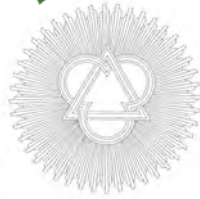

Most Holy Trinity Seminary Newsletter



JANUARY 2025

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My dear Catholic people,

Recently someone asked me to proofread a translation of a work by Cardinal Lépicier entitled *De Stabilitate et Progressu Dogmatis*, or in English, *On the Stability and Progress of Dogma*.

Up to that time, I had not known that Cardinal Lépicier had written such a work. He was a prolific writer, but I had only seen his titles of the standard works on dogma.

He was a staunch anti-modernist. Born in 1863 in France, he became a member of the Servants of Mary, commonly known as the Servites. He was Rector of the Servite College in Rome from 1892 until 1913. He was therefore active in Rome during the height of the modernist storm.

The reason why this work is so important is that the evolution of dogma is *absolutely central* to the modernist system. Indeed, it could not survive without it. It holds that Catholic doctrine, like supposedly everything else in the universe, is subject to evolution. It claims that dogma does not originate from above, i.e., from God's revelation to the sacred writers, prophets, and the Apostles, contained in Sacred Scripture and Tradition, but instead originates in man's subconscious. Everyone, they say, has a religious experience of some kind, apart from any consideration of actual grace. According to them, there is an innate experience of God, which is expressed in various ways, and is heavily influenced by culture and historical circumstances.

The Church, they teach, listens to the religious experiences of its faithful, and from them devises dogmas, which are reflections of the general religious experience. So just as human beings evolve and progress in their knowledge of the world around them, so their religious experience evolves. So as a result, dogma must evolve.

The recent episodes of "synodality" are precisely nothing else than this modernist principle in action. The Church must "listen to the faithful," and from their input, alter dogma as necessary.

The modernist, therefore, would say that the dogmatic and moral pronouncements of councils and popes in the past were "true for their time," but no longer true because we have evolved. Just as the so-called Neanderthal Man was "man for his time," but is no longer extant, so the traditional dogmas can be ignored as mere moments of the evolution of dogma, deserving no more attention or respect than the model of the "prehistoric man" in the local museum of natural history.

In this wicked and diabolical system, the modernist can claim "continuity" with the past. They do not annul the past dogmas, but merely consider them as passé, relics from the past, like a Model T Ford.

The modernists understand that continuity is essential to their infernal program, since otherwise they would lose their credibility. It is for this reason that John Paul II and Benedict XVI, despite being flaming heretics, managed to deceive mil-

lions of otherwise conservative Catholics into thinking that they were conservative.

The Vatican II reforms — and I lived through every aspect of them, from 1964 to the present — were spoon fed, that is, were given to the faithful little by little. If these reforms had been thrust upon the Church in the manner in which they now exist, they would have been immediately rejected. Continuity, or at least the appearance of it, has always been key for the modernists.

Saint Pius X called the evolution of dogma a *heresy* in his Oath Against Modernism, which he imposed on all clergy entering into major orders. Indeed it is a heresy, since it undermines the very foundations of the Catholic Church.

This idea of the religious experience as the producer of dogma came not from Catholics but from the Liberal Protestants of the early nineteenth century. Most influential in this school was Friedrich Schleiermacher (1768-1834) who invented the system of the religious experience as the source of dogma. He was heavily influenced by the rationalist thinking of Immanuel Kant, and the evolutionist thinking of Fichte, Schelling, and Hegel. He did not believe in the divinity of Christ.

Evolutionism is an absolutely absurd doctrine, indeed a mythology, a superstition, which on the scale of ridiculousity outdoes the most ludicrous beliefs of the ancient pagans and primitive peoples. We consider hilarious the worship of cats and bulls by the Egyptians, of flies by the Middle Eastern peoples, and of snakes by the Aztecs. We gasp in wonderment at how the civilized and intelligent peoples of Greece and Rome could have been so superstitious about their fake gods. Yet nothing which they believed even approached the stupidity of evolutionism. For it is based on the principle that *something comes from nothing*, or that *more comes from less*.

Think of a person who, feeling a winter chill says, "Let us put the thermostat at a lower temperature, so that we will feel warmer." Anyone would say that such a person is insane. For it is impossible that more heat come from less heat.

It is likewise insane to say that something can come from nothing, or that something more can come from something less, or that something can come into existence without a sufficient cause. But this is what evolution teaches.

This same intellectual vapidness acquires a heretical and blasphemous aspect when it claims that the revelation of an unchanging God could somehow be altered by human historical causes, and that a church, by its very nature the infallible proponent of this same unchanging revelation of this same unchanging God, could possibly alter its doctrines because of human evolution and historical and cultural circumstances. Indeed, if it could, then of what use is it? Why would we need such a church?

Cardinal Lépicié saw clearly the danger of this modernist doctrine and chose to write this book, which will one day be readable in English by our Catholic faithful.

The Cardinal also addresses the true progress of dogma. Dogma does progress, but it progresses simply by making more explicit what is implicit in the already existing deposit of revelation. There is no *new* dogma, but there are *new dogmatic formulas* which express more specifically what has been already revealed and taught by the Catholic Church.

As a general rule it is the eruption of heresies which brings about this true progress in dogma. A clear example would be that of the christological heresies of the early centuries, notably Arianism. The Nicene Creed, later made more explicit by the First Council of Constantinople in 381 A.D., is a perfect example of truly Catholic progress of dogma, which was more simply stated in the Apostles' Creed of the first century A.D.

But at times the Church is motivated by the idea of merely elevating to solemn doctrine what is already taught by the universal ordinary magisterium. The definition of the Assumption of Our Lady in 1950 is an example of this.

Listen to the Cardinal's prophetic words, writing in 1909, one year after the scathing condemnation of Modernism by Saint Pius X. In the section which the Cardinal entitles "What the reformers want," he says:

Without question, their contention is that Catholic dogma, shorn of an age-old interpretation, must take on a new form of expression that corresponds more to the simplicity of the Gospel and that also is more accommodating to today's morals, and everything which seems to oppose the more evolved sense of our age

having been abolished; or that certainly the truths of faith must be transmitted by a system different from the one that has hitherto been used, which perhaps was adapted to former times, yet seems to less properly correspond to the customs of modern life.

In addition to this eagerness to introduce change in Catholic dogma, there is a similar desire among some to reconcile to one another the various forms of religion, inasmuch as, by imposing silence about the dogmas about which men disagree, and by proposing only those fundamental truths through which agreement is had, all dissenters regarding the form of worship can take refuge in one religion, which would be a kind of genial mother. They would do this in order to bring about what Christ desired as His most ardent wish, and which He very earnestly asked of His Father. *"There shall be one fold and one shepherd."* (Jn. 10:16).

These words are very prophetic, as they are substantially the same as those stated by John XXIII as the purpose of the Council, that is, to express old dogmas in new ways so as to make them more understandable to modern man. Referring to Catholic doctrine, John XXIII said in his opening address at the Council: This doctrine is "to be studied and expounded by using modern methods of research and the literary forms of modern thought. The substance of the ancient doctrine of the Deposit of Faith is one thing, and the way in which it is presented is another."

We know what has become of the "ancient Deposit of Faith" since Vatican II. It should be noted that John XXIII was a modernist even as a seminarian.

It is also true that ecumenism was promoted by the Council so that "all may be one." The latest declaration of Bergoglio in Indonesia, that "all religions are a path to God," is indicative of the modernists' goal in promoting ecumenism.

In contrast, on the recent feast of the Holy Name, we hear Saint Peter saying to the Jews while referring to Christ: *"Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved."*

The Cardinal finally comments, referring to Modernism: "This ...heresy, by far the more subtle and destructive snare of the enemy, stands out on

top, by whose energy in fact, the Church of Christ, were she defectible, the more certainly ought to fall into mortal ruin."

In other words, what we are facing today is the worst of all of the onslaughts upon the Church, and would result in her ruin, if that were possible.

For this reason, Catholics should banish from their minds any thought of compromise with the Novus Ordo. It is the mortal enemy of the Catholic Church. Those traditionalist groups who seek compromise with the Novus Ordo are merely active participants in her ruin.

More "springtime" of the Church since Vatican II. The Novus Ordo Archbishop of Philadelphia recently said in a pastoral letter: *"Today, 83% of our fellow baptized Catholics don't come to church."*

I remind the reader that before the Council, the number was 75%, that is, seventy-five percent of baptized Catholics *did* attend Mass every Sunday.

The letter went on to devise an elaborate plan of how not to close churches and to revitalize interest in the Novus Ordo religion.

If they want to see people back in the pews they should do the following: (1) annul the Second Vatican Council; (2) ban the New Mass and Sacraments; (3) restore the traditional Latin Mass and Sacraments to the parishes; (4) restore the traditional Baltimore Catechism; (5) restore traditional observances of religious life; (6) restore traditional seminary training, with all of the traditional scholastic philosophy and theology.

That would be a good start, but there remain many other things to do.

Thank you. Let me express my thanks to all who donated to the seminary at Christmastime.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector



Christmas Day in Our Pottstown Chapel
Bishop Sanborn gives the Last Blessing. We purchased the chapel in August, and in a matter of a few months we have made great progress in its decoration and general improvement.



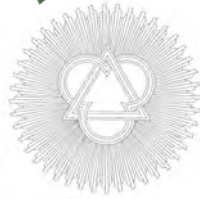
Father Bayer in Hawaii
The Welch family, who live on the island of Kauai, asked the seminary to send a priest to them, all expenses paid, as they had been deprived of the Mass and sacraments for a long time. The day after his return from the long journey, Father Bayer traveled 2.5 hours to the Washington D.C. area to bring Holy Communion to someone who cannot make it to Mass.



Ordination of Father James Marshall
Bishop Fliess has placed the chasuble upon the new priest. Father Marshall is a former Jesuit Novus Ordo priest, who came to us many years ago with many questions. After much thought and prayer, he made his decision to join the Roman Catholic Institute. He has been instructed by our priests in the traditional theology, and will soon be functioning in our Florida chapels. It is our policy to ordain again any priests who come to us from the Novus Ordo, because of either doubt or certainty of invalidity concerning their Novus Ordo ordination.

At left, the new priest poses with Bishop Fliess after the ceremony.

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My dear Catholic people,

R.I.P. Bishop Richard Williamson On January 29th, Bishop Richard Williamson passed away after lasting about a week with a cerebral hemorrhage. He was eighty-four years old, soon to turn eighty-five in March.

I first met Bishop Williamson when he showed up at Ecône in 1972, if my memory serves me right. During the next three or so years, as we both progressed in studies, I would speak rather frequently with him, the opportunity being a welcome respite from constantly speaking a foreign language.

He was a man of profound intelligence. During his seminary years, he made it his business to read every single word of St. Thomas' *Summa*, and to make a summary of the contents of each article. He had an excellent grasp of the philosophy and theology of Saint Thomas Aquinas.

Another strong quality which I noticed about him was that he very accurately had his finger on what was wrong with the modern world. He taught me many things, which I appreciate.

His tragic flaw, like that of Bishop Tissier's, was his exaggerated attachment to Archbishop Lefebvre. This flaw unfortunately affects the entire Society of Saint Pius X. It muffles theological thinking, deduction, and research. It creates the attitude that all we need is the Archbishop's word; nothing else is necessary. If theology should con-

tradict him, then there is something wrong with the theology.

Bishop Williamson was also very much attached to apparitions and messages from heaven, and excessively so. It was as if he needed a constant communication from heaven, a direct telephone line, so to speak, in order to assess what he must do and think. I believe that this misplaced credulity was the basis of his unconditional and blind attachment to the thoughts and policies of Archbishop Lefebvre, as if he were a "living voice from heaven."

As everyone knows, Bishop Williamson exited the Society of Saint Pius X in 2012 or thereabouts, when the Society was seemingly on the verge of making compromises with the modernist heretics in the Vatican in order to gain their approval. He then founded the "Initiative of Saint Marcel," what is now more popularly known as the "SSPX Resistance." The idea was that they would adhere to the hard line of Archbishop Lefebvre against the modernists.

As I have pointed out many times, however, Archbishop Lefebvre had a hard line and a soft line in regard to the heretics. He shifted positions many times over the years, depending on "the weather" in Rome. When Rome went soft, he went soft. When Rome went hard, that is, bold in its assertions of heresy, then Archbishop Lefebvre took the hard line. Bishop Williamson preferred to see only the hard line of Archbishop Lefebvre, and

refused to face the reality that the Society of Saint Pius X, in pursuing the soft line with the modernists since 2012, could also point to a whole series of statements and acts of the Archbishop to justify itself.

The theological flip-flopping of Archbishop Lefebvre also led to the 1983 expulsion of nine American priests, and to the severance of the Italian priests in 1986, who later founded the Institute of Our Mother of Good Counsel in Verrua Savoia, Italy.

There could be more of the same this year. Two of the four bishops who were consecrated in 1988 are now dead. Bishop Fellay will be sixty-seven years of age in April. The Society of Saint Pius X must consecrate new bishops.

They are seeking Vatican approval for this act, but are ready to accomplish it even against the will of Jorge Bergoglio, whom they consider to be the Vicar of Christ on earth, although he himself repudiates that title.

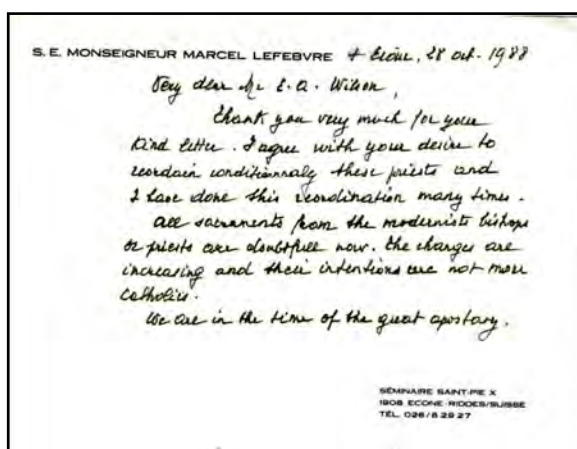
I do not see how the Vatican will approve their consecrating new bishops, unless concessions are made whereby the Vatican can somehow control the SSPX, and give it status something like the Fraternity of Saint Peter, i.e., accepting of Vatican II but with the traditional Latin Mass.

The modernist inmates of the Vatican also may demand to have the right to approve or disapprove of elected superiors of the SSPX. They may also insist that the consecrations be done by a “bishop” consecrated in the new rite of consecration.

An interesting letter has appeared, written in Archbishop Lefebvre’s own hand. It is not signed by him, but it is certainly authentic, as is evident from his distinctive handwriting. It is dated October 28, 1988. He says in it that he thinks that *all* of the Novus Ordo sacraments are of doubtful validity owing to defect of intention. This means that he thought, even thirty-seven years ago, that the Vati-

can II clergy no longer were performing certainly valid sacraments, for they lacked the requisite intention to do what the Church does.

Such a position obviously affects the priesthood and the episcopacy. For one must be a validly ordained priest in order to be consecrated a bishop. Furthermore, many, if not most, theologians consider the rite of episcopal consecration to be sacramental. Hence it must be concluded that the Novus Ordo episcopal consecrations are at least doubtful. In other words, the entire Novus Ordo episcopacy and priesthood, at least since 1988, labors under doubtful validity, according to Archbishop Lefebvre.



Photograph of the note written by Archbishop Lefebvre in 1988

Therefore, I think that the Society of Saint Pius X is in for a rough year. They will probably refuse any overtures which the modernists may make, and will go forward with “illegal” episcopal consecrations, using their own bishops. In accordance with the 1983 Code of Canon Law, the Vatican inmates will respond, with an excommunication, just as they did in 1988.

When all of this occurs, the Society of Saint Pius X will have a hard time perpetuating the myth that it is “with the pope,” unlike the evil sedevacantists who are “against the pope.” But all that remains to be seen.

The Old Guard is getting old. One by one the young seminarians of the 1960’s and 1970’s, who reacted against Vatican II, first in their Novus Ordo seminaries, and then by going to Ecône, are now dying off. In 2018, we lost Father Collins. In 2020, we lost Father Cekada, in 2022, Bishop Dolan, in 2023, Father Guépin, in 2024, Bishop Kelly and Bishop Tissier de Mallerais, and now Bishop Williamson. Other “old guard” priests are ailing, some with serious diseases.

This month I will turn seventy-five, and although I consider myself to be in good health,

nevertheless, at seventy-five, one just waits for the visit to the doctor in which he tells you that you have a major health problem that is incurable. No one lasts forever. My father used to say, "No one is getting off this ship alive."

It is for this reason that I have always held that the training of new priests is of capital importance. I am in my fiftieth year of the priesthood, and forty-two of those years have been consecrated to the formation of new priests.

These new priests, some of whom will become bishops one day, must carry the torch of the traditional Faith for the rest of their lives. We do not know what the future holds for us in regard to events in the Catholic Church. But we do know that the Catholic Church cannot change in anything that is essential to her any more than God could change. What is essential to the Roman Catholic Church is the fact that it is protected by the Spirit of Truth from altering or inventing any dogma, liturgical act, or pastoral discipline which would contradict what was taught and practiced in the past. For this dogma of the assistance of the Holy Ghost to the Catholic Church, we must be prepared to give every sacrifice, even the death of martyrdom, just as countless men, women, and children in the past gave their lives in affirmation of other dogmas of the Catholic Faith.

Because the Old Guard is aging and dying off, the young men of our parishes and schools should give deep thought to becoming priests. The priesthood is absolutely essential to the survival of the Church. I marvel at how young people volunteer for the armed forces, when there is a strong chance that they will lose their lives or become permanently maimed in battle, or even in training accidents, as we just saw recently in Washington D.C. Yet these same young persons seem reluctant to give their lives to God's "armed forces," the holy priesthood or religious life, in which they will gain far more merit than if they were to pursue a life in the world. And if they should lose their lives for the Faith, as martyrs did in the past, they will receive an everlasting crown of martyrdom for having attested to the truth of the Catholic Faith by making the ultimate sacrifice to God.

Let the young men pray to God to know His will. Yes, there are sacrifices in the priesthood, but

there are also sacrifices and hardships in the married state, and in the single state.

Diverse reactions to Vatican II. In the 1960's and 1970's, the reaction to Vatican II and its changes was generally unified. "The changes were bad; tradition is good." All traditionalists fought under that banner and were fairly well united in conviction and spirit. The problem of the pope was naively "solved" by assigning the evil changes to his weakness and indecisiveness, and to his being surrounded by an "evil entourage."

As time progressed, the old model which I just described did not work any more. Paul VI was discovered to be neither weak nor indecisive. Vatican II was studied in detail and shown to contain heresies. The theology of the Church's infallibility and indefectibility was studied in greater depth. Soon it was concluded that Vatican II could not be interpreted in an orthodox manner, but was the manifesto of a radical revolution in the Catholic Church, in an attempt to transform it into a dogma-less humanitarianism, that is, exactly what we see today.

All of this research and contemplation of theological principles led to many controversies which we now see within the traditional movement.

There are three "camps," as I see it:

(1) *The indultists*. This is a generic term for any priest or group of priests who are retaining the traditional Latin Mass, with its John XXIII reforms, under the auspices and permission of the Novus Ordo hierarchy. This would include many diocesan priests, as well as various groups such as the Fraternity of Saint Peter, Christ the King, Good Shepherd, and others. In principle they accept Vatican II, but may attempt to give it a "traditional" interpretation.

(2) *Recognize and Resist*. These hold that the Novus Ordo pope and bishops are truly the Catholic hierarchy in the fullest sense of the word, and that they enjoy the power from God to rule the Catholic Church. They hold, at the same time, that whatever doctrines, liturgical laws, or pastoral disciplines which they consider to be against tradition, they are free to reject. In practice they act as though Novus Ordo hierarchy does not even exist. *Recognize and Resist* is represented princi-

pally by the Society of Saint Pius X and its “resistance” groups which have pursued the hard line of Archbishop Lefebvre.

(3) *Sedevacantists*. These hold that the Novus Ordo hierarchy does not have the power to rule the Catholic Church, owing to either their public defection from the Catholic Faith, or to their defect of intention in assuming the role to rule the Church.

They are subdivided into *totalist*, and *material-formal sedevacantists*. The *totalists* hold that owing to public denial of the truths of the Catholic Faith and public adherence to heresy, the Novus Ordo hierarchy cannot rule the Catholic Church, and that their appointments and elections are also invalid for the same reason. The *material-formal sedevacantists* hold that the Novus Ordo hierarchy possess legitimate elections and appointments to their offices, but do not receive the power corresponding to these offices owing to their evil intention of imposing a new religion on the Catholic Church.

Both the *totalist* and the *material-formal sedevacantists* hold that the Novus Ordo “popes” and “bishops” are false popes and bishops respectively.

The reason for this variety of responses to Vatican II is that the Church has never been confronted with a problem like this one. At no time in her history has she been attacked from within, at least not on a universal level. Consequently, there is a difference of opinion as to how to react to the problem.

The fact that there is divergence is a sure sign that there is no pope, since all of the persons holding these diverse positions would heed the voice of the Roman Pontiff, and the arguments would be settled.

Nonetheless, there is a certain commonness among all these differing groups, inasmuch as they all find Vatican II and/or its changes something unacceptable or at the very least deficient.

I compare it to a battle, where there are two sides of the battlefield, that of modernists versus that of the traditionalists. All these traditional groups are fighting on the same side of the battlefield, but some are using nuclear weapons, whereas others are using only pea shooters.

I also think that the traditional movement would not have undergone these divisions if Archbishop Lefebvre had not been so ambivalent regarding Vatican II, the Novus Ordo religion, and the Novus Ordo hierarchy. All of the divisions stem from Archbishop Lefebvre’s lack of continuity on these issues.

All of the persons in these various positions are well-intentioned, and simply want to be good Catholics. These good intentions, however, must never minimize the importance of adhering to what is demanded by Catholic faith, law, and sacred theology.

Prospects for next year. At this writing we are showing only light interest for entering the seminary next year. It is still early, however, to make a good estimate. Usually April is the strongest indicator of the number of new students we will have.

There are, however, two Novus Ordo priests who are interested in joining us, one in South America, another in Europe. It is a difficult transition for them, as they must be trained sufficiently in order to function using pre-Vatican II theology and pastoral practices.

Please remember our deacons in your prayers, and pray for more vocations.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

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My dear Catholic people,

A small controversy arose recently about the recitation of the Fatima prayer after each decade of the Rosary.

I have been reticent about using it for a number of reasons which I will explain here.

In the first place, I never saw this prayer used in public recitation of the Rosary until the late 1960's. In my Catholic grammar school which I attended from 1956 to 1963, there was a very strong devotion to Our Lady of Fatima. We used to recite the Rosary publicly in the classroom, and then sing a hymn to Our Lady of Fatima. I can still remember the melody and the words.

Despite this devotion, never in my youth did I hear anyone recite the Fatima prayer at the end of each decade of the Rosary.

I have also noticed that in a 1955 book of Catholic devotions, containing a section on how to say the Rosary, there is no mention of the Fatima prayer.

All this leads me to believe that the recitation of the prayer was not approved by our diocesan bishop.

The first time I heard the prayer was while I was reciting the Rosary with some lay persons in the late 1960's, well after Vatican II. At the time, I did not know even what the prayer was.

My next experience of it was at Ecône in 1971. The text of the prayer matched closely what is said in English now, with the exception that the phrase "lead all souls to heaven," was "take [French 'prenez'] all souls to heaven." I did not think much of it until one day the rector of the seminary at that time, Canon René Berthod, instructed us to change *prenez* to *conduisez*, which means to conduct or lead. He felt, I am sure, that the word "take" was in some way theologically inaccurate.

Another question I had concerning it was whether the addition of this prayer would nullify the indulgence attached to the recitation of the Rosary, for it seemed to be a significant change in the manner of recitation.

For all these reasons, I never used the prayer myself, and it is not used here at the seminary.

Recently, however, some research has been done concerning at least the indulgence question. In 1956, Pope Pius XII gave permission for the recitation of the Fatima prayer and said that it in no way annulled the indulgence. So that issue is no longer in question.

But there remain three other questions: (1) what is the actual text of the prayer, as there are many versions; (2) what the prayer is praying for; (3) which text, if any, was approved for use by the *true* authority of the Church? Let me explain these questions.

1. There are at least three different versions of the text of the prayer:

(a) *O my Jesus, forgive us our sins, save us from the fire of hell; lead all souls to heaven, especially those most in need of Thy mercy.* The French text matches this, with the exception that for "lead" is substituted "take."

(b) *O my Jesus, pardon our sins, save us from the fire of hell, have mercy on the souls in purgatory, especially the most abandoned.*

(c) *O my Jesus, pardon us, and save us from the fire of hell; draw all souls to heaven, especially those most in need.*

This third version is the one reported by William Thomas Walsh, a well-known Catholic author, who had a conversation with Sister Lucy on July 15th, 1946. I reproduce here the pertinent section from his book:

In many books about Fátima, the prayer Our Lady asked you to say after the decades of the Rosary is given in some such form as this: “O my Jesus, pardon our sins, save us from the fire of hell, have mercy on the souls in purgatory, especially the most abandoned.” Is that correct?

“No it is not,” she replied positively. The correct form is the one I have written in my account of the apparition on July 13: “O my Jesus, pardon us, and save us from the fire of hell; draw all souls to heaven, especially those most in need.” [In a footnote, the author provides the original Portuguese: “*O meu Jesus, perdoai-nos e livrai nos de fogo do inferno; levai as alminhas todas para o Céu, principalmente aquelas que mais precisarem.*”]¹

The problem presents itself: *Which is the correct text?* If (c) is indeed the authentic, then how did the other texts emerge? Or are there yet other versions?

The second text (b) is provided by the St. Anthony’s Welfare Center in New York during the 1950’s, with these slight variations: “*O Jesus forgive our sins, save us from the fire of hell! Relieve the Holy Souls in purgatory, especially the most abandoned.*”

I do not know the origin of the first text which is now used so commonly.

2. What is the prayer praying for?

Whose souls are we referring to here? The souls on earth? Those in purgatory? It would *seem* that the souls in purgatory are envisaged, as it would be unlikely to refer to living persons as “souls.” Furthermore the word “take” (Port. *levai*), in what is probably the authentic text, would be most appropriately used for souls who already have certitude of entering heaven. The word does not seem appropriate to use regarding those on earth who are still hoping for salvation, but have not yet achieved it, and far less appropriate for hardened sinners, atheists, and agnostics. One former Novus Ordo priest told me that many Novus Ordites, in saying this prayer, take it to mean that even the souls in hell will be released, which is a heresy. It is not to be forgotten that Bergoglio denied the existence of hell, and said that those who are really bad (like Hitler and traditionalist Catholics) simply get annihilated by God.

3. Which text, if any, was approved for use by the true authority of the Church?

To my knowledge, an authentic text was never approved by the true authority of the Catholic Church. I saw once that a bishop in Spain, before Vatican II,

did approve of the prayer, but which text? I do not know. Nor should the faithful think that this insistence on approval is nit-picking. All prayers to be recited by the faithful must be approved by the Catholic hierarchy. This is why you see, underneath prayers on the back of holy cards, the little note of approbation by some bishop. It is necessary since the law of prayer must establish the law of belief. This is the meaning of the famous axiom *lex orandi, lex credendi*, which means that the law of prayer — how we pray — must be the teacher of what we believe. The Church has been very careful to approve of every prayer which the Catholic faithful would recite. And so it is with this prayer. We see that there are significant differences in the text, and ambiguities in the meaning of the text.

Furthermore, the phrase “take all souls to heaven” can be understood in an orthodox way only if (1) it refers to the souls in purgatory; (2) it refers to the antecedent will of God which is the salvation of all men. “*Who [God our Savior] will have all men to be saved, and to come to the knowledge of the truth.*” (I Timothy: II: 4)

The Church, neither in her liturgical prayers, nor in her approved private prayers, ever prays, “*take all souls to heaven.*” Instead it prays for the remission of all sins and of all punishment due to them, which is the obvious condition of their going to heaven.

For these reasons, I have always refrained from using the prayer. In my opinion, these three uncertainties, and most especially the lack of an authoritative approval of the text of the prayer, render imprudent the recitation of the prayer. Since there is currently a lack of authority in the Church, we must wait a long time before this true authoritative approval can be obtained.

Apparitions and private revelations. I have noticed over the years that, as Rome is more and more occupied by modernist heretics, the faithful have taken a greater interest in apparitions and private revelations. They need to understand a few things about them, however:

(1) The difference between public and private revelation. *Public revelation* is that which was done in Sacred Scripture and Tradition up to the time of the death of the last Apostle. It is *of faith* that there is no more public revelation. *Private revelation* is any revelation that is made to a private person by a celestial person, and can come in various forms.

These private revelations are meant to confirm the existing public revelation. We can see this principle

¹ Quoted from William Thomas Walsh, *Our Lady of Fatima*, (New York: The Macmillan Company, 1948) p. 225.

clearly in the apparition of the Sacred Heart to Saint Margaret Mary Aloccoque and of the Virgin Mary to Saint Bernadette. Occasionally messages concerning contemporary events could be revealed, as in the case of La Salette and Fatima.

The messages forthcoming from these revelations cannot be considered to be the object of *divine* faith, i.e., faith based on the authority of God revealing, but are accepted only on *human* faith by the Church, i.e., the testimony of the human seer. This is true no matter how reliable the human witness should be.

While the testimony of God is infallible, since He can neither deceive nor be deceived, the testimony of human beings is subject to error, even if there is no intention to deceive.

Furthermore, the seers of apparitions are not inspired sacred writers like those we find in Sacred Scripture. The special assistance of God, known as inspiration, not only preserved the sacred authors from error, but more importantly, inspired them to write what God willed. Hence, the content of Sacred Scripture is called the *word of God*, and rightly so.

The testimony of a seer of an apparition is merely human testimony, and is neither inspired nor preserved from error.

What is also true is that the *fact* of the apparition is also based on purely human testimony. The Church's attitude toward any alleged supernatural event, be it an apparition or a miracle, is to *presume that it is a natural event unless there is proof that it is a supernatural event*. In other words, the burden of proof is upon the supernatural.

When these events allegedly occur, the authorities of the Church do a thorough investigation and either conclude that the event is false or declare that, *in their best judgement*, it is a supernatural event. Here again, however, there is merely a question of human faith, not of divine faith. Consequently the Church's approbation of apparitions, and devotion thereto, is not to be placed on the same level as the canonization of a saint, for example.

Nor does the Church make judgments about the messages which are reported from these apparitions. They come under the category of what we call *pious belief*, that is, it is reasonable and prudent, based on the Church's approval, to assume that the apparition did take place, and that the messages, if authentic, are true.

I say "if authentic" because at least once the Church condemned an alleged message of an apparition, namely that of La Salette. The original version of the secret of La Salette was published in 1851. An ex-

panded version was published by the seer Melanie in 1879. This second version was placed on the Index of Forbidden Books by Pope Pius XI on May 9th, 1923. Melanie is said to have lost her mind by 1879. It should be noted that one of the messages in the 1879 version, the one condemned by Pope Pius XI, contains the oft repeated prediction: "*Rome will lose the faith and become the seat of the Antichrist.*"

Note that the condemnation did not come until forty-four years after the expanded version of the secret was published. Thus those persons were deceived who placed excessive credence in the 1879 version.

I point this out simply to make the faithful aware that they must receive these messages with a certain reserve, and not as if they are necessarily of divine origin, or necessarily correctly recalled and/or transmitted by the seer.

A modernist inmate of the Vatican approves of transgender operations. Although Bergoglio is lying in a hospital at death's door, nonetheless his close associate has managed to destroy yet another moral dogma of the Catholic Faith.

Novus Ordo Cardinal Fernandez, the head of the so-called Dicastery for the Doctrine of the Faith, said recently in a speech regarding transgender operations: "there are cases outside the norm, such as strong dysphorias that can lead to an unbearable existence or even suicide. These exceptional situations must be evaluated with great care...We don't want to be cruel and say that we don't understand people's conditioning and the deep suffering that exists in some cases of 'dysphoria' that manifests itself even from childhood."

While Fernandez did not come out and state clearly that a transgender operation would be permitted, he did so in so many words, as modernists always do.

In Roman Catholic teaching, a transgender operation would be against the natural law, inasmuch as gender is determined by the creation of the child by God. "*Male and female He created them,*" as it says in the book of Genesis. Consequently it is *intrinsically evil* to attempt to change one's gender, which, in fact, is physically impossible. Gender is stamped upon every cell by the genes in everyone's body.

What Fernandez is doing is to create a "hardship" exception. A "hardship" exception is absolutely forbidden in anything which concerns the natural law. It would be the same as permitting a spouse to murder his or her spouse because of "hardship." Just as nature is immutable, so the law requiring us to act according to nature is immutable and absolute in all cases.

Ratzinger, the darling of the Novus Ordo conservatives, permitted a similar exception to the natural law when he permitted prostitutes to use birth control devices in order to stop the spread of AIDS. Such a permission explodes the very foundations of Catholic morality. For what is good for the goose is good for the gander, as the saying goes. In other words, if it is permitted for prostitutes to practice artificial contraception because of a hardship, so it can be permitted to ordinary couples because of some “hardship,” e.g., to make mortgage payments on the dream house or the boat.

To admit an exception to something which is intrinsically evil is to destroy the very notion of the natural law. As nature never changes, so its law never changes. Now, with Fernandez’ veiled permission to have a transgender operation because of “dysphoria,” the gate is open wide for everyone to have one.

For the modernists, furthermore, morality is based on “human dignity,” and not on God’s law or the natural law, which is the same as God’s law. It is as if humanity is an idol to be worshipped, and consequently sin is defined as a violation of man’s “dignity.” Remember the chilling prediction of Msgr. Delassus: that the goal of the anti-christian conspiracy is to create a *dogma-less humanitarianism*.

The second worst enemy of the Catholic Faith. Certainly modernists the likes of Fernandez are the worst enemies.

But recently we heard that there is a beautiful church in Harrisburg, Pennsylvania, which is serviced by the Fraternity of Saint Peter. On Sunday, we are told, there are about one thousand people. They offer four Masses — the traditional Latin Mass.

The people attending these Masses are certainly well-intentioned. They are, however, seeking the Catholic Faith in a place where it does not exist. What they are getting are the superficial trappings of the Catholic Faith, without the substance underneath. For the Fraternity of Saint Peter was established precisely for the purpose of drawing Catholics, disenchanted with the changes of Vatican II, into a Novus Ordo-sponsored traditional Latin Mass, conceded to them for a modernist reason. This age-old rite was permitted to them because of “their sensibilities,” and not because of their Catholic Faith. They had to accept Vatican II and the legitimacy of its reforms in order to obtain this concession, this crumb from the modernist table. The same is true of permission of the traditional Mass by Ratzinger in 2007. These Latin Masses “permitted” by

the heretics are merely a cloak of Catholicism draped over the heresy of Modernism. They are a sham. The traditional Latin Mass and all of its splendid accoutrements, such as vestments, altars, candlesticks, and so forth, are meant to express the Catholic Faith. When these trappings do not express the Catholic Faith, but the dogmatic pluralism of the heresy of Modernism, they are no better than the costumes of an opera house or of a masquerade party.

Those thousand people should be at our Mass in Harrisburg, humble though it is in its surroundings. But so was the crib of Bethlehem. Herod’s palace in Jerusalem was splendid, but empty of faith, indeed full of apostasy and the desire to kill Christ.

This tragedy of luring the anti-modernist faithful into the net of the Novus Ordo must be laid at the feet of the Society of Saint Pius X, which, since its inception in 1970, has constantly pushed for coexistence with the modernists as the solution to the Vatican II problem. There were only two short intervals in which this compromise with the Great Apostasy was abandoned: from 1976 to 1980, and then for a short time in 1988.

The Novus Ordo religion has all the characteristics of other false religions. Just as the Jews have their spectrum of beliefs and observances, divided into the Hasids, the Orthodox, the Conservatives, and the Liberal Reform, so does the Novus Ordo. The same comparison can be made to the protestants: fundamentalists, mainstream, and liberal. Take your pick.

The Catholic Faith, however, cannot tolerate such an array of contradictory beliefs. The very word *catholic* means “one thing applied to the whole.” Unity of faith is *essential* to Catholicism. Any diversity in belief and worship is a sure sign of a false religion. But this is exactly what organizations such as the Fraternity of Saint Peter are proposing to their faithful who are sheep looking to them as a refuge from the modernist wolves.

The second worst enemy of the Catholic Faith, therefore, consists of those who lure the sheep fleeing from the wolf right back into the jaws of the wolf.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

There is some positive news to report. The clergy of the Roman Catholic Institute (RCI) and the clergy of Saint Gertrude the Great (SGG) have reconciled and have restored the friendly relations which they had up to 2020.

For many years Most Holy Trinity Seminary had a very good relationship with the clergy of Saint Gertrude the Great. In fact, it was they who urged me to found Most Holy Trinity Seminary (MHT) back in 1995. Father Cekada offered to come once a month for a whole week in order to teach Liturgy, Canon Law, and other subjects. This he did faithfully until December of 2019, when he was still optimistic about the outcome of his ailments. His first miss was in January

of 2020, when he announced that he could not come because of health reasons.

Father Cekada's visits were the only way in which our two apostolates crossed paths. Otherwise we both kept to our own activities, with few exceptions.

We maintained this good relationship despite our difference of theological position on *how* the Vatican II "popes" were not true popes. The priests of the seminary held to the material/formal sedevacantist position (the "Thesis"), whereas the clergy of Saint Gertrude held to the totalist position¹. Father

Cekada would have

an occasional discussion with us about it, but there were no hard feelings.



Five bishops met in Brooksville, Florida, in order to restore the original good relationship which existed between the clergy of Saint Gertrude the Great, of Cincinnati, Ohio, and the clergy of the Roman Catholic Institute.

From left to right: Bishop Germán Fliess, Bishop Joseph Selway, Bishop Donald Samborn, Bishop Charles McGuire, and Bishop Bede Nkamuke.

¹ For those who are unfamiliar with these terms, the material/formal sedevacantism, also known as the Thesis, holds that while the Vatican II "popes" are not true popes, owing to their promulgation of heretical doctrines and evil disciplines, they are nonetheless validly elected, and could become popes if they were to repudiate their errors and return to the true Faith. The totalist position is that these men have neither papal authority nor a valid election, and are incapable of becoming popes, despite any conversion they may have.

In 2020, however, Bishop Dolan began to show a bitter hostility toward the Thesis, accusing it of being soft on the Novus Ordo, and of leading people toward the Novus Ordo. He said, "The Novus Ordo is an octopus, and the Thesis is one of its tentacles." He also said that the Thesis "savors of heresy," which is a technical theological term for a proposition which sounds heretical.

These statements were, obviously, very offensive to us; consequently a rift developed. Add to this the gradual deterioration of Father Cekada's health, and finally his death on September 11th, 2020. He was always the link of cooperation and friendship between MHT and SGG.

Then in April of 2022, Bishop Dolan passed away. Not long before his passing, he consecrated a bishop who to us was very objectionable. This event further drove the wedge between the two entities. After his death this bishop consecrated Bishop McGuire. As a result, all communication broke down.

A number of months ago, however, Bishop McGuire cut off his relationship with the aforesaid bishop. In so doing one of the big obstacles to the restoration of good relations was eliminated.

Gradually thereafter some lines of communication opened up, until finally in February of this year, after speaking with Bishop Selway, I decided that the time had come to restore the pre-2020 relationship which we had with SGG. We therefore had a meeting of five bishops: myself, Bishop McGuire, Bishop Nkamuke (who flew in from Africa specifically for the meeting), Bishop Selway, and Bishop Fliess.

In about an hour's time, we worked out our problems. While there was no call for abandoning each other's theological positions, we resolved to conduct whatever controversies should arise in the future in a perfectly civil and professional manner, avoiding nasty rhetoric or epithets.

Theological controversies. The lay people are troubled when clergy are fighting, which is natural.

They should understand, however, that there has always been theological controversy in the history of the Church. The Dominicans, the Jesuits, and the Franciscans battled it out for centuries over theological issues. It became so hot between the Dominicans and the Jesuits over actual grace that Pope Sixtus V (1585-1590) forbade them to call each other heretics. Even so, the battle went on for centuries afterwards. Father Garrigou-Lagrange, the well known Dominican theologian of the twentieth century, went so far as to say that the Jesuit position on actual grace was "logically committed to atheism." This means that, if you did the logic from their principles, you end up in atheism.²

In the present condition of the Catholic Church, however, theological controversy is rampant for the reason that there is no official Church teaching or law regarding what to think or what to do when there is a heretical pope. Furthermore, no theologian even dreamed of a heretical pope who would actually *impose* his heresy on the Church. They all said that God would never permit such a thing.

Hence, in an effort to explain our current problem, we must draw on principles which are higher and more general. So, for example, we conclude to the sedevacantist position on the basis of the indefectibility of the Church. It is a dogma that the Church is indefectible. But Vatican II and the subsequent "magisterium" have taught doctrines and have imposed disciplines which are false and evil. Hence it is impossible that these proceed from the authority of Christ vested in the Roman Pontiff. Conclusion: it is impossible that the Vatican II claimants to the papacy be true vicars of Christ.

Others, however, argue the vacancy of the Roman See based on the public heresy of the electors and of the elected person himself. Nonetheless, there is controversy as to whether or not their public heresy has juridical effect before their crime of heresy is declared by the authority of the Church³.

² He was right. The Jesuits, after the theologian Molina, asserted that there was a knowledge in God called "middle knowledge" whereby He knew what a person would do in given circumstances. The Thomists (the Dominicans) rightly pointed out that this kind of knowledge puts passivity in God, that is, it means that He does not see the future as He sees the present, but has merely a *conjectural* knowledge of what a person would do in given circumstances. But God would not be God if He had merely conjectural knowledge.

³ The Thomists, notably Cajetan and John of Saint Thomas, two theological giants, said that the public heresy of a pope would have no effect whatsoever until his crime should be declared in a juridical manner. Saint Robert Bellarmine, and the Jesuits in general, said that public heresy of a pope would deprive him of office *by the very fact* of public heresy, i.e., in reality, but that a juridical declaration would still be necessary in order that the heresy have legal effects. By analogy, a murderer is a murderer *in fact* long before he is convicted, but his crime has no legal effect until he be convicted in court.

Because of this lack of *specific* theological principles as to what to think and do in the nightmare of a “pope” promulgating heretical doctrines and disciplines, there arises controversy.

While the clergy find controversy quite normal, the lay people become disturbed by it. They should understand, however, that these controversies are an unavoidable effect of the confusion arising from an utterly unforeseen problem in the Catholic Church.

It is also true that theological controversy leads to the discovery of the truth, inasmuch as it drives the opposing parties to do research, to open the Latin tomes of centuries past, and to uncover principles and insights which are not commonly known.

Bishop Strickland. Recently Bishop Strickland, the former Novus Ordo Bishop of Tyler, Texas, wrote a letter to all the cardinals about the person whom they would soon elect to be, in theory, the next pope.

He makes some startling statements in this letter, startling not from our point of view, but from *his* point of view.

After his removal from the Diocese of Tyler, it seemed to me that he was pursuing a rather low-key, soft approach to the whole matter. This letter, however, seems to indicate a shift in his thinking, which is quite refreshing. I quote some excerpts:

Only an individual of the male sex, who possesses the use of reason, and is a member of the Catholic Church, can be elected to the Roman Pontificate.

And, as Pope Pius XII, and the whole Tradition of the Church teaches us, there are three conditions for membership in the Church: (i) valid baptism, (ii) public profession of the Catholic faith, and (iii) obedience to the legitimate authorities of the Church.

A man who does not fulfill these conditions is not a member of the Catholic Church and cannot be elected as her visible head. Any attempt to elect him as pope will be null and void.

Your Eminences, I would also recall to your mind that you have a grave obligation before God to refuse to give assent to the election of any candidate who does not fulfill the conditions established by divine law.

If a public heretic, or a man who is reasonably suspected of being a public heretic, receives sufficient votes, faithful cardinals have an obligation to refuse to accept the validity of his election.

I have not seen any prelate from the Novus Ordo say anything like this. It is very encouraging. It addresses the *central problem*, which is the *heresy from the top*. Most Novus Ordo conservatives turn a blind eye to the glaring problem of a heretical pope, and concentrate on the liturgy of the Mass or certain observances or disciplines. They also engage in what I call “hand wringing,” which is a perpetual plaintive whining about the problems in the Church, without pointing to the source, or doing anything to solve them.

The source of our problem is a false pope, false because he is *promulgating* and *imposing* this heresy on the Catholic Church, changing it into something unrecognizable in relation to its pre-Vatican II past.

It appears that Bishop Strickland is beginning to understand the problem.

What he may not understand — yet — is that the heresy springs from the Second Vatican Council. Most conservative Novus Ordo prelates defend the Council as being orthodox, and blame the problems in the Church on a “misinterpretation” of Vatican II. A prime example of this position is that of Cardinal Burke. But many others hold this, including the Society of Saint Pius X, at least in an on-and-off way.

I remember that after Archbishop Lefebvre met with John Paul II in 1979, he promoted the formula of *accepting the Council in the light of tradition*. He later abandoned this idea. Nonetheless, the SSPX has entertained throughout its entire existence a desire for some form of cohabitation with the Council and its reforms. For example, they have proposed that the declaration on religious liberty, an openly heretical document, could be interpreted to mean that the Church forbids non-Catholics to be forced to accept the Faith. Such an interpretation, however, is utterly absurd. The document is very clear that the State has no duty to Christ the King; instead it should be indifferent to all religions, which is specifically condemned by Pope Pius IX.

Prayers for Bishop Strickland would be very much in order, for the intention that he see with clarity the entire problem of Vatican II, and not limit

himself to perceiving the mere symptoms of the disease, but the root cause of putrefaction.

More “springtime of the Church” statistics.

In a recent report from Pew Research, an independent polling company, it was discovered that, in the years 2023 to 2024, 70% of Catholics say that gay and lesbian couples, as they put it, should be allowed to marry legally. This figure is up from 57% in 2014.

What is shameful is that the numbers for evangelical protestants are much lower, namely 36% and 28% respectively.

In another poll, dating from the years 2023 to 2024, 59% of Catholics said that abortion should be made legal.

These statistics support our policy of not giving sacraments to those who frequent the Novus Ordo Mass. For they prove two things: (1) the majority of Novus Ordites profess heretical doctrines about matters that pertain even to the natural law, including sodomy (70%), abortion (59%), and artificial birth control (83%); (2) it is impossible to presume that they are in good conscience about these heretical beliefs, precisely because they are against the natural law. Referring to the pagan Gentiles in Romans II:15, Saint Paul says: “Who show the work of the law written in their hearts, their conscience bearing witness to them...”

It is furthermore true that Novus Ordites do not *profess* the Catholic Faith. 70% do not believe, for example, that the Holy Eucharist is the Body and Blood of Christ. It is one thing to have the supernatural virtue of faith; it is yet another to profess the Catholic Faith, which is to adhere externally to the truths of the Catholic Faith and to manifest this adherence when necessary.

The very reason why we oppose the Novus Ordo is that it constitutes a new religion which differs essentially from the Catholic Faith. Therefore **objectively** Novus Ordites do not profess the Catholic Faith, although some may be in good conscience in their acceptance of the Novus Ordo, that is, in inculpable ignorance about its errors.

Inculpable ignorance, however, is something which must be proved, since the presumption of law is that a person knowingly and willingly adheres to what he professes.

Because of this presumption of guilt in adhering to false doctrines, we hold that Novus Ordites do not profess the Catholic Faith, and must first abandon the Novus Ordo before they can receive the sacraments.

Finally, the argument of “being in good conscience” necessarily implies that a person is doing something objectively wrong. Our judgements concerning the distribution of the sacraments must be based on objectivity, and not on subjectivistic presumptions about a person’s good conscience. Even if someone is in good conscience about an error, he must be instructed concerning the truth, and he must abandon his error.

New missions in Louisiana and Texas.

In May, we will begin to service two new missions, one in Hammond, Louisiana, and another in Richmond, Texas. For the present, we can provide Mass for them only once a month, but as we obtain more priests, we can increase frequency.

Our new recruit numbers are looking up. I had anticipated that we would be experiencing a light year for new seminarians in the fall, but now it looks as though it will be a good year. Always keep vocations in your prayers, as we cannot keep up with the demands for Mass and sacraments. Our internet presence has generated a good deal of interest in our apostolate.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

At this writing, Robert Prevost has been elected just the day before to succeed Saint Peter as “pope” in a purely material way, i.e., merely as a pope-elect, incapable of receiving the power to rule the Catholic Church.

The transfer of power, which comes not from the Church, but from Christ, cannot and will not take place for as long as the elect perseveres in the intention of fostering and promoting the new religion which was foisted upon the Church by Vatican II.

What do I think of Prevost? I think that he is a Francis II, hand-picked by Francis, “anointed” by Francis, and the darling of all of leftist cardinals (108 out of 133) which were chosen by Francis.

The very fact that he was elected on the second day of the conclave is indicative of someone who was already elected before even entering the conclave. The last pope to have been elected on the second day was Pope Pius XII, who was the very obvious choice for all the cardinals at the time. His emergence as pope was a foregone conclusion.

The swiftness of the election is indicative of the fact that any opposition on the part of the “conservative” cardinals was negligible. They were drowned by the Francis tsunami.

It should be pointed out here that the very terms “liberal” and “conservative” are alien to Roman Catholicism. They did not exist before

Vatican II, except in a completely different sense, but even then these terms were not used.

A number of years ago I wrote an article entitled *The Pendulating Papacy*, describing how popes, starting from Benedict XIV, in the middle of the eighteenth century, had differing views regarding how to deal with the masonic, anti-Catholic governments of the Catholic nations of Europe, notably, of France, Austria, Spain and Portugal. While the monarchs of these nations were Catholics, they were not good Catholics, and they admitted into their government freemasons and other products of the so-called “Enlightenment,” the common misnomer for the anti-Catholic obscurantism of the eighteenth century. All of these governments were interfering with the rights of the Church to a greater or lesser extent.

As a result, the cardinals in that century were divided into two “parties,” the *politici* and the *zelanti*. The first, “the politicians,” were in favor of seeking a course of compromise with these governments; the second party, “the zealous,” were in favor of a hard-line approach. This dichotomy of approach lasted for centuries, in which each conclave, in all cases, would produce a member of the party different from that of the then deceased pope. On the side of the *politici*, you had Benedict XIV, Clement XIV, Pius VII, Pius VIII, the early Pius IX who later became an ardent *zelante*, Leo XIII, Benedict XV, Pius XI (to a certain extent), Pius XII (to a great extent). Among the *zelanti* were Clement XIII, Pius VI, Leo XII, Gregory XVI, Pius IX, Saint Pius X.

What is paramount to understand is that the leanings one way or the other of these popes did not in any way touch on doctrine, liturgy, or discipline. These essential elements of the Church always remained the same in these pontificates. The difference simply was one of opinion as to how to pursue best the interests of the Church in a hostile environment.

Since Vatican II, however, in which modernist heretics hijacked the institutions of the Church, proposing themselves as true shepherds of the flock, the terms “conservative” and “liberal” emerged. In this case, the terms concerned not merely the manner of dealing with hostile governments, but instead referred to *the degree of Modernism one would impose upon the Church*.

I should point out here that heresy does not come in degrees. One heresy is sufficient to destroy your connection with Christ as Head of the Catholic Church. So one cannot be “a little modernist.” Either you are or you are not modernist. The heresy of Modernism excludes a baptized Catholic from the Catholic Church *de facto*¹.

Since Vatican II, however, Catholics wait to see what degree of Modernism will emerge from the conclave. Paul VI was a radical modernist for his time. John Paul I, “anointed” by Paul VI on a visit to Venice, was also a radical modernist. He made this statement shortly after his election: “The Church was wrong about religious liberty.” He was referring, of course, to the blistering condemnation of it by Pius IX and so many other Roman Pontiffs. I even wonder if his untimely and mysterious death was not due to the fact that his careless comments would ruin Vatican II, which, at the time, was very much in need of proving its “continuity” with the past.

Karol Wojtyla was the perfect solution. The conclave of 1978 was moving toward Cardinal Siri of Genoa. This drove the progressives into a

panic, and as a result, on the eve of the very election that was destined to elect Siri, they campaigned among themselves to consolidate their votes behind Wojtyla, the choice of the leftists.

John Paul II accomplished exactly what the radical modernists desired. He gave an outward appearance of piety, whereas he was an ecumenical maniac. Nothing destroys Catholic dogma more than ecumenism. It is appealing to the modern world, which is infected with modernism and subjectivism, namely the idea that faith is merely an interior sentiment which has nothing to do with dogma. It is merely a “personal relationship with Jesus.” It therefore does not matter what dogmas you believe, if any, provided you have this “relationship.”

As a result, John Paul II, a radical modernist, managed to establish the modernist heresy as a transformed Catholicism, all the while posing as a “conservative,” and thereby drawing well-meaning pious Catholics into the new heresies of Vatican II. He even deceived the staunchly anti-Vatican II Archbishop Lefebvre, who accepted, in 1979, Wojtyla’s formula “to accept the Council in the light of tradition.” This deception drove Archbishop Lefebvre, during the 1980’s, to pursue a path of absorption of the Society of Saint Pius X by the Novus Ordo. He finally abandoned this idea in 1988, when he consecrated four bishops in defiance of Wojtyla, and for which he was excommunicated by the Novus Ordite modernist non-pope.²

Then came Ratzinger. He was, as a “theologian,” a notorious heretic and the most extreme of the modernists. Yet, he did more damage to the resistance to Modernism than anyone else. He wore red shoes. He wore the red velvet half-cape. He wore beautiful miters. He permitted the Traditional Latin Mass (for modernist reasons). He used an elaborate throne.

¹ It should be recalled here that there is a distinction between the *sin* of heresy, and the *canonical crime* of heresy. The *sin* of heresy has the automatic effect of detaching one from Jesus Christ as Head of the Mystical Body, i.e., the Roman Catholic Church. Nonetheless, the sin of heresy will not have any *juridical* effect, such as deprivation of office, until the crime of heresy has been prosecuted by the competent authority of the Catholic Church, and the accompanying penalties imposed. So someone can be a heretic *de facto*, that is, in reality, but not a heretic *de jure*, that is, in the eyes of the law. This very important distinction is often neglected and misunderstood. An example of it is that of the public heretic Nestorius, the Patriarch of Constantinople, who, on Christmas Day of 428 A.D., preached a sermon in the cathedral declaring that Our Lady was not the Mother of God. This crime of public heresy, however, was not prosecuted until the Council of Ephesus in 431. He was deposed only at that point as Patriarch of Constantinople.

² During the ceremony of consecration, the Archbishop gave a most excoriating sermon against the Novus Ordo. Nonetheless, after the ceremony he told reporters: “Not to worry, in five years everything will be patched up.” This ambivalence between the repudiation of a cohabitation with the Modernists, on the one hand, and a seeking of this selfsame cohabitation, on the other, was a permanent and disquieting characteristic of the Archbishop’s entire battle in defense of tradition.

These externals managed to deceive a great many orthodox Catholics into accepting the heresies of Vatican II. (Even on this past May 7th, for example, one Novus Ordo conservative commentator said that “there is hope” for the reason that Leo appeared on the balcony wearing a red half-cape).

Finally Bergoglio was elected in 2013. He was really no different from his Novus Ordite predecessors, except in his approach. Where the others were more cautious in their imposition of Modernism, Francis boldly set his course on implementing Vatican II to the fullest. Among his early statements was, “Up to now Vatican II has not been fully implemented. I will fully implement it.” And so he did, and in so doing drove many Catholics either into heresy or into some form of traditionalism.

My assessment of “Leo XIV.” I think that (1) he is a radical modernist after the model of Bergoglio; (2) he is much more intelligent than Bergoglio, who was quite unintelligent; (3) he will be more cautious in imposing Modernism than Bergoglio, who said and did whatever came to his mind at the time; (4) he will concentrate on purely social and political issues, promoting typically leftist themes of climate fanaticism and immigration fanaticism, both of them cardinal points of globalist socialism; (5) he knows little or nothing about Catholic dogmas and moral teaching, since most of his education was in mathematics and Canon Law, his only “theological” training having been in a super-leftist institution in Chicago.

For example, he recently criticized Vice President JD Vance for having said that there is an order of charity, namely that some persons (e.g., fellow countrymen or family members) should be preferred before others in the order of charity (e.g., in saving someone’s life). Prevost responded on X that the Vice President was wrong about this. In fact, however, the Vice President was perfectly correct and Prevost was wrong. This doctrine of the order of charity can be found in any moral theology textbook before Vatican II. It is also clearly taught both by Saint Thomas Aquinas and Saint Augustine.

Saint Thomas says: “This very act of loving someone because he is akin or connected with us, or because he is a fellow-countryman or for any like reason that is referable to the end of charity, can be commanded by charity, so that, out of charity both eliciting and commanding, we love in

more ways those who are more nearly connected with us.” (Ia IIæ q. 26, art. 7) Perhaps JD Vance would have been a better choice for pope.

The fact that Prevost would be ignorant of this fundamental point concerning charity, which can even be deduced by common sense, indicates a deep lacuna in his theological training. Perhaps it was just one big lacuna.

A reporter asked him in an interview if his ideas changed at all from what he held back in 2012 concerning sodomy and sodomites. He responded that the law of the gospel had not changed but that the Church was now more welcoming of them.

First of all, there is no condemnation of sodomy in the four gospels. It is found very clearly, however, in the epistles of Saint Paul and in the universal and constant moral teaching of the Catholic Church.

Secondly, the Church has always been welcoming to *any sinner*, no matter what he or she has done, and no matter how many times. Any sinner is free to approach the Sacrament of Penance, if a baptized Catholic, to confess his sins, be sorry for them, avoid the occasions of sin, and thereby to receive absolution.

So Prevost’s comment is false. What is in fact new and scandalous, is that sodomitic couples are welcomed *as couples*, who sit together in church, and who may receive blessings together, even though, with pharisaical hypocrisy, the modernist hierarchy says “they are not blessed as a couple.” It means that Prevost is given to the typical modernist double-talk, by which they carefully draw the listener into a heresy without actually pronouncing one. The obvious meaning of Prevost is that now it is permissible to come to church flaunting a sodomitic lifestyle.

Fox News said that he is in favor of permitting invalidly married couples — those living in adultery, therefore — to receive Holy Communion. To receive Holy Communion in the state of mortal sin, it should be recalled, is a very grave sin of sacrilege. He also told the Cardinals that he would continue the legacy of Bergoglio, and praised his reforms. I have the impression that Prevost is very well trained in Modernism, and at the same time knows how to coat it in sugar.

What is the prognosis? I think that we obtained the worst possible outcome from the conclave. I fear that he will be another Ratzinger, and through the silly means of trappings will at-

tract the traditionalist Catholics, who, after sixty years, are starving for normality in ecclesiastical life. He may well succeed in drawing some of them into permanent acceptance of Vatican II and its reforms.

“Carthage must be destroyed.” These were the words, in Latin *Carthago delenda est*, of the Roman Senator Cato the Elder (234-149 B.C.) who was in the habit of ending his Senate speeches with this very damning phrase. This he would do no matter how banal the speech may have been, and no matter how little, if anything at all, it had to do with Carthage.

Rome, at the time, had won two Punic Wars i.e., wars against Carthage, its commercial and imperial rival. However, even after the Second Punic War, Carthage continued to thrive, and Cato thought such a state of affairs to be dangerous to Rome.

Cato convinced the Romans of the necessity to reduce Carthage to ashes, which was accomplished in 146 B.C. in the Third Punic War.

The only reason I cite this is to emphasize the fact that we cannot live with Vatican II. *Vatican II must be destroyed*. It is a manifesto or constitution of an entirely new religion, a religion of transformation of Catholicism into a dogma-less humanitarianism, something unrecognizable in comparison to its past. Its underlying foundational principle is ecumenism, clearly and emphatically condemned by Pope Pius XI, who termed ecumenical meetings “the abandonment of the religion revealed by God.”

From this poisoned source of ecumenism came the principal heresies of Vatican II: (1) that non-Catholic religions are a means of salvation; (2) the new ecclesiology, in which a distinction is made between the Catholic Church and the Church of Christ; (3) collegiality, in which a college or parliament of bishops is called the supreme authority in the Catholic Church; (4) religious liberty, proclaiming the right of everyone to profess and practice whatever religion he pleases.

These heresies had to be proclaimed in order that the Catholic Church could “do ecumenism” with non-Catholic sects. For through (1), (2) and (4) it proclaims the legitimacy of non-Catholic religions as “churches” and means of salvation, and through (3), it did away with the papacy,

which Paul VI called “the principal obstacle to ecumenism.”

The new “synodal church,” of which Prevost is a big fan, is precisely designed to reduce the papacy to a figurehead, a powerless, purely ceremonial creature, something like the British monarch.

For these reasons, Vatican II must be destroyed. We cannot ever accept any kind of traditional “dog biscuit” from these modernists in order to keep the traditionalists happy. Instead we must forever insist that the root of the problem be eradicated once and for all.

Vaticanum II delendum est!

Sincerely yours in Christ,

+ Donald J. Sanborn

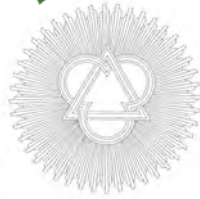
Most Rev. Donald J. Sanborn
Rector



La France Catholique

IHS Events organized a trip to France after Easter to see the many splendid churches, shrines, and holy relics found in this once very Catholic nation. Here the participants stand before the breathtaking Cathedral of Rheims, where the French kings once pronounced their oaths to protect the Catholic Faith in France. Father Tobias Bayer went as their chaplain. Future trips are planned to Mexico City, with Father Saavedra as chaplain, and to Rome.

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

The cat is out of the bag. Leo has been saying many things during this past month which confirm all of my suspicions about him. I said in my last newsletter that I thought that he was a protégé of Bergoglio, but more intelligent, and not crude, grumpy, and insulting, as Bergoglio was.

On the internet recently there was a report, originating from Novus Ordo conservative sources, that Bergoglio met with Prevost every day and had two hour conversations with him “about the future course of the Catholic Church.” If this is true, then it is obvious that Prevost was indeed groomed by Bergoglio to become the next “pope.” It explains why, after four ballots, the “papacy” fell to Prevost in a conclave which was very heavily dominated by cardinals appointed by Bergoglio. What was expected to be a stormy and prolonged conclave turned out to be merely the formality of voting for the pre-selected candidate.

Shortly after the election, a priest in Germany commented to me that the “neocons [Novus Ordo conservatives] were behaving like teenage girls in love.” The honeymoon, however, of the Novus Ordo conservatives has, for most of them, turned very sour.

Damning evidence from recent statements. Apart from this report of Bergoglio’s grooming of Prevost, there has been much direct evidence from

Prevost himself which indicates clearly that he is Bergoglio II.

I. Praise for Bergoglio.

Appearing on the balcony after his election he said this: *“We can still hear the faint yet ever courageous voice of Pope Francis as he blessed Rome, the Pope who blessed Rome, who gave his blessing to the world, the whole world, on the morning of Easter... Help us, one and all, to build bridges through dialogue and encounter, joining together as one people, always at peace. Thank you, Pope Francis!”*

A few days later, during the “inaugural Mass” he said: *“I strongly felt the spiritual presence of Pope Francis accompanying us from heaven.”* Then, commemorating the death of Bergoglio, he said: *“Today, in a special way, we remember our beloved Pope Francis with deep gratitude, who exactly one month ago returned to the Father’s house. He accompanies us and prays for the Church from Heaven.”*

II. Commitment to ecumenism.

On the night of his election, he said: *“Trusting in the assistance of the Almighty, I pledge to continue and strengthen the Church’s dialogue and cooperation with the Jewish people in the spirit of the Second Vatican Council’s Declaration Nostra Aetate.”* Rabbi Noam Marans commented: *“If a pope writes something like this three years in, it’s one thing. If he writes it on his first day when there’s no public record of his attitudes about Catholic-Jewish relations, it’s not the same thing. That’s why it’s so dramatic.”*

III. Use of the Paul VI cross.

On the first Sunday after his election, he was seen with the incredibly ugly Paul VI cross, showing “Christ in defeat.” Nowhere in Catholic art is Christ portrayed in such a shameful fashion. His cross was not a defeat, but a victory over Satan. Nor did anyone take His life from Him; instead He gave His life up when He wanted to. He was not “defeated” by his tortures. Referring to His passion, He said: “Now is the Son of man glorified, and God is glorified in Him.” (John XIII: 31)

IV. Masonic naturalism.

In a meeting with the “Centesimus Annus Foundation” he said:

- “The Church’s social doctrine is in the service of building bridges of universal fraternity.”
- “Let us help one another to build bridges through dialogue and encounter, joining together as one people.”

V. Abandonment of Catholic doctrine.

- “Pope Francis spoke of a ‘polycrisis’ when describing the dramatic nature of our own age, which is marked by wars, climate change, growing inequalities, forced and contested migration, stigmatized poverty, disruptive technological innovations, job insecurity, and precarious labor rights.”

• Commenting on the foregoing he said: “the Church does not want to wave the flag of possessing the truth.” He said that the Church recognizes the importance of “critical thinking” and is called to remember that the primary task of doctrine is to “teach us how to approach situations – and even more so, people.”

- “Perhaps when we hear the word ‘doctrine,’ we tend to think of a set of religious ideas.”

• “Doctrine can be a synonym of science, discipline and knowledge. Understood in this way, doctrine appears as the product of research, and, consequently, of hypotheses, discussions, progress and setbacks – all aimed at conveying a reliable, organized and systematic body of knowledge about a given issue. Consequently, a doctrine is not the same as an opinion. But it is rather a common, collective and even multidisciplinary pursuit of truth.”

- “Indoctrination is immoral. It stifles critical judgment and undermines the sacred freedom of respect for conscience, even if erroneous. It resists new notions and rejects movement, change or the evolution of ideas in the face of new problems.”

VI. Condemning the death penalty.

- “All... are called to struggle not only for the abolition of the death penalty... but also in order to improve prison conditions, with respect for the human dignity of those deprived of their liberty.”

Commentary. Prevost has memorized the modernist catechism. He has mentioned all of the modernist catch words, which are “code” for his initiated listeners. He is signaling them.

These words are “building bridges,” “dialogue,” “encounter,” “synodality,” “full communion,” “universal fraternity,” “discernment.” These are terms with specific meanings for the modernists, and cannot be found in the documents and speeches of real popes before Vatican II.

“Building bridges” refers to the unification of mankind through the elimination both of dogmatic distinctions, by means of ecumenism, and of national borders, by means of immigration. The goal is “universal fraternity” based solely on naturalistic principles. The Catholic way to unify the human race is by adherence to the true Faith revealed by God and taught by the infallible magisterium of the Catholic Church. But the Church was not established to found a “universal fraternity” based on naturalistic principles. Freemasonry was established for that purpose.

His claim that “the Church does not want to wave the flag of possessing the truth” is downright apostasy. Compare the words of Our Lord: “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.” The very purpose of Our Lord’s coming was to teach the truth. Saint Paul, in speaking of the great apostasy, said: “Therefore God shall send them the operation of error, to believe lying; that all may be judged who have not believed the truth, but have consented to iniquity.” (II Thessalonians II: 11) Indeed, if the Church is not waving the flag of possessing the truth, then it is waving the flag of possessing falsehood. For it is definitely waving a flag, inasmuch as it con-

stantly and every day preaches to the whole world. If it should wave the flag of possessing falsehood, it would defect from its God-given purpose. It would become the “operation of error,” as Saint Paul says. I cannot think of a better definition of the Novus Ordo religion.

To say “*indoctrination is immoral*” is another apostatical statement. This is to declare immoral the solemn duty of the Church to teach all nations, to bring the gospel to the whole world, and to condemn heresy and error. Our Lord said: “*Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.*” (Mark XVI:16)

What is the catechism, except indoctrination, i.e., the clear presentation of the objective truths which must be believed by all in order to achieve eternal salvation? For what reason did the missionaries abandon their comforts of home and risk their lives except in order to preach Catholic doctrine to all peoples? Or was it to set them on a path of “*evolution of ideas in the face of new problems?*”

Prevost’s words are loaded with evolution of dogma, which is condemned as a heresy by Pope Saint Pius X. Doctrine for Prevost is not a set of religious ideas, but is the “*product of research, and, consequently, of hypotheses, discussions, progress and setbacks – all aimed at conveying a reliable, organized and systematic body of knowledge about a given issue.*” It is *pursuit* of truth, he says. It is not the *adherence* to truth. It means that what counts is that you are always searching, but that you never actually arrive at immutable and divinely revealed truth, and immovably adhere to it. It is like an airplane which is constantly moving, but never arrives at a destination.

This repudiation of objective and unchanging truths is a hallmark of the heresy of Modernism.

Closely related to this is synodality, which is nothing else than to listen to the “lived experience” of the faithful in order to alter the dog-

matic and moral teachings of the Church to fit the evolving experiences of human beings.

For example, the newly appointed prefect of the Pontifical Academy for Life defends assisted suicide as the “lesser of two evils” in comparison to euthanasia, which is to be murdered without your consent. He also wants a change in the Church’s teaching on artificial birth control, based on the “lived experience” of married couples. (Anywhere from 83% to 90% of Novus Ordites hold that artificial birth control is not immoral). Pope Pius XI solemnly condemned it as a mortal sin against nature, placing it thereby in the same category as masturbation, sodomy, and bestiality. It is ironic that the Prefect for Life should be so favorable toward methods that induce death. It is Prevost who named him to the post.

Finally, the death penalty has always been defended by the Catholic Church. Heretics in the Middle Ages and in the sixteenth century denied the State’s right to execute criminals. Pope Innocent III (1198-1216) condemned the following assertion of the Waldenses: “We assert concerning the secular power that it cannot inflict capital punishment without mortal sin.” Capital punishment is also supported by Sacred Scripture: “*Evildoers thou shalt not suffer to live.*” (Exodus XXII:18) “*He that striketh and killeth a man, dying let him die.*” (Leviticus XXIV:17) Saint Paul: “*For he [the ruler] is God’s minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God’s minister: an avenger to execute wrath upon him that doth evil.*” (Romans XIII: 4) Saint Thomas Aquinas also upholds the morality of the death penalty.

The “condemnation” of the death penalty dates back only to John Paul II, as Prevost says.

Think of the virtual death penalty that couples inflict upon their child by impeding the natural course of conception. Novus Ordite couples are in this way depriving life from the child in far greater numbers than that of criminals who are put to death. Yet Prevost has no

care of this moral heresy which rages among Novus Ordo Catholics.

Summary and conclusion. There is nothing to hope for in Prevost, only much to dread. He is a radical modernist, just like Bergoglio, but owing to his character and intelligence, he will succeed in packaging the heresy in a wrapping of some conservative delights, such as singing the *Regina Cæli* in Latin. He is hellbent on the imposition of Vatican II and its reforms, and will continue the heretical and apostatical lineage of Bergoglio.

Msgr. Delassus, writing at the beginning of the twentieth century, said that the enemies of the Church are intent on transforming Catholicism into a *dogma-less humanitarianism*. This insightful prophecy is being realized before our eyes, for by ecumenism, the distinctions of dogma are erased, and through humanitarianism, the role and purpose of the Church is changed from the salvation of souls into an agency for the improvement of earthly life.

Both of these goals can be seen in these recent statements of Prevost. It is nothing less than an attempt to utterly subvert the Catholic Church. Our duty is to condemn this transformation without reserve, and to unmask Prevost as a false pastor.

In recent days I have seen *some* Novus Ordo conservatives attempting to convince themselves that Prevost actually professes the Catholic Faith. They are praising him for his “inclusive language” that he is demanding in the liturgy and for his sensitivity to climate change because he has set a goal to make the Vatican carbon free by 2030. It is not that Prevost is Catholic, but that *they*, the Novus Ordo conservatives, have become modernists. For you cannot regard a man as pope, and at the same time reject his religion. Cardinal Billot said that the pope is the “living rule of faith.” So if your pope is modernist, so will you be modernist. I think that some Novus Ordo conservatives are so sick and tired of trying to draw the blood of Catholicism out of the stone of the Novus

Ordo, that they are now despairing and caving in to Modernism.

Something to watch. The Society of Saint Pius X will be obliged to approach Prevost for approval to consecrate bishops. I highly doubt, based on all of the revealing statements he has made since his election, that he will permit them to dissent from the “magisterial” interpretations of Vatican II, which is manifested both in theory and in practice.

If they accept Vatican II, according to the modernist Vatican’s official interpretations, they will be unfaithful to Archbishop Lefebvre. If they reject Vatican II, and proceed with episcopal consecrations without “papal” approval, they will be excommunicated. I think that, no matter which path they should choose, they will alienate many of their followers. The chickens of their inconsistency – “he is the pope but we ignore him” – will come home to roost.

More springtime of the Church since Vatican II. The Sisters of Saint Francis of Philadelphia have been in existence for 170 years. There are presently 270 nuns left in the congregation. Their average age is eighty-four. In the past decade, they have received only two new recruits.

The nun population in the United States has declined by 80% since 1965, the year in which Vatican II ended and its reforms imposed upon the Church by Montini.

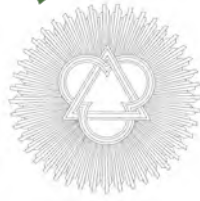
Enough said.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



JULY 2025

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My dear Catholic people,

On June 24th, the feast of Saint John the Baptist, I ordained two men to the priesthood, Rev. Andrew Nowrouz and Rev. Christian Ingham (*see photo*). Father Nowrouz is from California and Father Ingham is “from” Florida. (It means that his parents live *presently* in Florida, but they have moved around this country a great deal in the lifetime of Father Ingham, including living in Hawaii, Texas, and Maine).

Father Nowrouz will begin his apostolate in California, residing in Ripon (near Modesto) and Father Ingham will begin his apostolate in Florida. Please remember them in your prayers.

Their ordination somewhat coincided with my golden jubilee, i.e., fifty years of ordination. The actual day was June 29th. I celebrated a Solemn Pontifical Mass in Brooksville, Florida on that day. In all, I had three receptions for my jubilee. One occurred on Sunday, June 22nd, for the parish members of Our Lady Queen of Martyrs

in Fraser, Michigan. I spent twenty-one of my fifty years in Michigan. Many other people came from other chapels and Mass centers, even from distant states. There were 180 people at that reception. I was very surprised and touched by this outpouring of congratulations. Then, on Tuesday,

the 24th, another reception was held for the newly ordained, and indirectly for my golden jubilee. Four bishops were in attendance, as well as seventeen priests, including priests from Italy, France, Australia, and the United Kingdom. It was very edifying to see such a collection of clergy, a sign of the unity of the Catholic Church based on the profession of the true Faith. The virtue of faith transcends the dividing lines of national origin, culture, and language. There were 116 persons in attendance at that reception.

Then in Brooksville, Florida,

on the 29th of June, the actual day of my anniversary, there was a Solemn Pontifical Mass and yet another reception at which 130 were in attendance. I had spent seventeen years in Florida before moving to Pennsylvania. As a result, I know many parishioners in Florida. There are many oth-



ers, however, whom I do not know, since their numbers have grown a great deal since I left in 2022. The attraction to Brooksville, an otherwise backwater town in central Florida, is the school. Catholics want a Catholic school for their children, and admirably so. They are willing to put up with great sacrifices in order to have a Catholic school. At present, there are about 250 to 300 attending Mass there every Sunday. At our first Mass there in 2003, there were only two people attending.

I am deeply grateful to all of the faithful who have bestowed gifts upon me, both by their spiritual bouquets and their material gifts. I am truly overwhelmed by the outpouring of esteem and affection.

In all three of these receptions, the universal message was that the lay people are listening to out internet broadcasts, and especially the livestreams. It is encouraging to know that these shows are doing some good. We will continue with them, and increase their frequency.

More springtime in the Church since Vatican II. The New York Archdiocese ordained two men to the priesthood this year. They are expecting two new seminarians. The total number of Catholics in the archdiocese is 2.8 million. The Roman Catholic Institute ordained two to the priesthood this year. Our total number of faithful worldwide *might* add up to about two thousand, but even that is a generous figure. When you compare the ratios, our ordination-to-faithful ratio is 1 priest per 1000. New York has a ratio of 1 per 1,400,000. We are expecting nine new recruits this upcoming academic year. If we do the math again, we have 1 recruit for every 222 lay persons. The New York Archdiocese has 1 recruit for every 1,400,000.

Across the Hudson River, it was reported by Catholic News Agency that four more Catholic schools in New Jersey would shut their doors forever. Since 2020, a total of thirty-seven Catholic schools have closed in the State of New Jersey. Most closed because of declining enrollment and financial pressures.

In 1970, there were 11,000 Catholic schools in the United States. That number has shrunk to 5852. This represents a decline of 53%.

Imagine if these numbers were those of a stock on the stock market.

A modernist heresy from the mouth of Leo. *"When we read the account of what is commonly called the 'multiplication of the loaves' (Matthew: 14: 13-21) we realize that the real miracle performed by Christ was to show that the key to overcoming hunger lies in sharing rather than in greedily hoarding."*

A few observations: (1) to say that this event in the gospel is "*commonly called*" the multiplication of the loaves implies that the title of the miracle is not accurate, i.e., that there was no actual multiplication of the loaves; (2) the term "*real miracle*" confirms that he does not believe in the physical miracle of the multiplication of the loaves; (3) there is absolutely no evidence in the gospel that the people shared anything with each other; (4) to the contrary, there were twelve baskets of leftovers; (5) to teach people to share what they have is not a miracle. A mediocre Sunday sermon could have the same effect on the faithful without any miraculous intervention from God.

This attitude toward Sacred Scripture is typically modernist. Modernists deny miracles by portraying them as merely products of the imagination of those who wrote the gospels, which they claim were not written by the evangelists, but by the "christian community" in the second and third century A.D. Supposedly their "religious experience" of Christ urged them to "deify" Him in these gospels.

The heresy here is that Leo does not believe in the inerrancy of Sacred Scripture, which is a dogma of faith.

The party is over. The frenetic euphoria of the Novus Ordo conservatives over the newly elected Leo, like that of screaming teenage girls at a rock concert, is now dissipating. His modernist colors are showing very brightly:

• **The appointment of the Novus Ordo Archbishop of Sydney, Anthony Fisher, to the Vatican's Dicastery for Promoting Christian Unity.** Last year Fisher accused of *heresy* those who say that Catholics have replaced the Jews as God's chosen people. Pope Pius XI would fall under his accusation of heresy. In 1925, he authorized the Act of Consecration of the Human Race to the Sacred Heart, which is to be recited on the Feast of Christ the King. The official

English translation given by the Holy See said this about the Jews: “*Turn Thine eyes of mercy toward the children of that race, once Thy chosen people...*”¹ Saint Paul is equally clear about their rejection by God in the eleventh chapter of the Epistle to the Romans. St. Paul says concerning the Jews who did not convert: *Because of unbelief they were broken off.* (XI: 20)

• **The heresy of the “ecumenism of blood.”**

Leo said in a speech on June 29th: “*Even today, throughout the world, there continue to be Christians whom the Gospel inspires to be generous and courageous even to the sacrifice of their lives. We can speak of an ecumenism of blood, an unseen yet profound unity among Christian Churches that are not yet in full and visible communion.*” Compare the Council of Florence (1431-1445): “*The Holy Roman Church, founded by the voice of Our Lord and Savior, firmly believes, professes and preaches that... no one can be saved, even if he should shed his blood for the name of Christ, unless he has persevered in the bosom and unity of the Catholic Church.*” This is an act of solemn magisterium, and is therefore infallible. To doubt or deny it would be heresy. Therefore the “ecumenism of blood” is a heresy, and Leo has publicly pronounced it.

• **The appointment of José Antonio Satué as Novus Ordo Bishop of Malaga.** In the past, he expressed support for *Fiducia supplicans*, the document which permits the blessing of sodomitic couples.

• **The appointment of supporters of sodomitic blessings to the Dicastery for Consecrated Life,** which will oversee religious orders and Latin Mass communities, eventually the Society of Saint Pius X, if they reunite with the modernist heretics. The prefect of this dicastery, Cardinal Roche, is very opposed to the traditional Latin Mass and enforced Bergoglio’s restrictions on it.

• **The appointment of Shane Mackinlay as new Novus Ordo Archbishop of Brisbane in Australia.** He is in favor of women deaconesses, (which is merely a first step toward women

priestesses). He is also said to have conducted a service with an idol in his previous cathedral.

• **The appointment of Novus Ordo priest Thomas Hennen as bishop of Baker, Oregon,** who, according to Bishop Strickland, “was intimately involved in drafting pastoral guidelines that blur the clear lines of Catholic teaching on sexuality and gender.”

• **Fernandez has not been fired.** Novus Ordo Cardinal Fernandez, the prefect of the Dicastery for the Doctrine of the Faith (*lol*), was the promoter, if not the author, of *Fiducia supplicans*, the infamous document calling for the blessing of sodomitic couples. He has not been fired. He is still in place.

Actions speak louder than words. The appointment of bishops is the most revealing aspect of the “theology” of Leo. Bishops are the backbone of the Church, and the choice of bishops will determine the direction of the Church for a long time. It is for this reason that our own choice of candidates for episcopal consecration is done with great care and caution. Leo is “tipping his hand,” so to speak, by making these dreadful appointments, and by failing to dismiss those who have destroyed the Catholic Faith.

Continuing where Francis left off. Twice Leo has placed Bergoglio in heaven, and other remarks concerning him have indicated that nothing has changed.

A smorgasbord church. What is emerging is a religion in which you can be what you want. You can keep the Catholic name, but believe or disbelieve as you will, affirm or deny as you please, in which the only thing in common is the Catholic name and adherence to the Catholic institution. The unity of faith is gone, as well as unity of worship, and unity of discipline.

The Novus Ordo conservatives are seeking a place on the smorgasbord table. They want their Latin Mass, but at the same time they want to be a member of the *à la carte* New Religion, still bearing the name of Catholic. They fancy that

¹ Latin: *tamdiu populus electus fuit: away back were Thy chosen people*; German: *ehedem, formerly*; Spanish: *en otro tempo, once*; Italian: *un giorno fu was one day*; French: *jadis, formerly*. Portuguese: *outrora, once*; Polish: *który był niegdy: who once were*. These official translations can be found in the *Acta Apostolicae Sedis*, Vol. XVII. (1925)

they are “preserving the Faith” by offering traditional dishes on the smorgasbord table.

Needless to say, such a state of affairs is not Roman Catholicism, which has always maintained the threefold unities of faith, worship, and discipline, not only throughout the world, but also over time, that is, during the two thousand years of its existence.

I always notice that Novus Ordo conservatives refer to heresy as “confusion” and to Catholic dogma as “clarity,” as if the only problem with the Vatican II hierarchy is that they are vague and imprecise. To the contrary, this hierarchy has been very clear about their promulgation of heresy, as well as of non-Catholic worship which accompanies it, and of the evil disciplines in accordance with the heresy. It is all very clear, and there is no confusion.

Novus Ordo conservatives cannot bring themselves to pronounce the “heresy” word, since they know the immediate implications of it, namely that the Novus Ordo hierarchy is promulgating heresy, and therefore cannot have the authority of Christ. So they use “confusion” and “lack of clarity.”

The mystery of Bishop Strickland. You may remember that I quoted Bishop Strickland at length in the April newsletter, in which he said this in a letter to the cardinals: *If a public heretic, or a man who is reasonably suspected of being a public heretic, receives sufficient votes, faithful cardinals have an obligation to refuse to accept the validity of his election.*

This tells me that he clearly understands the intimate relationship between the successor of Peter and the profession of the Catholic Faith. Cardinal Billot, an eminent theologian during the reign of Saint Pius X, said it this way: *The pope is the living rule of faith.*

In a recent piece on his substack (July 9th), he said:

There are moments in the Church’s history when the sheep must look up – not because of storms from the world, but because the shepherds themselves have fallen silent...or worse, have joined the wolves...And those wolves have come. They wear vestments. They speak of mercy, but they mock truth. They preach inclusion, but they exclude fidelity to the Deposit of Faith. They bless what God has called

sin. We are living through a siege – not from without, but from within. This is the hour of betrayal not unlike the garden of Gethsemane. But this time the betrayers wear miters and carry croziers.

On July 10th he said:

Pope Francis presided over a doctrinal collapse: *Fiducia Supplicans* green-lighted blessings of same-sex unions, plain and simple. That rupture has not been undone by Pope Leo – it is being compounded. As shepherds, we are called not to pick our metaphors but to call sin precisely; and when mercy soft-soils truth, souls are lost.

He is giving here all of the logic of the sedevacantist position. In a word, the logic is this: It is a dogma of the Catholic Church that the Church is indefectible, since it receives the assistance of the Holy Ghost. But the Novus Ordo hierarchy, starting with Vatican II has been consistently promulgating false doctrines, non-Catholic liturgy, and evil disciplines. Therefore the *dogma* of indefectibility *demand*s the conclusion, that those who have promulgated such things do not have the authority of Christ to rule the Church. They are false popes and false bishops.

Bishop Strickland in his substack letters is giving the *minor premise* of the reasoning, namely the promulgation of false doctrines by the Novus Ordo hierarchy. Assuming that he believes in the indefectibility of the Church, he is logically bound to the conclusion: the papal see and the episcopal sees are deprived of the power to rule the Church.

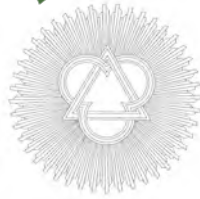
I pray that one day he draw the obvious conclusion.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



AUGUST 2025

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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,

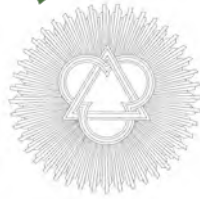


Most Rev. Donald J. Sanborn
Rector

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

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

Most Holy Trinity Seminary Newsletter



SEPTEMBER 2025

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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 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.

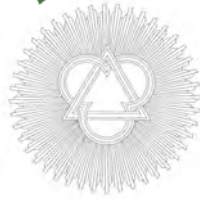
Saint Pius X said: “[There is] the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy, neither discipline for the mind, nor curb for the passions...”

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



OCTOBER 2025

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My dear Catholic people,

On September 29th, I promoted to Tonsure Gregory Tirona, a seminarian from California, and ordained Thomas Halm and Christian Pawlowski, from Florida and Alberta, respectively, to the first two minor Orders, namely Porter and Lector. When seminarians achieve this level, is usually a strong sign that they will persevere until the priesthood itself. Up until subdiaconate, however, they are free to abandon the clerical state and leave the seminary. At subdiaconate, on the other hand, they renounce their freedom to marry, and are destined definitively for the priesthood. In the past, before Vatican II, subdeacons, for a serious reason could be dispensed by the Holy See of their obligation to observe perfect chastity, but in general were obliged to recite the breviary every day for the rest of their lives. Subdiaconate is a very serious step in the eyes of the Church.

Evolution of dogma. In a recent interview, Prevost, when asked about changing the Church's teaching about LGBTQ issues, answered: "I think **we** have to change attitudes before we even think

about changing what the Church says about any given question. I find it highly unlikely, certainly in the near future, that the church's doctrine in terms of what the Church teaches about sexuality, what the Church teaches about marriage, [will change]¹." [emphasis added]

This statement is loaded with errors. The first error is that the Church's teaching on sexuality could change. This is heresy. The Church's teaching concerning all subjects of sexuality is based on the natural law. The natural law, in turn, is based on the eternal law of God, and could no more change than God could change. Furthermore, these laws are also confirmed by Sacred Scripture both in the Old and New Testaments. Saint Paul, in the first chapter of his Epistle to the Romans, is very clear about the sinfulness of these kinds of acts.

The second error is straight out of the pages of Saint Pius X's *Pascendi*, his condemnation of Modernism. Note that Prevost says that the attitudes must change before we can change the teaching. This is precisely what the modernist heretics

¹ Quoted in *Crux*.

teach, namely that dogma evolves as the religious experiences of people evolve.

Saint Pius X:

Dogma is not only able, but ought to evolve and to be changed. This is strongly affirmed by the Modernists, and clearly flows from their principles. For among the chief points of their teaching is the following, which they deduce from the principle of vital immanence, namely, that religious formulas if they are to be really religious and not merely intellectual speculations, ought to be living and to live the life of the religious sense. This is not to be understood to mean that these formulas, especially if merely imaginative, were to be invented for the religious sense.²

This same pope-saint declared evolution of dogma to be a *heresy* in the Oath Against Modernism, which every subdeacon is required to take as a condition of his promotion to sacred orders.

Prevost is therefore adhering to this heresy, that dogma can change if “attitudes” change. Notice that he says “**we** have to change attitudes,” clearly indicating that the “papacy” will foster a change in attitude in order to justify a change in doctrine.

The parade of the sodomites into Saint Peter’s Basilica, part of the officially announced Jubilee program, was certainly meant to break down the opposition to same-sex acts.

Evolution of dogma is *key* to the modernist program, because it gives them an argument to justify themselves in regard to the traditional teachings of the Church. For they can say that the traditional teaching was true for its time, but since the reli-

gious experience of Catholics has changed, so must the dogmas and moral teachings change.

Ratzinger (Benedict XVI) is often credited for having promoted a “hermeneutic of continuity” in regard to the interpretation of the Second Vatican Council. However, his speech to the Curia in 2005, in which he speaks about the “hermeneutic”³ he advocates a hermeneutic of *reform*, and *not* of continuity:

“On the other, there is the “hermeneutic of reform,” of renewal in the continuity of the one subject-Church which the Lord has given to us. She is a subject which increases in time and develops, yet always remaining the same, the one subject of the journeying People of God⁴.”

What Ratzinger is saying is that what remains the same is the “subject Church,” that is, the institution of the Church, but what changes is its dogmas.

Ratzinger continues:

The Second Vatican Council, with its **new definition** of the relationship between the faith of the Church and certain essential elements of modern thought, **has reviewed or even corrected certain historical decisions**, but in this **apparent discontinuity** it has actually preserved and deepened her inmost nature and true identity. [Emphasis added]

He continues:

The Church, both before and after the Council, **was and is the same Church**, one, holy, catholic and apostolic, journeying on through time; she continues “her pilgrimage amid the per-

² Encyclical *Pascendi*, no. 13.

³ A pretentious word from Greek which simply means “interpretation.” The use of such words is meant to impress the listener into thinking that the speaker is an intellectual. It is a form of fallacious argumentation.

⁴ Speech to the Roman Curia, December 22, 2005.

secutions of the world and the consolations of God,” proclaiming the death of the Lord until he comes (cf. *Lumen Gentium*, n. 8). [Emphasis added]

Ratzinger’s central point is that the institution of the Church remains the same, but that its doctrines are subject to change as historical conditions change. If one reads the entire document, his meaning is quite clear. This maintenance of the institution of the Church is precisely why the modernist heretics have credibility, since they are illegitimately using the Church’s institutions in order to promulgate their heresies.

Prevost’s comment in favor of the reform of Catholic doctrine, based on historical changes, is nothing new. It was expressed twenty years ago by none other than the favorite of the Novus Ordo conservatives, Benedict XVI.

Evolution of dogma is a heresy condemned by the Roman Catholic Church.

Prevost’s shocking attitude toward abortion. Yet another appalling remark from Prevost is what he said about abortion.

A reporter asked him about the hubbub concerning Senator Durbin of Illinois, who was receiving an award from Cardinal Cupich for his forty years of service in the Senate. Durbin is a Novus Ordite.

Durbin in his long career is known for having supported wholeheartedly LGBTQ causes and pro-abortion legislation.

Prevost answered the reporter by comparing abortion to capital punishment and to the “inhuman treatment of immigrants.” He said that you are not pro-life if you are against abortion but at the same time in favor of capital punishment or inhuman treatment of immigrants.

The Church’s teaching on capital punishment. It pertains to the Church’s universal ordinary magisterium that capital punishment is in accordance with the

law of God. It is therefore contrary to faith to assert that capital punishment is sinful.

Already capital punishment is sanctioned in Sacred Scripture. In Exodus XXII:18-20 we read: “Wizards [witches] thou shalt not suffer to live. Whosoever copulateth with a beast shall be put to death. He that sacrificeth to gods, shall be put to death, save only to the Lord.” In Leviticus XXIV: we read: “He that striketh and killeth a man, dying let him die.” “And the Lord spoke to Moses, saying: Bring forth the blasphemer without the camp, and let them that heard him, put their hands upon his head, and let all the people stone him.” In Romans XIII: 4 we read: For he [the ruler] is God’s minister to thee, for good. But if thou do that which is evil, fear: *for he beareth not the sword in vain. For he is God’s minister: an avenger to execute wrath upon him that doth evil.*

Pope Innocent I (401-417) declared:

It must be remembered that power was granted by God, and to avenge crime the sword was permitted; he who carries out this vengeance is God’s minister [Romans 13:1–4]. What motive have we for condemning a practice that all hold to be permitted by God? We uphold, therefore, what has been observed until now, in order not to alter the discipline and so that we may not appear to act contrary to God’s authority.

Pope Innocent III (1198-1216) placed the following statement in the profession of faith which he imposed upon the heretics known as the Waldensians: “Concerning the secular power we assert that it can, without mortal sin, use the judgement of blood.”

Capital punishment is also upheld by the Catechism of the Council of Trent and by the Catechism of Saint Pius X. Saint Thomas Aquinas also asserted that capital punishment is in accordance with Sacred Scripture.

Between 1155 and 1870, over 500 persons were executed in the Papal States for serious crimes. I do not see how Prevost is excused from heresy on this point.

“Inhuman” treatment of “immigrants” is compared to abortion. Not only was the execution of hardened criminals made comparable to the slaughter of innocent babies, but as well, Prevost styled the deportation of illegal aliens as the equivalent of baby-killing.

President Trump, no matter what one’s opinion of him may be, is doing exactly what he promised to do, if elected, namely the deportation of those who were permitted to enter this country in utter violation of the existing laws. Hence, these persons are not immigrants, but are criminals, namely illegal aliens. Furthermore, the president is upholding the existing immigration laws, *which he is sworn to do* as the executor of the laws of this nation.

Prevost recently instructed the United States Novus Ordo bishops to oppose the president’s efforts in regard to the deportation of these people. He is thereby authorizing the flouting of the laws of the land in regard to immigration.

Civil law binds in conscience. If someone feels that the law is too severe or imperfect in some way, the democratic process permits one to try to change the laws. To incite active resistance against the enforcement of these laws is to encourage the sin of disobedience, as well as chaos, and violence. This is known in moral theology as *active scandal*.

The seminary is obliged to obey the immigration laws in regard to the admission of foreign students. Why should not everyone else obey? It is unheard of in the history of the Church that a pope would encourage bishops to disobey the laws of the land in something which pertains only the State, and is not in any way the business of the Church.

To compare capital punishment of criminals and deportation of illegal aliens to the slaughter of more than sixty million babies is at once ludicrous and abominable. Prevost should be ashamed of himself.

The Sacred Ice Cube. The latest Prevost escapade was the pagan ceremony in honor of sensitivity to climate change. In a bizarre setting of the high priests and priestesses of the Climate Change Religion, each of the climate fanatics attending poured a little water, each from his respective country, into a bowl. Then they all proceeded, one by one, to place their hands on an enormous ice cube from Greenland, until finally Prevost placed his hands on it as well.

My question is: How much dirty exhaust from jet fuel was expelled into the atmosphere by flying the Sacred Ice Cube from Greenland to Italy?

Skipping *Filioque*. Prevost participated in an ecumenical service with Greek schismatics to celebrate the anniversary of the Council of Nicea in 325 A.D. In the course of the service, all recited the Nicene Creed. When it came to the point where it says that the Holy Ghost proceeds from the Father and the Son (Latin *Filioque*), Prevost skipped this Catholic dogmatic phrase.

It is true that the original creed formulated at Nicea did not contain *Filioque*, but was added to the creed later in the Middle Ages by one of the popes. Nonetheless, because, precisely, it is a matter of dogmatic difference between the Catholic Church and the schismatics, the skipping of it by a supposed Roman Pontiff is an act of heresy. For he, above all, would be required in such a context to profess the Catholic Faith.

Sincerely yours in Christ.



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



NOVEMBER 2025

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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 26th, 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 8th, 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 24th, 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

Most Holy Trinity Seminary Newsletter



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A Blessed Christmas to All of
our Benefactors and Readers

My dear Catholic people,

Another year has passed, and, as always, I thank our benefactors for their generous support of the seminary. Our building here has proven to be a good choice, since it provides us with not only many rooms for seminarians (22), but also an adequate number of guest rooms. We receive priests who from time to time visit the seminary.

The building is, nonetheless, nearly one hundred years old, finished in 1932, and occasionally shows its age. The pipes are made of cast iron, as all pipes were in those days, and they occasionally leak. Just like our arteries, they become brittle and rusty as time passes. So we have our share of repairs, but overall everything functions well.

The seminarians have had their trimester examinations. Most did quite well, but some need to make progress. First year students, usually coming in from public schools, find the academic load heavy, and are not accustomed to memorization. We try to make the academic demands as easy as possible by providing for them study guides, which are a type of catechism of the matter of the course.

We also notice that most incoming students are not familiar with English grammar, a knowledge of which is absolutely necessary for the study of Latin. So now I am teaching a course in English grammar from a book which I used in 8th grade, that is, in 1962.

A person of average intelligence can make it through the seminary successfully provided he study hard.

Mary Co-Redemptrix and Mediatrix of All Graces. Let us now turn to our “favorite” subject, which I say sarcastically. I am referring to the heresies coming from either Prevost or from his close associate, “Cardinal” Tucho Fernandez, known for his book entitled *Heal me with Your Mouth*. These two are producing so much heresy and scandal that it is actually hard to keep up with it. Nonetheless, we cannot let these blasphemies pass without comment and explanation.

The doctrine of Mary Co-Redemptrix and Mediatrix of All Graces. It is quite simple to understand this doctrine. Saint Pius X explains it in his encyclical *Ad Diem Illum Latissimum* of February 2nd, 1904:

“In the same holy bosom of his most chaste Mother Christ took to Himself flesh, and united to Himself the spiritual body formed by those who were to believe in Him. Hence Mary, carrying the Savior within her, may be said to have also carried all those whose life was contained in the life of the Savior. Therefore all we who are united to Christ, and as the Apostle says are members of His body, of His flesh, and of His bones (Ephes. V: 30), have issued from the womb of Mary like a body united to its head. Hence, though in a spiritual and mystical fashion, we are all children of Mary, and she is Mother of us all. Mother, spiritually indeed, but truly Mother of the members of Christ, who are we (S. Aug. L. *de S. Virginitate*, c. 6).

“It was not only the prerogative of the Most Holy Mother to have furnished the material of His flesh to the Only Son of God, Who was to be born with human members (S. Bede Ven. L. iv. in Luc. xl.), of which material should be prepared the Victim for the salvation of men; but hers was also the office of tending and nourishing that Victim, and at the appointed time presenting Him for the sacrifice.

“When the supreme hour of the Son came, beside the Cross of Jesus there stood Mary His Mother, not merely occupied in contemplating the cruel spectacle, but rejoicing that her Only Son was offered for the salvation of mankind, and so entirely participating in His Passion, that if it had been possible she would have gladly borne all the torments that her Son bore (S. Bonav. 1. Sent d. 48, ad Litt. dub. 4). And from this community of will and suffering between Christ and Mary she merited to become most worthily the Reparatrix of the lost world and Dispensatrix of all the gifts that Our Savior purchased for us by His Death and by His Blood.

“We are then, it will be seen, very far from attributing to the Mother of God a productive power of grace — a power which belongs to God alone. Yet, since Mary carries it over all in holiness and union with Jesus Christ, and has been associated by Jesus Christ in the work of redemption, she merits for us “*de congruo*,” in the language of theologians, what Jesus Christ merits for us “*de condigno*,” and she is the supreme Minister of the distribution of graces. Jesus “sitteth on the right hand of the majesty on high” (Hebrews). Mary sitteth at the right hand of her Son — a refuge so secure and a help so trusty against all dangers that we have nothing to fear or to despair of under her guidance, her patronage, her protection.”

A note of explanation. We need to distinguish the terms *de condigno* and *de congruo*, for in this lies the key to understanding the doctrine. To merit something *de condigno* means to merit something in strict justice. So the hired laborer merits *de condigno* to be paid his salary, that is, in strict justice. If his little son comes with him, however, and helps him in the task, e.g., to mow a lawn or remove snow, then the boy merits *de congruo*, that is, in a congruous manner. Although he is owed nothing in strict justice, nonetheless it is *congruous* to reward the boy with some money for his efforts.

So Christ merited in strict justice, but Mary merited congruously, inasmuch as she suffered with Him and united herself to His sacrifice.

Furthermore, since she was innocent herself of sin, she was able to take on herself the punishment due to our sins.

Even more fundamentally, Mary is the New Eve, the mother of the human race. It is congruous that she should participate in the salvific act of the New Adam (Christ) and thereby give a new birth and a new life to all who would believe in Him.

The doctrine of Mediatrix of All Graces.

This doctrine flows logically from Our Lady’s co-redemption. As she is a New Eve who gives, in a spiritual sense, a new birth to those who will be washed in the blood of Christ through baptism, so, like any good mother, she distributes to her children the graces which were won by Christ on the Cross.

Protestants “go berserk” when they hear this doctrine, but they should not. God is free to use mediators when

He wishes. He did so repeatedly in the Old Testament, namely in the case of Moses, the prophets, and the patriarchs. He used many mediators in the New Testament, i.e., helpers in His work of the salvation of souls. The Blessed Virgin Mary is primary in this respect. Then come the Apostles and the Church itself; then the pope, bishops and priests of the Church, and the many religious brothers and nuns. They all mediate the holy gospel and the graces of Christ through preaching and the distribution of the sacraments.

If the protestants do not believe in mediators of Christ’s salvific action, then why do they have



Two New Priests

In October of this year, the Institute of Our Lady of Good Counsel, headquartered in Verrua Savoia, Italy, had the joy of adding two new priests to their Institute. Above are pictured Bishop Stuyver, the clergy of the Institute, their seminarians, their religious brothers, visiting clergy, and altar boys. The Institute carries on an extensive apostolate in Europe.

ministers? Are they not mediating the gospel when they preach in their pulpits?

Furthermore, the very principle of co-redemption can be seen when we pray for someone's salvation. This is meriting in a *congruous* manner graces necessary for a sinner's conversion. That is, by the intensity of prayer and sacrifice offered to God, He rewards these acts of charity with extraordinary graces that draw sinners back to Himself. A perfect example of this "co-redemption" is Saint Monica, who prayed for her son for thirty years, and obtained what she asked for in a most extraordinary way.

So the tears of Our Lady on Calvary for her children merited many graces in a congruous manner.

Assumed into heaven and sitting next to her Son, she distributes graces which He merited in justice. In this wonderful way, she is our mother of heaven. How tender is the mercy of God for sinners, that we should have a mother of heaven! Who is afraid to approach his mother? What mother does not have a visceral compassion for her child?

Banned. Now the heretical inmates of the Vatican have banned these titles from public use. You may use them in private devotion only, they have conceded.

The reason for the suppression of these beautiful titles is to please the protestants. They may "misunderstand." What other dogmas will be moved to the trash can in order not to offend the protestants? All of this obscuration of Catholic dogma, both in word and in deed, over the past sixty years since Vatican II has not brought in a single protestant sect nor a single schismatic sect. It has been very successful, however, in emptying Catholics from Catholic churches.

The goal of the modernist heretics, however, is not a *return* of dissidents to the Church of Rome, but rather an amalgamation of all religions into a dogma-less humanitarianism: one world church, as Saint Pius X predicted.

Filioque. I am sure that our readers saw on the media the immense ecumenical meeting in Istanbul to commemorate the 1700th anniversary of the Council of Nicea.

Prevost called for "full communion" between the Catholic Church and the schismatic churches of the East. In order to accomplish this, however, Prevost will somehow have to "dump" the *Filioque* word from the Nicene Creed. The Greek schismatics consider to be heresy the idea that the Holy Ghost proceeds from the Father *and the Son*, in Latin *Filioque*. They hold this even though twice in the past they recognized the truth of the Church's doctrine on this matter. They reconciled with Rome at the Second Council of Lyons in 1274, where they had to sing three times in the Nicene Creed the word *Filioque*, in order to prove their submission to the Church's teaching on this matter. Then again at the Council of Florence in 1439, the schismatics of the East agreed to the doctrine of *Filioque*. So twice the schismatics have reconciled with Rome, and twice, upon their return to their sees in the East, they reverted to their heresy and their schism. In both cases, they reverted to their schism since their people wanted no part of a return to Rome. In 1439, the people of Constantinople said that they preferred to be under the Moslem Sultan than to be subject to the Pope.

In the January newsletter I will give the entire history of the insertion of *Filioque* in the creed.

Sincerely yours in Christ,

A handwritten signature in blue ink that reads "+ Donald J. Sanborn".

Most Reverend Donald J Sanborn
Rector