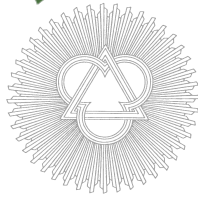

Most Holy Trinity Seminary Newsletter



OCTOBER 2025

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

My dear Catholic people,

On September 29th, I promoted to Tonsure Gregory Tirona, a seminarian from California, and ordained Thomas Halm and Christian Pawlowski, from Florida and Alberta, respectively, to the first two minor Orders, namely Porter and Lector. When seminarians achieve this level, is usually a strong sign that they will persevere until the priesthood itself. Up until subdiaconate, however, they are free to abandon the clerical state and leave the seminary. At subdiaconate, on the other hand, they renounce their freedom to marry, and are destined definitively for the priesthood. In the past, before Vatican II, subdeacons, for a serious reason could be dispensed by the Holy See of their obligation to observe perfect chastity, but in general were obliged to recite the breviary every day for the rest of their lives. Subdiaconate is a very serious step in the eyes of the Church.

Evolution of dogma. In a recent interview, Prevost, when asked about changing the Church's teaching about LGBTQ issues, answered: "I think **we** have to change attitudes before we even think

about changing what the Church says about any given question. I find it highly unlikely, certainly in the near future, that the church's doctrine in terms of what the Church teaches about sexuality, what the Church teaches about marriage, [will change]¹." [emphasis added]

This statement is loaded with errors. The first error is that the Church's teaching on sexuality could change. This is heresy. The Church's teaching concerning all subjects of sexuality is based on the natural law. The natural law, in turn, is based on the eternal law of God, and could no more change than God could change. Furthermore, these laws are also confirmed by Sacred Scripture both in the Old and New Testaments. Saint Paul, in the first chapter of his Epistle to the Romans, is very clear about the sinfulness of these kinds of acts.

The second error is straight out of the pages of Saint Pius X's *Pascendi*, his condemnation of Modernism. Note that Prevost says that the attitudes must change before we can change the teaching. This is precisely what the modernist heretics

¹ Quoted in *Crux*.

teach, namely that dogma evolves as the religious experiences of people evolve.

Saint Pius X:

Dogma is not only able, but ought to evolve and to be changed. This is strongly affirmed by the Modernists, and clearly flows from their principles. For among the chief points of their teaching is the following, which they deduce from the principle of vital immanence, namely, that religious formulas if they are to be really religious and not merely intellectual speculations, ought to be living and to live the life of the religious sense. This is not to be understood to mean that these formulas, especially if merely imaginative, were to be invented for the religious sense.²

This same pope-saint declared evolution of dogma to be a *heresy* in the Oath Against Modernism, which every subdeacon is required to take as a condition of his promotion to sacred orders.

Prevost is therefore adhering to this heresy, that dogma can change if “attitudes” change. Notice that he says “**we** have to change attitudes,” clearly indicating that the “papacy” will foster a change in attitude in order to justify a change in doctrine.

The parade of the sodomites into Saint Peter’s Basilica, part of the officially announced Jubilee program, was certainly meant to break down the opposition to same-sex acts.

Evolution of dogma is *key* to the modernist program, because it gives them an argument to justify themselves in regard to the traditional teachings of the Church. For they can say that the traditional teaching was true for its time, but since the reli-

gious experience of Catholics has changed, so must the dogmas and moral teachings change.

Ratzinger (Benedict XVI) is often credited for having promoted a “hermeneutic of continuity” in regard to the interpretation of the Second Vatican Council. However, his speech to the Curia in 2005, in which he speaks about the “hermeneutic”³ he advocates a hermeneutic of *reform*, and *not* of continuity:

“On the other, there is the “hermeneutic of reform,” of renewal in the continuity of the one subject-Church which the Lord has given to us. She is a subject which increases in time and develops, yet always remaining the same, the one subject of the journeying People of God⁴.”

What Ratzinger is saying is that what remains the same is the “subject Church,” that is, the institution of the Church, but what changes is its dogmas.

Ratzinger continues:

The Second Vatican Council, with its **new definition** of the relationship between the faith of the Church and certain essential elements of modern thought, **has reviewed or even corrected certain historical decisions**, but in this **apparent discontinuity** it has actually preserved and deepened her inmost nature and true identity. [Emphasis added]

He continues:

The Church, both before and after the Council, **was and is the same Church**, one, holy, catholic and apostolic, journeying on through time; she continues “her pilgrimage amid the per-

² Encyclical *Pascendi*, no. 13.

³ A pretentious word from Greek which simply means “interpretation.” The use of such words is meant to impress the listener into thinking that the speaker is an intellectual. It is a form of fallacious argumentation.

⁴ Speech to the Roman Curia, December 22, 2005.

secutions of the world and the consolations of God,” proclaiming the death of the Lord until he comes (cf. *Lumen Gentium*, n. 8). [Emphasis added]

Ratzinger’s central point is that the institution of the Church remains the same, but that its doctrines are subject to change as historical conditions change. If one reads the entire document, his meaning is quite clear. This maintenance of the institution of the Church is precisely why the modernist heretics have credibility, since they are illegitimately using the Church’s institutions in order to promulgate their heresies.

Prevost’s comment in favor of the reform of Catholic doctrine, based on historical changes, is nothing new. It was expressed twenty years ago by none other than the favorite of the Novus Ordo conservatives, Benedict XVI.

Evolution of dogma is a heresy condemned by the Roman Catholic Church.

Prevost’s shocking attitude toward abortion. Yet another appalling remark from Prevost is what he said about abortion.

A reporter asked him about the hubbub concerning Senator Durbin of Illinois, who was receiving an award from Cardinal Cupich for his forty years of service in the Senate. Durbin is a Novus Ordite.

Durbin in his long career is known for having supported wholeheartedly LGBTQ causes and pro-abortion legislation.

Prevost answered the reporter by comparing abortion to capital punishment and to the “inhuman treatment of immigrants.” He said that you are not pro-life if you are against abortion but at the same time in favor of capital punishment or inhuman treatment of immigrants.

The Church’s teaching on capital punishment. It pertains to the Church’s universal ordinary magisterium that capital punishment is in accordance with the

law of God. It is therefore contrary to faith to assert that capital punishment is sinful.

Already capital punishment is sanctioned in Sacred Scripture. In Exodus XXII:18-20 we read: “Wizards [witches] thou shalt not suffer to live. Whosoever copulateth with a beast shall be put to death. He that sacrificeth to gods, shall be put to death, save only to the Lord.” In Leviticus XXIV: we read: “He that striketh and killeth a man, dying let him die.” “And the Lord spoke to Moses, saying: Bring forth the blasphemer without the camp, and let them that heard him, put their hands upon his head, and let all the people stone him.” In Romans XIII: 4 we read: For he [the ruler] is God’s minister to thee, for good. But if thou do that which is evil, fear: *for he beareth not the sword in vain. For he is God’s minister: an avenger to execute wrath upon him that doth evil.*

Pope Innocent I (401-417) declared:

It must be remembered that power was granted by God, and to avenge crime the sword was permitted; he who carries out this vengeance is God’s minister [Romans 13:1–4]. What motive have we for condemning a practice that all hold to be permitted by God? We uphold, therefore, what has been observed until now, in order not to alter the discipline and so that we may not appear to act contrary to God’s authority.

Pope Innocent III (1198-1216) placed the following statement in the profession of faith which he imposed upon the heretics known as the Waldensians: “Concerning the secular power we assert that it can, without mortal sin, use the judgement of blood.”

Capital punishment is also upheld by the Catechism of the Council of Trent and by the Catechism of Saint Pius X. Saint Thomas Aquinas also asserted that capital punishment is in accordance with Sacred Scripture.

Between 1155 and 1870, over 500 persons were executed in the Papal States for serious crimes. I do not see how Prevost is excused from heresy on this point.

“Inhuman” treatment of “immigrants” is compared to abortion. Not only was the execution of hardened criminals made comparable to the slaughter of innocent babies, but as well, Prevost styled the deportation of illegal aliens as the equivalent of baby-killing.

President Trump, no matter what one’s opinion of him may be, is doing exactly what he promised to do, if elected, namely the deportation of those who were permitted to enter this country in utter violation of the existing laws. Hence, these persons are not immigrants, but are criminals, namely illegal aliens. Furthermore, the president is upholding the existing immigration laws, *which he is sworn to do* as the executor of the laws of this nation.

Prevost recently instructed the United States Novus Ordo bishops to oppose the president’s efforts in regard to the deportation of these people. He is thereby authorizing the flouting of the laws of the land in regard to immigration.

Civil law binds in conscience. If someone feels that the law is too severe or imperfect in some way, the democratic process permits one to try to change the laws. To incite active resistance against the enforcement of these laws is to encourage the sin of disobedience, as well as chaos, and violence. This is known in moral theology as *active scandal*.

The seminary is obliged to obey the immigration laws in regard to the admission of foreign students. Why should not everyone else obey? It is unheard of in the history of the Church that a pope would encourage bishops to disobey the laws of the land in something which pertains only the State, and is not in any way the business of the Church.

To compare capital punishment of criminals and deportation of illegal aliens to the slaughter of more than sixty million babies is at once ludicrous and abominable. Prevost should be ashamed of himself.

The Sacred Ice Cube. The latest Prevost escapade was the pagan ceremony in honor of sensitivity to climate change. In a bizarre setting of the high priests and priestesses of the Climate Change Religion, each of the climate fanatics attending poured a little water, each from his respective country, into a bowl. Then they all proceeded, one by one, to place their hands on an enormous ice cube from Greenland, until finally Prevost placed his hands on it as well.

My question is: How much dirty exhaust from jet fuel was expelled into the atmosphere by flying the Sacred Ice Cube from Greenland to Italy?

Skipping *Filioque*. Prevost participated in an ecumenical service with Greek schismatics to celebrate the anniversary of the Council of Nicea in 325 A.D. In the course of the service, all recited the Nicene Creed. When it came to the point where it says that the Holy Ghost proceeds from the Father and the Son (Latin *Filioque*), Prevost skipped this Catholic dogmatic phrase.

It is true that the original creed formulated at Nicea did not contain *Filioque*, but was added to the creed later in the Middle Ages by one of the popes. Nonetheless, because, precisely, it is a matter of dogmatic difference between the Catholic Church and the schismatics, the skipping of it by a supposed Roman Pontiff is an act of heresy. For he, above all, would be required in such a context to profess the Catholic Faith.

Sincerely yours in Christ.



Most Rev. Donald J. Sanborn
Rector

