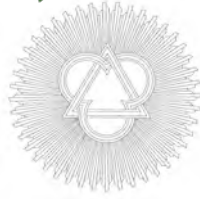


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# Most Holy Trinity Seminary Newsletter



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JANUARY 2019

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My dear Catholic people,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Editorial from Sodalitium no. 68

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

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

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

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



*The new church in the Phoenix area.*

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


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

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

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

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

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

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



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



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



**The Mother House under construction.**

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