



Most Holy Trinity Seminary NEWSLETTER

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My dear Catholic people,

As anticipated, a new priest was ordained on July 1st, Fr. Julian Larrabee. Pictures of his ordination can be seen later in the newsletter.

This month I will travel to Poland to see Fr. Trytek and his congregation in Krakow. I will perform some Confirmations while I am there. Then in August, I and Fr. Palma will team up to do the annual retreat for the Sisters. We anticipate that there will be three new novices this year, bringing the total number of the community to seven. The Sisters of Saint Thomas Aquinas have seen growth every year since their inception. May God grant them many graces and many vocations. The Sisters are devising a way of supporting themselves by means of making vestments, lace, and other liturgical items which are made of cloth. They are certainly endowed with the talent to make it a success. Let us also pray for the blessing of God upon this undertaking.

There is a significant amount to comment on concerning the actions and sayings of Ratzinger, as well as those of the Society of Saint Pius X.

Ratzinger published an encyclical shortly before the G-8 summit. It is 30,000 words long. (100,000 words is a book). Among many assertions, he makes this notable statement (emphasis added):

67. In the face of the unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth. One also senses the urgent need to find innovative ways of implementing the principle of the responsibility to protect and of giving poorer nations an effective voice in shared decision-making. **This seems necessary in order to arrive at a political, juridical and economic order which can increase and give direction to international cooperation for the development of all peoples in solidarity.** To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: **for all this, there is urgent need of a true world political**

authority, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good and to make a commitment to securing authentic integral human development inspired by the values of charity in truth. **Furthermore, such an authority would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights.** Obviously it would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums. Without this, despite the great progress accomplished in various sectors, international law would risk being conditioned by the balance of power among the strongest nations. **The integral development of peoples and international cooperation require the establishment of a greater degree of international ordering, marked by subsidiarity, for the management of globalization. They also require the construction of a social order that at last conforms to the moral order, to the interconnection between moral and social spheres, and to the link between politics and the economic and civil spheres, as envisaged by the Charter of the United Nations.**

It is not necessary to point that this is a call for One World Government. This man, who claims to be the Vicar of Christ, would place all peoples under the government of the U.N., which, besides being a *complete failure* for the past sixty-five years, and nothing but a *leech* upon the richer nations of the world, especially the United States, is an organization founded by a convicted communist agent, Alger Hiss, aided by the communist sympathizer Mrs. Roosevelt, and is consecrated to the promotion of a godless world order based on purely humanitarian values. It is truly the counter-Church. It embodies the dreams of all of the Freemasons and other enemies of the Church for the past 250 years. It is the assembly of Satan. It promotes artificial birth control and abortion throughout the whole world. The only thing to expect from this hellish institution is a worldwide government in which abortion and contraception will be considered universal rights, and discrimination against homosexuals, even preaching from the pulpit

that sodomy is evil, will be criminalized and punishable by imprisonment. One can only imagine the other aspects of the “social order” envisaged by Ratzinger and his U.N.

This new world of Ratzinger also calls for the distribution of wealth to poorer countries, that is, world socialism. It means, essentially, the application of the welfare state to the entire globe. This is what Ratzinger seeks. He seeks a world government of the economy as well, in which taxes which you pay in the United States might go to build a highway in Nepal.

Although this encyclical is too long and wordy to comment in detail, a reading of it manifests its central theme: that it is the role of the “Church” to assure the development (read free \$\$\$) of peoples by establishing a social order of “charity” (read socialism and communism) which is based on “truth” (read the U.N. Universal Declaration of Human Rights and **not** the Catechism of the Council of Trent).

Ratzinger quotes Paul VI in paragraph 19 (emphasis added):

Hence, in the pursuit of development, there is a need for **“the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew.”** But that is not all. Underdevelopment has an even more important cause than lack of deep thought: it is **“the lack of brotherhood among individuals and peoples.”** [The quotations in bold are from Paul VI’s encyclical *Populorum Progressio*]

So in order to establish this world of charity, we need a “new humanism?” Charity, according to Catholic teaching, is a supernatural virtue whereby we love God above all things, and it cannot be obtained without the supernatural virtue of faith. It extends to our neighbor inasmuch as we love him for supernatural motives, and seek to accomplish his good as if it were our own. To call “charity” this socialist model which Ratzinger is proposing is an abomination. Where is the supernatural virtue of charity in this wicked system of the U.N.? Where is the social reign of Christ the King? Where is conversion to the Roman Catholic Church, the one true Church of Christ, outside of which there is no salvation? Where is Pius XI’s motto, *Pax Christi in Regno Christi* (The Peace of Christ in the Reign of Christ)? Ratzinger’s call for “brotherhood” among men is none other than the masonic brotherhood of humanism.

This encyclical is doing nothing less than putting a Christian sugar coating on socialism and Marxism. Listen to this quotation from Ratzinger’s encyclical:

Alongside profit-oriented private enterprise and the various types of public enterprise, there must be room for **commercial entities based on mutualist principles and pursuing social ends** [read socialism and communism] to take root and express themselves. [emphasis added] It is from their reciprocal encounter in the marketplace that one may expect hybrid forms of commercial behaviour to emerge, and hence an attentiveness to ways of *civilizing the economy*. [emphasis in the original] **Charity in truth, in this case, requires that shape and structure be given to those types of economic**

initiative which, without rejecting profit, aim at a higher goal than the mere logic of the exchange of equivalents, of profit as an end in itself. [emphasis added]

All this is code for a universal socialism and communism under the direction of the U.N. It is a call for government-run businesses which channel profits to global welfare programs.

The conclusion of the encyclical calls for *integral humanism*. This term was invented by Jacques Maritain, one of Paul VI’s mentors. Maritain and others like him wanted to wed the Catholic Church to modern humanism, giving to humanism a “spiritual dimension,” whereby it becomes “complete.” Such a system reduces the holy gospel to a betterment-of-mankind message, based on purely humanistic and masonic “values.” The only difference between it and the masonic world-view is the presence of “religion,” that is, all religions, in an atmosphere of complete religious liberty. To quote Ratzinger: “The greatest service to development, then, is a Christian humanism [read Modernism] that enkindles charity [read socialism] and takes its lead from truth [read the U.N. Universal Declaration of Human Rights], accepting both as a lasting gift from God [whose God?]. Openness to God [the generic god, Moslem, Hindu, Jewish, and Christian] makes us open towards our brothers and sisters and towards an understanding of life as a joyful task to be accomplished in a spirit of solidarity¹ [read One World Government]. On the other hand, ideological rejection of God [the generic one] and an atheism of indifference, oblivious to the Creator and at risk of becoming equally oblivious to human values, constitute some of the chief obstacles to development [read free \$\$\$] today. *A humanism which excludes God is an inhuman humanism.* [Emphasis in original] Only a humanism open to the Absolute [the Modernist term for a generic god, according to Saint Pius X] can guide us in the promotion and building of forms of social and civic life — structures, institutions, culture and ethos — [read world socialism under the iron fist of the U.N.] without exposing us to the risk of becoming ensnared by the fashions of the moment.”

In general, this document reads in such a way as to give the impression that the main purpose of religion, indeed the main purpose of God, is the temporal welfare of human beings. Everything, including God Himself, should be mustered toward this dream world of global socialism, in which everyone is united in solidarity, loving one another, and happily giving to one another under a general internationalist and socialist tax scheme. *From each according to his ability, to each according to his need*, Karl Marx said. “Development of peoples” is understood as economic success, education (liberal universities), cell phones, computers, nice jobs, nice cars, good roads. Seventy years of Marxism in Russia and its satellite countries produced none of these things. It produced economic misery. What produces these things is a healthy environment of free enterprise, hard work, stable government, morality and honesty in the vast majority of the people, and low taxation. The absence

¹ *Solidarity*, by the way, is a very typically masonic catchword representing the union of humanity under the sway of masonic principles.

of economic success in many Third World countries is due to the absence of these factors, and not to the profit system or the stinginess of richer countries.

In contrast to Ratzinger's humanistic and socialistic world-utopia, listen to the words of Saint Pius X, condemning these very same ideas which were being formulated during his own reign a hundred years ago:

No, my Venerable Brethren, we must be insistent in recalling, at a time of social and intellectual anarchy such as the present, when each man sets up as his own teacher and lawgiver, that **we must not try to build the city except as God has built it, that society cannot be soundly built upon foundations other than those the Church has laid for it, and not unless it is she who directs the labor.** [emphasis added] It is no use saying that we must create a new civilization, or build the new city in the clouds; it has been built, it is already in existence, in the shape of Christian civilization, of Christendom. It is this which must be constantly installed and restored upon these foundations which are both natural and divine, against the repeated onslaughts of an unhealthy Utopianism based on revolt and impiety: omnia instaurare in Christo. (Encyclical *Notre Charge Apostolique*)

In the same encyclical, Saint Pius X referred to the following as "organized apostasy":

...a democracy which is neither Catholic, nor Protestant, nor Jewish: **a religion more universal than the Catholic Church, uniting all men thus finally become brothers and comrades in "the reign of God."** [emphasis added] "To work no longer for the Church but for mankind"...this is organized apostasy.

It is needless to point out that what Saint Pius X condemns is what Ratzinger promotes — organized apostasy. And the Novus Ordo, which has been so carefully hatched, developed, and protected by Ratzinger, is precisely that generic universal religion, a One Word Church which fits so nicely with the coming One World Government.

It is hardly necessary for me to point out what will happen to us poor souls in such a system. It is truly frightening to watch all of these forces and factors converge into the U.N. World Government and dogma-less World Church.

Nevertheless, so many traditional Catholics are blind to the monstrosities of this man in the Vatican, and still look upon him as the salvation of the Church in these terrible times. Do they not see what he is doing? Do they not see that they are being drawn into this evil plan of Ratzinger the plotter? When will they understand that it is time to openly declare Ratzinger a subverter of the Catholic Church, an agent of the forces of Antichrist?

One cannot help but think of the Society of Saint Pius X at this point. In a recent interview, Bishop Tissier de Mallerais said some "hopeful" things. He said in this interview: "We will never sign compromises; the discussions will not advance unless Rome reforms its viewpoint and recognizes the errors to which the Council has brought the Church." The statement contains a serious error. It is impossible that

a general council of the Church lead the Church into error. Nowhere in the history of the Church did a general council, approved by the Roman Pontiff, pronounce a single iota of error regarding faith and morals. But if we can overlook this error for a moment, Bishop Tissier's statement, that they will not accept doctrinal compromises, is refreshing after months of hearing unclear and ambiguous statements from Bishop Fellay. But I place "hopeful" in quotation marks because if the SSPX pulls back from this accord, they will pull back into the very impossible and contradictory theological position which placed them in this mess to begin with. Until they take the theologically consistent position that the authority of the Catholic Church, in virtue of the indefectibility which God has granted to His Church, cannot promulgate a Vatican II or a New Mass, they will continue to seek approval from the Modernist destroyers.

When we read assertions like this next to those of Bishop Fellay, one is led to think that SSPX may well see a significant split. It is a certitude that there are two very divided camps in that group. What they will do when the decision comes regarding union with the Modernists, it is difficult to say.

It is absolutely necessary to take a firm and uncompromising position against Modernism and Modernists. Modernism is the bad breath of the beast of the Apocalypse, and it must be denounced as such, and its agents, of which Ratzinger is prince, must be denounced as false shepherds and perverters of the Catholic Faith.

Speaking of the beast of the Apocalypse, Ratzinger's statement that the "concept of the family of nations" (= the One Word Government) ought to be given "**real teeth**" is a chilling reminder of this selfsame beast. What it means is that if you disobey the laws of the One World Government, you are going to be bitten by the beast, i.e., you are going to see jail.

I thank all of you who have participated in our most recent fund drive. We will go as quickly as money permits. We are still a long way from our goal, but I must pray and persevere until the chapel is completed. **I cannot train priests for you unless you give me the means to give the seminarians have a proper chapel.** The chapel is the most important part of the seminary building. May God move you to generosity in this most important undertaking.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector