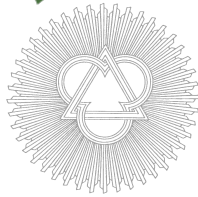

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

As expected, the Society of Saint Pius X went through with the consecration of four bishops in defiance of the modernist inmates of the Vatican.

The Vatican followed suit, and excommunicated not only the four bishops, but all of their clergy, and all of their faithful who formally, i.e., knowingly and willingly, adhere to their positions. They also rescinded the concessions made by Bergoglio, namely the sacramental jurisdiction to hear confessions and to assist at marriages. As a result, both of these sacraments, if conferred by SSPX clergy, would be invalid in the eyes of the modernist heretics.

Takeaways from the consecrations.

The point of contention is not the Traditional Latin Mass, but Vatican II. This was clear in the dialogue which took place between Tucho Fernandez, the supposed head of the dicastery which is in charge of supposedly preserving the Faith, and Father Pagliarini, the head of the SSPX. They came to an impasse over Vatican II. This impasse was later expressed by Prevost, complaining in a speech that the SSPX denied certain fundamental doctrines of Vatican II.

As I understand it, these points were ecumenism and religious liberty, certainly the worst of the Vatican II heresies, but not the only ones.

To their credit, the SSPX did not cave in to the modernists on Vatican II.

If they had caved in, as their FSSP brethren did in 1988, they would certainly have been given the green light to continue their apostolate with the traditional Latin Mass. This permission has been granted to a number of congregations, such as the Fraternity of Saint Peter and the Christ the King group, but there are others. The Vatican would have been delighted, I surmise, to have granted such a permission, since I believe that the modernist heretics are embarrassed by this excommunication.

For example, what do the Greek schismatics think? Is Rome at it again? Excommunicating people for adhering to traditions? It was Prevost, for example, who made the public statement, in front of a meeting of Anglican heretics and schismatic heretics: "We are all one; we are already one, and we must manifest it."

The glaring question is: If you can be one with Anglican and Greek heretics, why cannot you be one with a group of Catholics desirous of adhering to the Church's traditional doctrines?

Vatican II, however, is non-negotiable, no matter what the cost, since it is the constitution of a new religion to be gradually inserted into the institutions of the Roman Catholic Church, which is exactly what has happened since 1965. It is the Novus Ordo's Magna Charta, its Declaration of Independence from the Catholic Faith. It

is a baby which must be protected from the naysayers.

The excommunications explode the contention that the decrees of Vatican II are not obligatory. The SSPX in the past has taken the position that Vatican II was merely a “pastoral” council, and that for this reason its decrees had no doctrinal force. They maintained this despite many indications to the contrary by the modernist Vatican. Paul VI was explicit about the fact that the decrees of the council pertained to the “supreme magisterium¹” of the Catholic Church. He also made reference in a Vatican document in November of 1965 to the “many points of extraordinary magisterium” in the council.

The 1988 negotiations with the modernist heretics broke down over doctrinal issues, not liturgical; the 2012 negotiations with the heretics also broke down over doctrinal issues (Ratzinger’s words). And now officially from Prevost’s own mouth, we learn that the impasse was concerning Vatican II, not liturgy.

In the eyes of the modernist heretics in the Vatican, Vatican II is doctrinally binding.

The battle lines are drawn. What is clear from the events of July 1st and 2nd is that Vatican II is what separates the Catholic Faith from the New Religion. This evil council is the source of everything else which is objectionable in the Novus Ordo religion. There can be no peace between Vatican II and Roman Catholicism, which brings us to the next point.

The SSPX must finally learn that they should attack Vatican II, and demand its abolition.

SSPX was in the perfect position, in the months leading up to July 1st, to attack Vatican II’s heretical teachings. The entire world was listening to them. Instead they presented invalid and even objectively heretical “arguments” to justify their position.

Father Pagliarani tried to justify the illicit consecrations by saying that the SSPX had to save souls. Such a claim implies that the Novus Ordo is not trying to save souls, which is, of course, true. However, if one recognizes Leo as a true Roman Pontiff, one cannot claim that the Church is failing in its essential mission to save souls. It would be heretical to say such a thing. Father Gleize, a noted theologian in the SSPX, said essentially the same thing in a sermon in Saint Nicholas du Chardonnet in Paris, namely *that the Church was not fulfilling its mission*. This, too, is objectively heretical, since it directly concludes to the defection of the Catholic Church, which is obviously contrary to the dogma of indefectibility.

The SSPX will learn nothing from this episode. It is clear from the reactions from their clergy that they have learned nothing. Father Pagliarani, the Superior General, wrote this to Leo a few days after the excommunication: “The Society promises You to devote all its energies to preserving Tradition and placing it at the service of the Church.”

This simple sentence indicates that the SSPX still entertains the absurd idea that the modernists will be somehow willing to accept them as a traditional branch of the New Religion.

SSPX has learned nothing from 1988, nor from 2012, and from 2026. The modernists want nothing to do with the true Faith. They *hate* it, and want to see it die a horrible death. It is Archbishop Lefebvre who put the SSPX on this path of seeking a side chapel of Tradition in the modernist cathedral. Although he admitted to the futility of such a scheme after 1988, the SSPX management has pursued this path. They have learned nothing.

Papacy-vacantists. We have seen that neither the excommunicated clergy nor the excommunicated lay people care anything about this condemnation from the person whom they say is the

¹ “Given the pastoral character of the Council, it avoided pronouncing dogmas endowed with the mark of infallibility in an extraordinary manner; nevertheless, it invested its teachings with the authority of the supreme ordinary magisterium—an ordinary magisterium that is so manifestly authentic and must be accepted docilely and sincerely by all the faithful, in accordance with the mind of the Council regarding the nature and purposes of the individual documents.” — Paul VI, January 1966.

Vicar of Christ on earth, and the successor of Saint Peter. These fifty years of ignoring the pope, as they see him, has destroyed the notion of the papacy in the minds of their clergy and faithful. It is as if the pope does not exist. It is as if Rome itself does not exist. This attitude is not Catholic.

Declaring the excommunication invalid. Their defense of their current position is that the excommunication was done invalidly. Again, this is absurd. The Roman Pontiff is not bound by Canon Law. If he says that you are excommunicated, then you are excommunicated. If he says that you are schismatic, then you are schismatic. He is the highest lawmaker in the Church, and the highest court. He is not even bound to make a document in order to legally declare you to be excommunicated and a schismatic.

Pope Pius IX condemned such an attitude with regard to disobedient Armenians:

But since the **neo-schismatics** cannot reap any advantage from it, they have applied themselves to follow in the footsteps of modern heretics; they **have excused themselves by saying that the sentence of excommunication pronounced against them in our name by our venerable brother the Archbishop of Tyana, Apostolic Delegate to Constantinople, was unjust and therefore null and void.** They have even gone so far as to say that they could not submit to it for fear that the faithful, once deprived of their ministry, would espouse the cause of the heretics.²

SSPX can no longer claim that they are “with the pope.” This is so because the “pope” is not with them. To claim that they are with the “pope,” would be as absurd as a man who considers himself married to a woman who detests him, and who would never marry him. Communion takes two to be valid, and the Roman Pontiff is the principal and essential element of commu-

nion. SSPX has become a schismatic sect in the eyes of the Novus Ordo.

Pope Leo X treated Martin Luther with greater kindness than Leo XIV treated the SSPX. After Luther posted his ninety-five theses in 1517, thereby becoming a public heretic, Pope Leo X bent over backwards to try to win him over. He sent a personal envoy, none other than Cardinal Cajetan, one of the greatest theologians in the history of the Church, and well known in his time, to talk with Luther, so as to solve his theological problems. Cajetan's original instructions had been to arrest Luther if he failed to recant, but the legate desisted from doing so. When his visit failed, a public debate was arranged between Luther and a prominent theologian, Johann Eck, which ended in disaster for Luther.

Even then, Leo X issued a bull entitled *Exsurge Domine*, in which Leo X warned Luther that he had sixty days to recant his errors or be excommunicated. Luther did not recant, but publicly burned the bull, and was finally excommunicated.

• **Leo XIV pronounced a death penalty on the adherents of the SSPX.** Prevost, who frequently bellyaches about capital punishment, the morality of which is taught by the Catholic magisterium, has pronounced a spiritual death sentence upon the SSPX clergy and people. For he has declared them to be outside the Catholic Church. It is a Catholic dogma, however, that outside the Catholic Church there is no salvation. Furthermore, Prevost has declared SSPX confessions and marriages invalid, which means that the sins of their faithful will not be forgiven, and that those who approach SSPX clergy for marriage will be living in sin for the rest of their lives, that is, if you regard Prevost as a real pope. Consequently, if the SSPX adherents should persevere in their schism, they will go to hell when they die. Spiritual death in hell is far worse than physical death. It lasts forever and ever.

² Encyclical *Quartus supra*, January 6, 1873, to the Armenians. This is *exactly* the position taken by the SSPX in response to their excommunication.

How will the excommunication affect the clergy and laity of the SSPX? In my opinion, absolutely nothing will happen, and life will go on as usual. There will be no mass exodus. Here and there a few priests or lay persons may quit, but the bulk of their adherents will stay. The reason is, as I have said, that the SSPX has a papacy-vacantist position. Rome does not matter to them. They operate a surrogate church, independent of Rome.

Is the SSPX truly schismatic? If Leo were a true pope, then they would be truly schismatic. Indeed they have been schismatic for many decades, if the Vatican II popes have been true popes, inasmuch as they are operating an apostolate which is not approved by valid popes, but in defiance of them.

It is the teaching of the Catholic Church that Our Lord Jesus Christ is the principal priest of every Mass, and the ordained priest is His instrument. Our Lord is also the Invisible Head of the Church, and His vicar, the Roman Pontiff, is the visible head. Consequently, for a Mass to be Catholic, it must be offered with the permission and approval of the Roman Pontiff and the hierarchy in communion with him. Otherwise the Mass, albeit valid, would be outside the Church and displeasing to God. It would be a schismatic Mass.

Consider these words of Pope Pius IX:

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 See³.

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.⁴

Leo XIV excommunicated Roman Catholicism when he excommunicated the SSPX. Despite the many inconsistencies and incoherent positions of the SSPX, they nonetheless represent to the world adherence to pre-Vatican II Catholicism, which is none other than the true Faith. Leo represents Modernism in its ever evolving and radical form, and has now declared that the New Religion of Modernism is intrinsically incompatible with Roman Catholicism.

Leo is the real loser in this debacle. To ban Roman Catholicism is about the dumbest thing you can do, given its two-thousand-year history of fidelity to the revealed truths and of its unconquerable stability despite many adverse factors both within and without. Modernism, on the other hand, is an invention of nineteenth century heretics, and was condemned by Pope Saint Pius X as the synthesis of all heresies.

We have seen the Roman Catholic Church in precipitous decline since the close of Vatican II, both in regard to numbers and in regard to faith and morals, the more important consideration. Anyone with common sense would return to what was stable and productive of the good. Even Cracker Barrel figured that out.

From this we must conclude that Leo's agenda is something very sinister.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

³ *Ibid.*

⁴ *Ibid.*