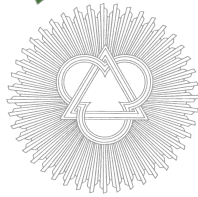

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Shortly after my celebration of fifty years of the priesthood, I traveled to France where I performed many services for our two priests in Nantes.

On Friday, July 18th, I conferred Tonsure on a seminarian in Nantes, Philip Lustosa, a Brazilian who speaks French perfectly and wishes to work in France. He has already finished his philosophical studies in Nantes, and will now go to Saint Peter Martyr Seminary in Verrua, Italy in order to complete his theological studies. He will eventually return to Nantes to help our priests there. On Saturday, the 19th of July, I conferred the Sacrament of Confirmation in Montauban-de-Bretagne, where there is a girls' school operated by the Sisters of Wisdom. Father Dutertre is the chaplain at this school. I offered a sung Mass in Nantes on Sunday, and gave a sermon in French on the necessity of providing a Catholic education for the youth. I also gave a conference that afternoon, attended by a significant number of people. Father Dutertre requested that I do a history of my life, which I thought would be quite boring. In fact, it turned out to be rather interesting, since over the years I came to know many personalities in the traditional movement, and had many personal conversations with Archbishop Lefebvre, Bishop de Castro-Mayer and other notables. On that long weekend I also did an interview, in French of

course, with Father Dutertre, meant for their internet site. In addition, I consecrated a few chalices.

To say the least, there was not much free time. I was happy, however, to have accomplished many worthwhile tasks in the few days I spent there.

Our two priests in France are very busy. I wish we had more priests available to send to France, but we do not.

In fact, we are suffering from an acute shortage of priests. Thanks to our expanded internet presence, for which Mr. Stephen Heiner is principally responsible, more and more people are becoming interested in what we are doing. As a result, more and more are requesting that we say Mass for them.

Father Bayer, for example, just returned from Ecuador and Colombia, where he said Mass and distributed sacraments to many people. Father Eldracher recently traveled to Japan and to Vietnam where he said Mass for persons who requested our services. There is a family in Brunei which has contacted us, and there are many families in the United States which have asked us to establish Mass centers. We simply do not have the priests to go around.

We are looking into sending religious Sisters to France to teach in a school which is presently in formation. The school would not be ready until the fall of 2026. In the meantime, the designated

Sisters would learn French by means of an intensive course.

A school is very important in France, as homeschooling is now outlawed, so much so that if you do not send your child to a State-approved school, the State will come and take your children away. This is known as *liberté*, and *fraternité*, the famous slogans of the French Revolution. One must always remember that the three cardinal principles of this diabolical revolution, i.e., liberty, equality, and fraternity, were followed by the words *ou la mort*, that is, “or death.” In other words, accept the revolution, or get your head chopped off. This is the revolution that was meant to free the French people from the “oppressive” and “tyrannical” monarchs.

Yet another task which I accomplished in France was to review and adapt constitutions for the establishment of religious Brothers. Father Dutertre managed to get a hold of the constitutions of the Montfort Brothers of Saint Gabriel, which has its roots in Saint Louis Grignon de Montfort, around 1711. Their official name, since the 19th century, is *Brothers of Christian Instruction of Saint Gabriel*.

These constitutions needed a good deal of adaptation to our present situation, which we successfully accomplished during the few days which I spent in France.

The fact that we now have constitutions opens the door to the training of religious Brothers both in France and in the United States. We are sorely in need of them here, as they are in France also. The priests in Nantes expect to start training Brothers very shortly, if I understood correctly.

There is no obstacle now to our own training of Brothers here in the United States.

Religious brothers can do various tasks, including manual labor, management of properties and institutions, and teaching in schools, each according to his abilities and interests.

There were many congregations of religious Brothers before Vatican II, and they did wonderful work. They are now mostly defunct, due to the ravages of Vatican II.

As soon as we will have translated these constitutions into English, then we will make known our availability to receive Brother candidates.

Nothing new. By now the vain hopes of the Novus Ordo conservatives, in regard to Prevost's ideas and policies, have been totally demolished.

In these first three months, he has made known very clearly his intention to pursue the “synodal way,” which is just another word for evolution of dogma, whereby dogma must change according to the evolving and ever-changing experiences of the faithful. It is straight out of the modernist textbook. Archbishop Viganò has called him “A modernist with a human face.” Exactly right.

Prevost has also been very ecumenical with the Greek schismatics, aspiring for “full communion” with them. This term, “full communion,” is protestant in origin. The protestants are cut up into so many sects, owing to their inability to agree about what Sacred Scripture actually says, that they invented “partial communion” and “full communion.” While this may work fine for heretical sects, it does not work for the Catholic Church. Communion, according to the Catholic Church, exists only among those who are *members* of the Catholic Church. According to Pope Pius XII, and indeed all tradition, there are three conditions which must be fulfilled in order to belong to the Catholic Church: (1) valid baptism; (2) profession of the same faith as that taught by the Catholic Church; (3) submission to the hierarchy of the Catholic Church. If even one of these is missing, then you are not a Catholic. Then you are not in communion. “Partial communion” is something like being “partially married,” or being someone's “partial mother.”

Although they have valid baptism, the Greek schismatics do not qualify for membership in the Catholic Church because they are not submitted to the pope.

Prevost will, no doubt, ignore these principles and somehow attempt to patch up the schism based on purely superficial considerations. We should not forget that he praised the Abu-Dhabi declaration, made by Bergoglio, which states:

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.
[emphasis added]

Needless to say, the statement is a blasphemous heresy. If this were true, why did God destroy those who worshipped the golden calf? What about the apostate Hebrews who offered their children in sacrifice to the pagan idol Moloch? What of Solomon's defection from the true faith by worshipping the gods of his pagan mistresses? What about the Greeks and Romans, who worshipped the debauched and filthy gods of Olympus, or the Roman Emperor himself? Are all of these religions willed by God?

Yet Prevost praised this document.

Abominable appointments. Prevost continues to make appointments of bishops who are radical modernists. Nor has he reinstated or rehabilitated somewhat traditional bishops who were "cancelled" by Bergoglio, such as Bishop Strickland.

Consent by silence and inaction. The Church maintains its unity of faith by the removal from its fold of those who publicly deny the Faith. This is known as the *anathema*, together with its juridical counterpart, called *excommunication*.

There are presently many millions of persons who do not profess the Catholic Faith, but are nonetheless not cut off from the Catholic Church. Among these are bishops, who, more than anyone else, ought to be severed from the Catholic Church for their blatant heresies. Most notable among these are the German bishops, most of whom are in open rebellion against Catholic doctrine.

Prevost has done *absolutely nothing* to maintain the Church's unity of faith. It is further proof of the fact that he does not have the power from Christ to teach, rule, and sanctify the faithful.

For there is a principle in moral theology that *silence is consent*. When a person has the responsibility to speak against an aberration, by official duty, then he is rightly presumed to *certainly* consent to the wrongdoing. This is the case of Prevost who has inherited from his Vatican II predecessors a doctrinal chaos within the confines of the Catholic Church.

Actions speak louder than words. So does inaction.

The High Priest of the Climate Change Religion. Prevost is so concerned about climate change that he composed a special "Mass" — for the New Mass, of course — which is in honor of the earth, and which he offered for the *conversion* of those who do not believe in climate change. The choice of the word *conversion* indicates the religious nature which he assigns to this belief. "We must pray for the conversion of many people, inside and outside of the Church, who still do not recognize the urgency of caring for our common home," he said while celebrating a new formulary of the Mass "for the care of creation."

The obsession with climate change is just one symptom of his general attitude of the modernists that the Catholic Faith exists for primarily the betterment of mankind in this world. Prevost hardly ever speaks about anything supernatural. His main concerns are world peace, immigration, and climate.

Before Vatican II, the Church receded from preoccupation about worldly affairs, and concentrated on its primary mission, the salvation of souls. It realized that while war was in itself abhorrent, the world will never achieve peace until everyone on the planet were on his knees before Christ the King. The motto of Pope Pius XI was *Pax Christi in regno Christi*, that is, "The peace of Christ in the reign of Christ." Consequently, the Church is concerned primarily with establishing the reign of Christ in the hearts of human beings. Secondly it is concerned with the alleviation of the sufferings of the poor and of others in bad straits. It accomplishes these acts of charity by the *supernatural* virtue of charity, which is to love our neighbor for God's sake, and not merely for humanistic motives.

Remember that Our Lord said that He gives the peace which the world cannot give.

Cardinal Newman as Doctor of the Church? Prevost intends to make Cardinal Newman, already a Novus Ordo "saint," a Doctor of the Church.

Cardinal Newman was born an anglican, and was an anglican minister for a great part of his life.

During that time he wrote some works in which there were some very significant errors.

His principal error was the *primacy of conscience*. For Newman, conscience was the voice of God. He says that the very existence of God is known by the voice of conscience, which dictates to us what is right and wrong. “The Divine Law, then” Newman says, “is the rule of ethical truth, the standard of right and wrong, a sovereign, universal, absolute authority in the presence of men and angels...Conscience is the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the Church could cease to be, in it the sacerdotal principle would remain and would have a sway.”¹

At the end of his chapter on conscience in this same work, he responds to Gladstone in this way: “Certainly, if I am obliged to bring religion into after-dinner toasts (which, indeed, does not seem quite the thing), I shall drink — to the Pope, if you please, still, to Conscience first, and to the Pope afterwards.”²

The role of conscience in Catholic teaching.

Conscience is not an interior “voice of God,” but rather is an *act* of the intellect by which we apply the moral law to an action which we are about to perform. Therefore, far from being primary, as Newman would have it, conscience is secondary, subject to the moral law, which is known either through the teaching of the Catholic Church or by means of reason, as in the case of the natural law.

Because the pope is the teacher of the moral law, his magisterium obviously has superiority over the act of conscience.

The darling of the modernists. Because Newman emphasized this interior experience of God, the modernists looked to him as their intellectual leader. This was especially true of Tyrrell and Von Hügel, and to a lesser extent by Loisy, all arch-modernists, Tyrrell and Loisy having been excommunicated.

The reason for their delight in Newman’s theories is that the primary tenet of Modernism is that each person has a religious experience, an experience of God, by which God reveals Himself to each person. The direct logical result is that dogma must change as the religious experience of the faithful changes. So what may have been true for one time, is no longer true. **This is exactly the principle behind synodality**, of which Prevost is an ardent supporter.

Yet another very serious error of Newman’s was his limitation of the inspiration of Sacred Scripture to those things which concerned faith or morals. Newman *questions* whether there may not be in Sacred Scripture what he calls *obiter dicta*, i.e., “unimportant statements of facts” (his words), not inspired, and therefore unauthoritative, and consequently not even necessarily true.


The Council of Trent, however, anathematizes those who deny that all the books of Latin Vulgate *with all their parts* are sacred and canonical.

It is clear, therefore, that Cardinal Newman should not be declared a Doctor of the Church. In order to qualify for this honor, it is necessary that there be nothing in the author’s writings which are contrary to Faith.

It would be very hard to excuse the Cardinal on this point.

It is true that Saint Pius X attested to the orthodoxy of Cardinal Newman. The Cardinal made a very explicit act of faith in all of the teachings of the Church in his later years. Although this would absolve him from being considered a heretic, it would not absolve his writings which are at the very least very dangerous and conducive to heresy. It is for this reason that he was so loved by the modernists in the 1890’s, and by the modernists of the present day, particularly Prevost.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

¹ “Anglican Difficulties,” ii. 246-254.

² *ibid.* p. 261. The “C” is capitalized in Newman’s original text.