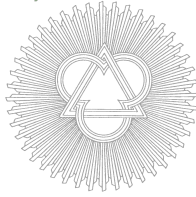


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# Most Holy Trinity Seminary Newsletter



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MAY 2014

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My dear Catholic people,

The seminary is close to bringing its eighteenth academic year to an end. In a little over a month's time, the seminarians will have completed their year's studies. Most will return home, but some will stay during the summer in order to take extra courses so as to be ordained earlier.

I founded Most Holy Trinity Seminary in September of 1995. By the grace of God which has inspired your generosity over all these years, we have been able to keep our doors open and our institution functioning. It is impossible to overemphasize the importance of producing well-trained priests in these times. The properly formed priest is *always* of primary importance for the life of the Church. Vatican II, however, has given us two reasons why good priests are *ever more important*: (1) the defection of Novus Ordo priests from the Catholic Faith; (2) the desire of the priests of the Society of Saint Pius X to be a part of the Novus Ordo, and to work with it. In other words, there is double trouble.

In that sense, we are called upon to fight a two-front war. We must war, on the one hand, against the errors of Vatican II and its effluent, and on the other hand, against those traditionalists who see cooperation with the Novus Ordo as the only viable solution for the Church's future.

Although I like to think of the Society of Saint Pius X as being on the same side of the battlefield as we, inasmuch as they do recognize the errors of Vatican II and its reforms, it is nevertheless very disturbing that they are constantly talking to the enemy. What is ever more disturbing is that they have the bulk of Catholic people who are resisting Vatican II. I say this, however, with much qualification, since it is my experience that they have developed a system of belief which sees the Novus Ordo as a legitimate form of Catholicism. They do not take a categorical stand against the Novus Ordo religion. They have also made, in my opinion, some very grave compromises with regard to the modern world. The

combination of these two factors, an openness toward the Novus Ordo and a softness toward the modern culture, has rendered them delightful to liberal Catholics. By this I mean Novus Ordites who have some inklings of tradition, but who do not see the Novus Ordo as a different religion, or the Novus Ordo hierarchy as the enemies of the Catholic Church.

We recently saw this very phenomenon in Bishop Fellay's visit to Bergoglio last December in the Vatican. He was invited to the brunch after Bergoglio's morning "Mass" in the Santa Marta hotel, where Bergoglio lives. The invitation came from priests involved with *Ecclesia Dei*, the Vatican agency established to take care of the traditional Mass celebrated under the auspices of the Novus Ordo. At the end of the brunch (in which Bergoglio apparently gave Bishop Fellay a cold shoulder), Bishop Fellay knelt down before Bergoglio as he was leaving the brunch, and asked for his blessing.

It is deplorable that Bishop Fellay, who for many is the embodiment of Catholic tradition, successor as he is to Archbishop Lefebvre, should kneel before a man who denies that there is a Catholic God, and who says, "Who am I to judge?" as regards sodomitic relationships. As well, Bergoglio – with incredible stupidity and ignorance – has termed traditionalists as "pelagians."

I am alarmed that Bishop Fellay has still not understood the nature of the Novus Ordo. Bergoglio's radicalism is simply bringing to fruition all that is contained in the Vatican II revolution. There is nothing in Bergoglio which cannot be found first in Vatican II. The reason is that the fundamental error of Vatican II was to *place the dictates of human conscience on a throne above Catholic dogma and Catholic moral teaching*. In the Declaration on Religious Liberty we read: "**Therefore he [man] must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters.**" (II: 3)

While it is true that a man must act according to his conscience, even if it is objectively erroneous, it is also true that he must also face the consequences of his actions. An erroneous conscience does not provide a right to posit an act. Right can only come from the truth, and not error. Human society, furthermore, has the obligation of enforcing the law of God, and if someone acts contrary to the law of God – even if in good conscience – he must face an appropriate punishment.

The 9/11 terrorists were all acting according to their religious conscience. Shall we be so absurd as to say that no one should have prevented them from acting in this way, out of respect for their religious conscience?

This primacy of human conscience over objective dogma was a guillotine erected in the Vatican itself, a scaffold upon which, one by one, the dogmas and moral teachings of the Catholic Church would be eliminated. Now, fifty years later, we are witnessing the decapitation of even the natural law, as Bergoglio the executioner holds up the bloodied head to a cheering crowd of sodomites and adulterers.

Those of us who endured the Novus Ordo seminaries in the 1960s can attest to the radicalism of Vatican II. We saw the ugliness and extremism of this revolution with our own eyes, and knew one day that it would produce the horror which is presently before us. Bishop Fellay never had this experience, and as a result he has a naïveté regarding the nature of Vatican II and the extremism of the program of the Novus Ordo hierarchy.

Consequently, the SSPX, the very body which ought to be a bulwark of tradition, and which ought to be training priests to be firm against Modernism, is neither of these things. It is, instead, a fortress made of paper-mache inhabited by priests and lay people who actually want to join the enemy.

Our task here at Most Holy Trinity Seminary is most formidable indeed. We are one of very few seminaries in the world who are producing priests who are integrally faithful to Catholic tradition, and what is equally important, want to be completely detached from the Novus Ordo hierarchy. For this reason, it is absolutely necessary that this seminary continue to exist for as long as there are Modernists who pretend to be the Catholic hierarchy.

It appears that next year we will have at least four new candidates: two Americans, one Frenchman, and one Pole. But the numbers can change quite easily, either up or down. It is still somewhat early to make a final determination.

**No Francis effect in Latin America.** Despite all of the spectacle at the World Youth Day in Rio last year, the downward spiral of Catholicism continues in Latin America. According to the Chilean poll *Latinobarómetro*, only 67% of Latin Americans consider themselves Catholics. In 1995, the figure was 80%.

These polls demonstrate, of course, the utter failure of Vatican II. By changing the Church to fit the modern

world, the architects of this wicked council thought that the worldlings would come flocking into the changed Catholic Church. In fact the opposite is true. Europe has already turned into a wasteland. North America is well on its way, statistically, to becoming the same. The last hope for the Novus Ordo has been Latin America – hence the Latin American “pope” – but the disease of Vatican II is quickly spreading in this vast region as well.

The true number of Catholics in Latin America, it should never be forgotten, is really less than 1%. By this I mean that only a tiny number of those who profess to be Catholics can be identified objectively with their Catholic ancestors in regard to dogma, worship, and discipline. Novus Ordo “Catholicism” is a sham. In reality it is a whole new religion.

**Follow-up.** Anyone following the media lately saw a picture of Michael Sam, a professional athlete, kissing his male partner as they celebrated his having been selected for a team. The photograph is too scandalous for our newsletter.

It is to this that Novus Ordo Cardinal Dolan says “bravo!” and Bergoglio says, “If a person is gay and seeks the Lord and has good will, who am I to judge that person?”



Cardinal Dolan says “bravo” to this.

It is absolutely mind-boggling that the supposed Pope not condemn this activity, but that he actually condones it by his comment, and that the supposed Cardinal Archbishop of New York applaud this unnatural tendency and act.

No one would have believed it if, in 1958 at the death of Pius XII, someone had predicted this state of affairs. God have mercy on us.

**The canonizations of “Saint” John XXIII and “Saint” John Paul II.** Once again the Novus Ordo has sunk into the world of the absurd. Everyone knows that these people were not saints. John XXIII had a history of Modernism from the time of Saint Pius X. John Paul II committed so many sins against the First Commandment of God in the form of ecumenical acts, that it would take a whole book to recount them.

The only reason why they were “canonized” is to tell the whole world that Vatican II was not a big mistake, but that it was in fact a wonderful thing for the Catholic Church. Consequently those who perpetrated the Council and its reforms are saviors of the Church, who by their foresight and wisdom brought the Church out of the Middle Ages and into the twentieth century.

Reality, however, says otherwise. The Catholic Church has been all but wrecked by these perpetrators of Vatican II. Billions of souls have been lost to heresy and

apostasy, as well as to all forms of immorality. Religious life has been destroyed. Heresy is rampant. The liturgy is a disaster.

Knowing this to be true, the Society of Saint Pius X made various declarations about how the canonizations are not infallible, and that they labor under doubt. One of the reasons they allege is that Bergoglio did not have the sufficient intention to canonize. Others said that he did not follow the traditional rules.

These arguments, however, are pure fantasy. This is the text which Bergoglio recited as the canonization formula:

For the honor of the Blessed Trinity, the exaltation of the Catholic faith and the increase of the Christian life, by the authority of our Lord Jesus Christ, and of the Holy Apostles Peter and Paul, and our own, after due deliberation and frequent prayer for divine assistance, and having sought the counsel of many of our brother Bishops, we declare and define Blessed John XXIII and John Paul II be Saints and we enroll them among the Saints, decreeing that they are to be venerated as such by the whole Church. In the name of the Father and of the Son and of the Holy Spirit.

How could any sane person claim that Francis did not intend to canonize, or that he did so rashly? In fact, who makes the rules of canonization, except the pope?

The SSPX priests know all this, but they find these canonizations to be embarrassing and problematic, and hence sought a way "legitimately" to reject them.

By calling canonizations into doubt, however, they implicitly assert that it is possible that the universal Church, in her sacred liturgy, could beg the intercession of a soul that is damned to hell for eternity.

None of it makes sense, but to my amazement their insane system has an appeal for a lot of people, permitting them to think of themselves as submitted to the pope, but at the same time rejecting what they feel is not Catholic.

Bergoglio says that 50% of all marriages are invalid. He was quoted as saying this by Cardinal Kasper, who is the strongest promoter of purported Holy Communion for adulterers, and who received great praise and admiration from Bergoglio for his efforts in find a way to make it possible. For this reason, there is no reason to call the quotation into doubt.

The statement is absurd, of course. Marriage is a natural contract even before it is a sacrament. It is similar in this sense to buying and selling contracts, that

is, it is such a standard form of human activity, that it is *very difficult* to make it invalid.

It gives us an insight, however, into how the approval of adultery will be devised. The divorced and remarried couple will go to their parish priest. They will declare to him their desire to receive the sacraments. He thinks, "These are among the 50%." Then he will tell them to approach the sacraments and everything is all right.

Kasper's plan, which was explained to the Consistory of Cardinals a few months ago, transfers the judgement concerning the invalidity of the first marriage to the judgement of the local priest. If 50% of all marriages are invalid, then how much diligence must the priest use in order to prove invalidity?

**Bergoglio calls a woman in Argentina, married invalidly for twenty years, and tells her that it is permitted to receive communion.** In April, "Pope Francis" made a telephone call to a woman in Argentina who was "married" in a civil ceremony twenty years ago to a man who had been married before, and was divorced. The local Novus Ordo priest had told her that she was living in sin which is, of course, true. So she wrote a letter to Francis, telling him that she was in fact receiving communion, but that she felt that she was disobeying the rules. What to do? Francis responds six months later with a call on his cell phone telling her that she is doing nothing wrong by receiving communion.

The Vatican, the very next day, confirmed the existence of the telephone call, but said that the content of the telephone call was a private matter. In other words, the Vatican admitted the whole thing, was obviously embarrassed by it, and tried to dismiss it by calling it "private."

By the way, the comment that Francis made concerning her local priest was this: "There are some priests more papist than the pope."

Not only did Francis *counsel* her to commit both adultery and sacrilege against the purported Blessed Sacrament, but he also undermined the priest who was doing nothing else than upholding Catholic doctrine and practice.

The woman commented: "I'm very happy, because I'm not the only one divorced. There are a lot of people who are divorced, and I hope that ... that it happens for all divorced people and all those who want to get the Holy Communion."

So much for *Thou shalt not commit adultery*. If we follow Bergoglio, we must conclude that the words of Saint Paul are false: "*Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord*" (I Cor. XI: 27)

**Cardinal Schönborn applauds a transvestite singer.** Recently there was an Austrian young man who dressed up like a woman and sang a song entitled *Rise like a Phoenix* at a Eurovision song contest in Copenhagen.



"Saint" JP 2 kissing the Koran

The young man's original name is Thomas Neuwirth, but he has changed his name to Conchita Wurst. *Wurst* in German means *sausage*, but it is also an expression for something that has no importance. The point is clear: it does not matter if one is transgender, transvestite, hetero-, bi-, or homosexual. Incidentally, the lyrics of the song, *Rise Like a Phoenix*, obviously concern his transformation into a female persona.

Although enthusiastically applauded in morally corrupt Europe, "Conchita" was banned by the Russian government. Russia, once the mistress of error for the whole world, has ironically become the world's teacher of the natural law and of the establishment of religion in society.

This incident could easily pass for just one more step downward in the never-ending decline of once Catholic Europe into unspeakable intellectual and moral decay. What turns our attention to it, however, is that it has become the occasion of yet another episode of approval of same-sex orientation and activity on the part of what presents itself as the Catholic hierarchy.

Cardinal Schönborn, the Novus Ordo archbishop of Vienna, and who is therefore Austrian as is Conchita "it-

doesn't-matter" Wurst, had words of congratulation, praise, and blessing for the transvestite. He said "I'm happy for Thomas Neuwirth Wurst having such success with his performance as Conchita. I wish for him that this success not go over his head, and pray for God's blessings for his life for him."

In the Book of Deuteronomy we read: "A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doeth these things is abominable before God." (XXII: 5)

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector



*Cardinal Schönborn, Novus Ordo  
archbishop of Vienna*

*"I'm happy for Thomas Neuwirth Wurst  
having such success with his performance  
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*Thomas Neuwirth, also known as  
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