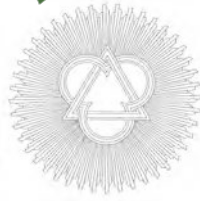


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# Most Holy Trinity Seminary Newsletter



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JANUARY 2019

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My dear Catholic people,

The seminary would like to thank all of our benefactors for their many sacrifices during the year 2018. Your donation statements have already been printed, and will be in the mail to you shortly.

This year I hope to launch the campaign for the addition on the seminary. I will soon draw some preliminary plans. It is a long and time-consuming process to build a building, but the beauty of it is that you have exactly what you want.

The mother house of the Sisters has been under way for about two months now. Foundations are poured and walls are going up.

This year we also hope to build our new school. When the whole project is completed, with God's blessing, we will have a "plant," as parish complexes used to be called, consisting of the seminary, mother house, church, and school. These buildings will be sufficiently spread out over about one-quarter mile, which distance will insure privacy for each entity, but will, at the same time, keep them close enough together so that there will be a "symbiotic" relationship among them. It means that the children will attend Mass every morning in the church, which serves also as a seminary chapel. The seminary will benefit from the help of altar boys for its many elaborate ceremonies. The Sisters' chapel and mother house will be close by, so that a priest can go there easily to say Mass and hear confessions. Priests from the seminary could teach in the school.

The new school will also permit us to be co-institutional. This means that, after a certain age, the boys will be separated from the girls on different sides of the school. The two sides, however, will share a central office and administration. They will also share a common dining room, but will sit on separate sides.

The ideal in education is to have the sexes completely separated in different institutions. It permits each institution to have a distinct culture, one masculine and the other feminine. Furthermore, it preserves students from the distraction of the opposite sex when they should be concentrating on their studies. There is a time and place for everything, and courtships do not get along well with academics.

This separation was the norm in all Catholic schools at least from sixth grade on up. Even Catholic colleges and universities observed it. My father graduated from Saint John's College in Brooklyn, New York<sup>1</sup> in 1941, which at that time was an all-male school.

It was customary to arrange social gatherings, such as dinners and dances, between men's and women's colleges, but which were chaperoned by both priests and nuns. Such an idea today would be considered outrageous and ridiculous by the modern world. It was very wise, however, from the point of view both of the seriousness of the students' academic formation and their chastity.

**Our new church in the Phoenix area.** Recently we purchased a building which will be suitable as a church in Youngtown, Arizona. It is in the northwest quadrant of the Phoenix area, close to Peoria. It is on a main road with a lot of visibility. Originally it was a house. Then it was converted into a small office building. Now it will be converted into a small church. Its interior area is about 2500 square feet, and will accommodate about seventy persons. The parishioners in Arizona will have their work cut out for them. They have to gut the interior and make it suitable for a church. There is room for the priest to live there, but they have to put in a shower. Fortunately we have numerous liturgical articles to give them: the altar, the communion rail, many statues, a baptismal font, stations of the Cross, a monstrance, and many other things. These were given to us by the corporation which

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<sup>1</sup> Now Saint John's University in Jamaica, New York.

owned Our Lady of Fatima Church in Spring Hill, Florida. Their priest, Father Terence Fulham, died suddenly in November of 2017. They decided to sell the property, but they offered to us most of the contents of the church, as well as a great many valuable books for our library. Although some were not of any use, I think that we will salvage about 5,000 very good books for our library, some of them very difficult to find.

Fr. Federico Palma resides in the Phoenix area, and provides every Sunday morning Mass for his parishioners there.

**Guest editorial.** In the most recent number of *Soldalium*, the publication of the Institute of Our Mother of Good Counsel, located in Verrua Savoia, Italy, there is an editorial which I found very interesting, and have translated it for you. The piece bears no authorship, but it has Father Ricossa's fingerprints all over it.

It concerns a recently published comment of Ratzinger to an Italian Senator about a book he [Ratzinger] had written a few years ago. This comment is very revealing, as it is a clear admission from Ratzinger that there is a *hiatus*, that is, gap or separation, between the pre-Vatican II magisterium and that of the Council.

Ratzinger thinks nothing of this separation — the real word is *contradiction* — between the two teachings. For Ratzinger believes in *historicism*, which holds that truths are true for their time, but expire and evolve into other “truths” in different historical environments, so that the new truths may contradict the previous ones. It was in this way that the Modernists, in one blow, dispensed with the massive amount of magisterium in the Church's past which condemns everything they think, do, and say.

Ratzinger is the High Priest of the *Nothing-Has-Changed-Religion* of the Novus Ordo conservatives, which holds as its unique dogma that there is doctrinal, liturgical, and disciplinary continuity between Vatican II and pre-Vatican II. They see him as the “missing link” between these two systems. Ratzinger's single poignant comment, however, quoted in the editorial below, explodes their whole theory, and vindicates the sedevacantists.

## Editorial from Soldalium no. 68

*“The hiatus between the affirmations of the popes of the nineteenth century and the new vision which begins with the encyclical Pacem in Terris, is obvious, and there has been much disagreement concerning it. It is also at the heart of the opposition to the Council on the part of Lefebvre and his followers.”* This is not the first time that Joseph Ratzinger has expressed his opinion concerning the inability to reconcile the teaching of the Church (what he calls the “affirmations of the popes of the nineteenth century”) and the modern teaching (that of *Dignitatis Humanae* or in this case *Pacem in Terris*). We already spoke about this when we commented on a speech Ratzinger gave on the occasion of his giving best wishes to the Curia on December 22nd, 2005. The “hiatus,” taken in the figurative sense of “interruption” or “break in continuity” is therefore “obvious,” or in other words immediately and completely knowable.

The passage of Ratzinger which we have quoted is dated September 29th, 2014, but it has been up to now unpublished. It was extracted from a text which was sent by the “Pope Emeritus” to the former president of the Italian Senate, Marcello Pera, a liberal, as a commentary on his book published in 2015 entitled *Diritti umani e cristianesimo. La chiesa alla prova della modernità*.<sup>2</sup>

Therefore there is no continu-

ity between the magisterium of the popes and the new doctrine concerning religious liberty. That is obvious. It hits you in the face. This has no need of demonstration. In two lines Ratzinger put into the garbage can all the desperate attempts of conciliation which have been put forward by anyone who makes an effort to still believe in the magisterium and in its authority, such as Dom Basil of Le Barroux, Father de Blignières, Father Lucien<sup>3</sup>, and others. This does not mean, however, that Ratzinger believes for one moment that the magisterium of the Church against religious liberty should still be taken into consideration! In fact, he does not say *magisterium*, but *affirmations*. He does not say, as we do, *of the Church*, but of the *nineteenth century popes*. For Ratzinger, they do not teach, but they merely affirm, and for him it is very evident that these “affirmations” are enclosed in the cage of historicism, that is, in the nineteenth century.

Never as in the course of these recent years, since Jorge Bergoglio was elected (N.B.: *only* elected) to the papacy, have the voices been raised of certain members (materially) of the



*The new church in the Phoenix area.*

<sup>2</sup> In English: *Human Rights and Christianity. The Church's Test of Modernity*.

<sup>3</sup> All French priests who have taken a position that there is a true continuity of doctrine between Vatican II and pre-Vatican II magisterium.

“hierarchy” which have actually come to speak even about heresy, or at least to place in doubt some documents of the “magisterium.” After the battleground was established by *Amoris Laetitia* (in which is compromised all Catholic morality concerning sin, marriage, adultery, the sacraments of Penance and the Holy Eucharist), yet another battleground was opened up concerning Holy Communion to heretics, which divided the German episcopate. Cardinals such as Burke, Brandmüller, the now deceased Meisner and Caffarra, Cardinals Pujats and Eijk, supported by bishops such as the three from Kazakhstan, namely Peta, Lenga, and Schneider, the Italians Viganò and Negri, Bishop Laun (auxiliary of Salzburg), a theologian (still, obviously, in retirement) such as Monsignor Livi, without mentioning the “filial correctors” among whom is included even Bishop Fellay, have all spoken of rupture, of the incompatibility with faith and morals, and even heresy. These confused reactions have for the moment produced no hope. This is true, first of all, because they use the term “filial corrections,” thereby recognizing Bergoglio as their Father and the Vicar of Christ. They therefore are saying implicitly that they are opposed to the Vicar of Christ, and that they condemn or set aside the documents of his magisterium as if they did not exist. This is exactly what Ratzinger does in the case of the “affirmations of the nineteenth century popes.” Finally, why have all of them, (with the exception perhaps of Bishop Fellay, up to now) accepted Vatican II and its reforms, that is, religious liberty, collegiality, ecumenism, inter-religious dialogue, the liturgical reform, the new Code of Canon Law (which admits cases in which one can give sacraments to non-Catholics)<sup>4</sup>? And what happened? He whom they regard as the Vicar of Christ responded to them that he does nothing else than to apply the Council. And how can one place the matrimonial morality of *Amoris Laetitia* in opposition to the “magisterium” of Paul VI and John Paul II, with all of their canonized “sanctity?” *Amoris Laetitia* is in opposition to Paul VI and John Paul II? But *Pacem in Terris* and *Dignitatis Humana* are in obvious opposition to the popes of the nineteenth century. All of these cardinals, bishops and theologians who doubt, resist, and correct have no problem in accepting religious liberty and in forgetting about the popes of the nineteenth century. The Novus Ordo Missæ of “Saint” Paul VI deviates in a disturbing way, both in its entirety and in its details, from the Catholic theology as it

was codified by the Council of Trent (cf. Cardinals Ottaviani and Bacci). Yet not one of the cardinals, bishops, and theologians considers the “ordinary” rite, reformed by none other than Paul VI, as an illegitimate rite. It is the same hand that signed *Amoris Laetitia* which signed the authorization which permits the priests of the Society of Saint Pius X (who are very content to have it) to hear confessions and to bless marriages, and the authorization permitting the bishops of the SSPX to ordain priests. Even those who are resisting Bishop Fellay, in the name of a stricter fidelity to Archbishop Lefebvre (especially by having no dialogue with the “Pope” and the “Romans”), such as Bishop Williamson and Father Nitoglia, seem to no longer have any serious problems with the liturgical reform, calling it valid and honored by divine miracles, for reason of which one can assist at that reformed Mass. (Even the great liberal Bishop Fellay has not yet brought himself to say clearly anything like this). Poor “traditionalism.” To what a state it has been reduced!

We still hope that the occupants of the episcopal sees abjure one day all the modernist errors which have been conveyed to us by Vatican II and by the subsequent reforms. Then, and only then, will their action be profitable to the Church and to all christianity. On the contrary, to the extent that the various “filial correctors” continue to recognize the legitimacy of Paul VI and of his successors, and at the same time attribute to themselves the mission to “correct” at their good pleasure him who is for them the Pope, the magisterium, the liturgy, and discipline of the Church, will only serve to augment the confusion in which we live and the seriousness of the situation. May Our Lady of Good Counsel enlighten them, and may Christ the King save us and reign.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

<sup>4</sup> See *Sodalitium*, no. 56, pp. 20-27, “The New Code of Canon Law, the Administration of the Sacraments, and Ecumenism.”



**The new chapel in the Melbourne area.** *For reasons of his visa, Fr. Eldracher had to move his operation to a different building in Warburton, in the eastern suburbs of Melbourne in Australia. Here it is decorated for Midnight Mass.*



**Midnight Mass in Warburton.** *Fr. Palma (center) traveled to Australia for Christmas, enabling Fr. Eldracher (right) to provide Christmas Mass in Brisbane and Perth.*



**The Mother House under construction.**

*At long last the Sisters of Saint Thomas Aquinas are seeing their future home go up before their eyes. It has been in the planning stage since 2014.*



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My dear Catholic people,

Over the past few weeks I have been getting some reactions to my comments concerning the MeToo movement.

I said in my November newsletter that a woman who was dressed impurely was partially responsible for the assaults upon her by predatory males, although the principal responsibility rested with the man. This section of the newsletter went up as a blog posting on the internet. I received a good deal of messages on the phone responding negatively to this point.

What characterized these responses was the use of the f-word and the s-word.

This was also true of the negative responses to a piece on my blog earlier. I said that, in relation to the then Judge Kavanaugh, if it is his word against hers, his word would have more weight because he is a federal judge. It is a general principle of Catholic moral theology that a superior has more credibility — all things being equal — than an inferior. A judge is obviously superior in society to a private citizen. My statement had *absolutely nothing to do* with the sex of either party. If it had been a female judge and a male accuser, I would have said exactly the same thing.

Nonetheless, the MeToo-ers descended upon me with wrath. Opposition, even rage, however, does not bother me in the slightest. I am used to polemics, and a forceful presentation of a thesis opposed to my own is for me a normal part of life.

What is alarming, nonetheless, is the growing violence of the Left. Whereas the Leftists, in the

1960's, were the vocal promoters of freedom of speech, they are now refusing freedom of speech to anyone who would contradict them.

The use of expletives, for example, is a form of violence. It is meant to hurt and do damage. It is a form of abuse. It is also an indication of the low intellectual level of the user, if "f" and "s" are the extent of the logic of his argument.

Worse is the fact that our website was hacked, no doubt in retaliation for my comments about MeToo. Hacking is a violence. It is a damage, and it is a repression of the freedom of speech which is so touted by the Left. It is censorship. It is to make dogmas of leftist ideas, an exclusive ideology. It is reminiscent of both nazism and communism.

**The dying Novus Ordo religion.** Recently a Novus Ordo priest in Maryland tweeted the following:

Simply put: every diocese is full of parishes that have much smaller, now mostly older, congregations, in aging buildings with less money, and in a few short years we will hit the bell curve with both people and money. And we're barely talking about it.

Our schools are closing, and those that remain are becoming "private" schools for those who can afford them, as we struggle to understand what "Catholic Identity" means for a student body, most of whom do not attend Sunday Mass.

The average knowledge of the faith in most Catholic communities is at a low point, though it will probably get worse. Meanwhile, the prac-

tice of the Sacrament of Reconciliation has virtually disappeared, as have other traditions that had culturally marked Catholics in the past.

The priest's name is Fr. Matthew Fish, and is the pastoral administrator at Holy Family Catholic Church in Hillcrest Heights, Maryland. He assigns the cause of all of this to the "collapse of Catholic culture."

As horrifying as Fr. Fish's analysis is, and accurate, I am forever aghast at the failure to assign this decomposition to Vatican II. All of the Catholic culture, of which he laments the passing, was very much present before Vatican II, e.g., Catholic schools accessible to all (because of the plenitude of brothers and nuns to teach in them), Catholic hospitals, Catholic orphanages, Catholic Youth Organization, Catholic lawyers' and doctors' associations, Holy Name Societies, Confraternities, Rosary Societies, and many other similar organizations. There were long lines for confession every Saturday with many priests hearing. Seminaries and novitiates were loaded with vocations. There were public processions with the Blessed Sacrament. There was the Legion of Decency. In other words, there was a whole world of Catholicism which preserved Catholic morals and culture in every aspect of life. I am witness to this, since I lived it as a child. Then Vatican II blew it all up. Why do not any of the Novus Ordo clergy say this? When will they say that the Council was the work of the enemies of the Church, the Modernists, called by Saint Pius X the *worst* enemies of the Catholic Church? Never in her history has the Church seen such devastating destruction of the faith in her people and her institutions.

Before the Council, the Catholic Church was very careful to protect the faithful from the influences of the non-Catholic world in which they lived. The reason for all of the institutions and organizations which I mentioned above was, precisely, to make a Catholic world for Catholics living in a non-Catholic, even anti-Catholic, culture. The very notion of protecting Catholics from bad influence was destroyed by Vatican II, embracing as it did the Modernist idea of adaptation to the modern world.

I even remember sitting in a religion class in 1966, in which the teacher, a religious Brother, was talking about the change in thinking about protecting Catholics from the modern world. He spoke

about all the organizations which I mentioned, and said that the trend now is to dismantle these, and to let Catholics mix in with non-Catholics. The fact that I can remember it, now 53 years later, shows that I was very bothered by the whole idea.

Vatican II is, of course, the cause of the decomposition and collapse of which the Novus Ordo priest speaks. For one thing, the gradual decline over the past sixty years of Catholic faith, morals, and culture, accelerating as it goes, is absolutely coincidental with Vatican II and its subsequent reforms. But someone may say: "You cannot accuse Vatican II just because these problems are coincidental with it." True, but nevertheless the phenomenon does draw our attention. So let us look at the intrinsic causes. Modernism's basic principle is that the Catholic Church must be adapted to the modern world. This idea is what has dominated Vatican II and its reforms. But the modern world embraces perverse, atheistic, relativistic, agnostic, and immoral ideas and practices, *to which Vatican II has conformed the Church*. But to conform the Catholic Church to these things is to kill it. This is precisely what is happening before our eyes.

The Novus Ordo religion is still operating on the immense strength of pre-Vatican II Catholicism. Just like a hurricane over land continues to turn even after it has lost its source of power, so the Novus Ordo is still functioning as an institution because it is still drawing from pre-Vatican II power. But just as the hurricane eventually dissipates, so too will this new and false religion of Vatican II dissipate. The young people, for the most part, just have no interest in it.

**The recent abortion laws.** There has been a good deal of outrage recently about the very liberalized abortion laws which were passed in New York and Virginia, permitting the child to be murdered even as it is in the process of being born. In Virginia the governor said that, even if the child survived the abortion, the parents and the abortionist "would have a discussion," implying very clearly that if the parents did not want the child, the abortionist would kill it.

I do not understand the outrage, since all of the logic for performing the heinous crime has been with us since *Roe vs. Wade* in 1973. In fact, it has

been with us since the legalization of artificial contraception.

The Catholic doctrine is that sexual intercourse has a single purpose, which is the *procreation of a human being*. Notice that the word is *procreation* and not creation, since the prefix *pro* means that the parents are accomplishing the creation of a child *for* God. This means that the parents are given a role in the production of a human being, in which they provide the flesh, whereas God provides the immortal soul. The result is a human being, who has, on the one hand, a body, like that of the animals, but on the other hand, an immaterial and immortal soul, like the angels. This soul is what makes human beings different from animals, possessing as it does an intellect and will. These faculties enable the soul to know immaterial things, and to *freely* choose to do good things. Animals choose their good things by being programmed by God through instinct, and their choices are not free.

Hence the Catholic doctrine sees the child as primarily and essentially the work of God the Creator, and as something which is rightfully God's. The parents have a merely vicarious role in the order of creation, permitted as they are to provide the material part of the child. Consequently, the entire reproductive process is under God's direct control, and must be ordered according to God's law, which is the natural law.

God the Creator has attached pleasure to the reproductive act in order that human beings be motivated to propagate the human race. The pleasure is therefore something entirely subject to the use of sexual activity according to the rules of nature.

Pope Pius XI, in his encyclical *Casti Connubii*, said that the parents act "as ministers, as it were, of the Divine Omnipotence."

Listen to the same pope in the same encyclical:

Since, therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her divine ambassadorship and

through Our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

To sum up: (1) Sexual intercourse is essentially ordered to reproduction; (2) the pleasure associated with it is essentially ordered to reproduction, and exists only to promote reproduction; (3) the entire reproductive act, from conception to birth, is completely under the control of God, and must be carried out in accordance with the natural law; (4) the child, from conception to birth, is God's child primarily, and continues to be God's child forever; (5) The parents have a merely vicarious role in the creation of a child inasmuch as God permits them to partake in His creative process; (6) it is therefore the role of the parents to conceive according to nature, and to protect the unborn child until birth, and thereafter to rear the child both in regard to his or her spiritual needs and temporal needs.

The atheistic/materialistic/secularistic/evolutionistic view is the complete opposite. Human beings are essentially animals, having evolved from gorillas or gorilla-like animals. They have no immaterial or immortal souls. Their intellects and free wills are functions of their material brains. There is no judgment after death, no reward for virtue, and no punishment for moral depravity. Like animals, human beings exist to have pleasure, and the most pleasurable thing is sex. Reproduction is a side effect of the pleasurable sex act. The conception and bearing of children is completely under the control of the woman, who bears a child as a part of her own body. It is entirely her possession and she makes all the decisions concerning its conception, and its survival after conception.

So it is evident that contraception is at bottom the cause of abortion. If reproduction is entirely under the control of the woman, and if we are merely animals, then what is the harm in terminating the life of the child, either through contraception or by abortion? Why should there be any limit on the time of abortion? Indeed, what stops a mother, in this macabre logic, from ordering the death of her child even when it has exited the womb, and has

become physically independent from her? How would it differ from putting a litter of unwanted puppies to death?

The only reason why some are horrified by these new abortion laws in New York and Virginia is that a late term abortion *seems* more grotesque and monstrous. The steely liberal logic, however, puts its blessing upon it.

**Bergoglio: God wills the pluralism of religions.** On February 4<sup>th</sup>, Bergoglio signed a document, together with the Grand Imam of Al-Azhar, entitled *A Document on Human Fraternity for World Peace and Living Together*. Most of it is what we heard over fifty years ago from Paul VI: what we call *bom-fog*. This is short for “brotherhood of man; fatherhood of God.” Put simply, it means that the naturalistic (and masonic) brotherhood of man cannot succeed without the help of religion. It is an implicit denial of the royalty of Christ, and of the necessity to be submitted to His rule in order to be saved and in order to achieve peace in this world. It is to affirm that the brotherhood of man can be achieved on purely naturalistic principles, but that it needs a spiritual dimension which only religion — any religion — can give. The Vatican II document *Gaudium et Spes* is loaded with this idea. It places the Church at the service of the naturalistic world which is trying to save itself without Christ, a fallen race placing its hope in its own ability to pull itself up from the depths of sin and its effects. It is atheistic inasmuch as it sees as the goal to be achieved only the purely natural goal of man: international peace, prosperity for all, human rights, and so forth. This is why Paul VI in 1965 told the United Nations that it was “the last hope of the world.”

Bergoglio, however, used the occasion to create a new heresy and blasphemy, namely that *God wills the pluralism of religions*. Here is the quotation:

Freedom is a right of every person: each individual enjoys the freedom of belief, thought, expression and action. The pluralism and the

diversity of religions, color, sex, race, and language are willed by God in His wisdom, through which He created human beings. This divine wisdom is the source from which the right to freedom of belief and the freedom to be different derives. Therefore, the fact that people are forced to adhere to a certain religion or culture must be rejected, as too the imposition of a cultural way of life that others do not accept.

Pope Gregory XVI in 1832, in the encyclical *Mirari Vos*, condemned freedom of conscience: “This shameful font of [religious] indifferentism gives rise to that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone.” Pope Pius IX reiterated this condemnation in 1864, in the encyclical *Quanta Cura*.

To my knowledge, however, no Modernist has said, to date, that God *wills* the pluralism of religions. This means that God wills heresy, blasphemy, and error in both the dogmatic and moral spheres. Can any blasphemy be more grave than this? Where does it say such a thing in Sacred Scripture? The Fathers? The teaching of the Church? Listen to Pope Pius XII in the discourse *Ci Riesce* of December 6<sup>th</sup>, 1953: “That which does not correspond to truth or to the norm of morality objectively has no right to exist, to be spread or to be activated.” How then could God actually *will* the existence of a false religion which denies His own revelation, and which places its blessing upon immorality?

This new heresy and blasphemy of Bergoglio’s, however, is nothing but the logical offspring of Vatican II’s ecumenism, and its affirmation of the relativism of truth which underlies ecumenism.

Sincerely yours in Christ,

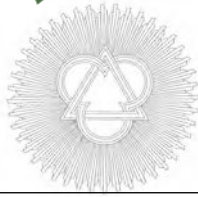


Most Rev. Donald J. Sanborn  
Rector



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MARCH 2019

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My dear Catholic people,

Recently the camp of the Novus Ordo conservatives, or *neocons*, as they are commonly called, seems to have descended into a panic.

Up to now they have bent over backwards to maintain the principle that Vatican II did not change anything substantial in the Catholic Faith. While they may prefer pre-Vatican II rites and ceremonies, they refuse to call what has come out of Vatican II a new and false religion, as we call it.

Consequently we have seen over the years mostly an ostrich approach to anything that seems to contradict this thesis of theirs.

As you know from my past newsletters, continuity of Catholic doctrine, Catholic liturgy, and Catholic disciplines is essential and critical to the Church's very nature as an organization founded by Christ and assisted by Christ until the end of time. Therefore finding continuity since Vatican II has been the source of a lot of angst among traditionalists of all kinds.

We say that continuity is saved by the categorical rejection of Vatican II and its reforms as the

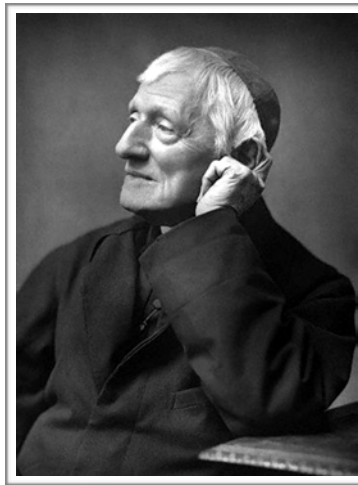
work of Modernist reformers, who have attempted to impose on the Church changes which are lethal to it.

Bergoglio has dismantled little by little, through his outrageous heresies, this neocon model. They are now turning to other "solutions."

The latest is something that appeared recently in the Internet by Christopher Ferrara, a well known figure in neocon circles. He has proposed the idea of "suspended magisterium" during these times. He states: "The answer lies in what Cardinal Newman described as 'the suspense of the functions of the Magisterium' during the Arian crisis, when it seemed almost the entire Church had embraced the Arian heresy."

Mr. Ferrara imagines that the pope and the entire episcopate stopped teaching Catholic doctrine during the Arian crisis, citing Cardinal Newman who said that the pope and the bishops "said what they should not have said, or did what obscured and compromised revealed truth."

According to Cardinal Newman, this went on for sixty years.



Cardinal Newman

It first should be pointed out that Cardinal Newman was a convert from Anglicanism, and that throughout his life was friendly with the Modernists, particularly with the arch-Modernist radical, Baron von Hügel.<sup>1</sup>

Secondly, *it is simply not true, historically, that the pope and the entire hierarchy stopped teaching Catholic doctrine.* The popes never taught heresy or anything close to it. The bishops who taught heresy were Arian bishops, who were intruders appointed not by popes but by emperors. Catholic bishops were deprived of their sees and sent into exile. It is furthermore true that the problem was not universal. The West was not nearly as much affected by the heresy as the East. There are, as well, some fine examples of popes during that fourth-century period who unwaveringly taught Catholic doctrine.

Some bring up the case of Pope Liberius who *allegedly* signed an *ambiguous* formula of a council. It is not even certain that he did sign it, but what is certain is that he did not teach it as Catholic doctrine. Consequently the worst that could be said of Liberius is that he fell *personally* into heresy, but it cannot be asserted that he *taught* it to the Church. This is a critical point.

Even this fall, however, is doubtful, for upon his return to Rome from exile, he was hailed as a great hero of the Faith. This was the same Rome which refused the emperor's appointee to replace Liberius, whose name was Felix. The Roman Catholics refused him, not because he was an Arian, but because *he was in communion with the Arians.* Consequently, they never would have hailed Liberius if he had truly fallen.

All the bishops of the Eighth General Council (Constantinople IV), held in 869 and 870, which condemned the schism of Photius, declared: "For we must not forget the words of Our Lord Jesus Christ: 'Thou art Peter, etc.' This saying has been proved by events, because in the Apostolic Chair the Catholic religion has been preserved immaculate, and holy

doctrine ever held." How could they have said such a thing if there had ever been deviation from Catholic doctrine in the Apostolic See?

Furthermore, Pope Pius VI in 1794 condemned as *heretical* the following proposition: "In these latter times there has been spread a general obscuring of the more important truths pertaining to religion, which are the basis of faith and of the moral teachings of Jesus Christ."

How does one reconcile a "suspension of the magisterium" with this condemnation?

Finally, Cardinal Newman, later in life, himself backed off of the precise interpretation that Mr. Ferrara has given to his words, written in 1859.

The reason why Mr. Ferrara is claiming a "suspension of the magisterium" is that Bergoglio's "magisterium" is obviously not Catholic. The solution? Just ignore it, because we are in a time of suspension.

One critic of Mr. Ferrara's position asked this question: "When will we know that the magisterium is functioning again? Will we receive an email?" The point is well taken. Who is Mr. Ferrara, or any other Catholic for that matter, to decide that the magisterium has been suspended? The neocons attack the sedevacantists for usurping authority in saying that the Roman See is vacant because of heresy. But the sedevacantists can cite *a chorus of theologians* to support what they say, whereas no one, except Cardinal Newman, has ever said that there has been a stoppage of the teaching Church, and even he retracted that very idea later in life.<sup>2</sup> We have already seen that Pope Pius VI condemned this idea as heretical.

**Fatal flaw?** On the *Fatima Center* website, Mr. Ferrara attacked the sedevacantists for what he calls self-contradiction, a "fatal flaw" in their thinking. He first accurately sums up the sedevacantist position:

So, according to sedevacantist thinking, one cannot legitimately recognize yet resist a true

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<sup>1</sup> Newman asserted, for example, "freedom from symbols [creeds] and articles [of faith] is abstractedly the highest state of Christian communion", but was "the peculiar privilege of the primitive Church." Such a statement is thoroughly modernist, and echoes the thoughts of the arch-Modernist excommunicate Alfred Loisy.

<sup>2</sup> All Catholic theologians (with one exception, which is even doubtful) agree that a heretical pope cannot be a true pope. It is true that they disagree about *how* he falls from office, but they all agree that papacy and heresy are two radically incompatible things. This concerns fall from office due to *personal* heresy. These same theologians are silent about a pope's *teaching* of heresy, since they regard this as an impossible case.

Pope because while not every papal magisterial act is infallible, every papal magisterial act is (1) authoritative, (2) binding on consciences, (3) safe to follow, and (4) free from **pernicious** error. [emphasis added]

He then proceeds to attack this position as containing a contradiction.

What the sedevacantists are really saying, then, is that a Pope who errs in his teaching on a matter of faith and morals, even once, ceases to be Pope (or never was Pope) because every exercise of the papal magisterium must be free from error.

Notice that the word *pernicious* has disappeared. In leaving this word out, Mr. Ferrara has manifested that he does not understand the whole point of the sedevacantist argument.

We are saying that non-infallible papal magisterium is indeed fallible — obviously — but that if it should err, it cannot teach or command something which is evil or pernicious, that is, something contrary to Catholic doctrine or morals. He cannot teach a doctrine which is contrary to the Church's teaching, nor can he teach something condemned by the Church. The pope can teach, for example, that the moon is made of green cheese, but he cannot teach that non-Catholic religions are means of salvation. And I challenge the neocons to produce a single point of pontifical magisterium which violates this rule.

This is not a question of infallibility but of indefectibility, which has a much broader object than infallibility. Infallibility has as its object truths which are immutable and irreformable. Indefectibility has as its object not only doctrine but also discipline, in such a way that the Church could never teach or prescribe or command something contrary to Catholic doctrine, impious, evil, or pernicious. While this gift of indefectibility does not preserve the pope from error in his non-infallible teachings — what we call *pontifical* or *authentic* magisterium — it nonetheless preserves him and the universal Church in general from requiring that the faithful assent to any pernicious doctrine, or observe any discipline which would be sinful to observe. Pope Gregory XVI taught this very thing in his encyclical *Quo graviora* of 1833:

Is it possible that the Church, which is the pillar and ground of truth, and which is continually receiving from the Holy Ghost the teaching of all truth, could ordain, grant, or permit what would turn to the detriment of the salvation of souls, to the contempt and harm of a sacrament instituted by Christ? *Would it not be the most insolent insanity*, as Augustine said, *to dispute whether something, which the universal Church does throughout the whole world, should be done or not?*

Pope Leo XIII, in his encyclical *Sapientiæ christianæ* said:

Wherefore it belongs to the Pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also, for the same reason, to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For, otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live.

Mr. Ferrara is confusing *positive infallibility* with *negative infallibility*, a distinction made by theologians. The first is that which pertains to his solemn declarations, such as the Immaculate Conception, which are the object of divine and catholic faith. The second refers to his non-infallible teaching, such as pontifical magisterium, which is not free from error, *except in that he cannot require religious assent to doctrinal or moral teaching which would be contrary to Catholic doctrine, or command a discipline which would be sinful to observe.*

Anything which falls under the category of pontifical magisterium, that is, non-infallible papal teaching, requires something called *religious assent*, which, although not being the assent of faith, nonetheless is an assent made out of obedience to the Pontiff as Supreme Teacher. In other words, we cannot blithely “blow it off” because we disagree with it. Furthermore, while these teachings could be erroneous, they cannot contain *pernicious* error, that is, something sinful to accept or observe.

Pope Pius XI said in his encyclical *Casti connubii*:

For it is quite foreign to everyone bearing the name of a Christian to trust his own mental pow-

ers with such pride as ... to imagine ... that they must obey only in those matters which she has decreed by solemn definition as though her other decisions might be presumed to be false or putting forward insufficient motive for truth and honesty. Quite to the contrary, a characteristic of all true followers of Christ, lettered or unlettered, is to suffer themselves to be guided and led in all things that touch upon faith or morals by the Holy Church of God through its Supreme Pastor the Roman Pontiff, who is himself guided by Jesus Christ Our Lord.

Pope Pius XII said in the encyclical *Humani generis*:

Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their teaching authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: "He who heareth you, heareth me"

I have given these lengthy quotations from the Roman Pontiffs to show that my assertions about the non-infallible magisterium have not been "pulled out of a hat." Cardinal Franzelin, a very prominent theologian of the nineteenth century, who was the principal theologian at the Vatican Council of 1870, summed it up in this way: "In this sort of declarations [which are not made with the intention of binding infallibly by a definitive sentence], there is not the infallible truth of doctrine, since, in this case, there was not the will to bind; **but there is infallible safety of doctrine**, by reason of which all Catholics can safely embrace it, and it is not safe, nor can it be free from the violation of due submission toward the supreme Magisterium, that they should refuse to embrace it." [emphasis added]

**Reducing the Catholic Church to a Protestant church.** While Mr. Ferrara is of good will, no doubt, and is doing his best to make sense of the present problem of a deviating "magisterium," what he is proposing is the reduction of the Catholic Church to a Protestant church.

I reiterate: It would be contrary to the very purpose of the founding of the Catholic Church by Our Lord Jesus Christ, and to the assistance He promised to it, if it were capable, through its universal teachings and practices, to lead souls to

hell through pernicious error and/or sinful laws and disciplines.

On the other hand, the Protestants see their preachers and hierarchies as human beings who are not assisted by Christ, but who merely propose to us *what they think* is true doctrine and sound morals. It is up to the individual to decide if he thinks that their teaching is in conformity with the Scriptures or not. For this reason, there is no unity of faith among the Protestants. It is a dogma-less religion, dogma being the sole domain of the individual. For this reason, despite the variety of their sects, they are all in communion with one another as "Christians." This means that despite their doctrinal differences, in the end it does not matter, since doctrine is your decision, and not the Church's. This is the very soul of Protestantism.

By recognizing as the true Catholic hierarchy the Vatican II "popes," the Recognize-and-Resist people are protestantizing the Catholic Church by treating the hierarchy in the same manner as that of the Protestants. The pope proposes a doctrine, then we see if it is in accordance with Tradition. If not, then we reject it out of hand, but at the same time recognizing the erring pope to be the head of the Church, Vicar of Christ on earth.

The sedevacantist position, on the other hand, insists that if there is a deviation from Catholic doctrine in the teachings and disciplines of a Roman Pontiff, it is an *infallible sign* — as smoke is of fire — that he does not bear, for whatever reason, the assistance of Christ, and therefore *cannot* be a true Roman Pontiff. It is an infallible sign since the indefectibility of the Church is a *de fide* dogma of the Church.

Only this position preserves the nature of the Catholic Church, which is a supernatural organization of which the universally taught and prescribed doctrines and disciplines may and must also be accepted as being safe and conducive to salvation.

Deny this and you destroy the Catholic Church.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

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# Most Holy Trinity Seminary Newsletter



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APRIL 2019

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My dear Catholic people,

Before we get into the usual polemics, let me request some prayers. The first is for Father Joseph Collins, who was recently diagnosed with terminal cancer. It is affecting many internal organs. He is sixty-six years old.

Father Collins is one of the original “Nine” who was sent away from the Society of Saint Pius X in 1983 because of his refusal of the John XXIII liturgy, refusal of Novus Ordo marriage annulments, and the refusal to recognize as certainly valid the new rite of ordination.

Time has told the wisdom of this separation from the Society of Saint Pius X, which, in the hope of being recognized by the Modernist heretics, has become increasingly liberal and compromising in regard to the Novus Ordo. There is even now a “Resistance SSPX” which broke away from the main body in 2013 for the very reason that it was warming up to the Novus Ordo. The motives of the break of the “Resistance” are not different, substantially, from the motives which caused the break of the “Nine.”

We all shudder when we hear of someone having a terminal disease. It is like hearing that a plane crashed. It is something that we think could never happen to us. We regard it as a rare occurrence, a fluke. But do we not realize that we are *all* terminal? Do we not realize that there is a certain day and time, foreseen by God from all eternity, on which we will pass away, be judged, and make our transit into heaven, hell, or purgatory? God also foresees the *manner* of our death, whether by disease or by accident, or even murder. My father used to say, “None of us is getting off this ship alive.”

The only difference between ourselves and Father Collins is that Father Collins *knows* when he is passing away, whereas the date and manner of our death is as yet unknown.

Indeed, Fr. Collins’ cancer is an answer to the prayer in the Litany of the Saints: *From a sudden and unforeseen death, O Lord deliver us!*

I first met Father Collins back in 1975, when he was still a seminarian. He was at the St. Athanasius Chapel in Virginia, where I said Mass over the Christmas vacation. Afterwards I had him as a seminarian in January of 1977 at Armada, Michigan. From there he went to Ecône, where he was ordained a few years later. For many years now, he has been saying Mass for people in upstate New York, that is, in Glenmont, just south of Albany, as well as in Kingston. I am sure they will miss him.

Please remember Father Collins in your prayers, that he have a holy death, that he bear the pains of death with fortitude and in a spirit of union with the suffering Christ. May God reward him with eternal life, having devoted his earthly life here to the defense of the holy Catholic Faith in opposition to the ravages of Modernism since Vatican II.

The other person to pray for is one of our own seminarians, Henry Chappot de La Chanonie, whose home is in Nantes, France. Over the past eighteen months, he gradually came down with some sort of condition or disease which, in November of 2018, began to give him serious gastro-intestinal problems, as well as bradycardia, which is slow heartbeat. In December he had to be rushed to the hospital, when his pulse fell to 26 (50 being considered the lowest normal rate). He then traveled back to France at the end of December in order to be treated there. While in



France, he had two more emergency trips to the hospital.

The doctors there gave him all sorts of tests, but recently told him that they simply do not know what he has, but they suspected one of three things: (1) irritable bowel syndrome, (2) an unknown infection, or (3) burnout from overwork.

Finally he went to a homeopathic doctor who diagnosed bacterial infections both in his lungs and in his gastro-intestinal track. He has been following this doctor's cure, and says he is doing better now, but is recovering very slowly. He hopes to return for the next academic year. Henry should have been ordained a subdeacon on February 25<sup>th</sup> of this year, and was slated for ordination to the priesthood in 2020. Please pray for his recovery, as we need French-speaking priests, and he is a very promising vocation.

**More from Bergoglio's heretical mouth.** When he was recently in Morocco, the Heretical Mouth pronounced these words:

For being a Christian is not about adhering to a doctrine, or a temple or an ethnic group. Being Christian is about an encounter, an encounter with Jesus Christ. We are Christians because we have been loved and encountered, and not as the result of proselytism. Being Christian is about knowing that we have been forgiven and knowing that we are asked to treat others in the same way that God treated us. For "by this everyone shall know that you are my disciples, if you have love for one another" (Jn 13:35).

To say that being a Christian is not about adhering to doctrine is a heresy. It is directly contrary to Our Lord's words in Saint Mark, after giving the Apostles the solemn commission to preach the gospel to the whole world: "Those who do not believe shall be condemned." It is furthermore directly contrary to the necessity to profess the Catholic Faith in order to qualify for the reception of baptism. It is directly contrary to the infallible teaching of the First Vatican Council of 1870: "This faith, which is the beginning of human salvation, the Catholic Church professes to be a supernatural virtue, by means of which, with the grace of God inspiring and assisting us, we believe to be true what He has revealed, not because we perceive its intrinsic truth by the natural light of reason, but because of the authority of God Himself, who makes the revelation and can neither deceive nor be deceived." Further on in the document the Council states: "Since, then, without faith it is impossible to please God and reach the fellowship of his sons and daughters, it follows that no one can ever achieve jus-

tification without it, neither can anyone attain eternal life unless he or she perseveres in it to the end."

From these statements, we understand that the virtue of faith consists in assent to revealed doctrine, and that, unless we persevere in this faith until the end of our lives, we shall suffer eternal damnation.

It is heresy, as well, that automatically excludes someone from the Catholic Church. You cannot be a Catholic and a heretic at the same time. Consequently the *precise opposite* of Bergoglio's statement is true, namely that doctrine has *everything* to do with being a Christian, so much so that failure to profess true doctrine puts you outside of the Church of Christ.

Bergoglio's assertion, that being a Christian "is an encounter with Jesus Christ," is thoroughly modernist. It reduces religion to a vague and subjective religious feeling, and dogma to mere personal convictions which are expressions of your interior religious experience.

The occasion of this heresy was actually the pronouncing of another heresy, which is that Catholics should not engage in proselytism, i.e., that they should not try to convert others to the Catholic Faith. Again, this is contrary to the Church's very mission given by Christ to the Apostles in St. Matthew, saying: "All power is given to Me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." In Saint Mark He says, after the command to preach the gospel *to every creature*: "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned."

Pope Pius XII, addressing bishops in 1957, said this: "You, whom, the charity of Christ presses, will feel deeply with Us **the urgency of that most grave obligation to spread the Gospel and found the Church throughout the whole world...**" [emphasis added] In a letter to the bishops of China in 1926, Pope Pius XI said: "This is why the gospel must be preached to all nations according to Christ's precept: 'Preach the gospel to every creature.'"

**Ratzinger blames the sex abuse by priests on the 1960's sexual revolution.** In a recent letter commenting on clerical sex abuse, Ratzinger said that the cause of it was the sexual revolution of the 1960's.

This is a stunning statement. Why? Because it is the mission and purpose of the Church to *resist* moral corruption, and especially to protect the clergy from it. The clergy should practice *mortification* of their sexual passions, devoted as they are — and canonically oblig-

ed — to celibacy and perfect chastity. One could just as easily say: “The monks are all fat because of the eating revolution.” Are they not supposed to practice mortification? It would be the equivalent of saying that the *Titanic* sank because there was an iceberg in front of it. The reality is that the *Titanic* sank because the crew was recklessly speeding at 22 knots (at that time very fast for an ocean liner) through “Iceberg Alley” in the springtime when icebergs are most commonly seen. The crew had also committed gross negligence in ignoring the warnings of ice by other ships.

It is amazing how the Novus Ordo clergy so blithely exonerate themselves of guilt in the matter of clerical abuse. What is yet more stupefying is what Ratzinger assigns as a concomitant cause: “At the same time, independently of this development, Catholic moral theology suffered a collapse that rendered the Church defenseless against these changes in society.”

Catholic moral theology suffered a collapse? Did that just happen on its own? No, says Ratzinger: “Until the Second Vatican Council, Catholic moral theology was largely founded on natural law, while Sacred Scripture was only cited for background or substantiation. In the Council’s struggle for a new understanding of Revelation, the natural law option was largely abandoned, and a moral theology based entirely on the Bible was demanded.”

The truth is that the “new theology,” of which Ratzinger was one of the principal architects and proponents during the 1950’s and 1960’s, *demand*ed the abandonment of the traditional Catholic theology as found in the commonly used textbooks in seminaries. They detested the scholastic theology of Saint Thomas Aquinas, and called for its replacement with biblical and patristic (the Fathers of the Church) theology.

While this sounds beautiful and noble, it was merely a tool by the Modernists to soften and relativize Catholic theology. Why? There is nothing soft or relativistic about Sacred Scripture or the Fathers, but these sources do not constitute a coherent system of dogmatic or moral theology. The great contribution of Saint Thomas Aquinas and his school was to take Sacred Scripture and the Fathers, and to make from them a very clear synthesis and system. To abandon this work would be the equivalent of abandoning the wheel and returning to the time when people dragged things around.

What was the effect of this abandonment of scholastic theology? Ratzinger continues: “**Consequently, there could no longer be anything that constituted an absolute good, any more than anything**

**fundamentally evil; (there could be) only relative value judgments. There no longer was the (absolute) good, but only the relatively better, contingent on the moment and on circumstances.”**

The reader may recall that I assigned, in previous newsletters, as the cause of the abuse by priests *exactly* what Ratzinger here describes: the loss of any sense of moral absolutes.

Ratzinger makes other breathtaking statements:

Independently of this question, in many circles of moral theology the hypothesis was expounded that the Church does not and cannot have her own morality.

In various seminaries homosexual cliques were established, which acted more or less openly and significantly changed the climate in the seminaries.

One bishop, who had previously been seminary rector, had arranged for the seminarians to be shown pornographic films, allegedly with the intention of thus making them resistant to behavior contrary to the faith.<sup>1</sup>

There were — not only in the United States of America — individual bishops who rejected the Catholic tradition as a whole and sought to bring about a kind of new, modern “Catholicity” in their dioceses.

Having made these self-damning admissions, he attempts to excuse the Roman “authorities” by claiming that the complex criminal code of the 1983 (Novus Ordo) Code of Canon Law made it impossible to remove these priests who abused young persons. *This is a positively ludicrous excuse. It is a shameless sham and an insult to any thinking and decent person.* It would be the equivalent of saying, “Stalin was incapable of stopping the slaughter of millions of people because the laws on the books made it almost impossible for him to prosecute the perpetrators.” You might get away with this excuse in a republican form of government, where there is separation of powers, but you cannot seriously say this in the case of a monarchy or dictatorship. John Paul II — the “saint” — could have, with a single stroke of the pen, put a stop to any legal barriers. He could have defrocked priests and deposed bishops by means of a mere telegram or telephone call.

Ratzinger also offers the excuse that the Vatican bureaucracy was overwhelmed by the cases of abuse. This again is no excuse, since the accused could have been easily removed from priestly service while their case was being processed. In that way, the wicked practice of moving them around from parish to parish,

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<sup>1</sup> This was “Ken,” the Novus Ordo Bishop of Saginaw, Michigan. (He always wanted to be known by his first name).

where they abused again and again, could have been avoided.

Ratzinger asks the rhetorical question: "Why did pedophilia reach such proportions?" Ratzinger's answer: "Ultimately, the reason is the absence of God." The real reason: The godless, faithless, disgustingly selfish, and perverted Novus Ordo clergy who profited from the respect and admiration that innocent young persons had for the Catholic clergy in order to perform upon them acts which make you want to vomit.

Ratzinger offers a few other reasons for the clerical abuse. One of the factors is declining devotion to the Real Presence of Christ in the Holy Eucharist: **"The declining participation in the Sunday Eucharistic celebration shows how little we Christians of today still know about appreciating the greatness of the gift that consists in His Real Presence."** It was Ratzinger, however, who told us in an encyclical that Christ is in the bread,<sup>2</sup> which is a thoroughly Protestant notion of the Eucharist, denying the Real Presence of Christ. Ratzinger also stated: **"To go to church on the ground that one can visit God who is present there is a senseless act which modern man rightfully rejects."** And has the New Mass promoted devotion toward the Real Presence of Christ in the Holy Eucharist?

The cherry on top of this burlesque of self-exoneration for the heinous crimes of the clergy is the final paragraph: **"At the end of my reflections I would like to thank Pope Francis for everything he does to show us, again and again, the light of God, which has not disappeared, even today. Thank you, Holy Father!"**

It is not to be forgotten that the "Holy Father," that heretical motor-mouth, is the one that has pronounced numerous heresies, and has justified receiving communion in the state of the mortal sin of adultery.

**The real cause of the clerical abuse.** Ratzinger said a few things which were true, but failed to assign the cause. Yes, there was a sexual revolution of the 1960's, but was not the stated purpose of Vatican II to adapt the Church to fit the modern world? Did it not want to "open the windows of the Church," as John XXIII said? The effect of this attitude produced in the clergy and the people an absorption of the very detestable sexual revolution which Ratzinger laments. If Vatican II had not happened, the Church would have

resisted the sexual revolution. It was very successful in doing so in the 1950's by means of the Legion of Decency, for example, which managed to control Hollywood's penchant for sex. The Legion of Decency died after Vatican II, and so did decency in movies and in television.

Likewise the collapse of the Church's moral theology was a direct result of Vatican II. Up to 1958, moral theology was in wonderful condition. Many moral theologians wrote treatises and textbooks in the early part of the twentieth century which were excellent, applying traditional moral principles to modern moral problems. One such example is the textbook of the Dominican Merkelbach, which we use here at the seminary. It is the most thorough moral theology textbook in my experience.

Ratzinger describes these horrors as if neither he nor his boss, "Saint" John Paul II, were responsible for them, and in any way participated in them. The reality is that Ratzinger is one of the most responsible for Vatican II as the radical, modernist, suit-and-tie theologian, together with his "buddies" Karl Rahner, the pantheist Jesuit with a mistress, and Hans Küng, the notorious denier of the divinity of Christ, Our Lady's Assumption, and the infallibility of the Roman Pontiff. They were the radical threesome. I remember. It was Küng who said "We got more from Vatican II than we ever expected."

Ratzinger refuses to see Vatican II as the cause of the problems. The Council is his baby. It is evident to anyone with a brain that the Church went into a tailspin in every aspect of its life since the opening of that wicked meeting of Vatican II, but Ratzinger insults every thinking and decent person with these preposterous and farcical "reasons" that he gives for clerical abuse, *never once saying "mea culpa" for his criminal, lawless, disgraceful, and reprehensible cooperation in these vicious acts of a corrupt clergy.*

Sincerely yours in Christ,



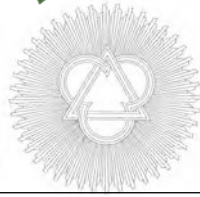
Most Rev. Donald J. Sanborn  
Rector

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<sup>2</sup> From Ratzinger's book, *Die sakramentale Begründung christlicher Existenz*.

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# Most Holy Trinity Seminary Newsletter



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MAY 2019

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My dear Catholic people,

There is much to write about this month. There is first of all, my trip to both England and Poland, where we have Mass centers. In London we had six baptisms. There were about forty people. This Mass is done once a month, on the fourth Sunday of the month. We are hoping, with time, to increase the frequency of the London Mass, and to open up other Mass centers in the United Kingdom. There are also quite a few people spread throughout the Kingdom who could be serviced with Mass and sacraments during the week. There are plenty of small churches for sale in England, at reasonable prices, which could serve as a base of operations for a resident priest there.

In Krakow, Poland, I visited Fr. Rafal Trytek, who is a priest of the Roman Catholic Institute. There I performed twenty-six Confirmations. His congregation has certainly grown from the last time I visited, in 2015. In all, Father Trytek has five locations in which he says Mass: three in Poland, one in Norway, and another in Sweden. Seminarian Nathan Van Herck accompanied me to Poland in order to help out with the ceremonies. We are looking forward to his ordination to the priesthood in 2021.

This month I will also travel to Quebec City and Montreal in order to visit the faithful there. Fr. Dutertre says Mass for these groups every Sunday, and has been doing so since last summer. He also has started a mission in Sudbury, Ontario. Needless to say, he is quite busy.

On June 27<sup>th</sup>, we look forward to the ordination of Rev. Mr. Caleb Sons. He will go to Phoenix after his ordination in

order to help Fr. Palma there, who has recently acquired a building which he is transforming into a chapel and small school. There they will run a school, both live and virtual, that is, live in the classroom for certain subjects, and by participation through internet with live classrooms elsewhere for other subjects.

At this writing, we have three candidates for the seminary for the next academic year. I have one more room available. I expect an overflow problem as time progresses.

**The letter to all the bishops.** Recently a group of somewhat prominent clergy and lay people wrote a letter to all the bishops of the world urging them to declare Francis a non-pope. About ninety people have signed on to it.

Few people may remember, but I did precisely the same thing in 1991. I wrote a letter in Latin and sent it to all the Novus Ordo bishops of the world. I received no positive response. In fact, a paltry few responded.

What is praiseworthy about this recent letter is that it is a step in the right direction. It shows that some neocons (Novus Ordo conservatives) have finally come to the realization that Francis is a heretic who needs to be declared, and that a new conclave should elect a new pope.

This absence of a declaration on the part of cardinals or bishops is what prevents many Catholics from saying that Francis is not the pope. While they may have doubts about him, they do not want to make the decision on their own that he cannot be the pope.

Those who hold to the material/formal sedevacantism, as I do, also see such a declaration, at least

by one or some bishops who have converted from Vatican II to the true Catholic Faith, as necessary for a solution to the problem in the Church.

What is also positive about the letter is that it was not an angry tirade, but a very calm and scholarly presentation of the facts of Bergoglio's deviation from the Catholic Faith, not only personally, but also in his teaching.

What is imperfect about the letter is that it concentrated only on the recent heresies regarding sexual morality, ignoring the root problem of Vatican II itself, as well as the heresies and heteropraxis (heretical activity) of John Paul II and Ratzinger. In fact John Paul II is often cited in the letter as a source of "orthodoxy."

Unless Vatican II is seen as the source of the Church's problems, and is annulled, any attempt to fix this problem of unorthodox teachings is bound for failure.

The root of Vatican II is Modernism. Modernism was condemned as the *synthesis of all heresies* because it is a mentality that is capable of producing any heresy. The mentality is that the Church must be changed to fit the modern world.

From this bottomless pit of Modernism springs the error of *relativism of truth*, which is the most basic characteristic of the modern world. It comes to us from the eighteenth century philosophers, and ruins the objectivity of truth. For the modern world, truth is what you make it. Truth is not ruled by an object which is the same for everyone, but by *your experience* of that object. So what is true for you may not be true for someone else. But both are in possession of the truth because they are faithful to their own experience.

This sounds crazy, and it is. This idea, demented though it is, is what operates modern society. It is the reason why we have abortion, same-sex marriages, transgenderism, "identifying" with a certain race or gender which is different from what you were born with. In the area of religion, it leads to *ecumenism*, according to which there is no one true religion or one true church. Every religion has value and truth, because it conforms to the experiences of those who adhere to it. The natural conclusion of ecumenism is freedom of religions and freedom of conscience.

Ecumenism is the poison which has destroyed the Catholic Faith in our Catholic institutions. The Catholic Church, and it alone, was founded by Christ. Therefore anything outside of its boundaries is a false religion. This doctrine is absolutely essential to Catholicism. Ecumenism, however, *destroys* this doctrine, and consequently destroys the

faith's adherence with firmness and supernatural certitude to Catholic teaching.

From this relativism of truth flow all of the abominations of ecumenical meetings and other violations of the First Commandment perpetrated by the Vatican II "popes."

From it as well flow all of the sexual heresies of Francis. From the relativism of Vatican II also flows the immorality of the clergy. As Ratzinger himself said, in the 1960's Catholic moral theology collapsed, and with this collapse came the disappearance of absolutes.

In addressing the heresy of Francis, therefore, the letter is ignoring the root cause. It would be like trying to weed your garden simply by snipping off the tops of the weeds.

Despite this imperfection, however, the letter marks a refreshing departure from the "nothing-has-changed" approach to Vatican II, and the voluntary blindness to the "emperor's new clothes" when it comes to heresies pouring out from the Modernist inmates of the Vatican. It means that at least some in the neocon community have taken the arguments of the sedevacantists seriously.

What is deplorable is that this letter did not emanate from the high clergy — bishops and cardinals — but from lower clergy and even laymen. This letter should have been written in 1965, and should have come from the pen of Cardinal Ottaviani and others like him. Instead, they remained silent. I think that history will judge them very harshly for doing so.

I highly doubt that the signers of this document will receive any positive reaction from the bishops. Fr. Cekada has pointed out, in one of his excellent videos, that there is little to expect from a hierarchy which, in a "papal" visit to Brazil, is waving its arms back and forth to the promptings of sodomitic dancers.

What is also to be deplored is the fact that the Society of Saint Pius X was not the author of this letter. They always criticize sedevacantists for making a judgement about the "pope" before obtaining a legal declaration. Why then, do they not undertake a worldwide campaign for such a declaration? Why has this been left to the neocons? The reason is that the Society of Saint Pius X is seeking a reconciliation with the Modernists, and a letter such as this would ruin all of their plans.

I do admire the courage of the signers of this document, however, since by doing so they are destroying their ecclesiastical careers.



**The state of the Novus Ordo religion in Michigan.** In a recent survey in Michigan, it came to light that the Novus Ordo religion is swiftly going down the tubes, and not any too soon, as far as I am concerned.

Between 2000 and 2018, the Catholic population of Michigan dropped from 2.2 million to 1.8 million, a reduction of 18%. This is according to Georgetown University's Center for Applied Research in the Apostolate (CARA), which collects annual data from U.S. Catholic dioceses. Infant baptisms are down 49% since the year 2000. Catholic weddings are down 54%. First Communion are down 46%. Enrollment in Catholic grammar schools is down 49%, and in religious education classes (K-12), down 48%.

A Pew research report says that the Catholic population is top heavy, in the sense that the representation of Catholics diminishes significantly as age decreases.

In the Archdiocese of Detroit, which serves 60% of the state's Catholics, membership is down by 22% since 2000. Catholic marriages are down 60%. Baptisms are down 55%. Since 2000, half of the Catholic schools in the Archdiocese have closed, and the number of parishes has been reduced by 33%. The Archdiocese has 30% fewer priests since 2000, and 60% fewer nuns.

What is the solution to this downward spiral? Do they look at the point at which the downward trend started? If they did, they would find that it started in the mid-1960's, that is, during and after Vatican II. Like a falling stone, this decline has increased geometrically since the 1960's, that is, with an ever greater rate of acceleration.

If General Motors, for example, changed its product in the 1960's, and saw their sales decline according to the percentages of the decline of Catholicism, would not their management return to the product which sold so well, and made for them a lot of profit? Of course they would. It is only common sense. Remember when Coca-Cola changed its product? It was a flop, and they returned almost immediately to their "classic" formula.

No such common sense is found among the Modernists, however, who forever think that the solution is *more Vatican II*. The solution proposed by the Archdiocese of Detroit is something called *Unleash the Gospel*, a 20,000 word document full of vapid, vacuous verbiage and windbagery, in which Catholics are urged, among other things, "to go through a 'marriage encounter' between ourselves and Jesus — or perhaps to fall in love with him for

the first time." The document says: "It is a little like a marriage that has become stale: it is time to return to our first love."

Returning to the tried and true Catholic Faith of pre-Vatican II times will draw people back. So many have been poisoned, however, by the faith-killing new catechism and New Mass, that most are probably lost forever. Just as the Church had to win back converts from Protestantism on a one-by-one basis, so it will be necessary to convert the Novus Ordite back to Roman Catholicism.

**Bergoglio wishes the Moslems a happy Ramadan.** This is really nothing new, as we already know that Vatican II sees non-Catholic religions as having value in the order of salvation, indeed as *means of salvation*, which is an explicit heresy.

What is interesting about Bergoglio's statement, however, is that he openly approves of freedom of conscience, that is, the right to choose whatever religion you want and to practice it.

He states:

In order to respect diversity, dialogue must seek to promote every person's right to life, to physical integrity, and to fundamental freedoms, such as freedom of conscience, of thought, of expression and of religion. This includes the freedom to live according to one's beliefs in both the private and public spheres. In this way, Christians and Muslims — as brothers and sisters — can work together for the common good.

What Bergoglio states here was solemnly condemned by Pope Pius IX in *Quanta Cura*. What is significant, however, is that he repeats not only Vatican II's call for the freedom to practice one's religion, but also *freedom of conscience*.

Conscience is none other than man's intellect in the act of determining the morality of an act to be done here and now. Conscience is not a faculty which discovers the truth, but instead is merely the application of the law to a determined act. Consequently the conscience is not free to choose what it pleases, but is necessarily bound to the law which it must apply to the acts we perform.

Freedom of conscience is therefore an impious doctrine, since it releases the intellect from its duty to know the law of God and to apply it. Man has no right to freedom of conscience. Why? Because

God has revealed a religion and a law, and all consciences must accept and obey this religion and this law.

The Catholic Church does not exclude, provided there be serious reasons which justify it, a *toleration* of false religions, but it can in no way condone the tenet that one has a right to a false religion. For all right is based in God and emanates from God. Right is a moral faculty — ability — to posit an act which is morally correct, that is, which is in conformity with God's law. The very thought that God would posit a right in someone to defy Him by embracing a false religion is blasphemy.

**The Alabama abortion bill.** Congratulations to the State legislators of Alabama who had the courage to pass a law forbidding an abortion in nearly all cases.

However, our joy over this event must be tempered by an intrinsic flaw in their reasoning. They have made the exception of the case in which the life of the mother is threatened.

The reason why this is a serious flaw is that it destroys the whole principle of the anti-abortion argument. The principle is this: *It is intrinsically evil to take the life of an innocent person.*

In order to justify an abortion in the case of the threat to the life of the mother, the child would

have to be considered an *unjust aggressor*, like a murderer who is attacking you with an ax. But it is absurd to consider a baby, in the act of being born, an unjust aggressor. It is merely following nature's course. For this reason, the Church teaches that when the birth of the child threatens the life of the mother, the physician must strive to save both the mother and the child, but that in the end the course of nature must be observed. This means in nearly all cases that the mother will die and the baby will live. Why does the Church say this? Because to kill the baby in the womb or birth canal would be a direct killing of an innocent life. It would be murder. The good effect of preserving the life of the mother would not justify the direct killing of the baby, because the end does not justify the means.

Nonetheless, this Alabama law will reduce abortions a great deal, and will force a review of *Roe vs. Wade*. For that we must be grateful.

Sincerely yours in Christ,



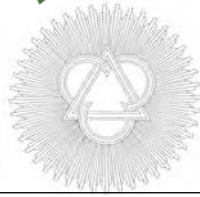
Most Rev. Donald J. Sanborn  
Rector



*From left to right: Father Rafal Trytek, Bishop Sanborn, seminarian Nathan Van Herck*

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# Most Holy Trinity Seminary Newsletter



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JUNE 2019

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My dear Catholic people,

On May 26<sup>th</sup>, I traveled to the Province of Quebec, where I said Mass in Drummondville for about sixty persons. After having offered Mass, I conferred the Sacrament of Confirmation on eleven confirmands, and gave a conference. The sermon and the conference were given in French.

These are the people who benefit from Fr. Damien Dutertre's apostolate in Canada. Ironically, May 26<sup>th</sup> was Fr. Dutertre's first anniversary. Unfortunately my visit there eclipsed any celebration of it, except for a glass of champagne, which he himself bought.

The people of Quebec, who left the Society of Saint Pius X for its liberalism, were receiving episodic visits from various priests who lived at a considerable distance, i.e., priests from Seattle, New Brunswick, and even France. When the priest from Seattle could no longer come, we were asked to fill in for him. Since, however, it appeared that the priest could not return for visa reasons, I told Fr. Ercoli in Seattle that we could not merely "fill in" on a regular basis, and that it would be necessary to hand over the mission to us, if we were to continue there. As a

result, quite unexpectedly, Quebec became part of our apostolate.

A number of parishioners in Quebec thanked me for having sent Fr. Dutertre there. They appear to be very happy with him. He is a very zealous and energetic priest.

**Pride month?** The Roman poet Horace once said: *You may drive out nature with a pitchfork, yet she'll be constantly running back.*



## Confirmations in Quebec

*Bishop Sanborn and Father Dutertre with the confirmands  
in the Province of Quebec, on May 26<sup>th</sup>.*

June is the traditional month for the "pride" marches of the sodomites. This June will be particularly active, owing to the fiftieth anniversary of the demonstrations at the Stonewall Bar in Greenwich Village in 1969 in which the sodomites made their first attempt at public acceptance.

But is this appetite for unnatural sex acts something to be proud of? Is it something to be celebrated and admired by all?

Everyone knows that sodomitic sex acts are contrary to nature. Even the

most perfunctory examination of the physiology of the sex organs and their functions tells any intellectually honest person that they are meant for reproduction. The obvious conclusion is that to use them for any purpose other than reproduction is contrary to nature.

The Left argues *pleasure*. But pleasure is not against nature, they say. Response: it *is* against nature if it accompanies an act which is against nature. For all pleasure, as St. Thomas Aquinas points out, can only be had as an accompaniment to some other act. God has enhanced certain acts with pleasure in order that the acts be accomplished. Principal among these are acts pertaining to eating, for the preservation of the individual, and acts pertaining to reproduction, for the preservation of the species.

All of this is crystal clear. It is confirmed by the fact that there is a male and female in many other aspects of life: electrical couplings, plumbing couplings, and even in audio equipment. The reason is that all reality — with the exception of God Himself — is com-

posed of *act* and *potency*, that is, a principle which gives and a principle which receives. The human race figured this out around 350 B.C.

There are many sins against nature. Among them is artificial birth control. Another is solitary impurity. There is something special about the sin of Sodom, however, since it carries with it a particularly pertinacious revolt against the order which God has established. “Male and female He created them.” (Genesis I: 27)

There is a saying in philosophy which reads: *Natura est quodammodo Deus*, that is, *Nature is in a certain way God*. This should not be taken in a pantheistic sense, but with the meaning that God’s nature is stamped upon all creation in the form of the eternal law, which is an order which reflects His own divine nature. This order is visible everywhere, and it is what makes our lives livable. Consider the perfect order of the planets and stars, the rising and setting of the sun, the phases of the moon, the constancy of gravity, the constancy of the characteristics and properties of the chemical elements and compounds, the marvelous order of the human body, the constancy of the composition of air throughout the whole planet, the correlation between available food and our digestive systems, the ecology of plants and animals. These are only a few

of the many examples of the natural order, a reflection of God’s infinite wisdom.

The eternal law which governs all creation becomes for man what we call the *natural law*, that is, a code of morality which is based on nature itself. It simply means that man is bound to always act in accordance with his God-given nature. Any

act, therefore, which is contrary to nature is *intrinsically evil*, evil by its very nature, and therefore can never be posited for any reason whatsoever. Man must accept death, if need be, in order to avoid a sin against the natural law. Among sins against the natural law are murder, stealing, lying, and all the sins against nature in the domain of sex, which are listed as four: artificial contraception, solitary sins, bestiality, and sodomy. Of these the fourth is considered to

have a special malice because it such a blatant perversion of nature. For this reason it was punished very severely by God in the Old Testament.

The reason why these sexual sins against nature are so grave is that the act of reproduction for humans is *an act in cooperation with God’s creative act of a human being with an immortal soul*. For this reason, it is called *procreation*. Hence to thwart God’s plan and purpose, which is clear from nature, is to most gravely offend the divine majesty.

All these things having been said, we return to the question: Should persons who have an appetite for unnatural sex acts be proud of this appetite? Should this appetite — and its consequences in the practical order — be admired as an alternative and legitimate way of life?

The answer is clearly in the negative. An appetite is merely a habitual desire for something. Hence the morality of the desire depends on the morality of the *object* of desire. This is true of adultery, for example. This is why Our Lord said: “But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.” (Matthew V: 28) We know, therefore, that the desire for adultery is sinful.

Likewise the desire for sodomy is sinful. Consequently the appetite for it — whatever its cause, whether genetic or by choice — is a disorder of the



**Something to be proud of?**

The sign reads: *There are no norms for being a person.*

sexual function and leads to a desire for something which has a special immorality, one against nature. It could be compared to having an appetite for eating or drinking something poisonous.

Should this disorder, then, be the object of pride and admiration? Should there be pride parades of adulterers? Of those afflicted with obsessive-compulsive disorders? Of alcoholics? Of those suffering from schizophrenia, bi-polar disorder, or paranoia? Of those inclined to bestiality? Of the sadomasochists? For these are all disorders of one form or other.

Of course not. The Left, however, loves the sodomite pride parades not because they think that this appetite is normal, but because it is the ultimate way of raising the horns of defiance against God Almighty. It is precisely because this disorder is so blatantly against nature, and therefore so abhorrent to everyone, even to the most politically correct, that it is the perfect vehicle of telling God to “go to hell.” It is the ultimate act of blasphemy on the part of the cultural revolution which has its origins in the 1960’s.

Remember Horace’s quotation, that nature, even if driven out with a pitchfork, will always come back. No pride parade, not even a thousand pride parades, will ever make natural what is intrinsically unnatural, and not all the political correctness in the world will take away the nauseous feeling which comes at the thought of unnatural sex acts.

It is to be remembered that the original sin of Adam and Eve was an *intellectual* sin, which was to “have the knowledge of good and evil.” Put in another way, it was the devil promising man that he, man, would be the measure of morality, and not God. Consequently, far more damage is done to society by the *approval and acceptance* of unnatural sex acts, than by these acts themselves. For this vice has always been with the human race, but no civilization in the history of the planet has ever approved of marriages between two persons of the same sex. Even the debauched Romans frowned upon homosexual acts.

The intellectual sin, therefore, of the pride parade, the acceptance of unnatural vice, is the worst sin of all. For this reason, supposedly conservative politicians who accept these things, and even praise this disordered appetite and inclination, are sowing the seeds of the ruin of the nation. For no nation which abandons the natural law can long stand.

**The attitude of the Novus Ordo.** There was one Novus Ordo bishop who said something

Catholic about the upcoming pride parades. Bishop Tobin of Providence, Rhode Island, tweeted this:

A reminder that Catholics should not support or attend LGBTQ “Pride Month” events held in June. They promote a culture and encourage activities that are contrary to Catholic faith and morals. They are especially harmful for children.

On the other hand, a Jesuit by the name of Father James Martin, a prominent advocate of the LGBTQ agenda, tweeted this:

To all my many #LGBTQ friends, Catholic and otherwise: Happy #PrideMonth. Be proud of your God-given dignity, of the gifts God has given you, of your place in the world, and of your many contributions to the church. For you are “wonderfully made” by God (Ps 139).

The tragedy of these contrasting Novus Ordo views is the very fact that they are contrasting. Both the bishop and the Jesuit are “Catholics.” The contradiction of these statements concerning the observance of the natural law would ruin the unity of faith in the Catholic Church. It is this lack of unity of faith, one of the four marks of the Church, which is proof positive that the Novus Ordo religion is not the Catholic Faith. Even the arch-Modernist John Paul II said, on the occasion of a pride parade in Rome in 2000: **“Homosexual acts go against natural law. The Church cannot silence the truth because it would not live up to its faith in God the Creator and would not help discern what is good from what is evil.”** Such a statement is worthless, however, if the hierarchy does not enforce orthodoxy on this point. Indeed the repression of heresy is one way in which the Holy Ghost guides the Church. Just as our bodies expel diseases by means of antibodies in our blood, so the Church must condemn and expel heresies. Otherwise it defects from its God-given purpose, *as the words of the heretic John Paul II indicate.*

**More on the dying Novus Ordo.** In May, as my readers may recall, I gave the statistics of decline of the Novus Ordo religion in the State of Michigan. Recently there was a blog published by “One Peter Five” ([onepeterfive.com](http://onepeterfive.com)) commenting on the recent reports of decline. The author makes the point that the Traditional



Latin Mass (TLM) is not making any serious dent in the walls of the Novus Ordo from the point of view of numbers. He is speaking principally about attendance at TLM's which are approved by the Vatican and/or diocese.

He admits that the recent studies of decline in the Novus Ordo paint a bleak picture. He says that the number of Novus Ordo parishes since 1970 has declined in the United States by 1,000. The number of priests has declined in that same period by 38%. He says that, in the United States, an estimated 100,000 people are attending the TLM every Sunday in 439 parishes. Compare this to 17,000 parishes in which there is the Novus Ordo.

His point is well taken: despite the appalling numbers for the Novus Ordo, it is far from dead. Likewise, despite many gains made by the TLM, it is far from taking over as the normal Catholic Mass. He makes the further point, with which I entirely agree, that it is not sufficient to merely say the TLM and hope people will come. Effort must be made to convert people to the true Catholic Faith. He gives the figures that whereas 99% of TLM people attend weekly Mass, only 22% of Novus Ordites do so; 2% of TLM people approve of contraception versus 89% of those attending the Novus Ordo.

These last figures, and others like them, attest to the most devastating effect of the Novus Ordo: *the loss of faith*. 17,000 parishes filled with people who have lost the faith are dead entities. They are like ghost ships filled with dead bodies. Even seventeen million parishes with no faith would be a dead religion. The multiplication of heretical parishes and of heretics in them does not indicate the health of the Church.

I have always said that our struggle is not a numbers game. The Mormons have great numbers. The Protestant Reformation has been a great numerical success. But these religions are false.

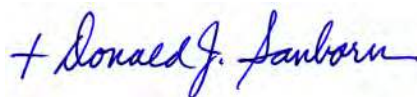
The Novus Ordo religion is appealing because it is liberal and lax. The liturgy of the Mass, furthermore, is the *ultimate* expression of the religion, and not its *fundamental* expression.

By this I mean that you are not going to convert people back to Roman Catholicism merely by means of the TLM. They must be first converted away from Vatican II and converted to Catholicism. Only then does the TLM make sense. You need a rose bush in order to produce a rose. You need a true Catholic before he can appreciate the TLM. Otherwise you end up like the High Church Anglicans: pretty vestments and fragrant incense in a context of protestantism. That is doomed to failure, since it has no substance.

This problem of Vatican II will not be solved by human ef-

forts. We can only be little workers in a great divine plan. But I do think that in the end the number of Catholics in the world will be enormously reduced. Indeed, this is the Great Apostasy.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

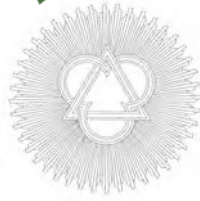


#### Progress on the New Convent

*What you see is Phase I of the new convent building. It imitates medieval buildings in France. It will hold seventeen Sisters. On the left is the gothic chapel, also in French style. This coming academic year the Sisters will be teaching about 120 students, counting both the physical schools in Brooksville, Phoenix, and Modesto, as well as the virtual school children who are spread all over this country and even Australia. In a recent ceremony three new postulants received the habit. Yet three more postulants, among them one from Australia, are expected in November. If you want to help finish the project, go to [rebuildforthefuture.com](http://rebuildforthefuture.com).*

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# Most Holy Trinity Seminary Newsletter



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JULY 2019

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My dear Catholic people,

Recently it was reported that a priest in Minneapolis, who is a member of the Priestly Ordinariate of the Chair of Saint Peter, was excommunicated and his parish permanently closed.

The priest's name is Rev. Vaughan Treco. He was accused of the "rejection of the magisterial authority of an Ecumenical Council and a series of popes."

The "crime" that the priest "committed" was to criticize Vatican II. He gave a sermon in November of 2018.

In his sermon the priest contrasted the spirit of Vatican II with the spirit of Catholicism, saying that whereas the first is in favor of embracing the world, the second is set in opposition to the world.

In saying this, the priest was absolutely right. By the "world" should be understood not the creation which God made, or human beings in general, but instead the ensemble of persons, customs, culture, laws, and institutions which set the enjoyment of wealth, power, and pleasure as the *ultimate* goal in life, at the same time rejecting the life of heaven as the ultimate goal of mankind. It is exactly what St. Augustine called the *City of Man*, which is opposed diametrically to the *City of God*. The Catholic Church is the City of God, having its sights set irrevocably upon

the next world, and at the same time considering this world to be of no value. This City of God, of which Christ is the King, and the City of Man of which the devil is the Prince, are engaged in a perpetual spiritual warfare. Consequently, the Church can never compromise with the world; it can only convert it.

Father Treco said: "The Catholic Church exists to bring all men and every nation under the Kingship of Jesus Christ, the Lord of the Universe, but friends: In the face of our Lord's clear teaching regarding the mission of the Church, the Conciliar Popes, the Successors of Peter have — in a way — repeated Peter's three-fold denial of Jesus Christ."

He accused Paul VI of wrongdoing in seeing the United Nations as the provider of world peace, contrasting this view to what Pope Pius XI taught in his encyclical *Ubi Arcano* of 1922, in which he said that the only remedy for human conflict is the peace of Christ. Fr. Treco criticized Paul VI for his laxity in disciplining Catholic bishops, theologians, and seminary professors who were deviating from Catholic doctrine. He summed them up in this way: "men who denied the divinity of Christ; men

who denied the historical resurrection of Jesus Christ; men who denied the unique saving power of Jesus Christ, and the daily re-presentation of this sacrifice, made once



## OUR NEW PRIEST

Fr. Caleb Sons, from the State of Louisiana, was ordained a priest on June 27<sup>th</sup> of this year.

for all on the Cross of Calvary, in the Holy Sacrifice of the Mass; men who denied the divine origin of the Church; men who denied the apostolic succession of the episcopacy, and men who denied the necessity of the ministerial priesthood of Jesus Christ.” The priest further decried the concessions that the post-Vatican II “popes” made to non-Catholic religions in the form of ecumenical gestures. He pointed out that since the Council, previously condemned errors and heresies have been permitted to run rampant, and have even been promoted by professors of Catholic theology and philosophy, theologians, priests, bishops, and cardinals.

All of these accusations are absolutely true, and are not in the slightest way exaggerated. It is refreshing to hear them said by someone who is in the Novus Ordo establishment.

He went on to point out that, in the wake of the Council, 80,000 nuns forsook their vows and 32,000 priests left the priesthood.

He denounced the permission to give Holy Communion to persons living in adultery, recently promulgated by Bergoglio in *Amoris Laetitia*. Then he declared: “The current epidemic of fornication, adultery and the acceptance of homosexuality as a moral good among the faithful and of the clergy . . . and the current scourge of homosexual predation among the priests and bishops of the Catholic Church are the foreseeable and inevitable fruit of the conciliar popes’ decision to respect, honor and approve the aspirations of modern man so-called; and to declare, pursue and defend the exaltation of man in the temples of God.”

These words are at once concise and accurate. I could not have said it better myself. This priest certainly understands Vatican II, and apparently sees Vatican II as the root of the problem, which is *key* to understanding the current disaster in the Catholic Church. So many focus only on the errors and outrageous statements of Bergoglio as the problem, as if John Paul II and Benedict XVI were free from the taint of Modernism.


What is interesting is that the first question posed to him by the “authorities” was whether or not he was a sedevacantist. They immediately understood that these accusations necessarily lead to that conclusion. But the priest made it clear that he was not a sedevacantist. Fr. Treco said: “I was asked if I believed that the Popes John XXIII, Paul VI, John Paul I, John Paul II, Benedict XVI and Francis were legitimate popes. Quite honestly, I was taken completely off-guard by the question. It seemed to be quite unrelated to anything that had been said in the meeting thus far, and I was surprised because the question was completely unrelated to the substance of my homily.”

Although Fr. Treco made it clear that he was not a sedevacantist, and that he recognized Vatican II as legitimately convened, and even said, “I will recant anything that was wrong to state as I remain faithful to the Church and magisterium,” Bishop Lopes of Minneapolis excommunicated him for schism, saying: “Your published denial of magisterial authority of the Second Vatican Council and your assertion that the Council itself and a series of Popes are in error constitutes a public act of schism.”

**Lessons to be learned.** The first lesson is that *there is no liberty for those who deny liberty*. This was one of the axioms of the French Revolution. Here we could say, *There is no Vatican II for those who deny Vatican II*. In other words, for those who even dare to *criticize* Vatican II, there is no dialoguing, no sensitivity, no openness, no pluralism, no “accompaniment,” no “discernment,” in a word no wishy-washy, mushy, sleazy, nebulous, murky, or hazy approach to truth, so typical of Vatican II theology, but instead nothing but stern rigidity, so typical of pre-Vatican II Catholicism. No freedom of thought, but only swift excommunication. The difference is that the Catholic Church uses this very stern rigidity with regard to heresy and error, which rightfully deserve such treatment. The Modernists, on the other hand, use it only when the Golden Calf of Vatican II is blasphemed.

The second lesson is that the Modernist hierarchy understood immediately that to criticize the “magisterium” of Vatican II and of the subsequent “popes” leads logically to sedevacantism. Why is this so? Because they understand that it is impossible to reconcile the assistance of Christ to His Church and the rejection of the magisterium. In other words, if you need to sift the magisterium for what is Catholic, you are implicitly denying the assistance of Christ to His Church. If you say, however, that the magisterium does not enjoy the assistance of Christ, then you are implicitly saying that the person who claims to be the pope is not in fact the pope, since, if he were, he would have this assistance.

Sincerely yours in Christ,

A handwritten signature in blue ink that reads "+ Donald J. Sanborn". The signature is written in a cursive, flowing style.

Most Rev. Donald J. Sanborn  
Rector



# ORDINATION TO THE PRIESTHOOD



## THE BLESSING DURING THE LITANY OF THE SAINTS

*The deacon, about to be ordained a priest, is prostrate during the entire Litany of the Saints. Toward the end, the bishop rises and blesses the ordinand three times.*



*From left to right: Father Da Silva (Brazil); Father Lehtoranta (Finland); Bishop Dolan (Ohio); Father Sons (Louisiana); Bishop Sanborn (Florida); Fr. Dutertre (France); Fr. McKenna (Ohio); Bishop Selway (Florida); Father Miller O.F.M. (Louisiana); Father Eldracher (Australia).*



### FATHER SONS' FIRST MASS

*From left to right: **Front row:** Seminarian Nathan Van Herck (Belgium); Father Damien Dutertre (France); Rev. Mr. Luke Petrizzi (Virginia); Father Sons; Father Da Silva (Brazil); Seminarian John Okerulu (Nigeria); Seminarian Logan Robinson (Alabama). **Back row:** Seminarian Anthony Brueggemann (Kentucky); Seminarian Thomas Simpson (Ohio); Seminarian Thomas Ojeka (Nigeria).*



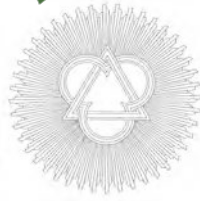
### ORDINATION TO THE DIACONATE

*On June 24<sup>th</sup>, Rev. Mr. Luke Petrizzi was ordained to the diaconate. Here he is invested with the dalmatic. Rev. Mr. Petrizzi is slated to be ordained to the priesthood in June of 2020.*



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# Most Holy Trinity Seminary Newsletter



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AUGUST 2019

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My dear Catholic people,

Just when you thought that you heard everything, a new shock came to light in July. *America* magazine, the publication of the Jesuit order in the United States, actually published an article advocating communism — yes, *communism*. The title of the article is: “The Catholic Case for Communism.”

The author is a certain Dean Dettloff. His basic theme, as I read him, is that the Catholic Church ought to warm up to communism, since for centuries it has been too closely associated with the privileged classes.

He makes the absurd claim that communism reflects the Church’s teaching on the limitation of private property. The Catholic Church staunchly defends private property, as a form of strict justice, but does say that it would be limited by *extreme need*. I will illustrate by an example. It would be stealing to take an apple from a fruit stand without paying for it. However, if a man were starving, he would have the right to take the apple, since private property is not guaranteed by God in such a way that it would deprive another of the right to live. Ultimately the earth and its riches belong to the entire human race, and private property is not so absolute that humans should be permitted to starve to death in order to protect the principle of private property.

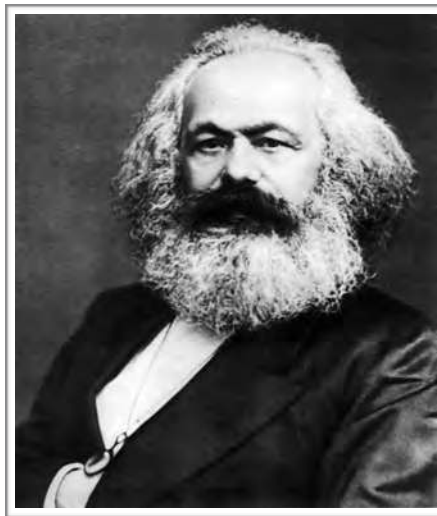
Such cases, however, are extreme. Furthermore, the Church has never neglected the plight of the poor, and has never defended liberal capitalism. Catholic philosophers have always taught the necessity of some government control of the economy, in such a way that, precisely, super-rich entrepreneurs could not take advantage of poorer classes, in most cases laborers.

This problem became acute in the nineteenth century, when, with the sudden advent of the industrial revolution, laborers quit their farms and went to the cities, where they worked for very low wages and under intolerable conditions in the workplace. The governments said little or nothing about these problems, causing a tremendous gap between the monied classes and the working classes. Whenever such a gap exists, it is the occasion of major trouble, and often of revolution.

The “remedy,” proposed by Karl Marx and Friedrich Engels, was the abolition of private property altogether, giving the State proprietorship of all industry and land, all means of production, and

all natural resources. In short, the factory worker and the farmer would become employees of the State, and the former private owners would be stripped of their private property.

This is *communism*. It is an *intrinsically evil* system because it is based on the negation of private property, which is a part of the virtue of justice. Therefore



Karl Marx

there is nothing that can redeem communism. It is intrinsically flawed, and fatally so.

Because it is contrary to the most fundamental demands of justice, it is contrary to nature. As a result, communism has been an economic *disaster* historically. Let us name them: the Soviet Union, China (before it was propped up by investment from the West), Cuba, Venezuela, Hungary, East Germany, Poland, Rumania, Yugoslavia, and other Soviet satellites. Conversely, regimes which respect private property have prospered immensely: The United States, Canada, the nations of Western Europe, Japan, Australia, to name the principal ones. Even these, however, have been burdened to a greater or lesser extent by *socialism*, the “little sister” of communism, which has limited a great deal the political and economic freedoms of peoples living in nations infected with it.

The Catholic Church endorses neither unbridled, *laissez-faire* economy, nor communism, nor socialism. All of these systems rest on serious errors, and consequently produce very serious economic and social problems.

The author of the article would have us believe that communism just has not had a chance to prove itself, that it has learned from its mistakes, and is now ready to make another go of it. He states: “Communism in its socio-political expression has at times caused great human and ecological suffering. Any good communist is quick to admit as much, not least because communism is an unfinished project that depends on the recognition of its real and tragic mistakes.”

Among these “tragic mistakes” is the murder of approximately one hundred million people in the twentieth century. But this is just a little hiccup on the way to the perfection of the system. It has also reduced billions of people to abject poverty, as well as slavery to the immense, all-powerful, and far-reaching government. For example, in Communist China, it is now forbidden that those under eighteen attend church services. Priests must shoo them away in the event that they try. This is because religion, except for the State-

controlled “Catholic Church” (recently approved by Bergoglio), is an indoctrination which runs counter to the party line. They also have incarcerated in concentration camps, with guard towers and barbed wire, between 500,000 and 1,000,000 people, in order to “re-educate” them. But these, again, are just hiccups in a system which can bring to mankind a classless society and paradise for all on earth.

If you want to learn about what life was like in the 1980’s in the Soviet Union, I invite you to go to YouTube and visit *The Ushanka Show*, presented by a man born and raised in Kiev under Soviet domination. (Caution: occasional immodesty) You will learn how it

was necessary to wait seven years to buy a car, which was so expensive that hardly anyone could afford it. You will learn that in order to move away to another city, you needed to get permission from the government to do so, which would not be given necessarily. You will learn that it was necessary to share an apartment with complete strangers because of the housing shortage. These are only a few of the horrors of this system.

Pope Pius IX in *Quanta Cura* referred to communism as a “deadly error.” The author of the *America* article, however, would have us believe that communism and

Christianity are in fact compatible, and gives many examples of how he knows a lot of church-going communists.

But it is impossible that communism be compatible with the Catholic Faith. The reason is that, as I said, it is an intrinsically evil system inasmuch as it denies a fundamental right of justice, which is the right to private property.

Leo XIII said in *Quod Apostolici Muneris* of 1878: “Catholic wisdom most skillfully provides for public and domestic tranquillity, supported by the precepts of divine law, through what it holds and teaches concerning the right of ownership and the distribution of goods which have been obtained for the necessities and uses of life. For when Socialists proclaim the right of property to be a human invention repugnant to the natural equality of man, and, seeking to establish a



*Bernie Sanders, at one point dubbed “Bread Line Bernie” for his praise of the bread lines in Soviet Russia, has long been a fan of socialism and communism. He and his wife spent their honeymoon in Moscow under the communist regime. His popularity, as well as that of other radical left-wingers, is alarming in a country which once branded communism as “un-American activity,” and indeed it is.*

community of goods, think that poverty is to be by no means endured with equanimity; and that the possession and rights of the rich can be violated with impunity, the Church, much more properly and practically, recognizes inequality among men, who are naturally different in strength of body and mind; also in the possession of goods, and it orders that the right of property and of ownership, which proceeds from nature itself, be for everyone intact and inviolate; for it knows that theft and robbery have been forbidden by God, the author and vindicator of every right, in such a way that one cannot even covet the property of another, and that 'thieves and robbers, no less than adulterers and idolaters are excluded from the kingdom of heaven.'" [cf. I Cor. VI: 9-10] In his encyclical *Diuturnum Illud* of 1881, Leo XIII refers to communism and socialism as "plagues," "most loathsome monsters" and "nearly fatal to society." (no. 23)

The faithful would do well to read these two encyclicals which I have cited here, as well as *Rerum Novarum* of Leo XIII, and *Quadragesimo Anno* and *Divini Redemptoris* of Pius XI. In this last encyclical, Pius XI explodes the very main theme of the author of this article, namely that Catholicism and communism are compatible. The Pope states: "Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into Soviet legislation as a proof that communism is about to abandon its program of war against God. See to it, Venerable Brethren, that the faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

Communism was also unequivocally condemned by Pius XII in his Christmas radio message of 1941 and 1942, and again in important documents issued in 1949 and 1950. He barred from the sacraments "anyone who publishes, disseminates, or reads books, periodicals, newspapers, or leaflets which uphold communistic doctrine and practice, or contributes articles to such organs."

Shame on the Jesuits for publishing this article. What would their holy founder say?

In the United States in the 1950's and even 1960's, members of the communist party were surveilled by the FBI, and had to carry cards identifying themselves as communist party members. They were considered subversives. I can hardly believe that in a matter of about sixty years, there would be serious contenders for the presidency who espouse these very ideas.

The reason for the rise in sympathy for communism and socialism is the overall decline in religion in this country. These two evil systems, socialism and communism, are replacements for religion, inasmuch as they promise for the entire human race an earthly paradise, a utopia of commonness and shared wealth.

Socialism and communism have as their basis a totally materialistic view of man, seeing him only as a highly developed animal with no immortal soul. Consequently what is paramount is the distribution of wealth and the equal enjoyment of it. Hence everyone has a right to an equal share of wealth, an entitlement, simply because he or she is a human being. It ignores the natural differences of intelligence and talent as well as the learned virtues of diligence, entrepreneurial fortitude, good workmanship, reliability, and other qualities which make both employers and employees excel. Everything is leveled.

Needless to say, this equalization of all, regardless of their merits, qualities, or hard work, completely destroys the motivation to do good work, and ultimately makes a proverbial "basket-case" of the national economy. Fallen human nature being what it is, it will forever tend to take the easy way out, and become lazy. Destroy the profit motive, and you destroy the economy.

Catholics should be on guard against these modern evil tendencies of socialism and communism. In the 1990's, after the fall of the Soviet Union, everyone said: "communism is dead." Not so. It is alive and well in the United States of America.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector





#### FOUR TONSURES IN CINCINNATI

*On July 24<sup>th</sup>, four of our seminarians were tonsured by Bishop Dolan. In the front row, left to right, are Thomas Ojeka and John Okerulu, both from Nigeria, and in the back row are Thomas Simpson and Anthony Brueggemann, both from the Cincinnati area. Seminarians are tonsured when they have completed their philosophical studies.*

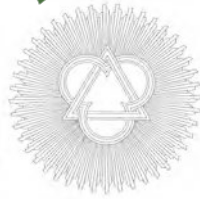


#### PROGRESS ON THE CONVENT

*The exterior finish of stone can be seen toward the bottom. The interior of the convent's residential building is almost done. Nonetheless, it appears that the chapel will take longer. The Sisters receive three new postulants this November, and already have a probable three more for November of 2020. This year they are greatly expanding their virtual school apostolate. The virtual high school will have three priests on the faculty this year: Frs. Palma, Dutertre and Sons.*

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# Most Holy Trinity Seminary Newsletter



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SEPTEMBER 2019

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My dear Catholic people,

We have opened our twenty-fourth academic year with five new students, four of them American, and one Brazilian.

This brings our total to thirteen, which is our absolute capacity. Unfortunately one of them, Henry Chappot de la Chanonie, is still in France recovering from some unknown ailment. He says that he is improving, but is still not completely cured. He will continue his studies at home in France, under the supervision, through Skype, of Fr. Damien Dutertre, who resides in Quebec. We are hoping to ordain him in 2021, if his health improves.

**The need for a building fund.** Because we have reached capacity, the need to expand the seminary becomes all the more pressing. Although there is an attrition every year, nevertheless the number of available rooms gets smaller and smaller as time goes on. The specter of turning away a qualified young man, for lack of space, is looming and is horrifying. Bergoglio is producing sedevacantists at an ever increasing rate, which will translate into more vocations to the priesthood.

In the coming weeks, we will launch the building fund. I am hoping to raise two million dollars. We must

either build here in Brooksville or buy an existing building elsewhere.

**No fossil record.** Recently a noted computer scientist at Yale University, by the name of David Geilner, came out against Darwinism. He said that the fossil evidence just was not there to support it.

He explains that according to Darwin's theory, the fossil evidence had to show fossils of very simple beings which eventually evolved into higher beings.

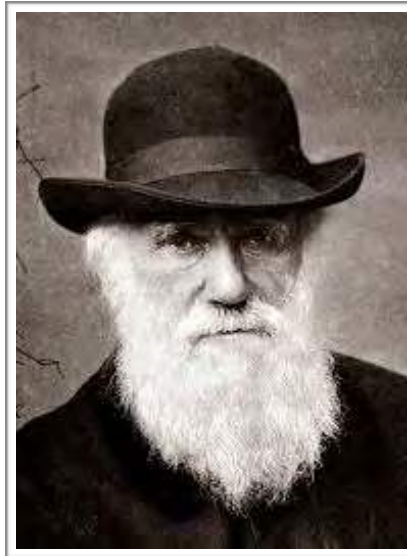
Darwin himself expressed concern about the absence of these fossils, but was sure that in the course of time (now about 150 years) the fossils which prove the theory would be found.

They have not been found.

This absence of evidence urged the professor to give more consideration to creation and to intelligent design. He calls intelligent design an "absolutely serious argument," and cautions his peers not to dismiss it.

While I am not at all schooled in geology or archaeology, I am not in any way surprised to hear this secular scientist pronounce this judgment on Darwin.

Before even searching for fossils, however, it is clear that evolutionism is false. The reason is that it is based on the principle that *something comes from nothing*, or put another way, that something comes into



**THE ATHEIST CHARLES DARWIN**  
*Darwin's fundamental error was to confuse variation within a species, owing probably to adaptations to environment, with an actual change of species.*



being without a sufficient cause. Even common sense tells us that *you can't give what you haven't got*. Evolution sees lower forms of life evolving into higher forms of life, owing to various cosmic forces acting on the lower forms of life. So a fish, by undergoing mutations from cosmic rays or lightning, eventually develops legs and lungs. After billions of years, you get a frog.

While this might sound plausible to certain people, it is as absurd as a frog turning into a prince. The long passage of time is meaningless, since, whether a change should happen instantaneously or over time, it still requires a sufficient cause. In other words, you cannot “upgrade” in nature except by being caused by something which has that higher nature. Water, for example, cannot heat itself, but must be upgraded to hot water or steam by something which possesses heat.

So a fish cannot become a frog, or a frog a prince, except by receiving the upgrade by something which is capable of raising the nature of the thing to a higher level of being. This means that the upgrading cause must have control over the total being of the upgraded thing, in this case the frog. But the only Being which has such control is Being Itself, namely God. God received His being from no one nor any thing. He is the Uncaused Cause. He is existence itself, and has existed necessarily from all eternity.

If you have received being from something else, however, you could not possibly have the power over the total being of another thing. You may generate a being like unto yourself, but you cannot generate a higher being.

Anyone who still has his marbles knows that a prince is a higher creature than a frog. A prince has more being, greater perfection, than a frog. The jump between frog and prince could never be done except by the Author of being Himself. The same must be said about going from fish to amphibian.

Another intrinsic problem with evolutionism is that it must explain how everything came to exist in the first place. Evolutionists posit two possibilities: either that matter is eternal or that everything “poofed” into existence all at once, with no cause (Big Bang Theory).

An eternal being must be something which exists by its very nature, namely something which is existence itself, and thus could never lose being. We call this a necessary being, that is, something which must

exist. Nor can it have received being from anything else. Because, furthermore, it is pure being, it is being without any limitations. From this we must conclude that it is all-perfect being and infinite being.

In summary, a being which is by its very nature eternal must be also necessary (it can never lose existence), infinite (no limitations), and all-perfect (containing everything that we consider to be good in creatures, and to an infinite degree).

Matter cannot be eternal for the very reason that it cannot be a necessary being. Matter is one of the elements of change. Matter can become anything: fire, water, gold, silver, in short, whatever you want to make it. Matter, therefore, is in need of some other element to make it this thing or that thing, e.g., gold or silver. It is therefore an imperfect being, always waiting to be formed into something. An example would be a lump of clay waiting to be made into a statue.

Obviously, then, matter cannot be the all-perfect, necessary and infinite Being which is required of something which is by its very nature eternal.

The other theory, namely that everything “poofed” into existence with no cause, is so crazy that anyone with a brain would find it totally absurd.

But evolution demands one or the other of these false theories. Otherwise it collapses.

Yet another problem of evolution is that it assigns chance as the cause of nature. Let me explain. Everything which exists has a certain nature, that is, an element in it which causes it to be what it is, and to act in a perfectly consistent manner. If this element were not there, the matter could not be this thing instead of that thing, and would not have a consistent manner of acting. For example, there is something in gold which makes gold to be gold, and something in silver which makes silver to be silver. Otherwise they would not be distinguished from each other, nor would they have distinct characteristics, nor would they act in a consistent manner.

So, for example, gold has always been gold, and has always acted in exactly the same manner, always with the same density, always with the same properties. The same is true for any element or compound you mention, for example, water. This stability and constancy requires a cause, since chance, by its very nature, is neither stable nor constant. In other words, *you can't give what you haven't got*. Chance cannot provide sta-



**DAVID GELERNTER**  
*He calls intelligent design an “absolutely serious argument,” and cautions his peers not to dismiss it.*

bility or constancy. If someone were to win the lottery every day, he would be considered a crook. Why? Because everyone knows that chance is something that comes and goes.

Thus chance cannot be the author of stable natures with constancy in their behavior. Evolutionists point to the billions of years of chance in order to explain the existence of the marvels of nature, such as the human body, but even if we admit the absurd notion that planet earth and its order proceed from a series of “winning tickets” of billions of years of lottery drawings, nothing on planet earth could remain the same from minute to minute or second to second, since there would be a constant flux.

Evolution was concocted by atheists in the nineteenth century who needed to destroy the Creator. The most fundamental religious truth is that of creation. It is the basis of all religion, since it is the basis of the relationship of creature to Creator, which includes adoration, submission to the Creator’s laws, external signs of dependence upon the Creator, reverence, and many other aspects of religion.

Evolution also destroys the notion of original sin, and thereby ultimately destroys the notion redemption from sin, and the need of a Savior of the human race.

It reduces mankind to being merely morality-free, advanced ape-like hominids, who may act as they please, just as the animals do.

What this system does not explain is how these sophisticated animals, advanced though they be, can understand immaterial things, such as beauty, art, proportion, justice, even the notion of immateriality itself. Nor does it explain why human beings crave immaterial things far more than material things: love, honor, respect, trust, justice, punishment of criminality, politics.

For example, if President Trump should win a second term in 2020, there will be a notable number of suicides among liberals, but the monkeys in the zoo will go on eating their bananas, as if just another day. Presidential authority is a thing which can only be

known by reason, but can have a profound effect on your happiness or sadness.

One of the greatest boons to mankind would be the collapse of the evolution myth. Let us hope that the voice of science will call for its downfall.

**Destroying the papacy in order to save Bergoglio.** In a recent speech, reported by the website [wherepeteris](#), Cardinal Burke proposed yet another episode of his curious manner of dealing with the heresies of Bergoglio.

He spoke about the change of the catechism, made by Bergoglio, which condemns the use of capital punishment. The Cardinal called this change the “personal opinion” of Francis. Although Francis called the use of the death penalty inadmissible, Cardinal Burke dismissed this term which Francis used as “a relative term” which has no doctrinal import. The Cardinal declared that the exclusion of the death penalty by Francis has no basis in doctrine, and concluded: “This is an opinion of Pope Francis as a man.” He continued:

“Once in a while, a pope would express his personal opinion about something and generally caused a lot of confusion and turmoil. And so, but Pope Francis does this a lot, but you can’t – this, this kind of argumentation that’s given in this text – it simply won’t do it.”

These and similar statements of Cardinal Burke and other Novus Ordo conservative prelates have the single effect of degrading the papacy and the magisterium in an effort to preserve Bergoglio as a supposed pope.

Bergoglio’s insertion of the condemnation of capital punishment into the cate-

chism is an act of authentic magisterium, assuming that he is the pope for a moment, and requires our religious assent. It is absurd, not to mention disrespectful, to characterize such an act on the part of the pope as “his opinion as a man.” This description of it would be true if Francis merely had written a book and expressed his ideas about it. To include it in the catechism, however, lifts it to the level of magisterium.

If we are free to reject the catechism of “Pope” Francis as merely his opinion, then we are also free to



#### NOVUS ORDO CARDINAL BURKE

*He says that Bergoglio’s insertion into the catechism, calling the death penalty inadmissible, is merely “his personal opinion as a man.”*

reject the catechism of Saint Pius V, namely the Catechism of the Council of Trent. We could also pooh-pooh the catechism of Saint Pius X.

Cardinal Burke is institutionalizing the very serious error of “recognize and resist,” the flagship doctrine of the Society of Saint Pius X. At bottom, this error does not differ from Protestantism, for it appeals to an authority — Tradition — over and above that of the pope. It differs from Protestantism only inasmuch as *they* appeal to Sacred Scripture over and above the pope. But just as the Church is the supreme interpreter of Sacred Scripture, so it is the supreme interpreter of Tradition. There would be no Tradition to appeal to if the Church, through its magisterium, had not proposed to us what the handed down word of God is.

Of course Cardinal Burke is right in his assessment of Bergoglio’s error. The teaching of the Church concerning the lawfulness of the death penalty falls under its universal ordinary magisterium, for it is attested to in Sacred Scripture, and it has been everywhere taught by the hierarchy.

In his attempt to “save” the Catholic doctrine concerning the death penalty, the Cardinal is undermining the very foundation of all dogma, by destroying the teaching authority of the pope.

In his efforts, therefore, to save Bergoglio’s papacy, Cardinal Burke destroys the papacy itself.

**The unfathomable mystery.** What is most mysterious about these attempts to save Bergoglio is: “Why do they want to save Bergoglio?” What purpose does it serve for the Catholic Church to retain this man in his supposed office as pope?

The magisterium, Sacred Scripture, Tradition, and Catholic theology attest to the principle that there is an intimate, indeed inseparable, connection between

the Catholic Faith and the office of the papacy. No one could possibly err in saying that a man who had deviated from the Catholic Faith — and worse, who taught heresy — could not be the pope. Cardinal Burke himself made this point clear in an interview about two years ago. It is an ironclad Catholic principle.

Furthermore, the Church’s indefectibility is a dogma of faith, which requires that the Church remain the same throughout all of its existence until the end of time. If the Church were to change its dogmas or moral teaching, it would not remain the same, and would therefore be defective. So if a pope attempts to change Catholic dogma or moral teaching, the dogma of indefectibility **demands** that the Church reject him as pope.

Why do not these Novus Ordo conservatives invoke these certain principles against Bergoglio? Why preserve him? Why descend into a form of Protestantism in order to keep this man, supposedly, in the chair of Peter?

By analogy, if a toilet is clogged, it does not help in any way to merely announce that it is clogged, and should not be used. Instead one has recourse to a plunger in order to remove the problematic excrement.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

#### A NOTE ABOUT SICK CALLS IN FLORIDA

We receive fairly often requests from friends and relatives of elderly people living in Florida. They ask us to visit their sick or dying relatives, usually in nursing homes. While we are happy to perform this function for Catholics who are truly traditional, and who reject the changes of Vatican II, we cannot do so for relatives who have regularly frequented the Novus Ordo, and are content with it.

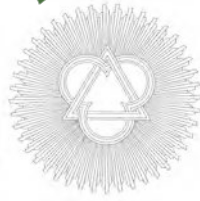
The *reason for being* of our apostolate is to bring the Mass and sacraments to those Catholics who have perceived that the changes of Vatican II constitute a new and false religion. Consequently, we cannot reasonably give sacraments to those who have never made any move toward the Catholic Faith of pre-Vatican II, and at the same time **repudiated the Novus Ordo religion**.

There are many who are nostalgic for the traditional Mass, but who are unwilling or just too lax about their religion to actually reject the Novus Ordo. In order to give someone sacraments, we need **hard evidence** that the person in question does in fact reject the Novus Ordo, understands the difference between the traditional sacraments and Novus Ordo sacraments, and will refuse sacraments which are brought to him or her by Novus Ordo priests or lay ministers, and desires to be buried with the traditional Mass, to be said by a priest who is not in communion with the Novus Ordo hierarchy, either in fact or in desire.

If we were to fulfill requests for those who merely “like” the traditional Mass, it would be necessary for us to abandon the work of the seminary and devote ourselves entirely to giving sacraments to sick and dying people who come under this category.

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# Most Holy Trinity Seminary Newsletter



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OCTOBER 2019

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My dear Catholic people,

Bergoglio has gone one step further in the project of totally destroying the Catholic religion. Owing to his ecology fanaticism, he invited indigenous Amazonian people to the Vatican gardens, where they performed an act of idolatry. Bergoglio actively assisted at the proceedings, giving them his warm approval.

The goddess who was adored was none other than Pachamama, who is a fertility goddess among the Incas and neighboring peoples. There was a statue of her wearing only panties. There was also a statue of a male fertility figure, wearing no underpants, and in an unmentionable pose. The indigenous people danced around the statue of the goddess, offered her gifts, and adored her by kneeling and bowing low on the ground. *Pachamama* means “world-mother” and is more commonly referred to as “Mother Earth.”

All of this comes as another episode of Bergoglio’s Earth Religion, in which he is attempting to change the Roman Catholic Church into an agency to save the planet from all sorts of wicked

exploitation and the whales, of course, from the plastic straws.

Idolatry was always considered an *abomination* in the Old Testament. St. Paul was also very negative and judgmental about it. This negativity and rigidity are no obstacle for the Modernist, however. The Modernist believes that God is present in everyone in a supernatural way, and that He reveals Himself to all in their daily experiences of life. Therefore everyone worships this true God revealing Himself, although they may believe different things about Him. These differences of belief come about because of cultural differences. So Catholics venerate the Virgin Mary. Indigenous Amazonians worship Pachamama. There are merely cultural variations here. It is all the same.

Dogma is an absolutely meaningless thing for the Modernist. According to the Modernists, religious beliefs evolve over time from the varied cultural, geographical, and historical environments of diverse peoples.

Modernism, therefore, makes ecumenism possible, and conversely, ecumenism *demand*s Mod-



SAINT PIUS X IN THE VATICAN GARDENS

*Little did he know that one of his “successors” would use these sacred grounds for idol and demon worship, for the refusal of which so many Roman martyrs went to torture and death.*



ernism as its basis. Ecumenism would make no sense without Modernism.

**Bergoglio denies the divinity of Christ.** Francis the Heretic and Francis the Idolater has now become Francis the Apostate. The Italian newspaper *La Repubblica* reports that Eugenio Scalfari, with whom Francis has had published interviews in the past, said: **“Those who, as it has happened many times with me, have had the luck of meeting him and speaking to him with the greatest cultural intimacy, know that pope Francis conceives Christ as Jesus of Nazareth, man, not God incarnate. Once incarnate, Jesus stops being a God and becomes a man until his death on the cross.”** He said further: **“When I had the chance of discussing these sentences, pope Francis told me: ‘They are the proven proof [sic] that Jesus of Nazareth, once having become a man, was, though a man of exceptional virtues, not at all a God.’”**

It should be recalled here that the denial of the divinity of Christ is not merely *heresy* but *apostasy*, that is, the complete abandonment of the Christian religion. Heresy is to doubt or deny one or some dogmas of the Catholic Church. Apostasy is to totally give up Christianity in any form or aspect.

Are we surprised to hear this? I am not. I do not think that Bergoglio even believes in the existence of God. I think that he is an atheistic communist.

It will be interesting to see how the Novus Ordo conservatives melt down over this one.

**The Global Warming Religion.** Human beings, when they abandon religion, will always find a substitute for it. They know by nature that there is something beyond them, and that they also need a set of moral absolutes by which to judge the good versus the bad. For *good* and *bad* have no meaning whatsoever except in relation to some end to be achieved. For example, a decaying fecal matter and other oceanic debris is disgusting to human beings, but to lobsters and shrimps it is like Thanksgiving Dinner. For Democrats, the election of a Republican is bad, whereas it is good for Republicans. The converse is also true.

Human beings, therefore, must have a set of moral principles by which they judge good and bad in everything. Consequently there is always a need

to worship something, and to devise a set of morals according to some ultimate good.

So the modern atheists and agnostics, who have set aside Christianity, now have devised a new pagan religion. It is the Mother Earth Religion. Mother Earth, according to their Bible, was born in the Big Bang (which just “poofed” into existence and blew up without any cause) and was essentially a big ball of hot slop in its early childhood. Then somehow amino acids poofed into existence in pools of poofed water (wherever that came from) and these amino acid soups were struck by poofed cosmic rays and poofed lightning (wherever these things came from), and poof! Life emerged. This life, very primitive and simple, became more and more advanced due to mutations resulting from the poofed cosmic rays until these poofed simple life forms (with the help of Mother Chance) produced higher life forms. Then add one gazzillion years. Then add three gazzillion lottery drawings, in which you get a winning ticket every time! I mean that by assigning the order and development of life forms to chance, that is, mutations happening in a random fashion, you are saying something as absurd as what I described: a nearly infinite number of winning lottery drawings, in such a way that mere chance produces the order of the earth.

Finally gorillas and chimpanzees poofed into being, no doubt from a winning ticket. Then the gorillas and chimps got smarter and smarter over another gazzillion years, and one day: Poof! The gorillas and chimps became human beings, and started to speak about art, architecture, music, law, politics, engineering and mathematics. Add another gazzillion years. They developed straight backs and larger craniums, owing, no doubt, to more poofing and winning tickets. Then the intelligent gorillas walked upright and started to build pyramids and other architectural and engineering wonders of the world.

While all of this sounds ridiculous — and it is — nonetheless this is what we are meant to believe, according to atheists and agnostics, about the origin of the universe, the earth, plant life, animal life, and human life and civilization, not to mention the constancy of the properties of minerals, the constancy of the forces of nature, such as gravity and centrifugal force, upon which the order of the earth and of the entire universe depend.



The ultimate effect of this evolutionary process is planet earth, which has become for many an object of worship. It is a form of idolatry, which is exactly what took place in the Vatican gardens.

The Mother Earth cult can take many forms, and one of these is the Global Warming Religion. Because we must be good to the Earth Goddess, we must make sure we do not harm her in any way.

Make no mistake, however. The people who push global warming, as if it were a dogma, and who also push the remedies for it, as if it were a moral command, are not religious in any sense of the term. They merely see the value of religious fanaticism in order to motivate people.

The global warming mania is merely a tool in order to bring about the New World Order, in which there will be a single world republic with a single world government. This has been the goal of the Leftists since the eighteenth century. Already in the early seventeenth century, there was a call for a single world republic, a single world religion, and a single world language.

At the end of the eighteenth century, the Illuminati, under the leadership of Adam Weishaupt, called for a single world government. The first real step towards establishing this New World Order came in the form of the League of Nations after World War I, a creation of godless socialists. These same Leftists pushed heartily for the European Union in the 1920's. After World War II, the United Nations emerged as the future world government.

Recently Bergoglio said that "we must obey the United Nations." Up to now the U.N. has been merely a place in which to discuss world problems and to diffuse conflicts. Of course, it has proven to be a totally useless tool in that regard. Now, however, we must "obey" it. Remember that Paul VI went to the U.N. in 1965 and called it the "last hope of mankind."

The global warming hysteria fits perfectly into the plan: it is a universal problem for which we are all guilty. Therefore we must all do penance. Therefore there must be some international authority to determine how much of the earth's resources we can use.

I say *hysteria*, because if the global warming advocates were to present their case with calm and balance, they would have more credibility. For it may be true that the burning of 94 million barrels of petroleum every day could have a negative effect on the atmosphere, especially over time. However, for as long as human beings want to move around at high speed, we will have to burn something ugly.

For example, as Greta the Grump was performing her phrenetic screaming act at the U.N., a group of 500 European scientists wrote to the U.N., saying that there was no climate emergency. They stated: "Climate science should be less political, while climate policies should be more scientific. Scientists should openly address the uncertainties and exaggerations in their predictions of global warming, while politicians

should dispassionately count the real benefits as well as the imagined costs of adaptation to global warming, and the real costs as well as the imagined benefits of mitigation."

The maniacal presentation made by the global warming religionists, however, makes it impossible for a reasonable person to take it seriously. Who pays attention to a raving maniac? For example: That we are all going to perish by 2030?

What is interesting is that these same dire predictions were made in the 1960's and 1970's, but with a different twist. In 1967 a Stanford University biologist by the name of Paul Ehrlich predicted that by 1975 there would be a dire famine. Naturally there was a leftist agenda message connected with it: birth control to be accomplished by putting sterilizing chemicals in the water. He said that it would be



PAUL EHRLICH

*In 1967, he predicted that there would be a dire famine in 1975*

impossible to feed the world's population by the year 2000. In 1967, it was "already too late" to reverse the famine threat. Then in 1969, the *New York Times* reported that the same Paul Ehrlich predicted that "everyone would disappear in the cloud of blue steam in twenty years" because of environmental problems. In 1970, *The Boston Globe* reported that James P. Lodge, a scientist at a national center for Atmospheric Research in Boulder, Colorado, predicted that, by the twenty-first century, air pollution may obliterate the sun and cause a new ice age in the first third of the century. Of course, population control was mentioned as one of the ways in which to avert the coming ice age. In 1970, the same Dr. Paul Ehrlich predicted that the oceans would be as "dead as Lake Erie in less than a decade," and that America would be subject to water rationing by 1974 and food rationing by 1980. In 1971, *The Washington Post* reported that Dr. S. I. Rasool of NASA and of Columbia University predicted that in fifty years (2021) the fine dust that man puts into the atmosphere could drop the temperature of the earth by six degrees, and if you add another five to ten years (2026-2031), that a new ice age might occur. Then in 1972, two scientists of Brown University wrote to the President of the United States informing him of an ice age that will come upon us by the year 2070. In 1974, European climatologists Drs. George and Helena Kukla, associated with Columbia University, said that there was a 12% increase in snow and ice covering the earth between 1967 and 1972. They said that there was a peak of warmth between 1935 and 1955, and that world average temperatures were falling. *Time* magazine reported in June of 1974, that the global temperature had dropped since 1940 by 2.7 degrees Fahrenheit, and that "telltale signs were everywhere" that a new ice age was coming. In 1978, *The New York Times* reported that there was "no end in sight for the thirty-year cooling trend in the Northern Hemisphere." But NASA reports that since 1979, there has been a slight warming trend up to July of 2019 by .38 degrees Celsius. In 1988, *The Canberra Times* reported that by 2018 the Maldiv Islands could be completely covered because of rising seas. (Most of the islands are no more than 39 inches above sea level). In 1989, *The Associated Press* reported that "rising seas could obliterate nations by 2000." They cited U.N. officials. In 2001, Jim Hansen, who predicted the

greenhouse effect to Congress in 1988, made the prediction that New York's West Side Highway would be under water by 2019. The Pentagon told President Bush in 2004 that Great Britain will be "Siberian" by 2020. In 2008, Al Gore, the High Priest of Global Warming, predicted that by 2013 the Arctic would be ice-free. (Note: The ice is still there). Then in 2009, Prince Charles said that there were just 96 months (eight years) left to save the world, and British Prime Minister Gordon Brown said that we had only fifty days to save our planet from catastrophe. That was in 2014. (If anyone wishes to verify this information, let him go to this site: <https://cei.org/blog/wrong-again-50-years-failed-eco-pocalyptic-predictions>, where one can see the actual newspaper clippings containing this information).

So when we hear of the dire prophecies from such priestesses of the Global Warming Religion such as the angry little girl Greta Thunberg (how many Ph.D's does *she* have?) or from an intellectual known as Alexandria Occasio-Cortez, we have nothing more to do than laugh it off or yawn.

Then there is the glaring hypocrisy of these Mercedes-Benz Socialists who want us to give up hamburgers, airplanes, and cars. Many of the most vocal among them live in enormous houses, flit around in private jets, each engine emitting 53 pounds of carbon dioxide per mile, drive gas-guzzling vehicles, own many houses, and generally live it up as if there were no tomorrow. If they were sincere about this "emergency," they would give up their cars, their airplanes, and their large homes, and go back to the horse and buggy. A horse and buggy would take about 90 days to travel from San Francisco to New York, where the passengers could then take a sailing ship to Europe, which would take at least three weeks.

But then think of all that horse flatulence.

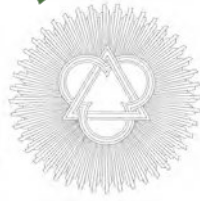
Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

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# Most Holy Trinity Seminary Newsletter



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NOVEMBER 2019

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My dear Catholic people,

There are many who are asking me if there is anything to hope for in Novus Ordo Cardinal Burke and Bishop Schneider. For those who do not know them, these are two vocal critics of Bergoglio among the Novus Ordo hierarchy.

My response is that *for the moment* there is nothing to hope for from them. Cardinal Burke has taken the position thus far that the way to solve the Bergoglio problem is (1) by making public corrections of his errors, or (2) by dismissing his errors as merely Bergoglio's opinion.

Neither of these "solutions," however, does anything to preserve the Church's continuity of doctrine. The *problem* facing the Novus Ordo conservatives is how to preserve the seamless garment of continuity of dogmatic teaching, moral teaching, essential disciplines, and liturgical rites of the Catholic Church. The Church claims to be divinely assisted in these matters, in such a way that the universal teachings, disciplines, and liturgical rites of the Catholic Church would be free from any pernicious error.

Let me explain. The infallibility of the Church is restricted in this way: (1) the doctrine which is taught must be contained in revelation, either Scripture or Tradition, at least implicitly; (2) the doctrine must be taught *as having been divinely revealed* either by the pope speaking with his full authority or

by all the bishops of the world, together with the pope, either in a general council or dispersed throughout the world.

Infallible teaching made by popes alone, what is commonly referred to as *ex cathedra* teachings, are very rare. General councils are very rare, as well, and not all things which a general council teaches qualify as infallible unless such language is used to indicate that the Church is declaring something to be divinely revealed. There are many explanations given in council documents which do not qualify as having been divinely revealed, or promulgated with supreme authority with the intention to define.

What is not rare is *ordinary universal magisterium*, which happens every day, according to Pope Pius XI. This is the common teaching of bishops in union with the pope, that is, in union with the pope who is also teaching the same doctrine. This teaching happens through preaching, through the creeds of the Catholic Church,

through approved catechisms, through the general teaching of Catholic theologians, and through approved universal liturgical rites. Nearly all of the Church's moral teaching is by means of universal ordinary magisterium. For example, I know of no document which solemnly teaches that adultery is wrong, or that fornication is wrong. These things are taught by the Church's universal ordinary magisterium, and require the *assent of faith*. The same may be said concerning the doctrine of Guardian



*Novus Ordo Cardinal Burke*

Angels. These are *infallible teachings*. To deny them would be heresy.

Apart from these teachings which I have already described, there are many doctrines, disciplines, and liturgical rites which are *negatively infallible*. This simply means that although they are subject to reform, even suppression or retraction, they nonetheless are free from anything that would be *sinful* to accept or observe. So, for example, a pope might increase or decrease the obligation of fasting. While one could argue about the *prudence* of his decision, we have the guarantee from the indefectibility of the Church that it would not be a *sin* to observe the law. The same would be true of what is known as *pontifical magisterium*, which is used very commonly by popes, in which they teach authoritatively, usually in encyclicals, but do not wish to make a definition of what they are teaching. They may be unwilling to define the doctrine for many reasons, for example, that they have not done sufficient research about the matter necessary for a definition. To these teachings of popes we owe something called *religious assent*, that is, not the assent of faith, which can never change, but an assent to the teaching based on the authority of the pope as universal teacher of the whole Church. It would be sinful to repudiate these teachings, although not the sin of heresy. An example of this would be the teaching concerning the Mystical Body of Christ contained in *Mystici Corporis* of Pope Pius XII.<sup>1</sup>

The universal disciplines of the Church, as well as her universal liturgical rites, also come under negative infallibility. This means that while they may be more or less good, more or less perfect, they nevertheless could never prescribe anything sinful or

pernicious. The Chinese missal, approved in the seventeenth century, is an example of this. The approval was later rescinded as a bad idea, but the law did not prescribe something sinful.<sup>2</sup>

This infallibility of the Church in its solemn and universal ordinary magisterium, as well as its *negative infallibility* in its sacred rites, pontifical magisterium, and disciplines, is all the effect of a more general principle of its indefectibility. By indefectibility we mean that (1) the Church must continue *as an institution* until the end of time, and (2) must continue the same in all its essential elements, without deviation or corruption, until the end of time. The essential elements of any religion are threefold: (1) faith and morals; (2) laws and disciplines; (3) liturgical rites.

This indefectibility is based on Our Lord's words: "*Behold I am with you all days even to the consummation of the world.*"

The central issue for the Catholic Church since Vatican II is this indefectibility. While there is no

argument about the continuity of the Catholic Church as an institution, there is plenty of angst about its continuity in doctrine, disciplines, and liturgy.

There are three responses to this problem: (1) that of the sedevacantists, who hold that the Vatican II revolution was evil from the start, and that all those who have participated in it and promote it have lost their ability to rule the Church, or never had it to begin with; (2) that of the SSPX and similar organizations, which hold that many doctrines, disciplines, and liturgical practices of the Novus Ordo are indeed evil, but that Catholics can "sift" these things for what is Catholic, and reject what is non-Catholic; (3) that of the Novus Ordo conserva-



*Novus Ordo Bishop Schneider*

<sup>1</sup> Pope Pius XII was explicit about the necessity to accept non-infallible papal teachings. In his encyclical *Humani Generis* of 1950, the Pope states: "Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: '*He who heareth you, heareth me*'; and generally what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians."

<sup>2</sup> "From the extent of the infallible teaching authority to all questions of *faith and morals* it follows that the Church, and, consequently, the pope, is infallible also in decrees binding the whole Church in matters of divine worship and discipline, since these are in closest connection with faith and morals; that such decrees, therefore, can never contain anything contrary to faith or morals. The same infallibility extends to the canonization of saints." (Rev. W. Wilmers, S.J., *Handbook of the Christian Religion*, New York: Benziger Brothers, 1891, no. 59.)

tives, who, up to recently, have said that the changes of Vatican II are in themselves acceptable, if deficient, but involve nothing false or pernicious. The problems in the Church are caused by *bad interpretation* of the documents of Vatican II.

The preservation of indefectibility is absolutely central and essential to the Vatican II problem. If Vatican II involves defection from the faith, or has prescribed or even permitted pernicious errors or sinful practices, then the claim of the Catholic Church to be assisted by Christ until the end of time collapses in ashes. If Vatican II is defection, and has been promulgated by the true hierarchy of the Catholic Church, then the Catholic Church is a big hoax.

The Novus Ordo conservatives are presently experiencing a meltdown, because they are no longer capable of making a credible argument that Bergoglio's teachings are in accordance with the Catholic Faith. So they are turning toward one of the two other solutions, either that of sedevacantism or that of the SSPX, the "sifting solution."

The Modernists, of course, have no care about continuity of doctrine, discipline, or liturgy. They believe in the evolution of all of these things. What they are very concerned about, however, is the continuity of the *institution* of the Catholic Church, since they want to use its credibility as a vehicle for their wicked doctrines and practices. It is similar to a bunch of thugs who have stolen your Rolls-Royce and are now taking it for a joy ride around town.

All of this brings us to the point: Is there hope in Cardinal Burke and Bishop Schneider? The answer is no, not at this point at least. They are abandoning the Novus Ordo conservative position (the "*nothing-has-changed*" solution), but they are embracing the SSPX "sifting" position. So Cardinal Burke has issued corrections of Bergoglio's false doctrines, as if this fixes the problem.

It does not fix the problem. The very idea that a correction is necessary proves the fact that there has been a deviation in doctrine in the supreme teacher of the Church. The correction merely supports the accusation that the Church has defected. Then there is the problem: Who is right? the pope or the correctors? Would not a Catholic side with the pope? Who appointed the correctors anyway? What authority do they have? Maybe the self-appointed correctors need self-appointed correctors. And maybe the correctors' correctors need self-appointed correctors. Does everyone see the absurdity of this? Why have a pope if all you need is self-appointed correctors?

Bishop Schneider has written a whole treatise addressing the heretical pope issue, in which he incorporates many Modernist ideas about the papacy, and advocates the recognize and resist (SSPX) approach to the problem. For example, he espouses the Modernist doctrine that the Church did not become "pope-centrist" until the late Middle Ages, as if up to that time the pope were merely one bishop among many. He also espouses the Modernist idea that the pope does not embody the whole Church. This is clearly false, since the pope is the vicar of Jesus Christ, who is the Head of the entire Mystical Body, the Roman Catholic Church. Consequently, as all the members of the Church are members of Christ's Mystical Body, so does the pope represent in himself the entire Church. Saint Ambrose (fifth century) said it so succinctly: *Where Peter is, there is the Church*.

So there is no hope in these men. They are trying to save the Vatican II religion and its heresy-promulgating hierarchy by diminishing the authority of the pope, and by suggesting that issuing "corrections" will suffice to ensure the indefectibility of the Catholic Church. These are very serious errors.

I say, however, that there is no hope *for the time being*. For these men, and those like them, are obviously of good will, and desire to see doctrinal continuity in the Church. But we must understand that they have, for many decades, inhabited the same ecclesiastical nest together with the Modernists. As a result, they have lost their sense of outrage against heresy. They live in a church that has institutionalized heresy. It is a heretical flop-house, lodging in it all sorts of theological derelicts. It is akin to living in a slum, where there are rats and cockroaches crawling everywhere in the house, and stinking garbage cans overflowing with refuse. These men have lost all sense of the magnificence, the doctrinal purity, the integrity, the consistency, and the unity of pre-Vatican II Catholicism. Perhaps one day, by God's grace, they will come to realize what they must do to solve the problem.

The only solution to Vatican II is to *dump* it, that is, to recognize it as a modernist revolution in the Church, conceived by Modernists, used by Modernists, and directed by Modernists. Consequently, it has no value in the history of the Church, and the hierarchy which instigated it and promulgated it, from John XXIII on, have no legitimacy as rulers of the Catholic Church. In other words, it is not the Catholic Church which is the hoax; it is *they* who are the hoax.

But one or the other is the hoax. In other words, you cannot somehow bring together an in-



fallible, divinely-assisted, indefectible Church, on the one hand, and the universal promulgation of condemned doctrines, heresies, evil laws, evil disciplines, and non-Catholic rites on the other hand. Logically this is impossible. Something must give.

We know by faith that the Church is divinely assisted, infallible, and indefectible. Consequently the necessary logical conclusion, required by faith, is that it is Vatican II, together with its subsequent reforms, which is the hoax.

**Explicit heresy concerning evolution of dogma.** Whereas during the “reigns” of John Paul II and Benedict XVI there was a certain hesitation about going too far in their heretical pronouncements and practices — although there were some blatant cases of heterodoxy and heteropraxis (actions which bespeak heresy) — we have seen in the “reign” of Francis a new boldness. Francis, for example, has recently denied the divinity of Christ and Transubstantiation (He said: “Christ becomes the bread”). Earlier he has denied the existence of hell, saying that bad souls are merely annihilated at death, has denied the unity of God (calling the single divine essence merely “God Spray”), has called the Church’s mission to preach the gospel “solemn nonsense,” has stated that atheists can go to heaven, said that sometimes God wants you to commit adultery “in order to keep the family together,” and has taught that those who live in adultery can approach Holy Communion. These are merely some of his outrageous statements. Add to this the introduction of the Pachamama idolatry into the Vatican.

Recently, in the context of the idolatrous worship, the Vatican website produced an article which explicitly teaches the heresy of *evolution of dogma*, condemned by Saint Pius X.

Read this from the *Vatican News* website:

It is necessary to understand when a development of doctrine is faithful to tradition. The history of the Church teaches us that it is necessary to follow the Spirit, rather than the strict letter. **In fact, if one is looking for non-contradiction between texts and documents, they’re likely to hit a road-block.** The point of reference is not a written text, but the people who walk together. [emphasis added]

So the Vatican is now saying through this article on its website that there will be contradictions found between texts, i.e., between what was taught before, and what is taught now. The author cites the ludicrous example of the Council of Jerusalem, in which it was decided that the ritualistic rules of

the Old Law would not apply any more. He gives a better example, however: that of the contradiction concerning the teaching about the salvation of unbaptized babies. The Catechism of the Council of Trent, upheld by the Catechism of Saint Pius X, excludes the possibility of the beatific vision for unbaptized babies. The Catechism of the Koran-kissing “Saint” John-Paul II, however, gives a nebulous and typically Modernist gobbledygook answer that would lead you to believe that they do achieve the beatific vision.


So the Vatican, albeit informally, now admits that there is contradiction in dogma. This is a historic admission, *for it is precisely what the sedevacantists have been saying all along.* We have been criticized mercilessly by Novus Ordo conservatives as being “off the wall” and “too far.” But now they must face the facts as they are uttered by Vatican Modernists.

**It all goes back to Vatican II.** In response to the Pachamama scandal, a spokesman for the SSPX made the comment saying essentially that there is nothing new here. This is just more of the same.

*I completely agree with him.* Pachamama has permission to be in the Vatican Basilica from Vatican II, which says that non-Catholic religions are means of salvation. Remember that there was the worship of fire permitted at Assisi in 1986, as well as the worship of the Great Thumb by the American Indians. There is nothing new. That is absolutely correct. It means that SSPX ought to condemn Vatican II instead of trying to make peace with it.

For this reason, Fr. Cekada recently said it perfectly in his recent blog: Instead of throwing the Pachamama idol in the Tiber, they should have thrown the documents of Vatican II in the Tiber. And this time put weights on it.

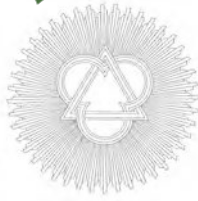
Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

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# Most Holy Trinity Seminary Newsletter

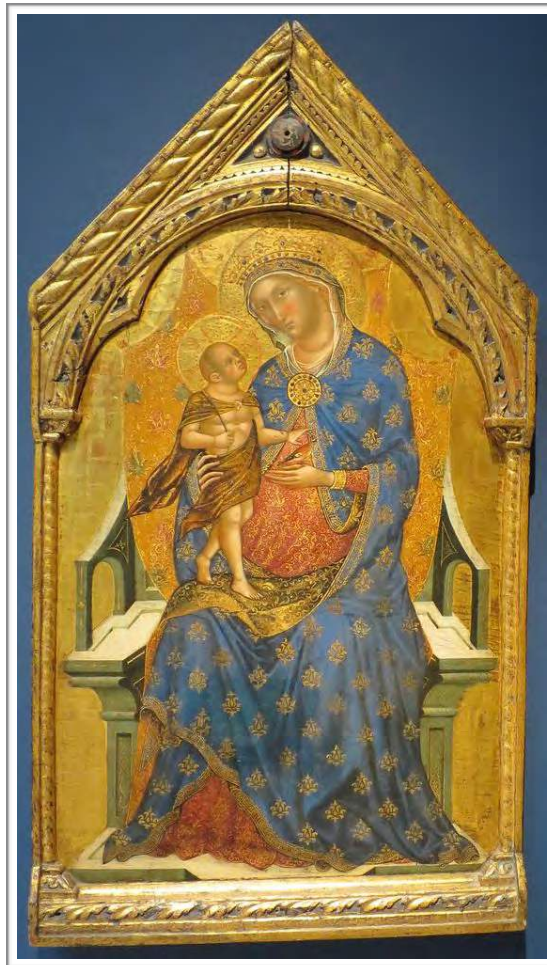


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**DECEMBER 2019**

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**A Blessed Christmas to all of our  
Benefactors and Readers**

My dear Catholic people,

Please accept our thanks for the many sacrifices which you have made in your contributions to our seminary. The training of the clergy is the most important work that any priest can do. There is nothing more powerful as an instrument of the salvation of souls than a well-trained priest. Conversely, there is nothing more powerful in the destruction of souls than a badly trained priest, or worse, a priest of depraved morals, or worse yet, a priest who espouses false doctrines and heresy.

Since Vatican II we have seen the ruination of nearly the entire Catholic Faith at the hands of priests and high clergy who espoused the doctrines of the Modernists, so severely condemned by Saint Pius X. This they did, in most cases, out of obedience to John XXIII and Paul VI, whom they presumed to be orthodox. Little by little, however, the clergy became Modernists, in many cases unknowingly, always presuming that what was coming from Rome was in accordance with the Catholic Faith. When they had doubts, they would construct interpretations which exonerated the teachings of the Novus Ordo “popes” from heresy and error.

It is certainly true, however, that at the time of Vatican II and well before, there existed adamant and convinced Modernists among the clergy who knew exactly what they were doing. Among these must be numbered Rahner, Ratzinger, Küng, Congar, and many high-ranking prelates particularly in Europe. Most of the rank and file clergy, however, were duped into accepting Modernism under the flag of “following the pope,” which, of course, is a perfectly Catholic thing to do.

While most of this clergy slipped into Modernism in good conscience — I think — they nevertheless embraced the heresy and fed it to the people. By analogy, a hunter who in good conscience shoots at something in the woods which he is convinced is a deer, but which in fact is another hunter, is not morally guilty of murder, *but nevertheless has committed a homicide*. So the Novus Ordo clergy, no matter how much they can appeal to good conscience in following what they were told to do, are nonetheless the cause of the destruction of the Faith which is everywhere present.

The most destructive cause of the loss of faith, in both clergy and people, was the New Mass. It was a heavy dose, every Sunday, of a dogma-less “Catholicism” which did its damage very effectively. The New Mass is a faith-killer.

What happened as a result of Vatican II, that is, the nearly complete destruction of the Church through the “virtue” of obedience, must never happen again in the Catholic Church. Neither the magisterium nor Canon Law before Vatican II provided the Church with instructions as to how to deal with a heretical pope, and what is infinitely worse, a pope who is promulgating heresy, harmful disciplines, and false liturgy. Consequently the Church needs to define for future generations the course of conduct if a heretical pope should ever appear again.

For this reason, we take very seriously the training of our clergy. We do not know how God will solve this problem in the Church, but what is certain is that, presuming that He will follow His providential patterns in the past, He will make use of holy and learned priests in order to bring about a restoration of the Catholic Faith within Catholic institutions.

**Our building fund.** Bergoglio is having a universal effect of moving people to our theological position. I often say jokingly, “I hope he lives forever.” The worrisome side effect, however, is that he is driving more vocations toward us, and we do not have the room. Consequently we have begun to raise money for our building fund, that is, to collect sufficient cash either to expand our present building or to purchase another building which will hold us for many years to come.

Back in the early 1980’s I had to raise funds for the expansion of the seminary in Ridgefield, Connecticut. At that time, I asked every family to contribute \$1000 toward the building fund. The response was very generous. I remember that in January of 1983, just a few months before everything blew up between us and the Society of Saint Pius X, the seminary received more than \$30,000 toward the new wing — merely in one month. In 2019 dollars, that comes to over \$90,000.

The \$1000 donation of 1980 would be \$3000 today, and therefore I will ask our benefactors to contribute this amount. This can be done by means of a pledge, if the donor prefers.

**Mass Center news.** The Roman Catholic Institute, our group of priests, is currently operating Mass centers in Brooksville and Vero Beach (Florida), Fraser (Detroit area), Youngtown, Arizona (Phoenix area), Quebec City and Montreal (Province of Quebec), London (England), Krakow

(Poland), and Melbourne, Brisbane, Sydney, Adelaide, and Wangaratta (Australia). We are also currently exploring new Mass centers in New Zealand and in the Hamilton area of Ontario.

The Sisters of St. Thomas Aquinas, closely associated with the RCI, are operating three “physical” schools (i.e., with live teachers) in Modesto (California), Youngtown (Phoenix area) and Brooksville (Florida). They also operate a nationwide interactive “virtual” school, where home schoolers can tune in by live visual internet, and be in a live classroom setting, in which they can interact with the teacher and other students. There are four contributory locations involved in this virtual school, namely teachers in Florida, Arizona, California and Quebec. The virtual school even has students in Australia.

Needless to say, all this keeps everyone very busy.

All of these entities are functioning very nicely. We recently had some trouble in London, however, where a certain number of parishioners attacked the authority of the priest.

They claimed that the priest has no canonical authority. In this they are absolutely correct. But from that they concluded that they owed no obedience to the priest who says Mass for them.

Let me explain. All *canonical* authority, that is, ecclesiastical authority, flows ultimately from the Roman Pontiff, and from him to the bishops, and from the bishops to the pastors of parishes, and to whatever other officials he may choose to empower.

Given the defection of the hierarchy into heresy, this ecclesiastical authority cannot be obtained. So it is true that traditional priests, acting in this emergency situation, have no canonical authority.

They do have a *moral authority* however. All of our institutions run on this principle: That although the clergy are not invested with canonical authority, it is nevertheless necessary that the lay people (or seminarians as in the case of the seminary) *agree to obey* the instructions of the clergy in what concerns the operation of the Mass center (or seminary). It is necessary, since it would be impossible to achieve the common good of providing the Mass, unless there were this agreed submission to the clergy. We call this *moral authority*. It happens in society and in any organization: When there is a lack of legally constituted authority, there is a natural obligation of following the instructions of persons who are qualified to lead the community to the common good. For example, an off-duty policeman could be

in a different part of the country, without jurisdiction in that area, but in an emergency (e.g., a mass shooting) would obtain a moral authority because of his expertise as a policeman. Or a group of soldiers in battle might lose all their officers by enemy fire. Those who remain will naturally follow and take orders from the one who is most qualified to lead them out of danger. This is common sense.

Things finally calmed down in London. I said Mass there on November 24<sup>th</sup>, and everything operated as normal. I hope that those who are disaffected will one day return.

I also traveled to France in order to see our seminarian, Henry Chappot de La Chanonie. If you recall, he fell ill about one year ago with a strange and mysterious disease. He was examined by many doctors, but not one could diagnose what he has. His symptoms were slow heartbeat, fatigue, stomach and intestinal problems, causing weight loss and an inability to concentrate. His heart rate dropped into the 20's, and as a result he had to be rushed to the hospital. A few weeks later he managed to get on a plane to France, where he continues to recover.

I was very encouraged by my visit to him. He has regained his normal weight, and seems to have regained his health completely. However, I was told that he still has relapses, but that these relapses are becoming less frequent and less severe.

Seminarian de La Chanonie is a very strong vocation, and is very valuable to us. We pray that he recover completely. He is currently being “home schooled” by Skype in his seminary studies. Fr. Dutertre is his teacher, and things are proceeding very well. M. l'abbé de La Chanonie is very intelligent, and has always been a straight “A” student.

As a result, I am hoping and praying that he recover his health sufficiently so that I can ordain him in June of 2021. I would ask you to pray for this intention as well.

He spends most of his time at the rectory of Fr. Philippe Guépin, a priest who operates a large Mass center in Nantes, France. He helps Fr. Guépin who is all alone and is now sixty-eight years old. This “on the job training” will also give him valuable experience.

**The new normal?** The German bishops have declared homosexuality to be normal, and adultery to be only a light sin. In a communiqué dated December 5<sup>th</sup>, they stated that both **the homosexual and heterosexual orientation “belong to the normal forms of a sexual**

**predisposition that cannot and should not be changed by any specific socialization.”** They added that there was no consensus about **“whether the magisterial ban on homosexual practice is still opportune.”** In other words there were some bishops who were in favor of declaring that homosexual acts are not sinful. Indeed, if the inclination to these acts is something normal, therefore natural, then how could it be sinful to follow these inclinations? They are perfectly logical in their thinking. Apparently, however, there were some hold-outs on this issue, still clinging, however tenuously, to Catholic doctrine.

They also declared: **“A sexual relationship after divorce and remarriage is no longer qualified as a serious sin and thus no general exclusion from the reception of the Eucharist is foreseen.”** They furthermore said that this position is **“supported by humanities and theology”** as well as by **“developments that are already apparent in *Amoris laetitia*.”**

In another departure from the Catholic Faith, Bishop Renato Marangoni of the diocese of Belluno-Feltre in northern Italy called upon divorced and remarried Catholics to return to

church and receive the Holy Eucharist. He said in a pastoral letter, decrying the Church’s “rigidity” in the past about adultery: **“We were wrong not to consider as much the personal situation, the dreams that you had nourished, your vocation to married life with the life plans it entailed, even though you had to face troubled family events, where many factors may have been decisive in hindering all of this. It is precisely in these complex situations that personal responsibility needs to be supported and helped in its frailty.”**

St. Paul, however, was one of those rigid people who did not take into account the complex situations that people have, because he said that you go to hell for committing adultery.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

## A Sacred New Year

THE NEW YEAR is a time for reflection on the old year and of resolution for the new. While there is nothing wrong with a New Year’s Eve party, assuming that the law of God is always observed in it, a much better way to spend the change of year is by observing a Catholic custom from times past.

Most Holy Trinity Seminary will celebrate the coming of the New Year by Exposition of the Blessed Sacrament starting at 11:00 P.M. on December 31<sup>st</sup>. For fifty minutes the Sisters will sing hymns in honor of the Holy Eucharist as well as Christmas Carols, both in Latin and in the vernacular. Then there will be a brief pause at 11:50 in preparation for Pontifical Benediction of the Blessed Sacrament. At the stroke of midnight, all will stand, and the bishop will intone the *Te Deum* before the Blessed Sacrament exposed, at which time all the bells will ring as the Sisters continue this majestic hymn. Finally the *Tantum Ergo* will be sung, and the bishop will complete the ceremony of Benediction.

This ceremony will be streamed. What a wonderful way to begin the New Year!