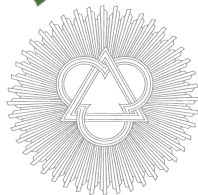

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

We have begun our thirtieth academic year, this time a little early, that is, on August 13th. The idea was to lengthen the school year somewhat in order to spread out the load of the courses so that the burden on the seminarians be a little lighter.

We have twelve seminarians this year, a figure lighter than I had anticipated. We had one who dropped out in June, and yet another in September. Two of our prospective candidates also dropped out, at least for this year.

On the other hand, there are three Novus Ordo priests who have shown interest in joining the Roman Catholic Institute.

The Society of Saint Pius X. As you probably know, in the latter part of August the Society of Saint Pius X conducted a large pilgrimage in Rome, numbering between seven and eight thousand people, among them hundreds of priests. The idea was to take part in the Novus Ordo “Holy” Year.

On September 5th, the sodomite pilgrimage also processed through the “Holy” Door, preceded by a cross painted with the rainbow colors, indicating their pride in their attraction to persons of the same sex, and a claim that their unnatural sex acts are not sinful.

The concurrence of these two events, in close proximity, no less, is very significant.

The attitude of Archbishop Lefebvre towards the Novus Ordo.

June 29th, 1976:

“This council [Vatican II] is a schismatic council.”

August 2nd 1976:

“On the other hand, if it seems certain to us that the faith taught by the Church for twenty centuries cannot contain any error, we have much less absolute certainty that the pope is truly pope. Heresy, schism, excommunication *ipso facto*, invalidity of the election are causes which may possibly mean that a pope has never been or no longer is one.”

August 29th 1976:

“Rome is in apostasy. They have left the Church. It is absolutely certain.”

“How could a pope, true successor of Saint Peter, endowed with the assistance of the Holy Ghost, preside over the destruction of the Church...in a very short time?”

“This conciliar church is a schismatic church, because it breaks with the Catholic Church of all time.”

August 29th, 1987
*in a letter to the four priests he intended to
consecrate bishops:*

“The Chair of Peter and the positions of authority in Rome, being occupied by antichrists, the destruction of the Reign of Our Lord is progressing rapidly.”

“This is what earned us the persecution of antichrist Rome, this modernist and liberal Rome pursuing its destructive work.”

Summer of 1979
*to the American priests at
Oyster Bay, New York*

“I do not say that the pope is not the pope, but I do not say either that one cannot say that the pope is not the pope.”

July 2nd, 1988

“Since the Council and since aggiornamento, this change which has occurred in the Church is not Catholic, is not in conformity to the doctrine of all times. This ecumenism and all these errors, this collegiality—all this is contrary to the Faith of the Church, and is in the process of destroying the Church.”

These statements of Archbishop Lefebvre conclude logically that it is impossible that the Vatican II “popes” be true popes. Yet the Archbishop pursued a course of reconciliation with the New Religion, and sought to be absorbed into “full communion” (a Novus Ordo term borrowed from Protestantism) with the Novus Ordo hierarchy.

He also expelled in 1980 and in 1986 priests who would not recognize John Paul II as a true pope.

In 1983, Archbishop Lefebvre expelled nine American priests for “being against the pope.” In fact, the dispute had nothing to do with the pope, since he had already, in 1979, permitted the American priests to omit the name of John Paul II in the Canon of the Mass, provided they did not preach about it. The 1983 dispute was fundamentally about his attempt to have the Society of Saint Pius X approved by the modernist inmates of the Vatican, which, as we have seen, he considered a “schismatic church.” He was actively speak-

ing to the then Cardinal Ratzinger about this eventual amalgamation. In fact, in 1983, Bishop Williamson showed the documents pertaining to this proposed union with the modernists to Father Collins, in an attempt to keep him in the Society of Saint Pius X. The American priests were resisting him specifically on the issue of the use of the John XXIII liturgy, the use of priests ordained in the new rite of ordination, and the acceptance of Novus Ordo marriage annulments. All of these concessions were made to the modernists by Archbishop Lefebvre in the hope of achieving approval of the Society from the heretics.

Father Philippe Guépin was Archbishop Lefebvre’s chauffeur on frequent occasions on his long trips to France from Switzerland during the 1970’s. Father Guépin told me personally that Archbishop Lefebvre told him in the car that he (the Archbishop) did not think that Paul VI was a true pope.

The Society of Saint Pius X has pursued, since the death of Archbishop Lefebvre in 1991, a path of seeking reconciliation with the Novus Ordo. It almost happened in 2012, but Ratzinger turned it down, based, he said, on “doctrinal differences.”

Yet the SSPX has not relented in this attempt at reabsorption by the Novus Ordo. The pilgrimage is an example of it, but there are many other indications. Bishop Tissier de Mallerais performed Confirmations in a Novus Ordo church in Florida a few years ago. A Novus Ordo bishop was invited by the SSPX to consecrate the holy oils on Holy Thursday. Furthermore, the SSPX has refrained, in general, from any of the kind of rhetoric which was used by Archbishop Lefebvre during the 1970’s and 1980’s. They have little or no presence on the internet criticizing the outrageous statements and deeds of the modernist heretics.

Will Leo accept them? Leo is showing himself to be a Francis II. His predecessor said that “there is no room in the Church for those who reject the Second Vatican Council.” If Leo follows this line, then there is little possibility that he will receive the SSPX into the Ecumenical Zoo¹.

Among the “attractions” in the Zoo are the “LGBTQ Catholics” who, on September 5th, were hosted by the Vatican in an international meeting enti-

¹ This expression, “zoo,” I am borrowing from Stephen Kokx, who recently used it to describe the Novus Ordo. Very accurate indeed.

tled “Listening to the Experiences [!] of LGBTQ Catholics,” and later led a procession into the Vatican Basilica preceded by a cross painted in rainbow colors. There is also Sister Lucia Caram, a Dominican nun, who is publicly in favor of sodomitic marriage in church “because God always blesses love,” who denies the virginity of Mary, and who, although personally pro-life, would not condemn anyone who thought it that was necessary to have an abortion. “I am not anyone to say that someone commits sin in anything. I think each person knows,” she said. Concerning the Blessed Virgin Mary, she said that she and Saint Joseph lived as a “normal couple” which involved “having sex.”

Both Father Martin S.J., the leader of the sodomites, and Sister Caram were received in private audiences by “His Holiness” during the week of August 31st.

The Catholic Church never rebuffed those who felt same-sex attraction, nor did its priests ever refuse to treat them with mercy and kindness in the confessional, if they confessed sins of this nature. The confessor would, however, remind the person of his or her duty to avoid such sins, and to avoid the near occasions of them.

What these LGBTQ organizations are desiring is an *approval* of their disordered attraction and an approval of their unnatural sex acts, something diametrically opposed to the Catholic Faith².

Roman Catholicism can never be an Ecumenical Zoo. The four marks of the Catholic Church are *one, holy, catholic, and apostolic*. The most fundamental of these marks is the *unity of faith*, by which all members of the Catholic Church profess the same faith, that is, profess that they believe all that is contained in divine revelation, and which is proposed by the magisterium of the Catholic Church as having been revealed and which must be believed by divine faith.

Ecumenism, on the other hand, is the mortal enemy of dogma. Nothing could be more opposed to the Catholic Faith than that we erase the differences of

belief in order to “unify” “Christianity.” I place these words within quotation marks, since the erasure of differences would not bring about a unity, and furthermore, the only true Christianity is Roman Catholicism. Pope Pius XII said: “To be Christian one must be Roman; one must recognize the oneness of Christ’s Church, that is governed by one successor of the Prince of the Apostles, who is the Bishop of Rome, Christ’s Vicar on earth,”³

All of the changes wrought by Vatican II were for the promotion of ecumenism. As a result of this dreadful assembly, the *Novus Ordo* teaches: (1) that the Church of Christ is composed of many different churches; (2) that non-Catholic religions are means of salvation; (3) that there are many “spheres of belonging to the Church as People of God.” The Mass was stripped of Catholic dogmas in order to please the Protestants. Canon Law distinguishes “Christian faithful” from “Catholic Christian faithful.” as if you could be a true Christian without being Catholic⁴.

Ecumenism requires the elimination of Catholic dogmas. It also requires the elimination of the papacy. This is why Prevost said on July 17th: “Rome, Constantinople and all the other Sees, are not called to vie for primacy, lest we risk finding ourselves like the disciples who along the way, even as Jesus was announcing His coming passion, argued about which of them was the greatest.”

This is an implicit denial of the primacy of Saint Peter and his successors, which is heresy.

A wrong hope. Traditionalists are wrong to desire a coexistence of the traditional Mass and the Catholic Faith with the New Mass and the New Religion. So many of them, following the example of Archbishop Lefebvre and the Society of Saint Pius X, desire to create a cave or island of tradition, in which they can ignore the “pope” and his *Novus Ordo* Mass and doctrines. Such a mishmash of Catholic liturgy, doctrine, and discipline, existing side by side with the *Novus Ordo* religion, is not Roman Catholicism.

² One of the participants in the September 5th procession wore a shirt with this writing on the back: “F*** THE RULES.” He can be seen standing in Saint Peter’s Basilica.

³ Allocution to the Irish pilgrims, October 8th, 1957.

⁴ In Latin: “Christifideles” as opposed to “Christifideles catholici.”

To the contrary, the only solution to the problem which we face is: (1) the repudiation and condemnation of the Second Vatican Council, which is the source of all the problems, the true “head of the dragon;” (2) the condemnation of all of the post-conciliar teachings, disciplines, and liturgy, especially the New Mass; (3) the declaration that the Vatican II popes, although validly elected, never possessed any power whatsoever to teach, rule or sanctify the Church, owing to their imposition of false doctrine, protestantized liturgy, and evil disciplines; (4) the declaration that all of their teachings, as well as their liturgical laws and disciplinary laws are absolutely null and utterly void.

Only by these measures will the Church show the entire world that, by the assistance of the Spirit of Truth, she has conquered the worst onslaughts of the devil and his modernist minions, and has emerged victorious. Only by doing this will she preserve her credibility as being the one, true Church of Christ. Indeed she will manifest it more splendidly than ever before.

On the other hand, if we follow the path of the Society and Saint Pius X and similar organizations, the result will be ersatz-church that is neither one, nor holy, nor catholic, nor apostolic. It would be just like Protestantism: liberals, conservatives, and moderates, all “christians.”

Archbishop Viganò put it perfectly and succinctly:

The “synodal church” includes conservatives in its coveted pantheon ... because it gives them what they want – solemn pontifical liturgies celebrated by influential prelates, without doctrinal implications.

This is accompanied by the ‘Zip it’ policy advocated by *Trad Inc.*, according to which the possible concessions the moderates hope to obtain from Leo suggest they should not criticize him openly so as not to alienate him.”

More “springtime of the Church” news. The website *Proclaiming Christ on College Campuses* says that 79% of former Catholics leave the Church before age 23, that 50% of millennials no longer identify as Catholic today, and that 7% of millennials raised Catholic still actively practice their faith today.

These statistics are staggering. The solution which this group proposes is to distribute 30,000 bibles to college students around the country.

While I am sure that the promoters of this endeavor are well intentioned, their efforts are going to flop, just as the Novus Ordo has flopped.

If you want to bring young people back to the Catholic Faith, then you must give them the Catholic Faith. You must give them a true Catholic catechism, the true Catholic Mass, and true Catholic clergy, who not only teach the Catholic Faith, but give good example as well.

Then you will see a return of the young to the true Faith. Everyone knows that the traditional Latin Mass draws young people.

Commercial entities have the common sense to return to their traditional product when their new one fails. We saw this in regard to Coca-Cola many years ago, to Bud Lite, and most recently to Cracker Barrel.

From the mere point of view of numbers, and barring the consideration of the Faith, the Novus Ordo is a total disaster. Pius XII left behind a flourishing Church from the point of view of Mass attendance and vocations. Vatican II has destroyed everything.

Because, precisely, it would be common sense to return to the product which was very popular, one must, at the very least, question the motives of these Novus Ordo prelates.

Saint Pius X said: “[There is] the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy, neither discipline for the mind, nor curb for the passions...”

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector