordo, since Bergoglio has come to “power,” has consistently and repeatedly manifested an openness to the sin of sodomy and transgenderism. Recall the comment of Bergoglio regarding sodomites among the Vatican officials: “Who am I to judge?” Remember his holding hands, while entering a church, with an Italian priest who operates a sodomite “apostolate.” Remember the photograph of Bergoglio wearing a rainbow watchband during the June “pride month.”

Then there is the support that he has given to a certain Father Martin who conducts an “apostolate” among the sodomites. There is the reception at the Vatican of transgenders, who had their picture taken with Bergoglio, or more lately, had dinner with him.

More recently there has been permission given to those who are addicted to unnatural vice to be baptized, to act as sponsors at baptisms, to act as witnesses at weddings, and even to receive, as couples, a blessing from the Novus Ordo priest.

Given this atmosphere in the Novus Ordo toward this sin, I do not think it unreasonable that the mourners of “Cecilia” should have approached the archdiocese with the request for a funeral.

A watershed for the Novus Ordo. This incident is not just another liturgical travesty of the Novus Ordo, like a clown Mass. Instead this funeral service manifested a summary of essential characteristics of the New Religion: (1) **Deviation from Catholic doctrine.** The Catholic Faith teaches that atheism, prostitution, sodomy, and transgenderism are all very serious mortal sins. Punishment is eternal hellfire. This funeral taught

the precise opposite, namely, despite having committed in public sins of this nature, and persevered in those sins without having repented, one can aspire to eternal life. (2) **Complete disregard for the sacred.** The liturgical reform has destroyed all sense of the sacred. The purported Blessed Sacrament is treated as if a common piece of bread. Priests tell jokes from the altar. Hosts are on the floor. Vestments are cheap and ugly. There is a general spirit of casualness and lack of respect. Our Lord drove out with a whip the money-changers in the Temple, because they were desecrating it. What would He have done if He had been present to see an atheist, transgender, sodomite, and prostitute praised from the sanctuary as the *queen of whores*? (3) **The spirit of slovenliness, indiscipline, and negligence on the part of the Novus Ordo clergy.** The Novus Ordo is a religion in which anything goes. No deviant is punished, whether a doctrinal deviant, a liturgical deviant, or a moral deviant. Vigilance and discipline, together with censure, suspension, removal from office, and excommunication, are reserved only for those who in any way try to uphold the Catholic Faith in the toxic atmosphere of the Novus Ordo. Bishop Strickland is a perfect example. Will Cardinal Dolan lose his job for this blasphemous desecration of the cathedral? Of course not. There was not a single “peep” from Rome.

A yet worse desecration. What is far worse than this insult to Almighty God in this iconic church is what takes place there every day, and many times a day. I am referring to the Novus Ordo Mass. The purpose of ceremonies is to express the truth of what is happening at the altar. The message which the New Mass communicates is that of the heresies of ecumenism, dogma-less humanitarianism, and modernism. It is Vatican II and its daily teacher of heresy, the New Mass, which have given us this abominable service of praise for an atheist, sodomitic, and transgender prostitute.

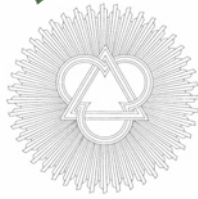
Had Vatican II never taken place, this scandalous, sacrilegious, and blasphemous desecration of a sacred house of God would never have happened.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

In the picture on this page you see our newly ordained deacon, Rev. Mr. Aedan Gilchrist, ending his long stay in the United States of America. He has three months more of studies to complete, which he will accomplish in France, under the tutelage of the priests there. There is already a Brazilian seminarian there since last summer. Rev. Mr. Gilchrist will complete his studies by means of courses done in person in France, and by Zoom from the United States. Here Rev. Mr. Gilchrist is seen at the airport about to depart for Paris. He will service, principally, the United Kingdom, as he does not know a single word of French, except “merci” and “bonjour.”



Mushrooms. Recently Bergoglio, the Modernist Inmate of the Vatican, gave the sedevacantists an “honorable mention,” if we could call it that. Up to now he has ignored us. He compared us to mushrooms growing on the lawn. It is to be remembered that mushrooms feed on dead or fecal matter and grow in the dark. So the comparison was not very complimentary, but we were not expecting it in any case.

He added, “They are not bad people but are sad people.”

Sad? No. Angry? Yes. The reason he gives for our sadness is that we follow our own interpretation. Of what? The magisterium? We are sedevacantists *precisely because we **do not** follow our own interpretation of the magisterium*, but retain the perpetual and unchanging meaning of the magisterium.

We are not sad because we are at theological peace, inasmuch as we will not associate with the Roman Catholic Faith this aberration and distortion of it which Vatican II and the subsequent “magisterium” have given to it. For this reason we hold that it is *impossible* that those who promulgate this New Religion be invested with the authority of Christ to rule the Church.

Who are sad? I think that the ones who are truly sad are the Novus Ordo conservatives. Here

I am referring to everyone who recognizes the Novus Ordo hierarchy as the Catholic hierarchy, invested with the authority from Christ to teach, rule, and sanctify the Church, but at the same time agonize about its heretical magisterium, its evil laws and disciplines, its abominable liturgy, and its

heteropraxis.¹ They are sad because these two things — apostolic authority and deviation from the Faith — do not mix, and cannot be reconciled with the infallibility and indefectibility of the Church.

Hence, if you go to YouTube, you will find many channels which, from day to day, display for all to observe the latest outrageous statements and actions of the Novus Ordo hierarchy. To me it is a case of “what else is new,” but to someone who actually thinks that these things are being taught and practiced with the authority of Christ, it would be downright depressing. If you read the comments, you will find that they are depressing too.

Nastiness. In my many years of the priesthood (48¾), I have always noticed, without a single exception, that any encounter with Novus Ordo clergy has been characterized by nastiness on their part. I occasionally meet them in airports and other public places. As soon as they find out that I am a traditionalist and sedevacantist, they treat me as if I had the plague. *Not a single one of them has been civil to me, and yet worse, not a single one tried to convert me.* You would think that one of them would engage me and ask: “Why are you a sedevacantist?”

The most dramatic incident was in the Atlanta airport about ten years ago. I was changing planes to go to Tampa, and so was the then Novus Ordo Bishop of Saint Petersburg. He came over to me and asked who I was. I told him that I was the rector of the seminary in Brooksville. He then gestured with his hands as if to push me aside and said: “Yecccch, Brooksville,”

and walked away. (Brooksville is in the St. Petersburg diocese).

So Bergoglio’s nasty and demeaning comment about our being “mushrooms” is completely in line with the attitude of the Novus Ordo hierarchy.

Benedict supports Bergoglio. Very recently it was reported that Bergoglio, in a book about to appear, said that Ratzinger (aka Benedict XVI) defended him and took his side in his (Bergoglio’s) support for civil unions of sodomitic couples.

Let me explain the nature of law. The object of law is the *common good*. Therefore law must, by absolute necessity, by essence, point out and promote that which is morally good. Otherwise it is not a law. Something cannot be, therefore, morally evil but legally good. For example, a law that permitted spouses to murder each other would be to legally condone something morally evil, and would not be a law at all.

Sodomy is a mortal sin, and it has a special immorality in this sense, that it is not merely a sin of weakness, as is fornication, but involves a repudiation of nature, which is, ultimately, the repudiation of the Author of Nature, who is God.

Hence to “canonize” sodomy by dignifying it as a “civil union,” which is nothing but a parody of matrimony, is something gravely sinful,

and cannot be the object of law. In fact, to elevate these unions to a legal status is worse than the sin of sodomy itself, since the civil law is a reflection of the eternal law of God, by which the entire universe is governed. The legal recognition of sodomitic unions is a grotesque caricature of law, a slap in the face to Christ the King. Yet



Father Despósito recites the Exultet during the Holy Saturday ceremony. Our ceremonies at the seminary were all low, that is, without chant. Seminarian Thomas Tobias stands next to him as Master of Ceremonies.

¹ *Heteropraxis* means to act in a way which betrays an adherence to heretical doctrines, e.g., the worship of the Pachamama idol in St. Peter’s Basilica.

Bergoglio brags that he had Ratzinger's support for it, which brings me to another subject.

Something that is very depressing. Most of those who identify as "traditional" in some way or other, see as the solution to the problems in the Church a coexistence of Vatican II and pre-Vatican II.

I would venture to say that about 95% of those who would be termed "traditional" would fall into this category. It comprises: (1) the Society of Saint Pius X, who aspire to be reabsorbed into the Novus Ordo; (2) all of those who attend Indult Masses; (3) all of the congregations who are already living in coexistence with the Novus Ordo, such as the Society of Saint Peter, the Christ the King group, and many other similar groups; (4) "conservative" Novus Ordo congregations, who perform the new liturgy "reverently."

What is yet worse, there are many who see the "reigns" of John Paul II and Benedict XVI as a good time in the Church, when tradition and Vatican II got along well together. Nothing could be further from the truth.

Roman Catholicism cannot live with Vatican II. Vatican II and its reforms are either in conformity with the Catholic Faith or they are not. There is either continuity or discontinuity. There is no gray area. If the dogmatic, moral, disciplinary and liturgical changes since Vatican II are a homogeneous development of pre-Vatican II Catholicism, in complete conformity with the past, then any form of rejection of them or resistance to them would be schismatic or even heretical. If, on the other hand, these reforms are a break with pre-Vatican II Catholicism, then they constitute a new

and false religion, and Catholics must reject them with the same firmness as the martyrs rejected the pagan religions in ancient times, and the protestant religion in latter times. There is no "in-between"

or gray area.

Since, by definition, the traditionalists hold that Vatican II and its reforms do constitute a break with the past, and is irreconcilable with the Catholic Faith, they must reject Vatican II and its reforms in their totality.

In other words, Vatican II's documents, loaded with heresy and error, cannot sit, side by side, with the never-changing and perfectly continuous

and consistent teaching of the Catholic Church from the Apostles to the present age. Nor can *Amoris Laetitia*, permitting concubinage and adultery, nor can *Fiducia supplicans*, permitting the blessing of sodomitic couples, stand, side by side, with the traditional moral teachings of the Catholic Church.

Holy Week. Here at the seminary we celebrated Holy Week by means of low ceremonies, i.e., ceremonies in which the priest merely reads all the text, as in a Low Mass, and nothing is sung.

We are forced to do this for two reasons. The first is that our chapel is small, and does not lend itself to large ceremonies. In order to obtain more rooms for seminarians, it was necessary to sacrifice the large chapel which we had in Brooksville. No other suitable building presented itself. I miss the large chapel very much. Our chapel in Florida was 5000 square feet. Here it is about 600 square feet, which constitutes a reduction in size of 88%. When the seminary was in Michigan, we had the luxury of a church, also of 5000 square feet, just twenty minutes away. There we were able to carry out large ceremonies.



Father Saavedra performs the Washing of the Feet ceremony on Holy Thursday at Our Lady Queen of Martyrs Church in Fraser, Michigan.

The second reason for our low ceremonies is that we have not been blessed with great singers. In both Florida and Michigan, we had choirs which did not belong to the seminary, either a choir of lay persons in Michigan, or of the Sisters in Florida. Now the seminary is on its own. There are but few seminarians, if any, who sing well enough to do the complex chants of Holy Week.

I did send our two subdeacons, Rev. Messrs Nowrouz and Ingham, together with Father Petrizzi, out to Our Lady Queen of Martyrs Church in Fraser, Michigan, where they were able to carry out all the ceremonies with their excellent choir and their well-trained altar servers.

We need a church. It is therefore necessary that we find in southeast Pennsylvania a suitable church in which to conduct the ceremonies. I am referring not only to Holy Week, but also our ordinations. Now we have to conduct the solemn ceremonies in Michigan, which is about 580 miles away. To transport everyone, as well as to lodge them for a few days, is very expensive. It is also disruptive.

The church should be in the Philadelphia area, about an hour from us. Presently there are about forty parishioners in our mission in King of Prussia², a Philadelphia suburb. This number would increase a great deal if we were to obtain a church. So please keep this intention in your prayers. The seminarians need to see the solemn ceremonies during their years of training.

I will confer diaconate on our subdeacons this coming June in Fraser, Michigan. The date will be announced, but most probably on the 29th or 30th.

Sincerely yours in Christ,

+ Donald J. Sanborn

Most Reverend Donald J. Sanborn
Rector



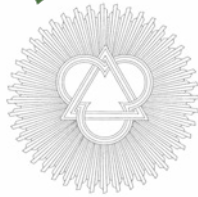
The clergy and seminarians recite the Office of Tenebrae.



The office of Tenebrae at Christ the King Chapel in Nantes, France, where priests of the Roman Catholic Institute are stationed. The magnificent altar and candlesticks were obtained by Father Guépin, who passed away in February of 2023.

² Although this is a high-sounding name, the town is nonetheless named for a tavern which existed in pre-Revolutionary War Pennsylvania. It took the name in order to attract the many German immigrants at the time. The then King of Prussia was the well-known Frederick II, of deplorable memory.

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My dear Catholic people,

A policy of the Roman Catholic Institute was recently criticized by a traditionalist bishop, and for this reason, I would like to explain the rationale behind our policy. It concerns administering sacraments to Novus Ordites.

We do not administer sacraments to Novus Ordites. The reason is that they adhere, *at least by external profession*, to the heresies, errors, liturgy, and disciplines of the Novus Ordo.

I would argue this way: Either the changes of Vatican II are Catholic or they are not. There is nothing in-between. If they are Catholic, then the traditional movement makes no sense. It would even be schismatic. If they are not Catholic, then they constitute a new religion which is not Roman Catholicism.

A religion consists of three fundamental elements: (1) its doctrines, both dogmatic and moral; (2) its worship; (3) its disciplines, e.g., laws and customs.

The Novus Ordo has adopted, promoted, and made obligatory not only false doctrines, but also false worship, and evil disciplines and laws. For this reason, it is a new religion different from and alien to the Roman Catholic Faith.

On the other hand, we do not say that the Novus Ordo is a new church. The Modernists were very careful, precisely, not to form a new church, but “submerged” after the repression of them by Saint Pius X. They then resolved to stay in the Church and change it from within.

This is in fact what they have done. They got their chance with the election of John XXIII in 1958.

Consequently, what we have is a single church structure, that of the Roman Catholic Church, in which there are both Catholics, i.e., those who profess the Catholic Faith, and Modernists, i.e., those who have embraced the heretical teachings and evil reforms of Vatican II.

Because these Modernists have never been ejected from the Catholic Church by the Church’s authority, and because they still profess to be Catholics, they remain Catholics *legally*, but not *in reality*. This means that, if indeed they have become pertinacious heretics, i.e., who knowingly and willingly adhere to doctrines condemned by the Church, or deny her teachings, they *in fact*, and in the eyes of God, cease to be Catholics. Nonetheless, they continue to be *legally* attached to the structures of the Catholic Church, until such time as they are ejected in accordance with Canon Law.

The Sacrament of Baptism removes original sin and infuses sanctifying grace. These are its *internal* effects. A condition of receiving Baptism is a profession of faith. Because the Catholic Church, by definition, is a society of those who profess the same Faith, Baptism confers membership in the Roman Catholic Church, both internally and externally: internally by the virtue of faith, and externally by making the baptized person externally a Catholic and subject to the Church’s laws. These are its *external* or *legal* effects. If someone loses the virtue of faith through heresy, he is thereby detached from the Roman Catholic Church *internally*, i.e., in God’s eyes, but remains a Catholic *externally (legally)*, in the eyes of the Church, until such time as he is ejected from the Roman Catholic Church by law. So it is possible that someone could remain Catholic in the purely legal sense, but in

fact not Catholic. An example would be that of Martin Luther between 1517, when he posted his heresies, and 1521, when he was excommunicated.

The very problem today is that the Modernists have altered the Catholic Faith, but have remained in the legal structures of the Church, and have not been ejected. They purposely did not found their own church, precisely so that they could present their new religion to the world under the name or “brand” of Roman Catholicism.

Therefore Novus Ordites *objectively* adhere to a false religion, although they continue to be *externally* and *legally* Catholics. Furthermore, they *profess* a false religion, inasmuch as they give external adherence to it.

In order to receive the sacraments, however, it is not sufficient that someone be merely externally or legally Catholic. He must profess the Catholic Faith, adhere to all its doctrines, and condemn what the Church condemns.

The administration of the sacraments must be preceded by instruction. The priest must know, for example, that the First Communicant knows what the Blessed Sacrament is. If not, he cannot receive. Saint Bernadette, it should be remembered, could not receive her First Holy Communion because she failed to learn her catechism. So, before he would qualify to receive the traditional sacraments, the Novus Ordite must be instructed in the Catholic Faith, must repudiate the Novus Ordo heresies and errors, must cease to attend the Novus Ordo Mass, must cease to receive Novus Ordo sacraments, and adhere to Catholic doctrines, liturgy, and disciplines. Otherwise we refuse the sacraments.

The common objection to this policy is that the Novus Ordites are erring “in good faith,” that is, they labor under ignorance about what is and what is not the true Faith.

It is true that Catholics who adhere to heretical doctrines, but without knowing that they are heretical, still remain Catholics both internally and externally. This is known as “good faith.”

I answer that in the case of Novus Ordites in good faith: (1) it is all the more reason that they need to be instructed; (2) they cannot be *presumed* to be in good faith, since many, if not most, adhere to the Novus Ordo

very deliberately. Both Canon Law and civil law presume guilt if someone breaks the law. The perpetrator must prove that he had no deliberate will to transgress the law.¹

Bishop Barron, himself a Novus Ordo bishop, recently said that 70% of Catholics do not believe that Christ is substantially present, Body, Blood, Soul, and Divinity, in the Holy Eucharist.

About 90% of Novus Ordites believe that artificial birth control is perfectly acceptable. Most of them believe that we all worship the same God, and that it does not matter what religion you belong to. In short, they have lost the virtue of faith, and have passed into heresy, at least *objectively*.

A recent Pew research statistic found that approximately six in ten Catholics believe that abortion should be legalized.

The specific example given by our critic is the refusal of sacraments to dying Novus Ordites. It is my experience that it is the *traditional relatives* who ask for the traditional priest, and not the dying person. In my nearly forty-nine years of the priesthood, I have *never* had a case of a dying Novus Ordite asking for traditional sacraments. Most Novus Ordites will take sacraments from anyone, either the Novus Ordo Communion Lady, or a traditional priest. It is all the same for them.

If the dying person specifically asks for a traditional priest, and refuses the sacraments from the Novus Ordo clergy or Communion Lady, then we would administer the sacraments to him.

It should also be pointed out that a Catholic can sin against the duty to *profess* the true Faith. It is one thing to believe privately; it is yet another to profess. One sins against the profession of the Faith by publicly espousing doctrines or practices which are contrary to the Faith. This is precisely the case of the Novus Ordite.

Hence the Novus Ordites are *objectively* public sinners, and therefore should be refused sacraments on that basis. I say *objectively*, since the traditional priest cannot pry into the minds of these people to find out their ideas, or their culpability in professing them. The priest can judge only on externals, which demand by law, as we have pointed out, the presumption of guilt until innocence is proved.

¹ Canon 2200, paragraph 2, of the 1917 Code reads: “When there is an external violation of the law, guilt is presumed in the external forum, until the contrary be proved.” The canonist Augustine comments: “If the fact of the violation of a law is certain, the intention of *dolus* [guilt] is presumed until the contrary is proved. **Hence the proof of ignorance rests on the perpetrator.**” [emphasis added]. From *A Commentary on the New Code of Canon Law*, by the Rev. P. Charles Augustine, O.S.B., D.D., 1922. Volume VIII, page 23.

Furthermore, since invalid baptisms are rampant among Novus Ordites, we have no certitude that they are even validly baptized. That factor alone would preclude the administration of the sacraments to them.

“Springtime” in Baltimore. The Archdiocese of Baltimore, the birthplace of Roman Catholicism in the United States, announced that it is proposing the shutting down of sixty-one parishes, reducing the total number of parishes to twenty-one. It would involve the shuttering of forty churches. The Archdiocese said that Mass attendance has continually dropped, with the effect that there are more funerals than baptisms.² It is to be recalled that the Archdiocese has filed for bankruptcy, which was the result of multiple lawsuits arising from allegations of sexual abuse. The Novus Ordo Archbishop of the Archdiocese, Lewandowski, commented that Mass attendance, especially among young persons, has plummeted.

This is just another case, and I speak sarcastically, of the “springtime of Vatican II.” I remember in the 1960’s that one of the reasons for the Vatican II changes was to “attract the young people.”

What is ironic is that what does attract young people is any form of traditionalism, whether it be authorized by the Novus Ordo or not. If you adhere to tradition in any way, you will attract the young.

Ashes. In a meeting with some representatives of Discalced Carmelite monks, an order founded by none other than Saint Teresa of Avila, Bergoglio urged them to “modernize” their constitutions, which were already revised in 1991. He said that doing this will attract more vocations. As he put it, they should “light a fire,” instead of “be clinging to ashes.”

Given Vatican II’s record, this conversation could be likened to someone telling the inhabitants of Hiroshima, in August of 1945, not to rebuild the city as it was, but to drop yet more atomic bombs on it. Vatican II is what reduced our Catholic parishes and other institutions to ashes, not only in the form of diminished Mass attendance, the emptying of seminaries, religious houses, churches, and Catholic schools, but what is far worse, the ashes of heresy, apostasy from the Faith, and unbelief. It could be compared to Jerusalem after the Romans got

through with it in 70 A.D. Vatican II is the atomic bomb in relation to the Catholic Church.

The will of the people. Recently Donald Trump said that abortion should be left to the will of the people. He is saying this, I believe, in order to attract female voters who are in favor of killing their babies.

Should the will of the people decide who will live and who will not live?

Let me explain the notion of right. Right is a *moral faculty, possessed by a person, to have or do something justly*. A right can be *natural* or *positive*, that is, depending on whether the right arises from the natural law, that is, from God as Author of nature, or from some ecclesiastical or civil law, which we call *positive* law.

If a right arises from natural law, then there are absolutely no violations permitted. What is against the natural law is *intrinsically* evil, that is, by its very nature evil. What depends on purely positive law, however, can admit exceptions for some serious reason, and could change or be rescinded.

Examples of violations of natural rights would be stealing, adultery, and murder. These are always evil, and admit no exception. An example of violation of a right arising from positive law would be to rescind the right to vote. Convicts are often forbidden to vote.

The right to life is a God-given inalienable right. It is inalienable for the very reason that it is God-given and not man-given.

Now let us look at human life. The principal Author of human life is God, and not the parents. The parents provide the matter of human life; God infuses the immortal soul which makes the matter human. Consequently, in human reproduction the parents are in a direct co-operation with God in the production of a human being with an immortal soul.

The reproduction of human life begins with matrimony. A child has an inalienable right to be born into a stable home, one that is sealed by the indissolubility of marriage. This is so because human beings are in need not only of physical upbringing, but also and more importantly, of moral upbringing. The indissolubility of marriage pertains not only to the Sacrament, but also to the natural law. Divorce and remarriage is contrary to the natural law.

² On a related subject, the Pew research also found that 40% of Catholics are over 65. This means that 40% of Catholics are not of child-bearing age, and that nearly all of them will have died within the next twenty years, thereby reducing the Novus Ordo population by nearly half.

Next in the reproduction of human life is sexual intercourse. By its very nature it is ordered to conception. Since the marital act is intrinsically and by nature ordered to conception, it means that artificial contraception is intrinsically evil, as it is contrary to the natural law, and is always wrong, and justified in no circumstance, no matter how dire.

The third step in reproduction is the development of the child in the womb of the mother. The conceived child has a *natural right* to be brought to term by the mother. This is true because, again, God is the principal cause of the child, even unborn, and has been foreseen and willed by Him from all eternity. No man or woman has the right to terminate the development of the conceived child, which has been created by God and belongs to God. It would violate the supreme right of the Creator. Consequently abortion is intrinsically evil, and may be permitted under no circumstance. This is true even if one wants to assert that the fetus is not human until after a few weeks. The point is that the entire reproductive process belongs to God, and man and woman are mere secondary participants in His creation.

Then, finally, the child is born. He has a right from God to live as long as God wills him to live. The child is willed by God to grow and to know, love, and serve Him in this world, in order to be happy with Him in the next. For this reason murder is intrinsically evil.

What happens when you take God out of the reproductive process. If you reduce the human right to life to a mere *positive* right, granted by human law, then its relationship to God and the natural law disappears.

Then the whole reproductive process becomes subject to the “will of the people.” Therefore marriage becomes optional. Fornication and concubinage become acceptable. Unnatural sex acts become legitimate. Divorce and remarriage is approved. Bestiality and pedophilia could also be justified.

Artificial birth control becomes moral, since acts conducive to reproduction are subject to the will of the people, namely the onanistic couple. Abortion, even up to the very day of giving birth, becomes a right of the woman.

By taking God out of the “chain” of reproduction and rearing of children, the right to life of human beings becomes subject to the will of the people, that is, subject to human laws which can change with time as man “evolves.”

So murder could be justified, even mass murder. We are horrified by the thought of a Hitler, a Stalin, or a Mao slaughtering millions of people. But if these peoples’ right to live is subject to the State and not to God, then why not? So just as farmers might kill millions of chickens because of bird flu, or cremate millions of cattle because of hoof and mouth disease, so the reduction of the human right to life to merely human law logically results in mass murder.

Consequently, our United States has become a mass-murdering nation based on the logic which I have just described, namely the removal of God from the chain of the reproductive process, starting with matrimony, then the proper use of sex, then the gestation of the child, birth, upbringing, and finally maturity. If you remove God from even one step, one link, from this chain, then, like a house of cards, the entire thing falls apart. What we are left is that our lives are subject to the “will of the people.”

Ask the millions who died in the twentieth century genocides how they feel about this. Ask the sixty million+ babies who have been murdered in their mothers’ wombs since 1973.

The God-given natural chain, therefore, is this: matrimony—sexual intercourse—conception—development in the womb—birth—upbringing in a stable home—maturity—natural death. All these things are under the direct control of God. Remove God from one of them, and it all falls apart.

The godless chain is this: fornication, concubinage, sodomitic marriage—artificial birth control—abortion—killing the baby after birth—divorce and remarriage—murder—suicide—euthanasia—school shootings—mass murder—genocide.

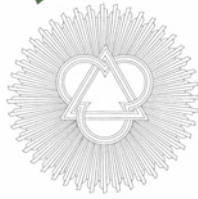
Mr. Trump thinks that abortions should be permitted up to fifteen weeks. To permit abortion even at one minute after conception, however, is to destroy all of the logic of forbidding it at any time. Who are politicians to make these decisions of when you can abort your baby? The leftists know this logic. It plays right into their blood-stained hands.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



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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 *Pascendi*, 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.

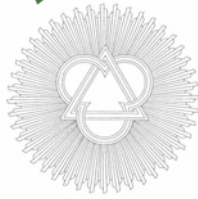
Far East. Fr. Palma has been on the run. He recently traveled to Singapore, where he visited a family who was in need of the sacraments. From there he went to Japan to see the dying mother of a man there who has been a faithful follower of ours for many years. On the way back to Australia, he stopped 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

Most Holy Trinity Seminary Newsletter



JULY 2024

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My dear Catholic people,

We have completed our 29th academic year. Our students did generally well in their studies, and are now ready for their summer apostolate. They receive twelve weeks off in the summer, but must devote six of those weeks to helping the priests in our various locations. This gives them practical experience in running a parish, a school, or in the many other tasks of the priest.

This has not been a good academic year, inasmuch as we have had a higher than normal attrition. We started out with a strong number of nineteen. Of these, five left of their own accord, convinced of not having a vocation. Two were dismissed. One left for the reason that he did not agree with our theological positions. One left temporarily to take care of his elderly and ailing

mother (although still one of our seminarians). Two left for health reasons. Finally, one went to France to complete his studies. He was ordained there on June 29th. He will be stationed in France and will work mostly in England. There is another seminarian studying in France, a Brazilian, who will eventually finish his studies here before returning to France, where he wants to work as a priest.

Attrition in the seminary is a very normal thing. In fact, it would be a bad sign if there were no attrition at all. The reason is that the standard is very high, and at least half of those who enter do not achieve it.

These are the standards: From the natural point of view, the candidate must have (1) perfect physical health; (2) perfect mental health; (3) sufficient intelligence, at least average; (4) good study habits.



CONFIRMATIONS IN CALIFORNIA

Bishop Sanborn in June traveled to Modesto and there performed fifty-nine Confirmations.

From the supernatural point of view, the candidate (1) must profess the Catholic Faith; (2) must be pious, humble, obedient, and diligent; (3) must have a deep and firm will to serve God in the priesthood; (4) must be ready to make all of the sacrifices necessary in order to achieve the priesthood, and to lead a holy priestly life; (5) must have a holy contempt of the world, in the sense that he cannot be attached to wealth, power, pleasures, etc.; (6) must be deeply devoted to holy purity, ready to lead a life of perfect chastity in thought, word, and deed; (7) must be willing to renounce his right to marry and to have children.

These are the qualifications in normal times. In these times of the contagion of modernism, the candidate (1) must condemn Vatican II, modernism, and the Novus Ordo religion; (2) must hold to all the theological, liturgical and disciplinary principles of the seminary; (3) must have the courage to face the enemies of our Faith with firmness and with a contempt for the glory of the world. Because of this ecclesiastical war, there is a good deal of uncertainty ahead of them. Before Vatican II, your life as a priest, whether in a diocese or religious order, was entirely predictable. It was also secure. Your bishop or your order would take care of you for the rest of your life.

Because of the chaos of the defection of the hierarchy into modernism, those who profess the true Faith must take refuge in the various entities which are refusing the New Religion. As we well know, owing to the lack of a true pope, traditionalists often disagree as to how to react to Vatican II and its changes. The seminarian must bear up under this confusion. The future priest must also have the courage and wisdom to deal with these disagreements among Catholics — inevitable due to the lack of a true pope.

It is for this reason that I founded the Roman Catholic Institute. It provides for stable theological, pastoral, and liturgical positions, eliminating thereby any arbitrary shifts in ideas or policies. It also provides for an organization of the clergy, assuring both their discipline and their spiritual and temporal welfare.

So when you see a man coming down the aisle on ordination day, you should know that he has come through a sifter with a very fine mesh. During the seven years of *this* seminary, they have proven themselves to have all the qualities which I have indicated above.

Consequently, I would estimate that our *normal* attrition rate, from day of entry to ordination day, is at least 50%.

By far the most common cause of attrition is that the seminarian himself discovers that he does not have a vocation. Next would be failure to achieve the academic level. The third would be lack of discipline.

So the seminary is doing its job as it sifts. Some get through, and some do not. It is the very purpose of the seminary.

Viganò's "schism." Archbishop Viganò received, on June 11th, an email from the Vatican officially charging him with schism, ordering him to appear before the "Dicastery for the Doctrine of the Faith," which oversees the *destruction* of the doctrine of the Faith, in order to answer:

accusations and evidence concerning the crime of schism of which he has been accused (public statements which result in the denial of the elements necessary to maintain communion with the Catholic Church: denial of the legitimacy [sic] of Pope [sic] Francis, rupture of communion [sic] with Him [sic], and rejection of the Second Vatican Council.)

Archbishop Viganò did not appear before the modernist thugs, but wrote a public letter in response to these accusations, in which he made very many good points, but also, sadly, failed to make some other essential points.

Here are some excerpts:

I regard the accusations against me as an honor. I believe that the very wording of the charges confirms the theses that I have repeatedly defended in my various addresses. It is no coincidence that the accusation against me concerns the questioning of the legitima-

cy of Jorge Mario Bergoglio and the rejection of Vatican II: the Council represents the ideological, theological, moral, and liturgical cancer of which the Bergoglian “synodal church” is the necessary metastasis.

It is necessary for the Episcopate, the Clergy and the People of God to seriously ask themselves whether it is consistent with the profession of the Catholic Faith to passively witness the systematic destruction of the Church by its leaders, just as other subversives are destroying civil society.

And this work of destruction, this willingness to renounce the salvation of souls in the name of a human peace that denies God is not an invention of Bergoglio, but the main (and unmentionable) purpose of those who used a Council to contradict the Catholic Magisterium and to begin to demolish the Church from within, in small steps, but always in a single direction, always with the indulgent tolerance or culpable inaction – if not the explicit approval – of the Roman authorities. The Catholic Church has been slowly but surely taken over, and Bergoglio has been given the task of making it a philanthropic agency, the “church of humanity, of inclusion, of the environment” at the service of the New World Order. But this is not the Catholic Church: it is her counterfeit.

Bergoglio’s defect of consent (*vitium consensus*) in accepting his election is based precisely on the evident alienity [difference] of his action of government and magisterium with respect to what any Catholic of any age expects from the Vicar of Christ and the Successor of the Prince of the Apostles. Everything that Bergoglio does constitutes an offense and a provocation to the entire Catholic Church, to her Saints of all times, to the Martyrs who were killed *in odium Fidei* [in hatred of the Faith], and to the Popes of all times until the Second Vatican Council.

Beware of false prophets, who come to you in the guise of lambs, but who are ravenous wolves at heart. (Mt 7:15). I am honored not to have – and indeed I do not want – any ecclesial

communion with them: theirs is a lobby, which conceals its complicity with the masters of the world in order to deceive many souls and prevent any resistance against the establishment of the Kingdom of the Antichrist.

In the face of the Dicastery’s accusations, I claim, as Successor of the Apostles, to be in full communion with the Roman Catholic Apostolic Church, with the Magisterium of the Roman Pontiffs, and with the uninterrupted doctrinal, moral, and liturgical Tradition which they have faithfully preserved.

I repudiate the neomodernist errors inherent in the Second Vatican Council and in the so-called “post-conciliar magisterium,” in particular in matters of collegiality, ecumenism, religious freedom, the secularity of the State, and the liturgy.

No Catholic worthy of the name can be in communion with this “Bergoglian church,” because it acts in clear discontinuity and rupture with all the Popes of history and with the Church of Christ.

I agree, of course, wholeheartedly with these affirmations, with three exceptions, however:

(1) There is no “Bergoglian church.” The *very essence* of the problem of Vatican II is that the modernists precisely *did not* form their own church, but “hijacked,” if we may use that term, the institutions of the Roman Catholic Church. This hijacking made it possible for them to promote their modernist heresies under the guise of Catholicism.

(2) Archbishop Viganò fails to say that Bergoglio is a false pope. This point is critical and essential. A true pope who is living and reigning has, by the authority given to him by God, a solemn right to the submission and obedience of all the Catholic faithful. Submission to the reigning Roman Pontiff enters into the very definition of a Catholic. To recognize him as a true pope, but at the same time to affirm that you are not in communion with him, is to declare yourself a schismatic. Furthermore, to fail to render him obedience in matters that pertain to

his universal authority over the Church, although you recognize him as pope, is schismatic. Pope Pius IX said precisely this.¹

(3) He identifies his cause with that of Archbishop Lefebvre. The attitude which I described in (2) was exactly the principle on which Archbishop Lefebvre based his entire position toward Rome. It is commonly called today *Recognize and Resist*. A true and reigning Roman Pontiff cannot, without schism, be resisted in matters which pertain to doctrine, discipline, or liturgy, if these things are universally promulgated to the whole Church. Furthermore, to resist these things because they are, allegedly, evil, heretical, and/or sinful, is necessarily to imply that the Church can err in these things. It is to say that the Church is not indefectible, which is contrary to faith. By espousing *Recognize and Resist*, one is logically committed to affirm the heresy that the Church can, indeed, defect.

Consequently, it is my hope that Archbishop Viganò would take a clear position with regard to the non-papacy not only of Bergoglio, but of all the Vatican II “popes” who are all guilty of the same thing. Archbishop Viganò states: *the Council represents the ideological, theological, moral, and liturgical cancer of which the Bergoglian “synodal church” is the necessary metastasis.*

To assert this about the Council is to affirm that the Second Vatican Council is the cause of all of the modernist cancer in the Church. I agree entirely. However, to assert this about the Council is to accuse all of those popes who initiated and promoted the Council to have had the same *vitium consensus* (defect of consent) in accepting the papacy. This is *exactly* the position of the Thesis, which holds that, although these men

were validly elected, they never achieved the power to rule the Church owing to their defect of consent. Hence they are false popes, but nonetheless endowed with a valid election.

I do not understand why Archbishop Viganò will not publicly declare this. He provides all the logic of it, and, as I said, without declaring the non-papacy of Bergoglio, he leaves himself open to the accusation of being schismatic.

Vatican II must be dumped. The only solution to the Church’s problems since Vatican II is to dump Vatican II. It must be declared null and void. Pope Saint Leo I declared the Second Council of Ephesus to be a *robber council*, in Latin *latrocinium*, and nullified its acts. A general council has no authority whatsoever unless the Roman Pontiff approves of its acts. Even if every single bishop in the world voted “yes,” but he said “no,” then the documents of that council would be suitable only for wrapping fish.

I urge Archbishop Viganò to declare that the Vatican II popes are false popes due to defect of consent, and to declare, therefore, that the Second Vatican Council is a false council. Such a declaration may inspire some cardinals to come together and nullify Bergoglio’s election, and move to elect a true and Catholic pope.

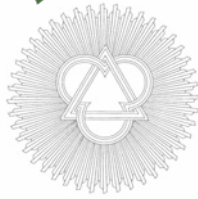
Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

¹ “For the Catholic Church has always considered **schismatic** all those who obstinately resist the authority of her legitimate prelates, and especially her supreme pastor, and any who refuses to execute their orders and even to recognize their authority. The members of the Armenian faction of Constantinople having followed this line of conduct, no one, under any pretext, can believe them innocent of the sin of schism, even if they had not been denounced as schismatic by apostolic authority.” — From the Encyclical *Quartus supra*, January 6, 1873 to the Armenians. “What good is it to proclaim aloud the dogma of the supremacy of St. Peter and his successors? What good is it to repeat over and over declarations of faith in the Catholic Church and of obedience to the Apostolic See when actions give the lie to these fine words?” — From the Encyclical *Quæ in patriarchatu*, September 1, 1876.

Most Holy Trinity Seminary Newsletter



AUGUST 2024

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My dear Catholic people,

Since the writing of my July newsletter, Archbishop Viganò made a clear statement regarding the absence of papal authority in Bergoglio.

He based this conclusion on what he had been describing for many months in his videos and writings, namely that there is a *defect of consent* in Bergoglio's acceptance of the papacy. It means that, although Bergoglio was elected to the papacy, and although he pronounced the words, "I accept," nonetheless there was no transfer of power to him from Christ, because his consent to receive the power was defective. How was it defective? Inasmuch as he intended to impose upon the Church the errors and heresies of Vatican II and of the post-conciliar "magisterium," as well as all of the evil disciplines and liturgical practices which flow therefrom.

Authority is defined as the *faculty of making laws*. Law is defined as *an ordination of reason for the common good, made and promulgated by him who has authority over the community*. From these definitions, we see that authority is essentially ordered to the making of laws, and that law is essentially ordered to the common good. Hence, if someone does not intend the common good of the community which he is meant to rule, then he cannot receive the authority to make laws.

We see this necessity to intend the common good by the fact that presidents, legislators, police, soldiers, judges, and many other officials must take oaths to uphold the Constitution or the common good which pertains to their office. One may remember from the inauguration of Barack Obama that he mispronounced the

oath of office, requiring the Chief Justice to repair the faulty oath by repeating it in the White House the next day. One can easily see that this formal and public commitment to uphold the common good is absolutely necessary for the attainment of power.

In the election of a pope, he receives power immediately upon accepting the election at the conclave, but implicit in this acceptance is his intention to promote the common good. In the past, popes would take an oath of office, which made explicit what was implicitly intended in the "I accept" at the conclave. Vatican II "popes" no longer take such an oath.

So Archbishop Viganò clearly understood this very important point, and furthermore understood that this defect of intention deprived him of *authority*, but did not deprive him of the *election*. For this reason, he called upon the bishops to *depose* Bergoglio.

His theological reasoning in this presentation of his position is perfectly accurate. Many sedevacantists argue the non-papacy of Bergoglio and his predecessors from the point of view of their public adherence to heresy. It is true that *formal* heresy, that is, heresy committed with full knowledge that it is contrary to the Church's teaching, has the effect of cutting the heretic off from the Catholic Church, that is, *in fact* he is not a member of the Catholic Church. Nonetheless, until his crime of heresy is officially *declared* by the authority of the Church, his sin of heresy has no *juridical* effect.

I will illustrate by an example. If someone murders another person, he is *in reality* and in God's eyes, a murderer. Nonetheless, *juridically* he is not a murderer, but

innocent, until his crime has been proven in court, and declared by the judge.

The same is true in the Catholic Church. There is an important distinction between the order of *fact*, and the order of *law*.

Because of this distinction, all theologians who hold that an elected pope would fall from power simply by becoming a public heretic (St. Robert Bellarmine and many others), nonetheless hold that he must be declared and deposed before another pope could be elected. Yet other theologians, notably Cajetan and John of Saint Thomas, hold that he would not lose the papal authority until he was declared.

It is clear, then, that the argument favoring sedevacantism based on the personal sin of heresy of a pope or papal claimant, would still leave the heretical pope in need of a declaration of his guilt. Even in the position of Saint Robert Bellarmine, he would retain his election until he were declared a heretic.

For these reasons, the Thesis of Bishop Guérard des Lauriers holds that these Novus Ordo “popes,” are false popes, not for invalidity of election, and not for the personal sin of heresy, but for *defect of intention* in accepting the papacy. It also holds that they retain a valid *title* to become pope, because of valid election, until such time as it is juridically removed from them.

Some argue against the Thesis that these “popes” were not even validly elected, since they were public heretics already at the conclave. However, this is not correct because, again, their public heresy would require a juridical declaration before it could obtain the juridical effect of disqualifying them from a valid election.

Consequently, I was very pleased with Archbishop Viganò’s declaration, since it observed all of these distinctions. One can see clearly in his reasoning that he understood the explanation of the current crisis which I have described here.

Some have criticized Archbishop Viganò for not being entirely consistent in all of his views and associations. My response is: “Let him who has not sinned cast the first stone.” By saying this I mean that we have all arrived very gradually at a proper understanding of the problem in the Church. It took me many years, approximately thirty, to arrive at a consistent theological explanation of the current problem. Archbishop Viganò has been a Novus Ordo priest and prelate for his entire life. It takes much time, prayer, reading, and thought to arrive at all the proper conclusions.

Some have asked whether or not he has been consecrated a bishop conditionally (or even absolutely) according to the traditional rite. The answer is that we cannot get a straight answer either from Archbishop Viganò or from Bishop Williamson, who is strongly rumored to have done it. So it remains in doubt.

I do not see how it affects anything, however, inasmuch as we are not looking to Archbishop Viganò to perform ordinations.

Finally, I commend Archbishop Viganò for having accused the Council as the source of the entire problem in the Church. He called it a *cancer*, a very appropriate term. The only way to cure a cancer is to cut it out of the body. There is no compromising with cancer, nor is there a benign interpretation of cancer, i.e., making believe that it is not a fatal disease.

Archbishop Viganò also said in a recent video on YouTube, in response to those calling him a hero, that the real heroes will be those prelates who agree with his stand and join him in it. For only then can something constructive be done in getting rid of the Vatican II cancer.

Priesthood and diaconate ordinations. On June 29th, Bishop Selway ordained to the priesthood Father Aedan Gilchrist, who recently completed his studies at Most Holy Trinity Seminary and in our “annex” in France. Under the present plan he will stay in the United Kingdom for two Sundays per month (therefore about ten days or so) and the rest of the time in Nantes in France. We do not send our priests out alone; we want them to be at least part of the time in the company of other priests and under their supervision and direction.

Father Peter Morgan, the first priest to be ordained by Archbishop Lefebvre for the Society of Saint Pius X, has said that he will gradually transfer to Fr. Gilchrist the care of his missions in England. I met Father Morgan on March 15th, 1971 in New York with Archbishop Lefebvre. He was a deacon then, later ordained that year. I remember that he was 29 years of age then, so he must be 82 or 83 now, and I am sure he is anxious to transfer his care of souls to a younger man.

In a recent conversation with Father Dutertre, who is our RCI superior in France, he mentioned that perhaps they will increase the frequency of the Mass in England to four times a month from the present three. (A non-English priest from Nantes goes once a month). England could use two resident priests, but unfortunately we have to wait for more vocations in order that it happen.

On June 24th, in the magnificent chapel of the Sisters of Saint Thomas Aquinas in Brooksville, Florida, Bishop Fliess ordained two seminarians to the diaconate, Reverend Messrs. Andrew Nowrouz from California and Christian Ingham from Florida. James Marshall, a former Jesuit priest in the Novus Ordo, also received minor orders. He will be ordained a priest *ad missam* most likely around Christmas of this year. An “ad missam” priest is one who is authorized to say Mass, but may not yet perform some other priestly duties until he has finished his studies. He is presently undergoing instruction from the clergy of Most Holy Trinity Seminary, and he will one day be given permission to function in full capacity as a priest. Because of the expansion of our apostolate, help is needed in Florida for saying the Masses on Sunday.

As always, please pray for vocations. As I said, England needs another priest, as does France, as does Australia, and as we do in this country. Some of us are getting older, and our days are numbered. So we need new recruits.

Blasphemy in Paris. On one of the bridges over the Seine in Paris, the opening night of the Olympics, which is a pagan observance in itself, was marked by a drag queen parody of the Last Supper. Various drag queens posed in their scandalous costumes in a manner that imitated the famous *Last Supper* painting of Leonardo da Vinci.

One should not judge the French people by this outrage. There are many pious Catholics in France. Nonetheless this blasphemous act is reminiscent of their diabolical revolution of 1789, which was dominated by a hatred of the Catholic Faith. If you read the history of it, you will find that it was no mere change of government or of politics. It was not purely a passage from a monarchy to a republic. It was a bloodthirsty, cruel, savage, and hate-filled assault on the Catholic Faith and the Catholic Church. It was filled with blasphemous mockery of the Faith, just as you saw in Paris for the Olympics. One glaring example during the Revolution was the introduction of a prostitute from the *Comédie Française* into Notre Dame, the cathedral, where she was placed on a throne and worshipped as the “Goddess of Reason.”

One of the other “entertainments” of the Paris Olympics opening night, was a drag queen holding a fake detached head, with which she-he-it mocked the beheading of Queen Marie Antoinette. Yet another “entertainment” showed a chateau on fire, where the “peasants” were singing the “*Ça ira*,” roughly translated

to mean “It will be okay.” It was the theme song of the radical revolutionaries in 1789 and thereafter. They even sang it in their churches!

So this blasphemy is nothing new in France. It is sad for us outsiders, however, and yet sadder for the French themselves, to see their once supremely Catholic nation, whose monarchs protected the popes in the Middle Ages, and which was the home of so many great saints, now turned into a center of sodomitic blasphemy.

How ironic it is that the great cathedral of Notre Dame, which was being built under the eyes of Saint Louis the King of France, and of Saint Albert the Great, and of Saint Thomas Aquinas and of Saint Bonaventure in the thirteenth century, should now be open, restored after its suspicious fire, only to witness the blasphemy of the drag queens on the very river which it dominates so majestically.

What would Saint Louis have done had he seen this blasphemy? We dare not even imagine.

Yet another blasphemy. Georgetown University, the first Jesuit university in this country, founded in the 1790’s, has opened a mosque on campus. The university states in its news release:

On March 18, Georgetown officially opened the Yarrow Mamout Masjid, the first mosque with ablution stations, a spirituality and formation hall and a halal kitchen on a U.S. college campus.

The stated purpose of the mosque was to “promote interreligious dialogue.” The establishment of a place of false worship on a Catholic campus is a grave sin against the First Commandment. What is far worse and more to be deplored, however, is what inspired this blasphemy, which is none other than Vatican II, the *cancer*, which “baptized” the ecumenical movement, condemned by Pope Pius XI as “the abandonment of the religion revealed by God.”

Sincerely yours in Christ,



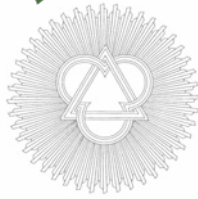
Most Rev. Donald J. Sanborn
Rector



In the picture on the left, the newly ordained Fr. Aedan Gilchrist imparts a first blessing. In the picture on the right, Fr. Gilchrist poses with his parents. Below, in the picture on the left, the ordinands to the diaconate are prostrate before the altar for the Litany of the Saints. At right, Bishop Fliess poses with the two new deacons and James Marshall, who received minor orders.



Most Holy Trinity Seminary Newsletter



SEPTEMBER 2024

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My dear Catholic people,

On August 2nd, we purchased a church in Pottstown, Pennsylvania for the faithful in the Philadelphia area. It is farther away from the Philadelphia suburbs than I had hoped, but it was the only viable choice after two long years of searching. It was affordable, in a good neighborhood, with a parking lot. This last feature is particularly hard to obtain in the Northeast, as most of the cities were built up in a time when people walked to their local churches. Our parishioners come from thirty, forty, or even fifty miles away.

We had been saying Mass in a hotel in the town of King of Prussia. Our parishioners have responded very positively to the choice of the church, and have been very helpful in preparing it to be a Catholic Church. It had been a Baptist church in the past.



Our New Church

A modest building, to be sure, but perfect for our present needs.

A church means that there is a permanent and dedicated place not only for Mass, but also for baptisms, weddings, and funerals, as well as for First Friday devotions, and other common parish events. We expect that with time our congregation will grow, as is usually the case when one acquires a church.

Besides these advantages for the parishioners, the church will also serve as a location in which the seminary may conduct more elaborate ceremonies, such as those of Holy Week, ordinations, and so forth. Finally, over the long run, the expected growth of the congregation will become a source of income for the seminary.

A disappointing interview.

Archbishop Viganò, as you probably know, recently gave an interview to Dr. Taylor Marshall. Unfortunately it was tainted with glaring inconsistencies.

For example, when asked about material/formal sedevacantism, his response was com-

pletely off the subject, talking instead about the validity of the Novus Ordo sacraments, which, in fact, has absolutely nothing to do with whether or not the Vatican II “popes” are true popes or not. The Church has always taught that heresy, in itself, does not invalidate sacraments. A heretic, even of a non-Catholic sect, is capable of performing a valid sacrament, provided he use the Catholic rite, and has the intention to do what the Church does. Even if the minister is ignorant of which is the true Church of Christ, his sacrament would be valid if he follows the Catholic rite. Those who do follow the Catholic rite are *presumed* to have the proper intention, unless there is proof to the contrary.

Anyone, therefore, can validly baptize, even a Jew. In the case of the other sacraments, with the exception of matrimony, valid ordination is necessary.

We do hold that the rite of episcopal consecration was invalidated in 1968 through the alteration of the sacramental form to reflect the Vatican II heresy of collegiality.

The assessment of validity or invalidity has nothing to do directly with the false papacy of the Vatican II “popes.” It is simply erroneous to enunciate the principle “False pope = invalid sacraments.” But this is what Viganò has done, and he should know better. It is a fundamental principle of sacramental theology.

Archbishop Viganò also discounted the material/formal sedevacantist position on the grounds that “It is not possible to believe that the Lord allowed the Church to remain eclipsed and deprived of the ordinary means of grace.¹”

Ordinary means of grace? This statement implies that the New Religion is the ordinary means of grace. Listen to how he describes what he calls the *conciliar revolution*:

The *conciliar revolution* — of which Bergoglio is an implacable executor — has as its aim the dissolution of Roman Catholi-

cism into a false religion without dogmas that is of Masonic inspiration, a dissolution to be obtained through the parliamentarization on the model of civil institutions. This requires the downsizing of the papacy and the extinction of the Apostolic Succession, together with a radical upheaval of the ministerial priesthood.

Now I ask: Is this false religion, of which he speaks, the “ordinary means of grace?” Regardless of validity of sacraments, a false religion cannot be the ordinary means of grace. A false religion is the ordinary means of going to hell. In the case of the Novus Ordo, even if it should have valid sacraments, its intention to destroy Roman Catholicism would conclude that adherence to this false religion would — objectively — condemn someone to hell.

Next, although he accuses Ratzinger of having been a heretic since the time he was only a priest and “theologian,” nonetheless he does not accuse him of being a false pope. Yet he says that Bergoglio is a false pope for being a heretic. Does this make sense?

Although he rightly accused Vatican II of being a “cancer,” he accuses only Bergoglio of being a false pope for the intention of promoting the false religion, the cancer. Why not the others? Did not they promote the cancer?

Instead he says this:

For this reason, even if at the moment it is appropriate to suspend definitive judgement on the popes of the Council, it is necessary to put everything they have produced “in parentheses” so to speak — in particular the Catechism and the doctrinal teaching, the reform of the Mass and the Sacraments, and among these the rite of conferring Holy Orders.

The term “parentheses” is an absolutely absurd term in relation to what pertains to the essential role and activity of the Church: to determine the catechism, sacred doctrine, the liturgy

¹ He again thereby confused material/formal sedevacantism with invalidity of the sacraments.

of the Mass and the sacraments, and particularly the rite of Holy Orders². What does “parentheses” mean? That we ignore their teachings and laws, even though they are true popes?

Then in the next paragraph, he excludes the possibility of the invalidity of Novus Ordo Sacraments, citing Our Lord’s words, “*Behold I am with you all days even to the consummation of the world.*”

Why would this assistance of Christ be confined only to the validity of Novus Ordo sacraments? What about doctrine, the Mass? If Our Lord is assisting the Novus Ordo, then why are we resisting?

If one holds that the conciliar revolution is everything which Archbishop Viganò said it is, then you would be logically obliged to conclude that Christ has abandoned His Church, if indeed the Vatican II “popes” were real popes. How can we say that the Vatican II “popes” are assisted by Christ, if they are promulgating “**a false religion without dogmas that is of Masonic inspiration,**” to quote Viganò?

It is precisely the argument of material/formal sedevacantism that *all* Vatican II “popes” are false popes, since otherwise one would have to draw the *heretical* but logical conclusion that the indefectible Church has indeed defected. Putting the monstrous deviations of Vatican II and its subsequent reforms into “parentheses” does not save the indefectibility of the Church.

Furthermore, one cannot suspend judgment about the conciliar “popes.” To suspend judgment is the very definition of doubt. It is the solemn and infallible teaching of the Catholic Church that one must be subject to the Roman Pontiff in order to be saved. It is also the teaching of the Church that you cannot act in a doubtful conscience. One must resolve the doubt, and act in accordance with the resolution in order to act in conformity with the moral law.

A Roman Pontiff, therefore, has a *solemn right*, as Vicar of Christ on earth, to the obedience of his Catholic subjects. Your salvation depends on this obedience. Hence, it would be mortally sinful to say, “I don’t know if he is the pope or not, therefore I can ignore him.” A Catholic is gravely obliged to resolve his doubt concerning the identity of the Roman Pontiff, and must act accordingly.

Moral theology requires us to resolve our doubt by diligent inquiry. In most cases, such inquiry will cure the doubt about Bergoglio in favor of sedevacantism. For if someone is in doubt about him, it is because he has already been moved by the horrors of Vatican II to call into question the orthodoxy of those who promote it. Thorough investigation merely reveals that our suspicions are more than confirmed, and doubt quickly yields to certitude.

If, for some legitimate reason, we cannot do an inquiry into the evidence against Bergoglio, then we are required to resolve the doubt by what are known as reflex principles, i.e., certain general principles of morality and law which give us certitude when we cannot resolve doubt on our own. One such principle is: *In doubt, the presumption stands in favor of the superior.* In this case, therefore, moral theology would turn the doubt in favor of Bergoglio’s papacy, given the fact that he enjoys, at least apparently, a valid election and the general acceptance of what is commonly known as the Catholic Church. These two facts give him a quality of superiority. In other words, he is not some upstart that took over the Vatican with a machine gun.

What Archbishop Viganò should do. These glaring inconsistencies in his thinking seriously compromise his credibility. I said in my last newsletter that it is easy for many to have inconsistent and erroneous thoughts about the papacy of the conciliar “popes,” owing to igno-

² The validity of every sacrament except Baptism and Matrimony depends on the valid ordination of priests and the valid consecration of bishops.

rance or confusion. But Archbishop Viganò's errors are based on illogic. For example, he does not apply to the conciliar "popes" before Bergoglio the same criteria which he applies to Bergoglio.

My advice to Archbishop Viganò is that he discuss his position with sedevacantist clergy who have researched and meditated on this very topic, and who have addressed the theological problems and objections that have arisen.

To remain in the inconsistencies which he has taken in this interview, however, places the sedevacantist position in a very bad light, since his grave errors of logic are obvious even to the casual listener.

Sincerely yours in Christ,

+ Donald J. Sanborn

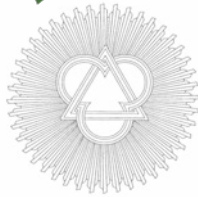
Most Rev. Donald J. Sanborn
Rector



An Intercontinental Gathering

Our priests in Australia organized a meeting and outing of young persons possibly looking for spouses. It is difficult for young people to find the right spouse, owing to the long distances between chapels and other traditional Catholics. These gatherings have resulted in many happy marriages. Here they stand in front the iconic Sydney Opera House. Participants came from Australia, North America, Asia and Europe.

Most Holy Trinity Seminary Newsletter



OCTOBER 2024

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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?"

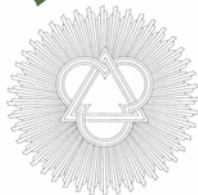
Pope Pius VII declared: "By divine faith we hold one Lord, one faith, one baptism, and that no other name under heaven is given to men except the name of Jesus Christ of Nazareth in which we must be saved. This is why we profess that there is no salvation outside the Church."

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

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 seminarians 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.

Seminarian Tissier de Mallerais was a model seminarian, 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 seminarian 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 seminarian Tissier de Mallerais was his unfailing loyalty and devotion to Archbishop Lefebvre. This disposition was very common among the Ecône seminarians. 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 seminarian 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.

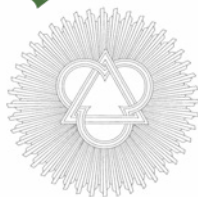
The death of Bishop Tissier de Mallerais may cause turmoil in the SSPX, for now they are at a crossroads. Do they consecrate more bishops in defiance of the [perceived] Roman Pontiff, or do they accept that Novus Ordo bishops consecrated in the new rite make new bishops for them? The first means certain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

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



DECEMBER 2024

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A Blessed Christmas to
All of our Benefactors and Readers



AN APPEAL TO OUR BENEFACTORS

As always, we are very grateful for the sacrifices which you have made this year and in the past. Of all the apostolates which the Roman Catholic Institute undertakes, by far the most important is that of the seminary. For none of the other apostolates would be possible without priests, and well trained priests.

Recently we discovered that our expenses are outpacing our income. This may be due to some unforeseen and expensive repairs which we had to take care of. For example, we had to install regulating devices on all of the radiators in the old building. It was completed in 1932, and has steam heat. Originally there was a thermostat in every room which worked on air pressure. (All homes at the time had similar systems). Because of "progress," however, this system could not be repaired, for lack of parts. So in order to control the temperature in each room, it was necessary to install a regulating device which is controlled manually. The price was \$39,000. It was very labor intensive. Then we discovered that the sump pump underneath the elevator was not working, and the steel bottom of the elevator shaft had to be repaired. (We are required by law to have a functioning elevator). The price was \$29,000. Then a cast iron pipe broke, which was connected to the sewer, and was spilling sewage all over an outside porch *where our food is delivered*. This fix, in which many feet of pipe had to be replaced, also very labor intensive, cost us \$13,000.

We also bought a church recently, which in the long run will provide a source of income for the seminary. But in the short run, it has been a drain on our bank account, since we were "fortunate" to encounter opportunities which were impossible to refuse: free pews and a large organ, a very low priced confessional (very hard to find), a very low priced sacristy cabinet (also very hard to find). I had hoped to purchase these things gradually, but these articles presented themselves one after the other. The free pews and organ, for example, had to be picked up in Texas, which cost us about \$4000. They are of solid oak and in excellent condition. Their retail value would have been easily ten times that figure.

These are all capital expenses which occur only once. We are therefore hoping that things will even out as time goes on. But we need some help now.

We normally receive large donations in the Christmas season, and we are praying that this year will be no exception.

Sincerely yours in Christ,

Most Reverend Donald J. Sanborn
Rector

My Dear Catholic people,

I am sure that the election results of November 5th were a consolation to Catholics in the United States.

If we prescind from the personalities involved, what was both surprising and reassuring, to a certain extent, was the overwhelming vote in favor of the Right. Even though the classic leftist strongholds, New York and California, cast their electoral votes to the leftist candidates, nonetheless, the percentage of those voting for rightist candidates in these states was much higher than in previous elections. This was so evident in California that many are now calling it a purple state.

I believe that the main reason for this shift to the right is that the bulk of the American population is sick and tired of the radical leftist agenda. They are sick and tired of drag queens, LGBTQ agenda, transgenderism, socialism, open borders, hordes of illegal aliens, general lawlessness, runaway inflation, DEI hiring (diversity/equity/inclusion), which means that you get hired for the color of your skin or your unnatural sexual orientation, and not for your merits or qualifications. It is nothing else but discrimination, but in reverse, and now with a fancy name. They are tired of tents, drugs, and excrement in the streets of their cities, and unpunished crimes, and “legal” shoplifting.

They are also tired of defunding the police, a woke military, men in girls’ sports and restrooms, endless wars that are never won, but shamefully abandoned.

Another big factor, in my opinion, which may have swayed independents, is the brainlessness of the leftist candidates. Already in 2020 they put up a demented candidate for president, who deteriorated over time to such an extent that no one really thought he was actually running the country.

Then in 2024 they run this same candidate, now severely demented, only to summarily dump him in late July, and without a primary to replace him with a person who, although not suffering from dementia, demonstrated merely by opening her mouth a pitifully low IQ.

She, a radical leftist, then chooses another radical leftist who gives signals of very low cerebral capacity, indeed to the point of calling himself a “knucklehead” in front of millions of viewers on national television.

But the Left did not have many possibilities. Governor Newsom of California was an obvious choice, but who would want the whole country to be like California?

I remember as a child that the difference between Democrats and Republicans was not so striking. Democrats were for the working classes and Republicans for business. So the choice was whether or not, for example, you wanted Medicare. That was a big issue in the 1960’s. Often the choice came down to which candidate you liked better, or which you thought was more qualified for the job.

But as time went on, the Democrat party became more and more radicalized, starting with McGovern in 1968.

In the present political atmosphere, there is a sharp cultural contrast. There is a very deep cultural divide in the American populace, the Left representing the liberal side, the Right representing what one may call traditional American values. These two sides will never be at peace.

In contrast to the 1950’s, the Democrat party has now become the party of the liberal, educated, and monied elite, whereas the Republican party is the party of the blue-collar classes and the average middle classes.

Another factor which *may* be affecting the Left is a demographic one. Right-wing people tend to have more children and tend to be

more religious than left-wing people. These latter tend to have two or fewer children. Such a birthrate is not enough to keep them going. They will eventually die out. We see these demographic problems in China, Japan, and Russia, where there are low birth rates. The European races are also exterminating themselves through low birth rates, only to be replaced by other peoples arriving who reproduce rather abundantly. Pat Buchanan wrote a book in the 1990's about this very phenomenon.

We should not be too euphoric about the election results. People are fickle, and the Left could easily be back in power in a few years. American conservatism is not based on the Catholic Faith, but on natural principles which are flawed, and in many cases are logically committed to leftism.

Developments in the SSPX. The Society of Saint Pius X needs bishops very badly, the two remaining being insufficient for the vast and widespread activity which they have. Nor are they young men.

As expected, and predicted by me, the anti-Vatican II rhetoric has heated up. They will proceed with their episcopal consecrations despite whatever Bergoglio says, although they profess him to be the Vicar of Christ on earth. It is very likely that they will be excommunicated anew by selfsame "Vicar of Christ on earth." But they do not care. They claim a right to defy the Vicar of Christ, and act as if he does not exist.

So their Superior General, Father Pagliarani, recently resurrected Archbishop Lefebvre's 1974 anti-Vatican II Declaration. It is, after all, the fiftieth anniversary of this act. The points of this declaration are summarized in something that Fr. Pagliarani quotes: "[It is] impossible for any conscientious and faithful Catholic to espouse this reformation [of Vatican II] and to submit to it in any way

whatsoever. The only attitude of fidelity to the Church and to Catholic doctrine appropriate for our salvation is a categorical refusal to accept this reformation."

Father Pagliarani adds: "Since the reformation was corrupt in itself, and in its principles, it seems impossible to restore anything in the Catholic Church without first challenging the very principles of the Council, and rejecting all the errors contained therein." He says that the recent Synod on Synodality is "a diabolical reversal of the Gospel itself." He also said that we are engaged in "a doctrinal battle, against a clearly identified enemy: the reforms of the Council, presented as a poisoned entity, conceived in error and leading to error."

In contrast to these harsh words, however, are those of Fr. Stefan Pflüger, District Superior of the SSPX in Germany. He stated that he hopes that Rome will understand the circumstances that will lead to their approval of the consecration of new bishops. He said: "The ecclesial thinking includes doing everything possible so that Rome gives its consent."

On the other hand, he was clear that, whether or not Rome consents, they will go ahead with the consecrations. "Before resorting to this kind of measure, the need must be evident," he said. He stressed that any ordination without the consent of Rome would be an extreme measure and alien to ecclesial thinking.

Let me comment:

(1) The Vicar of Christ on earth has the exclusive right to determine who shall be made a bishop, and who shall not.

Bishops by their consecration are given sacramental powers which, by their very nature, are ordered to the role of ruling a diocese. It is true that not all bishops are given a diocese to rule, but nonetheless their powers to confer Confirmation, Holy Orders and episcopal consecration are strictly under the

control of and subject to the bishop of the diocese and ultimately to the pope himself. Hence any episcopal consecration is either ordered to, or subject to, the power to rule the Church.

(2) Only in the following cases would it be justified to consecrate bishops without an apostolic mandate:

(a) A prolonged vacancy of the Roman See.

For example, bishops were consecrated in the three and one-half year vacancy of the Roman See in the thirteenth century. The necessity of having bishops to distribute sacraments justifies such an act.

(b) Impossibility of communicating with the pope. This could be the case in countries where there is persecution, or where communication is very difficult. There was a case of this during the Arian heresy, where a bishop in the East consecrated some bishops to provide for the needs of the faithful. In these cases of difficulty of communicating with the pope, it is not unusual that the pope give to bishops in those conditions a general permission to consecrate whomever they wish.

(3) Authority by its very nature has a right to obedience in any matter which does not countermand divine law, the natural law, or right reason.

The Catholic Church is protected by the Spirit of Truth from promulgating universally anything contrary to divine law or natural law. Popes, however, are not protected from making imprudent decisions, and there have been many in the history of the Church. If such decisions should be harmful, they may be resisted. A famous example is that of Robert Grosseteste (1175-1253), the Bishop of Lincoln in England. Pope Innocent IV (1243-1254) appointed his nephew to be a canon in chapter of the cathedral of Lincoln, contrary to the laws of election and presenta-

tion. Robert Grosseteste refused to recognize the appointment. Innocent later relented, annulled the appointment of his nephew, and followed the laws and customs then in existence.

The SSPX cannot claim the right to consecrate bishops because of a prolonged vacancy of the Holy See. They recognize Bergoglio as a true pope. Nor can they claim that they cannot communicate with him.

Nor can they claim, given their theological positions, that Bergoglio's refusal to consecrate would be against divine law, for by divine law, the pope has the authority to decide. It is obviously not against the natural law, which does not even apply to the consecration of bishops. So can they claim that a refusal would be against right reason?

The answer is: No. The only way in which they could claim a justifiable reason is if they held that *the Novus Ordo is a false religion which leads people to hell*. But they do not so regard it, since otherwise they would be logically obliged to say that Bergoglio is not a true pope. Indeed, they aspire to be recognized by the Novus Ordo hierarchy.

In other words, owing to the nature of the papacy, and the indefectibility of the Church, if you admit that Bergoglio is a true pope, you are implicitly and necessarily admitting that the religion which he promulgates — its doctrines, rites, and disciplines — is Catholic, and is conducive to the salvation of souls. Deny this, and you deny the dogma of the Church's indefectibility. Conversely, if you hold that the Vatican II reforms constitute a false religion, then you are bound logically, by the indefectibility of the Church to say that the Vatican II "popes" are not true popes.

Since SSPX cannot claim any of these exceptions to consecrate bishops without permission, it would be *mortally sinful* for them to consecrate bishops against the will of the person they regard as the Vicar of Christ.

In the present context of Vatican II and its reforms, the only justification for the consecration of bishops is that this Council and its subsequent reforms contradict Catholic Faith, Catholic sacred rites and disciplines, or, in short, have created a whole new religion. In such a case, the needs of the faithful would demand that bishops be consecrated who adhere to the Catholic Faith. But such a defec-tion on the part of the Novus Ordo also de-mands the conclusion that the “popes” who promulgated this new religion not be true popes. For it is contrary to the indefectibility of the Catholic Church, which is none other than the assistance of the Spirit of Truth promised by Christ, that it universally pro-mulgate or even permit anything contrary to Catholic Faith, morals, rites, or disciplines.

The SSPX, however, has always pursued a position of recognition of the papacy of these men, but at the same time claiming the right to carry on, independently of these “popes,” their worldwide apostolate. These two things cannot go together. As Bishop McKenna put it so succinctly: *You can't have your pope and eat him too.*

The very fact that SSPX is seeking Bergoglio's permission to consecrate means that they recognize this right in him to autho-rize — or not authorize — episcopal consecra-tions.

However, if they are asserting that the Novus Ordo religion is truly Catholic and conducive to salvation, then what is the pur-pose of the existence of the SSPX? Why do they need bishops? Why do they have an apos-tolate in opposition to the Novus Ordo apos-tolate?

If, on the other hand, they are asserting that the Novus Ordo constitutes a false reli-gion, “a diabolical reversal of the Gospel itself,” to quote their Superior General, then how could they possibly hold that Bergoglio is

a true pope, without also denying the dogma of the indefectibility of the Church?

The SSPX is on the horns of a dilemma because of their contradictory and confused positions.

Let me put it this way: If the Novus Ordo religion is not Catholic, but is “a diabolical reversal of the Gospel itself,” then they are justified in consecrating, indeed even obliged. But at the same time they must assert that Bergoglio is not a true pope.

If, on the other hand, they assert that Bergoglio is a true pope, then they are bound by faith to assert that the religion which he promulgates is truly Catholic and conducive to salvation. They must therefore assert that the SSPX has no reason for existence, and must disband.

So if the Novus Ordo religion is truly Catholic, then the SSPX is wrong. If it is not truly Catholic, then the SSPX is also wrong. In Logic, this is known as the horns of a dilemma. It is considered the most forceful and devastating of all arguments.

A rerun of 1988. We saw all of this in-consistent posturing in the lead-up to the 1988 consecrations. John Paul II invited Archbishop Lefebvre to the Vatican in 1979. It was here that they had a cordial meeting, and agreed on the formula “to accept Vatican II in the light of tradition.” This meeting gave hope to Archbishop Lefebvre that he could get his Fraternity canonically reinstated, sup-pressed as it was in 1975. Hence the long process leading to reconciliation with the modernists was begun. It was in the context of these negotiations that the split of the nine priests took place in 1983, as we saw that there was a spirit of compromise with the modernists in the Archbishop's mind. He said to me in 1982, “The Vatican will never accept us if we use the pre-1955 liturgy.” This was an attempt to make me welcome the John XXIII changes. It had the precise opposite effect.

These negotiations culminated in the signing of the *Protocol* (preliminary agreement) on May 5th, 1988¹, in which the Vatican agreed to the consecration of bishops, and Archbishop Lefebvre agreed to permit the Vatican to name the bishops who would be consecrated. On May 6th, Archbishop Lefebvre repudiated the agreement.

Then the anti-Vatican II, anti-John Paul II rhetoric began. A letter was published, which the Archbishop had written *in the summer of 1987* to the four priests designated to be consecrated by him, saying that “The Chair of Peter and the positions of authority in Rome are occupied by Anti-Christ.” At a conference at Ecône in June of 1988, hence two weeks before the consecrations, the Archbishop said that John Paul II “is not Catholic.” So from recognizing him as the Vicar of Christ in May 1988, Archbishop Lefebvre denounced John Paul II as non-Catholic and an Antichrist in June of that same year. Yet we see that Archbishop Lefebvre already was convinced that Rome, from John Paul II on down, was loaded with Anti-Christ, and was therefore negotiating in bad faith with them since the summer of 1987.

Then the consecrations took place. The Archbishop was excommunicated together with the four bishops he consecrated.

After the ceremony the Archbishop said to reporters, referring to his relationship with the Vatican: “Don’t worry, in five years time everything will be patched up.” So John Paul II went back to being the Vicar of Christ.

Apparently before his death in 1991, however, Archbishop Lefebvre said that there should be no negotiations with the Vatican until it returns to the Faith. So John Paul II was the Antichrist again.

I point this out to show that there has never been a consistent and permanent position of the SSPX in regard to Vatican II and its reforms. It has been constant flip-flop and zig-zag. Whatever fits for today. In fact, SSPX really does not care if he is an Antichrist or the Vicar of Christ, since they will do whatever they please.

But this is not a Catholic attitude. It is an attitude of disobedience and schism.

The 1974 Declaration. The declaration, which Fr. Pagliarani cites, was done in reaction to an Apostolic Visitation conducted to see what was going on at Ecône. Archbishop Lefebvre was summoned to Rome shortly after this declaration, where he effectively recanted it, telling the modernist interrogators, “he wrote it in anger.”

I remember vividly his telling us this in a conference, because I was shocked and appalled. Another zig-zag, another flip-flop.

So do not take too seriously anything that is being said by SSPX authorities. They will say whatever fits. Their theological positions have as much importance and permanence as a *soupe du jour*.

And they will insult their perceived Vicar of Christ by asking him for permission to do something which they have every intention to carry out, whether he likes it or not.

I have included the text of the 1974 declaration.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

¹ In this Protocol of May 5th, Archbishop Lefebvre professed fidelity to John Paul II [the Anti-Christ], claimed that he accepted the validity of all the Novus Ordo sacraments, including the New Mass, and the 1983 Code of Canon Law, which contains both heresies and the approval of mortally sinful acts.

1974 DECLARATION OF ARCHBISHOP LEFEBVRE

We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth.

We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

All these reforms, indeed, have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and of the sacraments, to the disappearance of religious life, to a naturalist and Teilhardian teaching in universities, seminaries and catechetics; a teaching derived from Liberalism and Protestantism, many times condemned by the solemn Magisterium of the Church.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries.

"But though we," says St. Paul, "or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1:8).

Is it not this that the Holy Father is repeating to us today? And if we can discern a certain contradiction in his words and deeds, as well as in those of the dicasteries, well we choose what was always taught and we turn a deaf ear to the novelties destroying the Church.

It is impossible to modify profoundly the *lex orandi* without modifying the *lex credendi*. To the Novus Ordo Missae correspond a new catechism, a new priesthood, new seminaries, a charismatic

Pentecostal Church—all things opposed to orthodoxy and the perennial teaching of the Church.

This Reformation, born of Liberalism and Modernism, is poisoned through and through; it derives from heresy and ends in heresy, even if all its acts are not formally heretical. It is therefore impossible for any conscientious and faithful Catholic to espouse this Reformation or to submit to it in any way whatsoever.

The only attitude of faithfulness to the Church and Catholic doctrine, in view of our salvation, is a categorical refusal to accept this Reformation.

That is why, without any spirit of rebellion, bitterness or resentment, we pursue our work of forming priests, with the timeless Magisterium as our guide. We are persuaded that we can render no greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

That is why we hold fast to all that has been believed and practiced in the faith, morals, liturgy, teaching of the catechism, formation of the priest and institutions of the Church, by the Church of all time; to all these things as codified in those books which saw day before the Modernist influence of the Council. This we shall do until such time that the true light of Tradition dissipates the darkness obscuring the sky of Eternal Rome.

By doing this, with the grace of God and the help of the Blessed Virgin Mary, and that of St. Joseph and St. Pius X, we are assured of remaining faithful to the Roman Catholic Church and to all the successors of Peter, and of being the *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto. Amen.*

