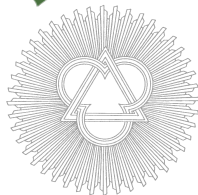


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# Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

**Leo the Apostate.** In the fourth century A.D., there was a famous Roman Emperor known as Julian the Apostate. He was raised as a pious Catholic, but eventually repudiated the Faith entirely. He died a miserable death on the battlefield in what is now the Middle East. His dying words were: “Galilean Thou hast conquered.” He used the snide term “Galilean” to mean Our Lord Jesus Christ.

Heresy is to doubt or deny one or more truths of the Faith. Apostasy is to completely repudiate the Catholic Faith. On October 26<sup>th</sup>, Leo placed this on X: **“Being a synodal Church means recognizing that truth is not possessed, but sought together, allowing ourselves to be guided by a restless heart in love with Love.”**

This is a sin of apostasy. First of all, it should be known that he equates the “synodal Church” with the Roman Catholic Church. He then declares that this synodal Church [=the Roman Catholic Church] does not possess the truth, but that the truth is “sought together.”

Such a statement explodes the entire Catholic Faith. The dogmas of the Faith, as they are taught by the Church’s solemn magisterium and ordinary universal magisterium, are true, and are immutable. They can never undergo change. To say that the Roman Catholic Church does not possess the truth utterly strips it of its very purpose for existence. For the first step in the salvation of the soul is that he embrace the truth as it is revealed by God and proposed by

the magisterium of the Church. There is no salvation possible without supernatural faith in these truths.

Since God is Subsistent Truth, and since He cannot either deceive or be deceived, the authority of God revealing is our motive for believing the dogmas of the Catholic Faith. We know that God has given us these truths because the Catholic Church has proposed them to us. The Catholic Church is infallible in proposing them because it is assisted by the Spirit of Truth. The certitude of supernatural faith exceeds all natural certitude.

All these things are clear from Sacred Scripture:

- Our Lord said to Pilate, when he asked Him if He were a king: **Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice.**” (John XVIII: 37)
- **“For the law was given by Moses; grace and truth came by Jesus Christ.”** (John I: 17)
- **“And you shall know the truth, and the truth shall make you free.”** (John VIII: 32)
- **“The Spirit of Truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you.”** (John XVI: 13)

• **"Sanctify them in truth. Thy word is truth."** (John XVII: 17)

• Saint Paul said to Festus, the Roman governor: **"I am not mad, most excellent Festus, but I speak words of truth and soberness."** (Acts XXVI: 25)

• Saint Paul: **"I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost."** (Romans IX: 1)

• Saint Paul: **"But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God."** (II Corinthians IV:2)

These quotations are but a sampling of the many references to truth in the New Testament.

**The Church is infallible in her teaching of the truth.**

Saint Paul called the Church the **"pillar and ground of truth."** (1 Timothy 3:15)

Our Lord promises three times the Spirit of truth (John XIV: 17; XV: 26; XVI: 13), and among other things uses these words:

• **"And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. The Spirit of truth."** (John XIV: 16, 17)

• **"The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."** (John XIV: 26) **"But when He, the Spirit of truth, is come, He will teach you all truth."** (John XVI: 13)

From this sampling of the many references to the truth as it is the sacred mission of Christ, of the Apostles, and of the Church, one can only label the claim of Prevost that we "do not possess the truth," as no less than *satanic*. To say that the Church does not possess the truth is diametrically contrary to its nature and mission, which is the same mission as that of the Son of God. Such a statement can only proceed from the mind of Satan.

For why would anyone become Catholic — or remain Catholic — if the Catholic Church does not possess the truth? What do people seek in religion, except the truth about God?

This idea of "always searching but never finding" comes straight from Modernism, whereby the doctrine of the Church is in a perpetual flux, as the religious experience of Catholics change. Indeed this is the "synodal church."

The modernists of the early twentieth century had identical ideas about the evolution of dogma. These ideas are described by Saint Pius X in his encyclical *Pascendi*, and were condemned as heresy.

There is no more efficacious way in which to destroy the Catholic Church than to say that it does not possess the truth.

**A new normal?** On December 8<sup>th</sup>, we will mark sixty years since the close of Vatican II. In these past decades, we have witnessed a "life of the Church" which has never existed in its past. On the one hand, starting with the Council itself, we have seen heresy upon heresy emanate from those who purport to be Roman Pontiffs, and who are popularly recognized as such.

We have seen the protestantized New Mass, and with it endless sacrilegious aberrations, such as clown Masses and dancing girls in the sanctuary.

We have seen sacrilegious disciplines approved by the Vatican, such as permitting what purports to be Holy Communion to be given to non-Catholics and persons living in adultery and fornicatory concubinage.

We have witnessed the abandonment of the natural law in the approval of blessings to sodomitic couples, and in a general openness to approval of this sin against nature, including a sodomite procession into Saint Peter's Basilica.

In reaction to all this, we have seen over the past sixty years a flood of criticism of these very aberrations. More recently YouTube is filled with commentators who, in many cases, provide astute and well-founded attacks against these deviations from Roman Catholicism. I myself have been a very vocal belligerent against these very horrors over the past sixty years.

This "system" or "cycle," however, cannot be accepted as the new norm for Roman Catholicism. The Catholic Church, built on a rock,

should be as stable and as changeless as an immovable mountain. Its stability should be a source of calm and reassurance for the faithful. It should never be the cause of anguish and turmoil. Indeed, one of the signs of its being the true Church of Christ is its unchanging dogmas, liturgy, and essential disciplines.

The reason for the angst among most of the commentators is that they still see the Vatican II “popes” as real popes. So there is a great deal of moaning, groaning, gasping, nail-biting, sighing, huffing and puffing, eye-rolling, grief, vexation, and teeth-grinding. Why? Because they are trying to somehow make compatible two religions which are intrinsically and radically incompatible, namely Roman Catholicism and Modernism. They are also attempting to make sense of a “pope” who teaches heresy and who appoints and approves of heretical bishops and episcopal synods. That is like trying to make sense of a ravenous and vicious wolf who is also a shepherd.

Yet I notice that recently some are coming to admit that Prevost is imposing a new religion on the Catholic Church. After sixty years they have figured this out?

**Coexistence is not the solution.** Novus Ordo Cardinal Burke is the prince of the Latin Mass-ers, that is, those who, like ostriches, want to bury their heads in the sand of the traditional Latin Mass, thinking that this will be the long term solution to the problem. He recently celebrated a pontifical Mass on the hideous modernistic altar at the rear of Saint Peter’s Basilica. The Latin Mass-ers were ecstatic. Only a few days later, in the repulsive Audience Hall built by Paul VI, a group of Sri Lankan dancers led the way in a procession of non-Christian religions, including representatives of Judaism, Islam, Hinduism, Jainism, Sikhism, Buddhism, Zoroastrianism, Confucianism, Taoism, Shintoism and African traditional religions. The dancers were performing a number in honor of Kohomba, a Buddhist deity popular in Sri Lanka.

The point is clear. Catholics cannot accept to be merely one cage in the ecumenical zoo, as this glaring dichotomy indicates: the traditional Latin Mass in the Vatican Basilica, and a procession of pagans next door in the Audience Hall. Remem-

ber Bergoglio’s famous statement: “All religions are a path to God.”

Recall the procession of the SSPX into the Vatican, followed a week or so later by the procession of the sodomites.

As Roman Catholics, we cannot accept this. The solution is not to anguish over the glaring opposition between the Roman Catholic and Modernist religions, but to unmask the modernist perpetrators of heretical doctrines and practices as false popes and false prelates. Only in so doing do we fulfill our obligation to profess the Catholic Faith. The Catholic Church has never compromised with heretics, but to the contrary, has anathematized them.

Saint Paul cites an incident in III Kings XIX: 18, where the prophet Elias complains that there is virtually no one among the children of Israel who have not embraced idolatry in the form of Baal worship. The quotation is: *“I [God] have reserved to myself seven thousand men, that have not bowed their knees to Baal.”* The point is that God has no care of quantity, but only of quality, that is, the intensity and firmness of faith.

Likewise, no matter how small our numbers may be, we are faithful to God by taking an uncompromising position against Modernism and the modernists, and thereby become instruments for the restoration of order in the Catholic Church. Remember the chilling words of Christ in the Apocalypse: *“But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.”* And let us recall the words of Saint Paul to the Galatians, who were compromising with the judaizers: *“But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.”*

Coexistence with heresy has no place in the Catholic Faith nor in the Roman Catholic Church. Saint John says: *“If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you. For he that saith unto him, God speed you, communicateth with his wicked works.”* (II John I:11-12)

**More “springtime of the Church” since Vatican II.** The Diocese of Pittsburgh is likely to close seven parish churches in 2026. One of their parishioners commented: “A lot of reasons for it, but they definitely are in trouble as far as I’m

concerned. They're losing the young people, and it's just us seniors that continue to go to church."

**More heresy from Prevost.** On September 24<sup>th</sup>, in the General Audience, he said the following:

"The underworld, in the biblical conception, is not so much a place as an existential condition: that condition in which life is depleted, and pain, solitude, guilt and separation from God and others reign. Christ reaches us even in this abyss, passing through the gates of this realm of darkness. He enters, so to speak, in the very house of death, to empty it, to free its inhabitants, taking them by the hand one by one. It is the humility of a God who does not stop in front of our sin, who is not afraid when faced with the human being's extreme rejection."

...

He does not save only himself; he does not return to life alone, but carries all of humanity with him. This is the true glory of the Risen One: it is the power of love, it is solidarity with a God who does not want to save himself without us, but only with us. A God who does not rise again unless he embraces our miseries and lifts us up to a new life."

The Catholic doctrine is as follows:

(1) Christ's descent into hell was a descent into the *Limbo of the Patriarchs*, that is, of those who led holy lives in the Old Testament before the redemption of Christ. They did not suffer any "pain, solitude, guilt, or separation from God."

(2) Christ did not "save Himself." He is the Savior, in no need of redemption, obviously. If He had been obliged to "save Himself," He could not have saved the entire human race.

(3) Christ the Savior does not "carry all humanity with Him." He brings to heaven only the elect. He condemns to hell those who die unrepentant in the state of mortal sin. Universal salvation is another *Novus Ordo* heresy. John Paul II espoused it in *Redemptor hominis*, his first encyclical, and Bergoglio blatantly and boldly denied the existence of hell.

**A nice letter from a parishioner in Australia.**

Your Excellency, I want to send a thank you for MHT's support in Australia (which we are all grateful for). In October and November this year, we not only had two priests offering Mass and the October devotions in a chapel now owned by the organisation, but we even had an All Saints Day party for the children. I have to say, it looked like my children had the best day of their lives!

At the event, there was a small stage where Father Eldracher was the MC on, and children came up on, to demonstrate the saint they were dressed up as. At one point, when both Fathers Palma and Eldracher were on the stage, my 4-year-old son blurted out with joy, "There's two Fathers!"

Seeing two non-compromising traditional Catholic priests under the same roof in Australia is something that I, as a child, would not have even imagined!

It's crazy to think that about 8-10 years ago, we were lucky to get Mass once a month. Now, we have Mass available practically daily, two priests, a chapel that is owned, and more and more spiritual benefits keep coming. This is only possible because of MHT's support and the highly dedicated clergy.

Another thing we are very grateful to MHT for, is their non-compromising theological positions. We never have to worry about the priests potentially saying something dubious or harmful from the pulpit.

Personally, I think this is a result of the extremely high standard of formation that the seminarians go through, and the ongoing management and support post-ordination. (I've not been exposed to how this all works on the back-end, but that's just the impression I get as a lay person who is fortunate enough to be able to attend the Australian chapel here in Melbourne).

Thank you again to you, the seminary and all the clerics that make the Australian mission possible. And of course a special thank you to Fathers Palma and Eldracher who constantly work tirelessly for souls on this side of the world!

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector