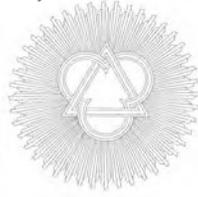


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# Most Holy Trinity Seminary Newsletter

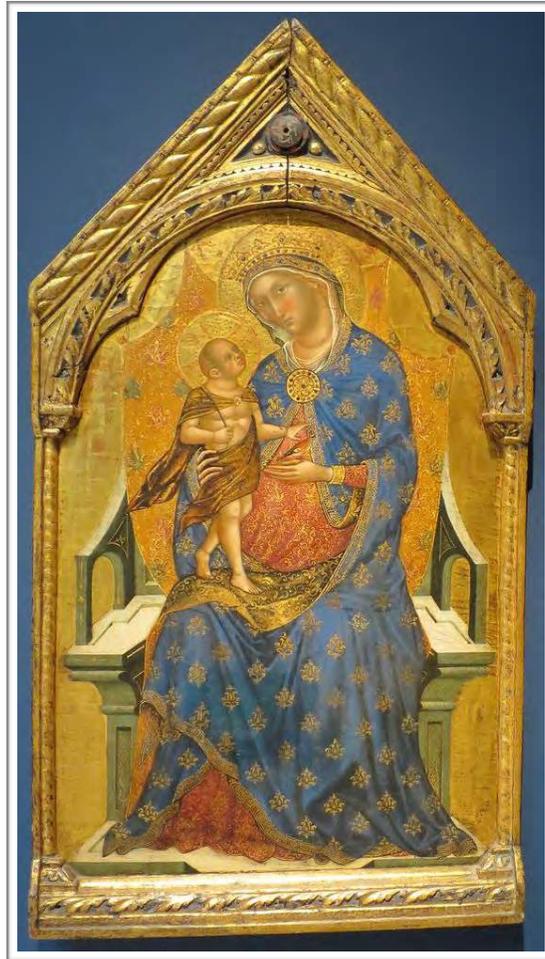


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**DECEMBER 2019**

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**A Blessed Christmas to all of our  
Benefactors and Readers**

My dear Catholic people,

Please accept our thanks for the many sacrifices which you have made in your contributions to our seminary. The training of the clergy is the most important work that any priest can do. There is nothing more powerful as an instrument of the salvation of souls than a well-trained priest. Conversely, there is nothing more powerful in the destruction of souls than a badly trained priest, or worse, a priest of depraved morals, or worse yet, a priest who espouses false doctrines and heresy.

Since Vatican II we have seen the ruination of nearly the entire Catholic Faith at the hands of priests and high clergy who espoused the doctrines of the Modernists, so severely condemned by Saint Pius X. This they did, in most cases, out of obedience to John XXIII and Paul VI, whom they presumed to be orthodox. Little by little, however, the clergy became Modernists, in many cases unknowingly, always presuming that what was coming from Rome was in accordance with the Catholic Faith. When they had doubts, they would construct interpretations which exonerated the teachings of the Novus Ordo “popes” from heresy and error.

It is certainly true, however, that at the time of Vatican II and well before, there existed adamant and convinced Modernists among the clergy who knew exactly what they were doing. Among these must be numbered Rahner, Ratzinger, Küng, Congar, and many high-ranking prelates particularly in Europe. Most of the rank and file clergy, however, were duped into accepting Modernism under the flag of “following the pope,” which, of course, is a perfectly Catholic thing to do.

While most of this clergy slipped into Modernism in good conscience — I think — they nevertheless embraced the heresy and fed it to the people. By analogy, a hunter who in good conscience shoots at something in the woods which he is convinced is a deer, but which in fact is another hunter, is not morally guilty of murder, *but nevertheless has committed a homicide*. So the Novus Ordo clergy, no matter how much they can appeal to good conscience in following what they were told to do, are nonetheless the cause of the destruction of the Faith which is everywhere present.

The most destructive cause of the loss of faith, in both clergy and people, was the New Mass. It was a heavy dose, every Sunday, of a dogma-less “Catholicism” which did its damage very effectively. The New Mass is a faith-killer.

What happened as a result of Vatican II, that is, the nearly complete destruction of the Church through the “virtue” of obedience, must never happen again in the Catholic Church. Neither the magisterium nor Canon Law before Vatican II provided the Church with instructions as to how to deal with a heretical pope, and what is infinitely worse, a pope who is promulgating heresy, harmful disciplines, and false liturgy. Consequently the Church needs to define for future generations the course of conduct if a heretical pope should ever appear again.

For this reason, we take very seriously the training of our clergy. We do not know how God will solve this problem in the Church, but what is certain is that, presuming that He will follow His providential patterns in the past, He will make use of holy and learned priests in order to bring about a restoration of the Catholic Faith within Catholic institutions.

**Our building fund.** Bergoglio is having a universal effect of moving people to our theological position. I often say jokingly, “I hope he lives forever.” The worrisome side effect, however, is that he is driving more vocations toward us, and we do not have the room. Consequently we have begun to raise money for our building fund, that is, to collect sufficient cash either to expand our present building or to purchase another building which will hold us for many years to come.

Back in the early 1980’s I had to raise funds for the expansion of the seminary in Ridgefield, Connecticut. At that time, I asked every family to contribute \$1000 toward the building fund. The response was very generous. I remember that in January of 1983, just a few months before everything blew up between us and the Society of Saint Pius X, the seminary received more than \$30,000 toward the new wing — merely in one month. In 2019 dollars, that comes to over \$90,000.

The \$1000 donation of 1980 would be \$3000 today, and therefore I will ask our benefactors to contribute this amount. This can be done by means of a pledge, if the donor prefers.

**Mass Center news.** The Roman Catholic Institute, our group of priests, is currently operating Mass centers in Brooksville and Vero Beach (Florida), Fraser (Detroit area), Youngtown, Arizona (Phoenix area), Quebec City and Montreal (Province of Quebec), London (England), Krakow

(Poland), and Melbourne, Brisbane, Sydney, Adelaide, and Wangaratta (Australia). We are also currently exploring new Mass centers in New Zealand and in the Hamilton area of Ontario.

The Sisters of St. Thomas Aquinas, closely associated with the RCI, are operating three “physical” schools (i.e., with live teachers) in Modesto (California), Youngtown (Phoenix area) and Brooksville (Florida). They also operate a nationwide interactive “virtual” school, where home schoolers can tune in by live visual internet, and be in a live classroom setting, in which they can interact with the teacher and other students. There are four contributory locations involved in this virtual school, namely teachers in Florida, Arizona, California and Quebec. The virtual school even has students in Australia.

Needless to say, all this keeps everyone very busy.

All of these entities are functioning very nicely. We recently had some trouble in London, however, where a certain number of parishioners attacked the authority of the priest.

They claimed that the priest has no canonical authority. In this they are absolutely correct. But from that they concluded that they owed no obedience to the priest who says Mass for them.

Let me explain. All *canonical* authority, that is, ecclesiastical authority, flows ultimately from the Roman Pontiff, and from him to the bishops, and from the bishops to the pastors of parishes, and to whatever other officials he may choose to empower.

Given the defection of the hierarchy into heresy, this ecclesiastical authority cannot be obtained. So it is true that traditional priests, acting in this emergency situation, have no canonical authority.

They do have a *moral authority* however. All of our institutions run on this principle: That although the clergy are not invested with canonical authority, it is nevertheless necessary that the lay people (or seminarians as in the case of the seminary) *agree to obey* the instructions of the clergy in what concerns the operation of the Mass center (or seminary). It is necessary, since it would be impossible to achieve the common good of providing the Mass, unless there were this agreed submission to the clergy. We call this *moral authority*. It happens in society and in any organization: When there is a lack of legally constituted authority, there is a natural obligation of following the instructions of persons who are qualified to lead the community to the common good. For example, an off-duty policeman could be

in a different part of the country, without jurisdiction in that area, but in an emergency (e.g., a mass shooting) would obtain a moral authority because of his expertise as a policeman. Or a group of soldiers in battle might lose all their officers by enemy fire. Those who remain will naturally follow and take orders from the one who is most qualified to lead them out of danger. This is common sense.

Things finally calmed down in London. I said Mass there on November 24<sup>th</sup>, and everything operated as normal. I hope that those who are disaffected will one day return.

I also traveled to France in order to see our seminarian, Henry Chappot de La Chanonie. If you recall, he fell ill about one year ago with a strange and mysterious disease. He was examined by many doctors, but not one could diagnose what he has. His symptoms were slow heartbeat, fatigue, stomach and intestinal problems, causing weight loss and an inability to concentrate. His heart rate dropped into the 20's, and as a result he had to be rushed to the hospital. A few weeks later he managed to get on a plane to France, where he continues to recover.

I was very encouraged by my visit to him. He has regained his normal weight, and seems to have regained his health completely. However, I was told that he still has relapses, but that these relapses are becoming less frequent and less severe.

Seminarian de La Chanonie is a very strong vocation, and is very valuable to us. We pray that he recover completely. He is currently being “home schooled” by Skype in his seminary studies. Fr. Dutertre is his teacher, and things are proceeding very well. M. l'abbé de La Chanonie is very intelligent, and has always been a straight “A” student.

As a result, I am hoping and praying that he recover his health sufficiently so that I can ordain him in June of 2021. I would ask you to pray for this intention as well.

He spends most of his time at the rectory of Fr. Philippe Guépin, a priest who operates a large Mass center in Nantes, France. He helps Fr. Guépin who is all alone and is now sixty-eight years old. This “on the job training” will also give him valuable experience.

**The new normal?** The German bishops have declared homosexuality to be normal, and adultery to be only a light sin. In a communiqué dated December 5<sup>th</sup>, they stated that both **the homosexual and heterosexual orientation “belong to the normal forms of a sexual**

**predisposition that cannot and should not be changed by any specific socialization.”** They added that there was no consensus about **“whether the magisterial ban on homosexual practice is still opportune.”** In other words there were some bishops who were in favor of declaring that homosexual acts are not sinful. Indeed, if the inclination to these acts is something normal, therefore natural, then how could it be sinful to follow these inclinations? They are perfectly logical in their thinking. Apparently, however, there were some hold-outs on this issue, still clinging, however tenuously, to Catholic doctrine.

They also declared: **“A sexual relationship after divorce and remarriage is no longer qualified as a serious sin and thus no general exclusion from the reception of the Eucharist is foreseen.”** They furthermore said that this position is **“supported by humanities and theology”** as well as by **“developments that are already apparent in *Amoris laetitia*.”**

In another departure from the Catholic Faith, Bishop Renato Marangoni of the diocese of Belluno-Feltre in northern Italy called upon divorced and remarried Catholics to return to

church and receive the Holy Eucharist. He said in a pastoral letter, decrying the Church’s “rigidity” in the past about adultery: **“We were wrong not to consider as much the personal situation, the dreams that you had nourished, your vocation to married life with the life plans it entailed, even though you had to face troubled family events, where many factors may have been decisive in hindering all of this. It is precisely in these complex situations that personal responsibility needs to be supported and helped in its frailty.”**

St. Paul, however, was one of those rigid people who did not take into account the complex situations that people have, because he said that you go to hell for committing adultery.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

## A Sacred New Year

THE NEW YEAR is a time for reflection on the old year and of resolution for the new. While there is nothing wrong with a New Year’s Eve party, assuming that the law of God is always observed in it, a much better way to spend the change of year is by observing a Catholic custom from times past.

Most Holy Trinity Seminary will celebrate the coming of the New Year by Exposition of the Blessed Sacrament starting at 11:00 P.M. on December 31<sup>st</sup>. For fifty minutes the Sisters will sing hymns in honor of the Holy Eucharist as well as Christmas Carols, both in Latin and in the vernacular. Then there will be a brief pause at 11:50 in preparation for Pontifical Benediction of the Blessed Sacrament. At the stroke of midnight, all will stand, and the bishop will intone the *Te Deum* before the Blessed Sacrament exposed, at which time all the bells will ring as the Sisters continue this majestic hymn. Finally the *Tantum Ergo* will be sung, and the bishop will complete the ceremony of Benediction.

This ceremony will be streamed. What a wonderful way to begin the New Year!