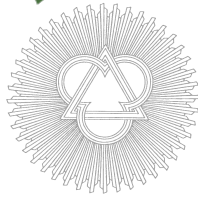

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

We have begun our thirty-first academic year. Our total enrollment is sixteen, but that includes a young man from Brazil waiting to turn eighteen so as to join the seminary. He is not here yet.

We also had the disappointment of losing a recent arrival, namely a Vietnamese, who, within twelve hours of his arrival at the seminary, announced that he wanted to return to Vietnam.

I saw such behavior only once before, when I was the rector of the seminary in Ridgefield, Connecticut. A young man from Florida arrived in the morning, and about four hours later informed me that he was leaving the seminary. He told me that the only reason why he came is because the people in Florida had given him a going-away party, and he felt obliged to show up.

It takes an intense determination, under the influence of grace, for a young man to persevere straight to ordination day. Some have an insufficient motive to enter the seminary in the first place. They may want to "just try it." They seldom last. Others have a somewhat emotional but superficial attachment to the priestly life. They seldom

last. Yet others are deeply fervent about becoming priests, but either because of lack of intelligence, or more commonly, lack of good study habits, are unable to finish. Finally, yet others do not achieve the necessary spiritual formation which is required of a priest, particularly in regard to celibacy.

So, as one can see, many factors must come together in the training of a priest. When you see a young priest, remember that he has proven worthy in many ways after a long period of preparation and observation. It is not easy.

Courses this year. The students of the propedeutic year, that is, the preparatory year, principally take Latin. They have Latin three times a day, five days a week. They will also take a new course this year, together with all the others, called *Acts of the Magisterium*. This course will take them through all the notable declarations of popes and councils up to Vatican II. These are contained in a book called the *Denzinger*, named for a German in the nineteenth century who chose the salient documents and placed them in a single book. Together with Sacred Scripture, this book of the doctrinal teachings is an absolute necessity for the

seminarians and priests alike. Special emphasis will be placed on those acts of the magisterium which contradict the modernist changes of Vatican II and its heretical effluent.

Yet another course which they will take together with the upper classes, is a commentary on the Acts of the Apostles and Saint Paul's Epistle to the Galatians. In addition, they will take Church History, which we require every year of the seven-year program, since in these times familiarity with the Church's past is very important.

All of our seminarians will take a course in finance this year as well as gregorian chant. You would be surprised how a basic knowledge of finance is necessary for operating a parish, a seminary, a school, or any other kind of institution.

The theologians, as they are called, not because they are experts, but simply because they are enrolled in theology courses, will take the tracts on original sin and grace, the end times, the theological virtues, and the Holy Trinity. They also will take Canon Law, which is given every year, requiring the full seven years to cover everything in it.

So, as is plain to see, both students and faculty will be very, very busy. The good training of clergy has always been necessary, but it is *especially* necessary in our times.

Please keep our seminarians in your prayers. We have a dire need for more priests.

Archbishop Viganò recently published another declaration in which he spoke about the *capital schism* in the Church, namely that Leo XIV is not acting as a true pope should but is acting actually in a manner contrary to the role of the papacy. He says that Leo is the worst enemy the papacy.

I would agree with all of this, but I am disappointed that Archbishop Viganò does not draw the glaring and obvious conclusion:

that Leo is not the pope. All of his statements logically lead to this conclusion.

This failure to draw the conclusion is a very serious problem. There is a great deal of criticism of Leo on YouTube and other places on the internet. The persons who make these criticisms do a wonderful job in finding the information, as well as in attacking the new religion from the Catholic point of view. They do, however, an immense disservice to the Catholic Church by not drawing the conclusion.

The reason is that they are presenting to the world a Church which has defected. Very simply: if Leo is the pope, then the Catholic Church has defected.

These bloggers and YouTubers certainly do not intend to make such a presentation. They are simply complaining as well as warning Catholics against what is an abandonment of the Catholic Faith. In this they do a wonderful job. I refer to them as the "hand-wringers" and "eye-rollers." I say this not to disparage them, but to simply say that their exposing of the current heresies and errors is essentially insufficient — indeed very harmful — if they fail to draw the conclusion, namely that Leo, and *all* the Vatican II popes, are not true Roman Pontiffs. All these are guilty of the same capital schism, of which Archbishop Viganò is accusing Leo.

Capital schism is exactly what it sounds like, that is, that the head is cut off from the body. Schism comes from a Greek word which means a break or division. To say, therefore, that there is a capital schism is to say that the head is chopped off from the body. In other words, there is no pope, for how could the severed head be part of the body, indeed the head of the body?

The term *capital schism* was actually used first by Bishop Guérard des Lauriers precisely in order to describe the current situation. By promoting heresy, the man

elected to the papacy cuts himself off from the body of the Church by manifesting the intention of altering the Catholic Faith through the promulgation of false doctrines, heresies, evil disciplines and a protestantized liturgy.

Vicar of Christ. Everyone knows that the pope is the Vicar of Christ. The Latin root of this word means a substitute, delegate, or proxy. Hence the pope is all of these things in regard to Christ and the Church.

An ambassador is a vicar of his home government, and as such cannot speak in any way except with the authorization of his government. If he should say something contrary to his government's instructions, he would cease to be vicarious. He would cease to have authority to represent the government.

A mirror image or a picture is vicarious of the object. If you were to look in the mirror in the morning and find something that looked like Frankenstein, you would immediately discard the mirror, since it was incapable of being vicarious.

The same would be true if you found a similar problem with your camera.

Our concepts, as philosophy teaches, are vicarious of the objects they represent. You know the meaning of "dog" or "cat" because of a concept in your intellect which corresponds faithfully to the object.

So the Vicar of Christ must correspond faithfully to the object, namely Jesus Christ, the Invisible Head of the Catholic Church. Should he fail to so correspond, that is, by teaching heresies, enacting evil disciplines, and imposing a protestantized liturgy, he would cease to be vicarious. He would no longer be the Vicar of Christ. In other words, the vicar of anything, by definition, must perfectly match that person or thing of which it is the vicar.

Doing damage. To return to the subject, the constant barrage of criticism which is hurled by internet critics against Leo, Vatican II, and everything which has come out of Vatican II, serves only to tear down the Catholic Church. It presents a church which has gone off the rails, a church which is not assisted by the Spirit of Truth, a Church which Christ is not with until the consummation of the world. But this is heresy.

What these critics need to do is to *draw the obvious conclusion*. Father Barbara, a well-known, now deceased, traditionalist priest in France, said that what we must do is to *unmask* the modernists as false shepherds, i.e., false popes and false bishops. To fail to do this, to fail to draw the obvious conclusion of the non-papacy of these modernist heretics, is to talk around the problem, but not to solve it. Those who are loyal to the true Faith, and who reject Modernism, must defend the doctrinal, disciplinary and liturgical purity of the Catholic Church by publicly maintaining that those who have promulgated the modernist distortion of Catholicism are not true vicars of Christ.

Little Red Riding Hood. In the well-known fable of Little Red Riding Hood, we know that even she recognized, by his big teeth, that the wolf in the bed was not her grandmother. "Oh grandma, what big teeth you have!"

So with the simplicity of Riding Hood, we should recognize the wolf dressed in the clothing of a shepherd, indeed of a Vicar of Christ, is not a true shepherd, and especially not a true Vicar of Christ. "Oh Leo, what big heresies you have!"

The hub of the wheel. Another image or analogy which could be used is that of the hub of a wheel. The hub of any wheel is the absolutely necessary part which permits the

wheel to turn. The wheel would be useless, even nonsensical, without it.

So the pope is, analogically, the hub of the Catholic Church, the absolutely necessary center around which the whole Church turns. Just as the wheel cannot function if the hub turns to mush, so the Church cannot function if a pope has turned to mush — the mush of Modernism.

Even in the normal vacancy of the Roman See, when a real pope dies, the Church survives only by looking forward to a new pope, and by the actions of cardinals in the election of a new pope.

In other words, the Catholic Church, by its very essence, requires a pope. It cannot be a merely “episcopal” church. It would lose its identity. It would be a false church.

The Church is indefectible. It is a dogma of the Catholic Church that she is indefectible, which means that as an institution she will endure until the end of time, and that she cannot undergo any substantial change in her doctrines, moral teachings, disciplines, sacraments, or sacred liturgy.

The perpetual exposure of the doctrinal, disciplinary and liturgical deviations of the Novus Ordo by the “hand-wringers” and “eye-rollers,” *without drawing the obvious and necessary conclusion that Leo is not a true pope*, is to attack the indefectibility of the Church. For these deviations do regard her teachings, both dogmatic and moral, as well as her disciplines,¹ the validity of her sacraments, and her liturgical rites. The only conclusion from merely pointing out these deviations, without asserting that Leo is not a true pope, is that the Catholic Church has defected, that the promises of Christ are false, that the Catholic Church is a false, bogus, and defectible institution, and has be-

come not a source of eternal life, but an agent of eternal damnation.

Other news. Father Desposito continues to improve, so much so that one would never know that he had had anything wrong with him. He is still going regularly for physical therapy, but he is energetic and has returned to his normal routines.

Father Nowrouz has gone to France, where he will help Fathers Dutertre and Chappot de La Chanonie, as well as Father Gilchrist in England. He will also travel to our mission in Spain. He can speak both French and Spanish. Fathers Dutertre, Gilchrist, and Nowrouz will reside in Montauban de Bretagne, a little west of Rennes in Brittany. Some of our nuns are also in the vicinity, where they will help with the school in Montauban, and train some novices as well.

Father Barnes is now in residence at Most Holy Trinity Seminary, and will be here indefinitely. He will, from here, take care primarily of our chapel in Phoenix, but will also service other churches or missions, such as those of Fraser in the Detroit suburbs, our mission in the area of Houston, and Hammond, Louisiana, near New Orleans. His presence takes the pressure off the clergy here, who, in addition to operating the seminary, service missions or chapels in Harrisburg, Pennsylvania, Pottstown, Pennsylvania, and Montreal, Province of Quebec. Extraordinary missions are done about once a year in Colombia and Ecuador, as well as Hawaii.

Sincerely yours in Christ,



Rector

¹ For example, the official “papal” permission to give the Holy Eucharist to those living in adultery, found in *Amoris Lætitia*.