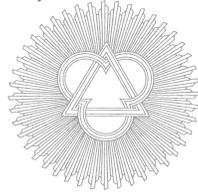

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

The recent news about the Society of Saint Pius X, that they intend to consecrate bishops on July 1st of this year, comes as no surprise. In fact, it was long overdue. Of the four that were consecrated in 1988, two are deceased, and the other two, Bishops Fellay and Galarreta, are aging. They have a very expansive apostolate all over the world, with seven hundred priests. In other words, they must consecrate or die.

When Archbishop Lefebvre decided to consecrate four bishops in 1988, he was very vocal about his motives. In August of 1987, when he planned privately the consecration of bishops, he said in a letter to the future bishops: “The Chair of Peter and the positions of authority in Rome, being occupied by antichrists, the destruction of the Reign of Our Lord is progressing rapidly.” Then on July 2nd of 1988, the day of the consecrations, he said: “Since the Council and since *aggiornamento*, this change which has occurred in the Church is not Catholic, is not in conformity with the doctrine of all times. This ecumenism and all these errors, this collegiality — all this is contrary to the Faith of the Church, and is in the process of destroying the Church.”

All of his assertions here are absolutely true, and the truth of them justifies his extraordinary

act of consecrating bishops without the permission of the “pope.” (He unfortunately recognized John Paul II as a valid pope, at least publicly).

At this writing, however, we are not hearing these same reasons. The SSPX management is placing emphasis on the need of bishops in order to care for souls. They seem to be ignoring the elephant in the room, namely the sharp dogmatic differences between the Catholic Faith, on the one hand, and Vatican II and its subsequent “magisterium” and reforms on the other.

I highly doubt, however, that the modernist inmates of the Vatican will accept this sugar-coated approach. For what is the reason for being of the Society of Saint Pius X? Is it not to preserve the traditional teachings, liturgy, and practices of the Catholic Church, while at the same time *rejecting* the heretical and erroneous teachings of Vatican II, the New Mass, the new sacramental rites, and many other disciplines and practices which have been imposed since Vatican II? Is this not the real reason why they want bishops, that is, to continue to oppose the “pope” on all of these matters?

The SSPX management has also said that they would proceed with the consecrations even if the Vatican does not approve, and that they would consider any censures ensuing from that act to be null and void.

Once again we observe the intrinsically self-contradictory position of the Society of Saint Pius X.

If the situation in the Church is so bad, that it is necessary to consecrate bishops in defiance of “papal” authority, then it is their solemn duty to justify this extraordinary act by pointing out the dogmatic deviations of the modernist inmates of the Vatican. They must point out that the Vatican is riddled with heretics who intend a modernist reformation of the Church, making it unrecognizable in relation to its past. Indeed, this is effectively what Archbishop Lefebvre said in 1988.

In other words, the existence of organizations of priests who adhere to the Catholic Faith and preserve its Mass and sacraments is absolutely necessary for the survival of these same things. Otherwise the Catholic Faith would perish from the earth.

Unfortunately, however, the Society of Saint Pius X, since the early 1990’s, has pursued the path of reconciliation with the modernist heretics, suppressing any sharp criticism of the New Religion or its potentates.

Archbishop Lefebvre, on the other hand, said shortly before he died, that there should be no further negotiations with the Vatican officials until they return to the Catholic Faith. This he said after having made repeated attempts, since 1970, to “regularize” the SSPX through compromise with the Modernists. I believe that he finally saw the impossibility of such a reconciliation and quite probably the imprudence of ever having pursued it in the first place.

Indeed, it was in view of such a reconciliation that he imposed the John XXIII liturgy on all the priests in 1982. He told me that “they” — the modernist inmates of the Vatican — would never accept us with the pre-1955 liturgy. The efforts toward the reconciliation went forward during the 1980’s, but finally collapsed in May of 1988. The expulsion of nine American priests in 1983 was the effect of this warming up to the modernist Vatican, for we would not go along with it.

What the SSPX ought to do. Have we not learned, by now, after sixty years of Vatican II, that there is no possible coexistence between the Catholic Faith and the heresies and reforms of Vatican II? Have we not seen enough of the Pachamama, idolatry enthroned in Saint Peter’s Basilica? Have we not seen enough of sodomites processing into this same basilica? Have we not heard enough of ecumenical abominations, which are in open defiance of the First Commandment and the condemnations of Pope Pius IX and Pope Pius XI?

The list is without end. Instead of approaching Tucho Fernandez, the writer of salacious books, begging for some crumbs from the modernist table, the SSPX should courageously condemn in no uncertain terms the apostatical, heretical, and blasphemous deviations from Catholic teaching and practice, which is the Novus Ordo religion. They should clearly state the *real* reason for consecrating bishops, which is to preserve the Catholic Faith against the apostasy of Modernism which has infected all of the institutions of the Catholic Church. For this, and only this, is the justifying cause to proceed with episcopal consecrations without permission of a pope.

The SSPX ought to prepare a *Liber Accusationis*, a Book of Accusation, against Vatican II and its subsequent reforms. It should list, one by one, the deviations from Catholic doctrine and practice on the part of the Novus Ordo hierarchy. It should accuse them of public heresy, which, by the very fact, would place them outside the Church. According to Saint Robert Bellarmine, it would also mean that a pope adhering publicly to heresy would, by that very fact, cease to be pope. Nonetheless, such a fall from the papacy would require a legal declaration before a new pope could be elected.

The SSPX, to be coherent, should also adopt the Thesis regarding the current state of the papacy, namely that the present occupant of the Vatican has no authority to teach, rule, or sanctify the Church, is therefore *in fact* a false pope, but retains his election to the papacy until it is legally declared otherwise.

Such an action on the part of the SSPX would do these things: (1) make a thoroughly logical and consistent argument in favor of the necessity of consecrating bishops; (2) may very well give Novus Ordo prelates cause to consider their arguments, and perhaps take their side.

The numbers and the prominence of the SSPX would have a thunderous effect if it took these steps.

The solution to the problems in the Church must come, ultimately, from the Novus Ordo hierarchy, that is, through the conversion of some of them, at least. But there is nothing to hope for from them if SSPX continues thirty more years of “Recognize and Resist,” which is an absurd sham of submission to papal authority, and which invites shameful compromises with heretics. Nothing good will ever come from “Recognize and Resist.” It is non-Catholic, as we will see from statements of Pope Pius IX, cited below.

The SSPX should expose the modernist hierarchy as a false hierarchy. They should take this opportunity of the consecration of bishops to finally shed the inconsistent and illogical position of “Recognize and Resist,” that is, of admitting that the Novus Ordo pope and bishops are true representatives of Christ and rule the Church with His authority. For such a position logically denies the indefectibility of the Catholic Church, as well as the infallibility of her universal ordinary magisterium, and of her liturgical rites. Canon VII of the twenty-second session of the Council of Trent states:

If any one says, that the ceremonies, vestments, and outward signs, which the Catholic Church makes use of in the celebration of masses, are incentives to impiety, rather than offices of piety; let him be anathema.

How does the SSPX avoid this anathema, when they reject the use of the New Mass? How could they logically reject the New Mass,

unless it were an incentive to impiety, and therefore sinful to use?

The reason for this anathema of Trent is that the Catholic Church cannot, in her universal disciplines, prescribe or even permit something that is sinful or harmful to souls. Otherwise she would not be truly assisted by the Holy Ghost, and could actually lead souls to hell.

Furthermore, their organized and perpetual disobedience to the “pope,” whereby they act as if he did not exist, is schismatic. Listen to Pope Pius IX, in addressing the Armenians who refused to obey him:

In fact, it is as contrary to the divine constitution of the Church as it is to perpetual and constant tradition for anyone to attempt to prove the catholicity of his faith and truly call himself a Catholic when he fails in obedience to the Apostolic See.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 refuse to execute their orders and even to recognize their authority.²

It is high time that the SSPX bring their theological positions in conformity with Catholic doctrine.

The Church has never sought communion with heretics.

Saint Ignatius of Antioch said: Avoid heretics like wild beasts; for they are mad dogs, biting secretly.

Saint Anthony of Egypt said: Do not defile yourselves with the Arians, for that teaching is not from the Apostles, but from demons, and from their father, the devil.

Saint John the Apostle said: If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you. For he that saith unto him, God speed you, communicateth with his wicked works. (II John I: 9-11)

¹ Encyclical *Quartus Supra*, January 6, 1872

² *Ibid.*

Pope Saint Martin I said: If anyone does not with mind and lips reject and anathematize all abominable heretics together with their impious writings, even to the single least portion, let such a person be condemned.

The Fourth Lateran Council declared: We excommunicate and anathematize every heresy, condemning all heretics under whatever names they may be known; for, while they have different faces, they are nevertheless bound to each other by their tails. Secular authorities shall be compelled to exterminate all heretics to the best of their ability, and if, from sufficient evidence, it is apparent that a bishop is negligent in cleansing his diocese of heretical wickedness, let him be deposed and another substituted who will confound heretical depravity. But if any of them by damnable obstinacy disapprove, from this very fact let them be regarded as heretics.

There are many other quotations along the same lines, but these are sufficient to show the attitude of the Catholic Church toward heresy and heretics.

The Catholic Church has always sought the *conversion* of heretics, and their *return* to the Catholic Faith, but never communion with them.

A blatant, bold-faced heresy from the mouth of Leo. Here it is: "The Church's deposit of faith, which contains the entirety of our faith — doctrine, worship, morality, etc. — is not static but dynamic for it develops and is more profoundly understood by the Church over the centuries under the guidance of the Holy Spirit." (January 28, 2026)

The Catholic doctrine, in contrast, is that the deposit of faith, doctrine, worship, morality, is **immutable**, and therefore **static**. Saint Pius X condemned the notion of evolution of dogma as a heresy in his Oath Against Modernism, and in his decree *Lamentabili*. The Church never changes a doctrine. It never changes a dogmatic formula. They always remain the same, and are as changeless as God is changeless. The same may be said for its moral teachings. While it is true that the sacred liturgy is able to be changed, it is nonetheless true that the liturgy, no matter what

its form may be, must manifest the defined, changeless, and divinely revealed doctrines of the Faith concerning the Holy Sacrifice of the Mass and the Real Presence of Christ in the Holy Eucharist. In this sense, the liturgy of the Catholic Church, of no matter what rite, be it Ambrosian, Dominican, or Greek, is absolutely immutable.

In the course of time the Church teaches the immutable dogmas with new dogmatic formulas which express more explicitly what is contained implicitly in the sacred mystery. For example, during the Arian heresy, in order to answer the heretics, there were many Fathers and theologians who delved into the mystery of Christ's Incarnation, and as a result new dogmatic formulas were promulgated, but always retaining the same meaning as the truth revealed by God.

More springtime of the Church since Vatican II. The Archdiocese of Detroit released some figures about their "growth" since Vatican II. It said that while in the past (they did not specify when) there were 1.5 million Catholics in the Archdiocese, now there are only 900,000. Of those 900,000, however, it said that only 150,000 are practicing Catholics, which amounts to 16%. The Archdiocese also said that it is expecting a 40% reduction in priests over the next ten years.

The Diocese of Pittsburgh is closing seven more churches. The Diocese of Brooklyn is reported to have to pay more than \$100,000,000 in settlements for clergy abuse.

Villanova. Fox News recently reported that an entity called Students for Life did an audit of 725 Christian schools, to see how abortion-friendly they were. They gave A to F ratings. One school to get an F rating was none other than Villanova University, a "Catholic" university operated by the Augustinians, and the alma mater of Leo XIV. The report said that the school offers several pro-abortion groups on official school career pages.

Sincerely yours in Christ,



Rector