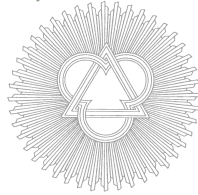

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

In the picture on this page, you see Francis with a statue of Martin Luther. This was erected in the audience hall of the Vatican, where Francis holds his Wednesday audiences and other large meetings. The occasion was a meeting with many Lutherans. No doubt we can expect more ecumenical abominations next year when we mark the 500th anniversary of Martin Luther's posting of his ninety-five theses on Halloween of 1517.

Few Catholics realize, I think, the depth of the wickedness of the Protestant Revolt. It is not an exaggeration to say that *all* of the moral and social evils in our society stem from this dreadful event.

What this revolt gave to the world is the supposed right to judge Sacred Scripture for yourself. The long-term effect of this doctrine was (1) subjectivism, since according to it there is no objective norm by which to determine the sense of Sacred Scripture; (2) individualism, since there is no visible Church and no ecclesiastical authority. The Protestant churches are organized from below, that is, protestants of like mind come together and form a community or "church" where they worship in common. This "church," however, is the product of human beings, and not of God. It has no authority to teach, rule, or sanctify the faithful.



Consequently, in the protestant system, everything is centered on the *free individual*. No one can tell him what to do or think. He is his own man.

The moral effect of this pernicious doctrine is the *cult of liberty*. Jean-Jacques Rousseau, himself the son of a Geneva protestant minister, developed a philosophy in the eighteenth century which held that the original and correct state of man was that of the "noble savage." He taught that society, with its government and laws, was a corruption of the original state of mankind. Man was at

his best when he was roaming free and naked in the forest. This doctrine was a denial of original sin and its effects, but it was also an application of the protestant idea of exaggerated and erroneous notions of man's freedom and his individuality.

This "noble savage" idea developed into *liberalism*, which is the doctrine that the highest good of man is his liberty, and that liberty should not be curtailed or constrained except in cases where it might harm someone

else's liberty. Freemasonry developed this idea into a moral and social doctrine. It is of no wonder, then, that the Statue of Liberty, personifying liberalism, was the product of freemasons, from head to toe. It was even dedicated by means of a masonic ceremony, using oil and grain.

The political effect of protestantism is *democracy*. By this term we do not mean merely that the people choose who shall rule them. Instead, we mean that power

belongs to the people, and that the people delegate this power to their elected officials, who are bound to follow the will of the people in all things. Democracy in the strict sense means the sovereignty of the people. The idea comes to us directly from protestantism. For just as the individuals in protestantism are like little popes, deciding for themselves what God is saying in Sacred Scripture, so in the political order they are all little kings, retaining the power to govern themselves. Just as they hire and fire their ministers according as they like them or dislike them, so they hire and fire people to carry out their will in the government.

It is protestant individualism, furthermore, that leads to *socialism*. For in the protestant system, the individual is the only element of the State. This is because the individual is supreme, and is subject to no authority except that which he freely accepts. Hence the State which is composed of individuals is blind to anything but individuals: it is blind to the family, to the Church, to businesses, or to any other entity that exists between it and the individual. The natural effect of this doctrine is socialism, whereby the State absorbs into itself, to a greater or lesser extent, all of the subordinate societies which I mentioned. One of the first effects of the Protestant revolt, for example, was to make the local prince or king the head of the Church. Another effect was the *absolutism* of the monarch, since he, as the head of the State, was bound to respect nothing outside of himself.

In the political sphere the only thing that the French Revolution did was to transfer the absolutism of the monarch to that of the mob, represented by the National Convention.

In our own day we can see the effect of protestantism in the step-by-step abandonment of morals in society. The liberals understand the ideology

which I have here described, and every time a new moral perversion presents itself, they play the *liberalism* card. They say that man is absolutely free, and that the State cannot oblige him by any law to observe what is in accordance with nature or with religion. As long as the activity does not “hurt” anyone, it should be permitted. Because all society and government is based on the protestant principle of liberalism and individualism, the

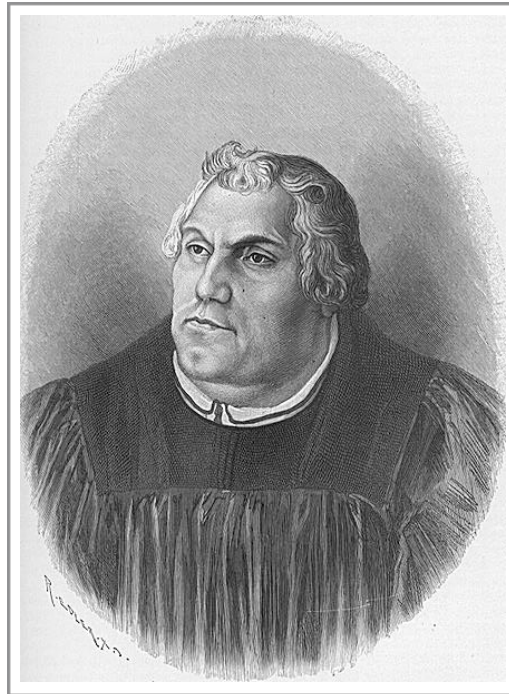
conservative can offer no ideology in defense of observance of the natural law or of religious law. In other words, the “state religion” of the modern world is liberalism, a direct result of protestant notions of freedom and individualism.

In fact, the only reason why this country and other countries, all infected by liberalism, did not cave into this immorality in times past, is that most of the population *by culture or by religious conviction* adhered to the moral law. As religion went on the wane since Vatican II, and as culture and customs changed, the only political ideology left was liberalism, and its logic is as cold and as strong as steel.

In the 1950’s, for example, people by culture or religion found sodomy abhorrent. As a result, it was against the law. When faced with the argument, however, that sodomy is a private affair that does not “hurt” anyone, the supreme protestant principle of liberalism demands assent. The conservative cannot oppose religious principles to liberalism, since religion has no place in the making of laws. Nor can he oppose culture, since the culture has gradually succumbed to the demands of liberalism.

Consequently, political conservatives have no ideology card to play. They can make appeal only to the past. Such a flimsy argument collapses in front of liberalism. For this reason most so-called conservative politicians have abandoned any opposition to laws permitting abortion, sodomitic marriages, feminism, pornography and other moral issues. They confine themselves to lowering taxes.

The Catholic position. Catholicism, in contrast to all of this, says that religious authority comes from



MARTIN LUTHER

“Christ committed adultery first of all with the woman at the well about whom St. John tells us. Was not everybody about Him saying: ‘Whatever has he been doing with her?’ Secondly, with Mary Magdalene, and thirdly with the woman taken in adultery whom he dismissed so lightly. Thus even Christ, who was so righteous, must have been guilty of fornication before He died.” (Table Talk, Weimar edition, vol. 2., no. 1472, April 7 - May 1, 1532; Wiener, p. 33).

above, that the Church was founded by God and is divinely assisted in its essential functions, and that all people owe to it their adherence and obedience. It teaches that the family is divinely constituted, that the father is the head of the house, and the wife and children must obey him. It teaches that the family, and not the individual, is the building-block of society, and that its sacred rights must be protected by the State. It teaches that the State must profess the one, true religion, and although it is a society distinct from the Church, it must nevertheless cooperate with the Church in a union of Church and State. It teaches that all authority, even political authority, comes from God, and that a mob of individuals can never be the possessor of political authority. It teaches that human beings are bound in conscience to obey the authority of the State, which comes from God. Indeed the State, no matter what its form of government, emerges as something quite limited in the Catholic system, bound as it is to respect the true freedoms of individuals to see to their own needs on the most local level. In other words, Washington D.C. should not be legislating about what schools should be like in Alaska. This Catholic principle, of keeping government as small and as local as possible, is called *subsidiarity*.

In a State established upon Catholic principles, therefore, the legislator or courts, as the case may be, would need to cite only the teaching of the Catholic Church concerning the moral law. In the perverted modern political systems, based on protestant liberalism, there can be an appeal only to liberalism, with the effect that immorality always wins the day. In such a system, the “conservatives” are merely liberals who have not changed yet, who have not become consistent yet with their own liberal principles.

For this reason, in the United States we have witnessed over the past decades a shrinking of the number of “red” states, that is, those of a more conservative bent. However gloomy my prediction may sound, I really see no hope for a political victory of conservatives in the future. The more that liberals play their liberalism card, the more the conservatives are obliged to submit to the logic. Add to this the fact that the older generation, which may have cultural and religious objections to immorality, is dying off, and that the persons who are in charge now are the teenagers of the 1960’s, thoroughly imbued with godless liberalism.

We understand as well why the Church was always severe in repressing heresy. Not only is heresy a most grave offense against the divine majesty, but is also a fountainhead of the most terrible social, political, and moral evils. All immorality, all social problems, and all political errors start with *bad ideas*. We have abortion because of bad ideas floating in the heads of people. These bad ideas are prevented and banished from

people’s minds by adherence to the one, true Faith, that is, to the Catholic Church, the “pillar and ground of truth,” as St. Paul describes it.

Ordination in Verrua. This month I made a quick trip over to Italy to participate in the ordination of one of the priests of the Institute of Our Mother Good Counsel in Verrua, Italy. I have been on friendly terms with the priests of this organization since 1986. Now and again I drop in on them in order to keep this relationship alive. The new priest, Father Charbel Madi is of French nationality, but of Lebanese descent. His ninety-five year old grandmother actually flew in from Lebanon to see his ordination. See the picture below.

Downloads. Father Despósito, our electronic priest, told me recently that since the establishment of our website in 2014 there have been over 90,000 downloads of sermons or conferences. I had no idea that our message was so popular, but people do tell me everywhere that they listen to our sermons. Even as little as twenty years ago such a diffusion of Catholic truth was not even conceivable.

I always say that the two best friends of the traditional movement have been the Internet and the jet engine.

Bishop Fellay. It was recently reported that Bishop Fellay met with Bergoglio and with Novus Ordo Cardinal Mueller, the head of the Novus Ordo Congregation for Divine Faith. No one knows what was discussed, but such a high level meeting does seem to indicate that things are moving yet closer to an official absorption of the SSPX into the Modernist religion. How ironic it is that in the same month that Bergoglio receives Bishop Fellay, he is also seen with a statue of Martin Luther, telling the Lutherans in front of their heretical founder that through baptism we all belong to the same church.

Bishop Fellay also made the alarming statement recently that “there is no direct heresy in Vatican II.” What he means by “direct” is not clear to me, but I assume he means “explicit.”

If Vatican II is heresy-free, I ask, then what has the SSPX been opposed to for the past forty-six years? If you can accept Vatican II without offending the virtue of faith, then why was it necessary to mount an opposition to it by founding an anti-apostolate parallel to that of the pope (in their eyes)? What justified the consecration of bishops without apostolic mandate? What justified sending priests throughout the world, erecting “altar against altar,” that is, carrying on a condemned and illegitimate apostolate in opposition to the person they claim to be the pope and his representative the bishop of the diocese?

If Vatican II is heresy-free, how could Archbishop Lefebvre have said this:

“This Council represents, in our view and in the view of the Roman authorities, a new Church which they call the Conciliar Church.” (*Le Figaro*, August 4, 1976)

“We believe we can affirm, purely by internal and external criticism of Vatican II, i.e. by analyzing the texts and studying the Council’s ins and outs, that by turning its back on tradition and breaking with the Church of the past, it is a schismatic council.” (*Le Figaro*, August 4, 1976)

And how could he have said in an interview in 1984 that the Decree on Ecumenism is **“heretical?”** (Interview with the *Catholic Crusader*)

This and other statements of Bishop Fellay lead us to conclude that the battle of forty-six years has been won not by Archbishop Lefebvre, but by the Modernists.

For Bishop Fellay has, in this one statement, obliterated the foundation and underpinning of the whole traditional movement. With joyful anticipation I await the day of their absorption into the Novus Ordo religion, for the reason that they can no longer deceive the faithful into believing that they have a serious opposition to it.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector



A picture of all the clergy and altar boys who took part in the ordination of Father Charbel Madi of the Institute of Our Mother of Good Counsel. Bishop Stuyver is in the middle, and to the right is the newly ordained priest.