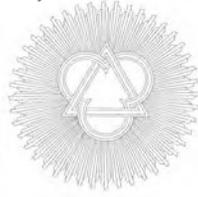

Most Holy Trinity Seminary Newsletter



JANUARY 2020

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My dear Catholic people,

On New Year's Eve, we did for the first time something which I wanted to do for a long time, and that is to bring in the New Year with a holy hour before the Blessed Sacrament, followed by the *Te Deum* at the stroke of midnight. As the Sisters sang this hymn, attributed to St. Ambrose, the bells were rung, both the little bells in the sanctuary and the big bells in the tower. All who were present and all who watched on the internet were very favorably impressed by this wonderful way of beginning the New Year.

We are still searching for a suitable place for the seminary that will be big enough for our future needs. It will take time. A quick fix of the problem would be to build a residence on a neighboring property, which could house a few priests and a few seminarians. We may have to go that route, but I fear that the space problem would resurface in five or ten years.

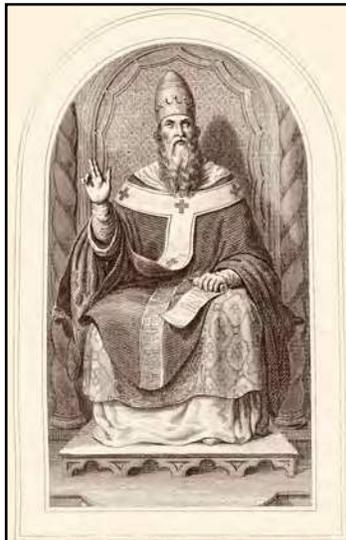
Another consideration is that there are some Novus Ordo priests who are approaching us with the thought of becoming traditional priests. We will need a place for them to live, if they do abandon the Novus Ordo. As always, Bergoglio is waking up many Novus Ordites from the slumber they were in during the "reign" of Ratzinger (Benedict XVI). The model of the conser-

vative Novus Ordites, whereby they somehow constructed a continuity between the post-Vatican II "Catholicism" and the pre-Vatican II Catholicism, which is the true, is now falling apart. The idol worship of Pachamama just does not fit into the scheme.

When I speak to these priests, I emphasize to them that this is not a Bergoglio problem, but a Vatican II problem. Bergoglio is not some rogue who has strayed from Vatican II orthodoxy, some radical who will go away one day. He represents indeed the very flower of the weed of Vatican II, the full development of the evil doctrines which were promulgated by that wicked and bogus meeting. Our lives have been made miserable by the stinking effluent of Vatican II. Vatican II must be dumped. There is no hope of any recovery in the Church unless that whole council is dropped into the dustbin of history.

There was a council in the fifth century that was nullified by Pope St. Leo the Great. It is known as Ephesus II, in which the heretical Nestorian bishops managed to gain control, whereby it approved heretical doctrines. The Pope-saint branded it *latrocinium*, meaning *robbery*, and ever

since it has been called the "Robber Council." So the annulment of Vatican II is not beyond the world of possibility. Key to getting rid of this horrid council of Vatican II, however, would be a declaration that Paul VI, who promulgated it, was not a true pope.



Pope Saint Leo the Great
He annulled the heretical council known as Ephesus II, calling it a "robber council."

The *una cum* Mass. I am sure that most are familiar with our strict stance on attendance at the *una cum* Mass. We, the clergy of the Roman Catholic Institute, hold that it is objectively sacrilegious to actively participate in a Mass in which Bergoglio (or the local N.O. bishop) is mentioned in the canon.

Let me review the reasons. In order that a Mass be a Catholic Mass, it is not sufficient that it be merely valid, but it must also be offered in union with and in submission and obedience to the hierarchy of the Catholic Church. Just as you cannot divorce Catholicism from the Catholic hierarchy, so you cannot divorce the Mass, the central act of worship, from the Catholic hierarchy.

When a true pope is reigning, the Mass must contain the name of the true pope in the first prayer of the Canon, the *Te igitur*. If the bishop of the diocese is living, his name must also be pronounced in the same place. This is a profession of communion with the Roman Pontiff and with his representative, the bishop of the diocese, and therefore of submission and obedience to them as well. This small but very important gesture is what distinguishes a Catholic Mass from a schismatic Mass.

The Greek schismatics (so called "Orthodox") have a liturgy which is entirely Catholic inasmuch as it is the ancient liturgy used before the break from Rome. But by the simple fact of leaving out the name of the pope, their Mass, although valid, is not Catholic and is sacrilegious. Why sacrilegious? Because it is to use a sacred thing, the Holy Eucharist, in an improper manner.

How is a Mass Catholic, then, when there is a vacancy in the Roman See? In order that the Mass be Catholic in the Roman vacancy, it is necessary that no name of a pope be mentioned in the Canon for as long as the see is vacant. There is still a profession of communion, submission, and obedience to the Roman Pontiff inasmuch as the faithful are awaiting the election of a new pope, to whom they will be duly submitted.

These things said, now let us look at the case of Bergoglio. Bergoglio is **necessarily** not the true Roman Pontiff. The reason is that he has promulgated to the Church heresies and condemned doctrines in his magisterium. The Church's gift of indefectibility,

whereby it will remain essentially the same in doctrine, worship, and discipline, makes it impossible that a true pope deceive the faithful by false doctrines and evil liturgy. Indefectibility pertains to faith, and consequently we *must* conclude, directly from the Faith, that it is **impossible** that Bergoglio be pope, and therefore **necessary** that his name not appear in the Canon. Only in this way would the Mass be a Catholic Mass. For to place the name of a false pope in the Canon makes the Mass schismatic.

I should say here that I am sure that nearly all those who attend the *una cum* Mass do so in good conscience. They are ignorant of these principles, and attend only with some vague idea of remaining faithful to the pope. If such is the case, they are excused from sin.

An *excusing* cause, however, is not a *justifying* cause. This is a principle of moral theology which means that ignorance excuses from guilt, but it does not justify the act. If a man shoots something moving in the woods, thinking it is a deer, and is actually a man, he is excused from guilt, but his act is not thereby justified. In itself it is a bad act.

What goes hand-in-hand with the *una cum* Mass, which in most cases is that of the Society of Saint Pius X, is the doctrine of *recognize and resist*, which necessarily flows from their position. For on the one hand they profess submission to Bergoglio, but on the other hand they resist him in practically all things, as if he did not exist.

Recognize and resist is schismatic.

Pope Pius IX said so. In the encyclical *Quartus supra*, of January 6, 1873, he said to a group of Armenians who were claiming to be Catholic, yet felt that they did not have to obey the pope:

In fact, it is as contrary to the divine constitution of the Church as it is to perpetual and constant tradition for anyone to attempt to prove the catholicity of his faith and truly call himself a Catholic when he fails in obedience to the Apostolic See.

For the Catholic Church has always considered **schismatic** all those **who obstinately resist the authority of her legitimate prelates, and especially her supreme pastor**, and any who refuses to execute their orders and even to recognize their authority. The members of the Armenian faction



Pope Pius IX (1846-1878)

He condemned as schismatic the practice of recognizing the pope as head of the Church, but at the same time disobeying his laws, which is precisely the attitude and practice of the Society of Saint Pius X.

of Constantinople having followed this line of conduct, **no one, under any pretext, can believe them innocent of the sin of schism, even if they had not been denounced as schismatic by apostolic authority.** [emphasis added]

The same Pope Pius IX, in the encyclical *Quæ in patriarchatu*, of September 1st, 1876, addressed this time to some Chaldeans who were claiming submission to the pope, but who were ignoring his orders:

What good is it to proclaim aloud the dogma of the supremacy of St. Peter and his successors? What good is it to repeat over and over declarations of faith in the Catholic Church and of obedience to the Apostolic See when actions give the lie to these fine words? Moreover, is not rebellion rendered all the more inexcusable by the fact that obedience is recognized as a duty? Again, does not the authority of the Holy See extend, as a sanction, to the measures which we have been obliged to take, or is it enough to be in communion of faith with this See without adding the submission of obedience, — a thing which cannot be maintained without damaging the Catholic faith?

In fact, Venerable Brothers and beloved sons, it is a question of recognizing the power [of this See], even over your Churches, not merely in what pertains to faith, but also in what concerns discipline. **He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema.** [emphasis added]

The point is that the Society of Saint Pius X's position, recognizing Bergoglio as pope, but acting at the same time as if he does not exist, falls under these severe condemnations of Pope Pius IX. Attendance at their *una cum* Mass, therefore, is an open profession of what is precisely condemned by Pope Pius IX.

The SSPX is on the horns of a dilemma. For Bergoglio is either pope or not pope. If he is pope, the SSPX *una cum* Mass is schismatic, since it is not authorized by him. If he is not pope, then the SSPX *una cum* Mass is schismatic, since it is offered in union with a false pope. For despite whatever concessions have been granted to the SSPX, their priests remain suspended, their apostolate is not authorized, and if Bergoglio is pope, it is a mortal sin every time they say Mass.

In either case, therefore, their Mass is schismatic, and those who actively participate in it are objectively committing a mortal sin.

I review these explanations with our faithful, since they should understand the underpinning of our position. There is a temptation among many to say, "Well, it is justified to go to the *una cum* Mass if

you are in need of the sacraments, and you have nothing else."

This is false, because one may never, under any circumstances, posit an act which is schismatic.

More on climate change. Breitbart News recently reported this:

Speaking at the annual conference of the National Council for Science and the Environment in Washington D.C., Scott Stephens, a professor of fire science at the University of California, Berkeley, said that perhaps 20 to 25 percent of the wildfire damage resulted from climate change, whereas "75 percent is the way we manage lands and develop our landscape."

I think that it is interesting that the scientist is from Berkeley, of all places, which is the infallible and indefectible Vatican of everything leftist.

He also said that in the 18th century, when mostly Indians inhabited California, an estimated 4.5 million acres of forest would burn every year, whereas the average burn between 2013 and 2019 has been only 935,000 acres per year.

I cite this only because Climate Change Fanaticism, which has become practically a religion, lacks sufficient evidence. While I do think that it is true that temperatures are overall a little warmer than they were a hundred years ago, there is no certain cause for this change, nor is the change significant. There was a very warm spell in the late Middle Ages, for example, and a very cold spell during the 17th century, called the "Little Ice Age." These changes took place long before automobiles and jet planes.

In another study, it was determined that going vegetarian reduces the carbon dioxide output of an individual by only 4.3%. But this is reduced to only 2% when one considers the CO₂ output because of the money spent on goods and services which are available because of the cheaper vegetarian food. Furthermore, even if the number of electric vehicles should increase fifteen times their present number by 2040, the CO₂ emissions would be reduced by only 1%.

The underlying truth is that if the leftists were serious about reducing CO₂ emissions, if indeed we are facing a global catastrophe in which many will die by 2030, the only solution is to return to life the way it was in the 18th century, that is, before the Industrial Revolution. We would have to live, in short, the way the Amish do, that is, without cars, airplanes, electricity and all of the conveniences of life that go with these things, such as the health care

and hospital services that rely on all of these modern inventions.

Vegetarian diets, electric cars and other merely token contributions to reducing emissions are purely symbolic “professions of faith” in the Church of Climate Change Fanaticism. When the leftists stop jetting around, when they take to the horses and carriages and sailing ships, when they shut off the electricity in their homes, then I will take them seriously.

We all know, however, that the real purpose behind this fanaticism is to create a threatening global problem which will put people into a panic. This panic will provide the atmosphere for profound political changes on a worldwide scale, namely the elimination of the nation-states, and the establishment of a worldwide globalist socialism under the direction of the United Nations. Once this is established, the Antichrist will make his appearance.

Remember that it was the panic of the Depression in Germany, as well as a mortal fear of communism, that led the Germans to accept National Socialism in 1933. The Left needs to create a similar panic and fear in order to obtain their nefarious ends.

Excommunicated hermits. Three Novus Ordo hermits, Father Stephen de Kerdrel, Sister Colette Roberts, and Brother Damon Kelly, who lead a hermetic life on the island of Westray in Orkney (off the northern tip of Scotland, on the same latitude as Alaska) were informed of their excommunication on Christmas Day by the local Modernist “bishop.”

Their crime was to put up on the internet a statement that Bergoglio was a heretic. They stated: “The head of the Church on Earth, Pope Francis, by his utterances, his behaviour, his teaching and his actions, has shown himself to be indeed a great heretic. Never in history has there been such a Pope, who by his actions, words and teaching, has thrown the whole Church into confusion. Though we are utterly unimportant, for who is interested in hermits that dare to speak out, we cannot keep silent for fear of damning not only our own souls, but the souls of countless others.”

Did you ever notice that the only people who get excommunicated are those who accuse the Novus Ordo of deviation from the Catholic Faith? Then the Inquisition comes out, and the evildoers are burned at the stake. Meanwhile heresy *rages* in the Novus Ordo religion, ever claiming to be Roman Catholic.

My question: Where are Cardinal Burke and Bishop Schneider? Should not they raise their voices

in defense of these oppressed hermits who are telling — God knows — the truth about Bergoglio? The cowardice among the conservative Novus Ordites is downright shameful. Has not a single one of them the courage of the martyrs to denounce the doctrinal, moral, and liturgical corruption of the Modernists?

What life will be like under the Antichrist. It was also recently reported by Breitbart News that the Communist Chinese government will implement some new rules for religions in China:

Religious organizations “must adhere to the leadership of the Chinese Communist Party, observe the constitution, laws, regulations, ordinances and policies, adhere to the principle of independence and self-government, adhere to the directives on religions in China, implementing the values of socialism,” declares Art. 5 of the regulations.

Furthermore, all religious organizations “must spread the principles and policies of the Chinese Communist Party, as well as national laws, regulations, rules to religious personnel and religious citizens, educating religious personnel and religious citizens to support the leadership of the Chinese Communist Party, supporting the socialist system, adhering to and following the path of socialism with Chinese characteristics.”

It should be recalled that not too long ago Xi Jinping, the Chinese leader, now virtually Emperor for life, gave a speech in which he called for the spread of Chinese ideas and power throughout the whole world.

Remember the good old days, before Nixon went to China in the late 1970’s, when the Communist Chinese government was not even recognized by the United States, when there was no U.S. embassy in China, and no ambassador, and that it was practically impossible to find a single thing in this country that was made in China?

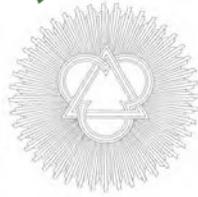
China is quickly becoming a militaristic communist regime bent on world conquest, which, in my opinion, could easily cause a third world war in the coming years. And it is the United States which created this monster.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

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FEBRUARY 2020

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My dear Catholic people,

The month of January was highlighted by Bishop Daniel Dolan's annual visit in which he preached a retreat to the seminarians and to some priests who came for it. The picture in the center of the page was taken during the retreat.

I received encouraging news from our French seminarian, Henry Chappot de la Chanonie. He says that he is improving, and that through diet he is controlling the problem which he has. He is making progress in his courses in dogmatic and moral theology under the direction of Fr. Damien Dutertre, our priest in French Canada, who is overseeing his studies. Let us hope and pray that my desire to ordain him in June of 2021 can be fulfilled.

We continue to search for a building for our seminary. We think we have found one in the Northeast, but I would prefer not to reveal its location until we have made a final decision about it. Its situation in that part of the coun-

try is advantageous to us inasmuch as it is a thousand miles closer to Europe and Canada, and much closer to Detroit and Cincinnati. It will place the seminary in the most Catholic part of the country, and the most densely populated area as well. Please pray that all go well

and that we can settle our nagging problem of space. At this writing, we have three seminarians who are definite, and four others who are interested, but not yet committed. If we stay in our present location, we would have only three rooms available next year, and all of our priest rooms would be taken. This is only February. Without a doubt there will be others who will apply to the seminary before September. I do not want to face the nightmare of turning away good vocations. We also have two promising vocations from England

who seem very intent upon coming in September of 2021. England really needs English priests, and I hope that our seminary can provide them.

The downside of moving the seminary is that Bishop Selway must remain in Florida because of his



From left to right, first row: Fr. Philip Eldracher, Fr. Germán Fliess, Fr. Oscar Saavedra, Bishop Daniel Dolan, Bishop Donald Sanborn, Bishop Joseph Selway, Fr. Nicolás Despósito, Fr. Vili Lehtoranta, Fr. Damien Dutertre. Second row: Seminarians Logan Robinson (Alabama), John Okerulu (Nigeria), Anthony Brueggemann (Kentucky), Christian Ingham (Maine), Andrew Nowrouz (California), Truth Ingham (Maine), Third row: Gregory Barnes (Michigan), Giles Pardue (Alabama), Rev. Mr. Luke Petrizzi (Virginia), Thomas Ojeka (Nigeria), Thomas Simpson (Ohio).

intolerance to cold in his extremities. It was the original reason of moving the seminary to Florida in 2005, for then it seemed that he was the only person qualified to help in the formation of priests. At that time, however, I did not know that I would be retaining Fr. Despósito, and I did not know that I would have Father Fliess. Both of these priests are eminently qualified to train seminarians, both in regard to their virtues and their intellectual acumen.

If the seminary moves, I, Fr. Despósito, and Fr. Fliess will go to the new seminary. Bishop Selway and the future Fr. Petrizzi will stay in Florida to take care of the parish, the nuns, and the school. The school has a problem similar to that of the seminary. In ten years or less, there will be approximately one hundred students in the school in Florida. This we know by counting babies and tots. Still yet others might appear on the scene, wishing to enroll their children. Then there are all of the “virtual” students, that is, those who are attending via interactive internet. Their number will no doubt increase. This new form of education is reaching out even to non-Catholics, who are anxious to keep their children out of the rot of the public schools.

Both Bishop Selway and the future Fr. Petrizzi will make use of interactive internet in order to give courses to the seminarians in our new location, if it should materialize. I used to say that the best friends of the traditional movement were the jet engine and the internet. Now I must add Skype to this group of friends. Although we do not technically use Skype, nonetheless the ability to interactively communicate on a screen has transformed our ability to use priests’ time and talents effectively. Fr. Palma, for example, who lives in Phoenix, instructs in the Catholic Faith people living in England. Fr. Dutertre, who lives in Quebec, instructs our seminarian in France, and teaches religion and philosophy to high school students all over the United States. Fr. Palma communicates by the same means every day with Father Eldracher, who lives in Australia. In so doing, priests are utilized on a full time basis, and priests who might be functioning alone in certain places are not stranded or isolated.

We thank those who have already contributed to our building fund — some very generously — and we ask others to please respond to us with the same generosity when we make a formal campaign to raise funds. The most important work that any priest can undertake today is that of training priests. The whole future of the Church rests upon the work of training good priests. Every sacrifice must be made for this end.

Swiss airlines has dropped its chocolate brand. The airline of Switzerland, *Swiss*, has recently stopped distributing a brand of chocolate which it has been distributing for ten years to its customers.

Why? Because the CEO of the Swiss chocolate manufacturer *Läderach*, whose name is Johannes Läderach, is a staunch opponent of same-sex marriage, abortion, pre-marital sex, pornography, and other modern

moral aberrations. He does not refuse to hire homosexuals, however, and says that he discriminates against no one.

Nonetheless the airline has discontinued his chocolate. Does not the Left see the glaring hypocrisy of their position? They introduced sodomy as an acceptable form of conduct under the “diversity” flag, the flag of many colors, the idea being: “I’m OK — you’re OK;” “We should not make any ‘judgements;’” “Live and let live;” “Be tolerant of those with whom you may disagree.”

Now sodomy, up to recently considered by all to be a perversion, has been universally enthroned as legitimate. And now the tables have been turned. Now there is no more diversity. Now to say that sodomy is a perversion is listed as a heresy in the Textbook of Leftist Moral Theology. Like iron-fisted nazis, they demand assent from everyone that sodomitic “lifestyle” is legitimate, and if you do not agree, you are dead.

So just as in the French Revolution they said, “No liberty for those who deny liberty,” so there is “no diversity for those who deny diversity.”

What happened to the famous adage of Voltaire’s, the atheist blaspheming darling of the Left : “*I may disagree with what you say, but I will fight to the death for your right to say it?*”

It shows us three things:³ (1) that the quest for the various liberties which caused the revolutions of the eighteenth and nineteenth centuries was merely a pretext to enable the Left to have a pulpit from which to preach and *enforce* their doctrines; (2) the leftists are extremely intolerant, and in many cases possess a fanatical dogmatism akin to nazism; (3) the human mind cannot avoid dogma, that is, it must always formulate ultimate moral principles by which to determine the goodness and evil of everything. “Diversity” has become this ultimate moral principle for the Left, and those who disagree must face the Inquisition and be burned.

The Left has succeeded in establishing their religion and uniting it to the State to the same extent that the Catholic Faith was established and united to the State in medieval times. And yes, they have their own inquisitorial courts and their own burnings at the stake, in the form of public branding in the media.

But if you would like to take a bite of what the Left considers forbidden fruit, you can go to the Läderach website.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

INDEFECTIBILITY AND UNA CUM

by Most Rev. Donald J. Sanborn

A response to Father Ludger Grün. In my last newsletter, I reviewed the motives and reasons why we must avoid the *una cum* Mass. In most cases this applies to the traditional Masses offered by the SSPX, both mainstream and “resistance.” A Father Grün of the SSPX made a response to my newsletter, and consequently here I would like to make more clear just what our position is.

Father Grün’s main argument against what I said is to go to Canon 188 of the 1917 Code of Canon Law regarding the tacit renunciation from ecclesiastical office of those who profess heresy. However, recourse to this canonical argument misses the entire point of what I said, and does not apply in any case.

So I again provide a review of all the principles, this time in a step-by-step approach, so that everyone can understand.

Point # 1. Our argument concerning the vacancy of the Roman See does not concern the personal sin or crime of heresy in Bergoglio. There is no rule book, not even Canon Law itself, which deals with the problem of the personal sin or crime of heresy in a reigning pope. There is absolute silence about it from the legal point of view. It clearly states in Canon Law that the pope is not subject to Canon Law, since he is the legislator. It is a general principle that the legislator is not subject to his own laws. (This does not mean that he can be a lawless person, since he is bound by divine law, natural law, and the virtues of prudence and justice, whereby he must give good example to all).

There is a document published by Pope Paul IV in the sixteenth century dealing with the problem of a heretical pope, but even concerning this there is controversy as to whether it still applies, and about its true meaning.

The point is that there is nothing clear and certain about how to deal with the problem. The early theologians said that a heretical pope would certainly lose office, but not until he was declared a heretic. Later theologians argued that he would

lose the office *ipso facto*, that is, by the very fact of being a public heretic, without any need of declaration. Both sides of this argument were aired in the discussion between Messrs. Siscoe and Salza, on the one side, and Fr. Cekada on the other.

As I said, however, the personal heresy of Bergoglio is not the central problem.

Point # 2. Our argument concerning the vacancy of the Roman See centers on the indefectibility of the Church, which is a dogmatic argument and not a canonical argument. The doctrine of indefectibility is based on the words of Our Lord: “Behold I am with you all days, even to the consummation of the world.” (Matth. XXVIII: 20) It is *de fide* that the Catholic Church must endure as an institution until the end of time, and must remain essentially the same until the end of time. This means that it must have perfect continuity of dogma and moral teaching, with no contradictions, perfect continuity of worship, and perfect continuity of all of its essential disciplines. If somehow this continuity were broken, it would not be the same religion, and it would be in defection from what Christ intended it to be.

Christ also said to the Apostles: “He that beareth you, beareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me.” (Luke X: 16) This means that we can confidently listen to the teaching of the hierarchy as the teaching of Christ. What if they are not teaching infallibly? The answer is that while the hierarchy, although not invoking its full power of teaching infallibly, is nonetheless protected by Christ as Head of the Church from teaching any *pernicious* doctrine. This means that it cannot teach anything which is *contrary* to Catholic doctrine or morals, and which would be a sin to embrace. Likewise the Catholic hierarchy cannot impose disciplines, whether liturgical or canonical, which would be *pernicious*, that is, prescribing something *evil*, and sinful to observe.

In a word, the assistance of Christ to His Church is *an essential characteristic* of the Catholic Church, since it is in this that the Catholic Church

is distinguished from all false religions. The very reason why we submit to the teaching authority of the Church is that it is assisted by Christ. The same may be said for its disciplinary authority.

It means that every Catholic can, in perfect good conscience, assent to what is taught by the hierarchy, and obey all of the disciplines and liturgy which it imposes or even permits.

Consequently the Council of Trent condemns with anathema those who would say that the rites of the Catholic Church are impious.

Point # 3. The central problem of Bergoglio and the Vatican II popes in general is not that they are guilty of the personal sin or crime of heresy, but that they are imposing a new and false religion upon Catholics.

The reason why traditionalists exist is not because they perceive that the pope is a heretic, and must be resisted or denounced. They are traditionalists **because they cannot find the Catholic Faith in their parishes.**

Vatican II was a revolution concocted by Modernist heretics, such as Rahner, Ratzinger, Küng, Congar, and many others in which the Modernist dream of transforming Catholicism was realized. Their express goal and purpose — together with all of the enemies of the Catholic Church beginning with the eighteenth century — was not to tear down the edifice of the Catholic Church, but to transform it from within, to make it a **dogma-less humanitarianism**. For this reason, *ecumenism* was the principal doctrine of the Council, together with *religious liberty* and the *new ecclesiology*. The traditional teaching of the Church is that the Catholic Church, and it alone, is the one, true Church, and outside of it there is no salvation. This means that there is no other religious entity which has the means of salvation. It means that everything outside of the Catholic Church is a false religion.

Vatican II changed this doctrine through the three errors which I mentioned: (1) *ecumenism*; (2) *religious liberty*; (3) the *new ecclesiology*.

In summary, Vatican II required Catholics to abandon the notion of the Church's being the single source of salvation in the world, the single true Church. Other religions were seen as having a "value in the order of salvation." This was done in order to amalgamate all religions one day into a dogma-less christianity, which would concern itself not with doctrines, but with the betterment of humanity on a purely naturalistic level.

The teachings of Bergoglio fit into this pattern like hand in glove. He is a communist who does not believe a speck of Catholic doctrine.

As a result of this new teaching, Catholic liturgy was changed, Catholic doctrines were changed, and Catholic disciplines were changed, *particularly in what regards ecumenism*.

Space does not permit me to elaborate on these points, but I think that our readers sufficiently understand what I am saying, namely: **Vatican II and its reforms constitute a new and false religion, consisting of doctrines and practices which have already been condemned by the Roman Catholic Church.**

Point # 4. Proof of the foregoing is that all traditionalists (SSPX included) have undertaken a systematic rejection of the doctrines, liturgical rites, and disciplines of Vatican II and its subsequent reforms. In addition, they have acted toward the Vatican II hierarchy (claiming to be Catholic) with defiance, as if it did not exist.

Any Catholic knows that such a rejection would not be justified in the eyes of God **unless it were a mortal sin against the Faith to accept the changes of Vatican II**. For such a conviction is our only justification before God our Judge when we die, namely why we rejected the teachings, liturgy and disciplines of the apparent pope and Catholic hierarchy. For it is to the pope that He says: *Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.*" (Matth. XVI: 18-19) It is to all the Apostles that He says: *"He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."* (Luke X: 16) *"Behold I am with you all days, even to the consummation of the world."* (Matth. XXVIII: 20)

Our only argument in defense of our defiance of this apparently Catholic hierarchy, apparently empowered by God with full authority, is to assert that they were commanding that we accept a defection from the Catholic Faith in the form of universally promulgated doctrines, liturgy, and disciplines. If this is not true, then all traditionalists will go to hell for grave disobedience to the Catholic hierarchy, indeed schism, for having despised Him who sent them.

Point # 5. It is impossible, however, by the promises of Christ to His Church, that the true

Catholic hierarchy could lead the faithful into a defection from the Faith.

This conclusion flows from the doctrine of indefectibility and from the Scriptural quotations from the very mouth of Our Lord Himself.

Point # 6. Therefore there are two logical possibilities: (1) the Novus Ordo hierarchy is the true Catholic hierarchy, and consequently all of the doctrines and reforms of Vatican II are in accordance with the Catholic Faith, and must be obeyed; or (2) Vatican II and its reforms do in fact constitute a defection from the Catholic Faith, and as a result it is impossible that what purports to be the true Catholic hierarchy be in fact the true Catholic hierarchy.

There is no gray area between these two possibilities. For the promises of Christ are so strong and so clear, that it is impossible to assert that a true Catholic hierarchy could universally promulgate doctrines, liturgy, and disciplines which constitute a defection from the Catholic Faith. To assert that this is a real possibility would be to deny implicitly the *de fide* doctrine of indefectibility.

Point # 7. Consequently the traditionalist, who by his very actions declares that Vatican II and its reforms are a defection from the Catholic Faith, is bound logically to assert that the Novus Ordo hierarchy is not the true Catholic hierarchy. If he does not assert this, he is implicitly declaring that the Catholic Church has defected.

This is why we say it is *impossible* that Bergoglio be pope, and that it is not merely a matter of opinion. It is a conclusion which is bound up with the Catholic Faith itself, and is demanded by it. For if there is defection, it cannot be assigned to the divinely assisted hierarchy. The defection must be found in the human beings, who, despite all appearances and despite whatever appointments and elections they may have, have *proven* themselves to be in some way defective and incapable of assuming the power to teach, rule, and sanctify the Catholic Church. In other words, the Church cannot defect, but the people in it can defect, and it is in these people that we must assign the cause of defection.

Point # 8. Consequently every traditionalist is duty-bound, by a conclusion which flows necessarily from the Catholic doctrine of indefectibility, to reject the Novus Ordo hierarchy as being a false Catholic hierarchy, not endowed

with the power to teach, rule, and sanctify the Catholic Church.

Here I will not enter into the theories of *how* they are a false hierarchy. Some (as I do) say that despite their absence of authority, they are nonetheless elected and appointed to positions to which authority naturally pertains. Others say that they have neither the authority nor the elections or appointments to be anything at all.

The essential point is this: **That due to their lack of authority, they are not the true Catholic hierarchy. Bergoglio is not a true pope, and the local bishop is not a true diocesan bishop.**

Point # 9. It is therefore necessary that the names of this false hierarchy not appear in the Catholic Mass. For the mentioning of the names of a false hierarchy objectively places the Mass outside of the Catholic Church.

The name of the pope and local bishop in the Canon of the Mass is a declaration by the priest that these men constitute the hierarchy of the Catholic Church, namely the pope as Vicar of Christ and Visible Head of the Catholic Church, and the local bishop as the head of the diocese, appointed as such by the Roman Pontiff, and as having the power from Christ to teach, rule, and sanctify the diocese over which he has been placed.

That these names should appear in a traditionalist Mass is, from what has been pointed out, a declaration of allegiance to a false hierarchy. It is to assert implicitly that the Catholic Church is capable of defection, and that the Catholic hierarchy can lead us to hell by its universally promulgated doctrines, liturgy, and discipline. It also declares that the *una cum* Mass is a schismatic Mass, since, if he is the pope, then the resistance to him is schismatic and a mortal sin, and if he is not the pope, it is to offer the Mass in union with a false hierarchy, which is objectively a mortal sin for the priest and all who actively participate in it. (It would be very advisable to re-read Fr. Cekada's *The Grain of Incense* article, which gives ample evidence from Catholic theologians concerning the *una cum* question).

Point # 10. To mention the name of Bergoglio and the local bishop in the Canon of the traditional Mass requires the priest and those actively participating to embrace the *recognize and resist* position, which denies the indefectibility of the Catholic Church, and which is also schismatic.

If a traditional Mass is offered in union with “Francis, our pope, and so-and-so our bishop,” but is at the same time a Mass unauthorized by Francis and the local bishop, the priest and active participants are logically forced into saying that the universal teachings and practices of the Catholic Church are false, evil, and pernicious. For why would the priest be offering a non-authorized Mass, unless the teachings and practices, universally promulgated by the Vatican II hierarchy and found in local parishes everywhere, were false, evil, and pernicious? Why on earth would the faithful attend an unauthorized Mass, unless their parish Mass were false, evil, and pernicious?

So the unauthorized *una cum* Mass — the SSPX Mass — logically demands that the active participants adhere to *recognize and resist*, which is to say: “Bergoglio is our pope, but his universally promulgated doctrines, liturgy, and disciplines are false evil and pernicious.” To think such a thing is objectively heretical, because it denies the indefectibility of the Church. And if Bergoglio is indeed the pope, *recognize and resist* is clearly schismatic, as is evident from the statements of Pius IX and Pius XI.

Summary and conclusion. Our Lord established the hierarchy of the Catholic Church as His personal representatives in leading His sheep to heaven. He assists this hierarchy in such a way that they cannot give the sheep any doctrine, liturgy, or discipline which would be sinful to accept or observe.

If, therefore, what purports to be the Catholic hierarchy is giving the sheep doctrines, liturgy, and disciplines which are sinful to accept or observe (the very reason why we do not go to our local parishes), then it is absolutely certain and necessary that, despite all appearances, and despite any elections or appointments which the Novus Ordo hierarchy may have, they lack the power to teach, rule, and sanctify the Catholic Church. They are false popes and false diocesan bishops, and it is the duty of every Catholic to denounce them as such and to openly reject them.

Furthermore, to recognize the Novus Ordo hierarchy as true popes and bishops, but at the same time to repudiate as false and evil the doctrines and practices which they have universally promulgated, is to deny the indefectibility of the Catholic Church, which is a dogma of faith. It is to deny that the Catholic Church is the unique means of salvation; instead it would be a *means of*

damnation. But this is blasphemy against the promises of Our Lord.

To name Bergoglio in the Mass is to hoist the flag of Modernism. It is to hoist the flag of the worst enemies of the Catholic Church, as Saint Pius X called them. Indeed, the SSPX sees as the solution to the Church’s problems the achievement of an accord with the Modernists, whereby they can function side-by-side with the Modernist hierarchy.

The name of Bergoglio in the traditional Mass is a rope that ties our battle for the preservation of the Faith to the precursors of the Antichrist.

The pope has a tremendous gravitational pull on all Catholics, for submission to the Roman Pontiff is necessary for salvation. If you recognize Bergoglio as pope, eventually you will be with him, and he with you, as sure as a rock will fall to the ground if thrown into the air.

APPENDIX

QUOTATIONS OF ARCHBISHOP LEFEBVRE IN SUPPORT OF THE POSITION THAT VATICAN II HAS PROMULGATED FALSE, EVIL, AND PERNICIOUS DOCTRINES, LITURGY, AND DISCIPLINES

Did Archbishop Lefebvre hold that Vatican II was unequivocally schismatic?

“We believe we can affirm, purely by internal and external criticism of Vatican II, i.e. by analyzing the texts and studying the Council’s ins and outs, that by turning its back on tradition and breaking with the Church of the past, **it is a schismatic council.**” (*Le Figaro*, August 4, 1976)

Did he hold that Vatican II was unequivocally heretical?

In an interview with Mr. Tom Chapman’s *Catholic Crusader* in 1984 the Archbishop expressly characterized the decree on Ecumenism (*Unitatis Redintegratio*) as “heretical”.

Did he believe it impossible to interpret Vatican II in an orthodox sense?

“Do you agree to accept the Council as a whole? Reply: Ah, not religious liberty – it isn’t possible!” (Retreat Conference, September 4, 1987, Ecône.)

Did he reject outright all the conciliar reforms?

“**We consider as null...all the post-conciliar reforms, and all the acts of Rome accomplished in this impiety.**” (Joint Declaration with Bishop de Castro Mayer following Assisi, December 2, 1986)

Did he say that Vatican II and its “popes” had founded a new, false and schismatic religion?

1. “**It is not we who are in schism but the Conciliar Church.**” (Homily preached at Lille, August 29, 1976, before a crowd of some 12,000 – these words appear in the original un-corrected version of the sermon as recorded and reported in the press)

2. “**Rome has lost the Faith, my dear friends. Rome is in apostasy. These are not words in the air. It is the truth. Rome is in apostasy... They have left the Church... This is sure, sure, sure.**” (Retreat Conference, September 4, 1987, Ecône)

3. **John Paul II “now continually diffuses the principles of a false religion, which has for its result a general apostasy.”** (Preface to Giulio Tam’s *Osservatore Romano* 1990, contributed by the Archbishop just three weeks before his death)

Was he forthright in stating that the Conciliar Church is not the Catholic Church?

1. “This Council represents, in our view and in the view of the Roman authorities, a new Church which they call the Conciliar Church.” (*Le Figaro*, August 4, 1976)

2. “The Church which affirms such errors is both schismatic and heretical. This Conciliar Church is therefore not Catholic.” (July 29, 1976, Reflections on the Suspension *a divinis*)

Did he deny that the members of the new Vatican II Church were Catholics?

1. “**To whatever extent pope, bishops, priests or faithful adhere to this new Church, they separate themselves from the Catholic Church.**” (July 29, 1976, Reflections on the Suspension *a divinis*)

2. “**To be publicly associated with the sanction [of excommunication] would be a mark of honor and a sign of orthodoxy before the faithful, who have a strict right to know that the priests they approach are not in communion with a counterfeit Church...**” (Open Letter to Cardinal Gantin, July 6, 1988, signed by 24 SSPX superiors, doubtless with Archbishop Lefebvre’s approval)

Did he question the validity of the new rites of Mass, ordination and episcopal consecration?

1. “This union which liberal Catholics want between the Church and the Revolution is an adulterous union – adulterous. This adulterous union can only beget bastards. Where are these bastards? They are [the new] rites. The [new] rite of Mass is a bastard rite. The sacraments are bastard sacraments. We no longer know whether they are sacraments that give grace. We no longer know if this Mass

gives us the Body and the Blood of Our Lord Jesus Christ. (...) The priests emerging from the seminaries are bastard priests.” (Homily preached at Lille, August 29, 1976, before a crowd of some 12,000.)

2. **“If we think that this reformed liturgy is heretical and invalid, whether because of modifications made in the matter and form or because of the reformers’ intention inscribed in the new rite in opposition to the intention of the catholic Church,** evidently we cannot participate in these reformed rites because we should be taking part in a sacrilegious act. **This opinion is founded on serious reasons...**” (Ecône, February 24, 1977, *Answers to Various Burning Questions*)

3. “The radical and extensive changes made in the Roman Rite of the Holy Sacrifice of the Mass and their resemblance to the modifications made by Luther oblige Catholics who remain loyal to their faith to question the validity of this new rite. Who better than the Reverend Father Guérard des Lauriers to make an informed contribution to resolving this problem...?” (Foreword contributed to a book in favor of the thesis of invalidity by Fr. Guérard des Lauriers. Écône, February 2, 1977)

4. Moreover Archbishop Lefebvre personally conditionally re-ordained many priests who had been ordained in the 1968 rite and re-confirmed those purportedly confirmed in the new rite or by the new bishops.

Did he hold that John-Paul II and his henchmen were excommunicated “antichrists”?

1. “So we are [to be] excommunicated by Modernists, by people who have been condemned by previous popes. So what can that really do? **We are condemned by men who are themselves condemned...**” (Press conference, Ecône, June 15, 1988)

2. Post-consecration statement (Summer 1988), SSPX school in Bitsche, Alsace-Lorraine: **“the archbishop stated, going even beyond his 15th**

June press conference, that those who had excommunicated him had themselves long been excommunicated.” (Summary in the Counter-Reformation Association’s, *News and Views*, Candlemas 1996)

3. “The See of Peter and the posts of authority in Rome being occupied by antichrists, the destruction of the Kingdom of Our Lord is being rapidly carried out even within His Mystical Body here below (...) This is what has brought down upon our heads persecution by the Rome of the antichrists.” (Letter to the future bishops, 29 August 1987)

Did he rejoice in being separated from the Church of John-Paul II?

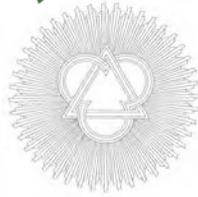
1. “We have been suspended *a divinis* by the Conciliar Church and from the Conciliar Church, **to which we have no wish to belong.**” (July 29 1976, Reflections on the Suspension *a divinis*)

2. “...we do not belong to this religion. We do not accept this new religion. We belong to the old religion, the Catholic religion, not to this universal religion as it is called today. It is no longer the Catholic religion...” (Sermon, June 29, 1976)

3. “I should be very happy to be excommunicated from this Conciliar Church... **It is a Church that I do not recognize. I belong to the Catholic Church.**” (Interview JULY 30, 1976, published in *Minute*, no. 747)

4. **“We have never wished to belong to this system that calls itself the Conciliar Church. To be excommunicated by a decree of your eminence...would be the irrefutable proof that we do not. We ask for nothing better than to be declared ex communione...excluded from impious communion with infidels.”** (Open Letter to Cardinal Gantin, July 6, 1988, signed by 24 leading SSPX priests, doubtless with Archbishop Lefebvre’s approval)

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

We have entered into contract to purchase a building in the Northeast which will, we hope, serve as a new home for our seminary. We must still obtain approval for use as a seminary. This will be decided in May. So for the time being the project is in suspense.

It will be necessary to sacrifice our large chapel, which was designed specifically for a seminary containing as it does much room for large ceremonies. The chapel in the new building is quite small, although very beautiful. It will not accommodate anyone but seminarians.

In time, we hope to purchase a church in the area in order to be able to provide Mass to lay people who may wish to come.

I have been searching for a new seminary building for about two years now, anticipating the coming problem of outgrowing our present

facility. In most cases we were faced with the difficulty that what was available was too big. It is not enough to consider only the purchase price. The cost of utilities and of the maintenance of the building must be taken into consideration. We do not have a large reservoir of donors as other traditional groups may have.

The seller took our offer of \$1,050,000. Although the building is in overall good condition, there is nevertheless a good deal of remodeling and some repair necessary in order to

make it viable for us. For example, we have to thoroughly commercialize the kitchen, that is, install a large commercial range, together with a



THE PROPOSED NEW HOME FOR THE SEMINARY

It is a building of 23,000 square feet. The older building (to the left in the picture), dating from 1934, is made of solid stone. The addition (on the right in the picture), dating from 1984, is made of cinder block with a stone facing. The entire roof is made of Vermont slate, which is the best of all slates. It will provide 22 student rooms, as opposed to our 13 now. It will provide five rooms for priests as well as some guest suites. It sits on 3.5 acres. The building is in very good condition, but like all older buildings needs some minor repair. What will more costly is the remodeling we must do in order to accommodate our needs.

fire-preventing hood, a commercial dishwasher, and other stainless steel equipment. I expect that this will cost easily \$50,000. Then we must take one room in the seminarians' quarters and turn it into a shower room with six shower stalls. The plumbing is already there for it, but this too will be a costly remodeling. These will be the two largest layouts, but there are other adjustments which, taken together, will be expensive. For example, we must enclose an exterior porch in order to make a large classroom out of it.

Then there is the cost of the move itself. Think of moving about twelve homes.

So we need your support for all of this. We thank those who have participated in the fund drive already, and we ask others who have not already done so to contribute to this work so that we can train more priests. We are asking \$3000 from each household.

A CURE WORSE THAN THE DISEASE

In recent weeks we have seen, day by day, a *panic* develop among the general population over the coronavirus. What first started out as a moderate response to this new virus has now become a frenzied mania. Below are my reflections on this whole debacle.

1. The coronavirus is not the Bubonic Plague. This disease, also known as the Black Death, wiped out two-thirds of the European population in the middle part of the 1300's. It became so bad that fields were no longer tilled, in great part, and bodies would lie rotting in public because there was no one to bury them. The mortality rate for this disease was very high. Ironically — or perhaps not so ironically — the disease had its origins in the western provinces of China, exactly from where the coronavirus began.

2. As of this writing (March 23rd), the mortality rate in the United States is at 1.3%, having declined every day from what it was on March 15th, which was 2%. (I even saw this morning a doctor saying that 99% of those who acquire the disease will recover from it). Of those who do die, 80% have been of those 65 and older, according to the Center for Disease Control

(CDC) in Atlanta. The mortality rate declines gradually owing to two factors: (1) more testing, whereby more cases are discovered; (2) that the aged and otherwise health-compromised people (the *vulnerable*) will die from it first, whereas the younger and healthier will survive it. Consequently, this disease is quite survivable, at this point, for 98.7% of the population. The mortality rate will probably decline as time passes. The CDC said that 80% of coronavirus deaths are among those 65 and older.

3. This disease is not a national catastrophe. While many might be set back by this disease for a number of days or even weeks, it does not promise to kill a significant portion of the citizens. Most of those who do die of coronavirus are the very aged or those who are already suffering from other diseases whereby they would have a very low tolerance for the coronavirus. In Italy, for example, 99% of those who have died had some previous condition which disposed them to dying from the coronavirus. The average age of persons in Italy who did die from the disease is 80. Italy, by the way, has a much higher proportion of aged people than the United States. Italy's population of those 65 and older numbers 18%, whereas in the U.S. it is 14.9%.

The reason for the high number of infections in Italy is that Italy recently entered into an economic pact with Communist China, called *One Belt, One Road*, which had the result of importing many communist Chinese workers. Northern Italy, for example, the hardest hit region, recently saw an influx of approximately 100,000 communist Chinese workers from none other than the Wuhan province.

While I am not advocating that we should be insensitive to those 65 and older, I think, nonetheless, that the response to the disease could have been tailored to the high-risk age group and others who are vulnerable because of pre-existing medical problems. The government could have urged them to stay home, and could have helped them by the delivery of prepared meals, of groceries, and of other necessities of life. Such a response would not have required the



frenzied reaction which has increased in intensity day after day.

From the economic point of view, the passing of many people in the 65+ group would not put a significant strain on the economy. While this sounds cold and cruel, it is nevertheless true that when you arrive in the old age bracket, as I have, you realize that your life is basically over, and that there is a “bullet with your name on it,” that is, some disease or condition which will cause your death. It is something like waiting on a platform for a train to arrive. Your head is pointed in one direction, which is the direction from which the train will come. You try to remain as useful as you can during this period of waiting, but you realize that the call from God could come at any time. You live with your “bags packed.” My father always used to remind us that “no one is getting off this ship alive.” Someone else told me a joke recently, in honor of my seventieth birthday: “Do you know what it means when, after seventy, you get up in the morning and you have no aches and pains? It means you’re dead!”

So the point is that it is not a national catastrophe, economically speaking, if many old people pass away. To be sure the government and the private sector should do everything possible to prevent, treat, and cure the disease, but not at the expense of causing a public panic.

Dr. William Hazeltine, a former professor at the Harvard Medical School and founder of the university’s cancer and HIV/AIDS research departments, said that by the time this virus is finished, 200,000 to 1.7 million people may die from it in the United States.

The current estimate of the U.S. population is 331,000,000. If we take Dr. Hazeltine’s low number of 200,000, it means that .06% of the general population will perish. If we take his high number, it means that .5% of Americans will succumb to the disease.

While this is not good news, particularly to the victims and their loved ones, it does indicate that we are not dealing with a national disaster from the demographic point of view, as they did in the Middle Ages, when there was a full 67% of the population, young and old, that disappeared in a short period of time. Now that is a national catastrophe.

4. Given the relatively minor impact of the disease, even at worst case, the reaction to it has been grossly exaggerated, and will itself cause a national catastrophe. There is no proportion between severely wounding or destroying the economy, on the one hand, and the saving the lives, on the other hand, of .06% to .5% of the population, most of whom would go on to the grave in a few short years in any case.

The stock market has experienced a *crash*, although no one is calling it that. Usually a sudden decline of 25% of value is considered a crash.

Many small businesses will go bankrupt, especially in the tourist, hotel, transportation, and restaurant sectors. Many people in both large corporations and small businesses will lose their jobs. The consumer confidence will plummet, and people will cut back severely in their spending habits. The real estate market, which represents a higher value in the economy than the stock market, will go down the tubes. Many will default on their mortgages. We may see a repeat of 2008-2009, where people became “upside down” in their mortgages, that is, where they owed more money for the house than what it was worth on the market. People actually had to *bring* money to their closings, instead of receiving money.

Events such as these have a domino effect in the economy, and I would not be surprised to see a repeat of the Great Depression as a result of this coronavirus panic. Let us pray that we be spared of such an outcome. But you cannot pull the plug on the economy, as the panicky governments have done, and expect it to rebound overnight. It is the lungs of the economy which are filling up with fluid, and it may well be the economy that is the biggest victim of the coronavirus, brought on by none other than a frenzied fear caused by the media and the government.

5. The real national catastrophe is that there is a shortage of food and other necessities in our supermarkets, and worse, that people cannot even go to church.

First, let it be said that it is a *wonderful* side effect of this disaster that the Novus Ordo has shuttered its doors for the time being.

There are some places, however, that have banned religious meetings altogether. They are not considered “essential.” This is true in Italy,

France, and Quebec, for example. Some states, such as California, New York, and New Jersey have placed lock-downs on their population making it impossible to conduct religious services. (Fortunately, at this writing, March 23rd, we have not gotten to that point in Florida).

It is a national catastrophe that in the United States — the land of plenty — we cannot go calmly and confidently to the supermarket to get food and even toilet tissue. I have never seen this situation in my whole life.

And about this catastrophe, the government, whether state or federal, is doing *absolutely nothing*. In fact, they are making the problem worse. For example in Pennsylvania, they shut down the rest areas and restaurants on the Turnpike. In so doing they make life very difficult for truckers who are our supply line.

So to prevent the demise of .5%, *at worst case*, of the general population, most of whom are aged or already health-compromised, 99.5% have to bear up with an economic disaster which will have enormous and long-lasting ripple effects.

6. We are paying the price of our cozy relationship with Communist China. As I said in my last newsletter, before the disgraced Nixon went to Communist China in the late 1970's in order to open it up to trade, the Communist Chinese government was not even recognized by the United States. There was no embassy, no ambassador, no trade. I remember at that time seeing an alarm clock made in China, which managed to get through the net somehow, and it was a piece of junk.

The United States treated China in the same way that it treated Cuba. The idea was to starve out communist countries until the economic pressure forced them to abandon their communist ways. This worked in Russia.



Mao Tse Tung

He is also known in the modern transliteration as Mao Zedong. He murdered 30 million of his own people. He was totally debauched. He never bathed, and never brushed his teeth, saying, "Tigers don't brush their teeth." Yet this mass murderer, morally and physically filthy, is held in great esteem in Communist China.

But I remember the rationale in the late 1970's: "By trading with Communist China, we will build up their economy, and this will cause the downfall of communism in that country."

That was nonsense. The real reason for the opening of Communist China to trade was so that the entrepreneurs in this country and elsewhere could manufacture their goods in communist sweatshops, where they could get their products made for a small fraction of the cost, and then turn around and sell them at high prices in Western countries.

This meant that we now had to take a positive view of the bloodthirsty, religion-hating, and oppressive Communist Chinese government, and of Mao Tse Tung, responsible for the murder of 30,000,000 people. His portrait can be

seen on Communist Chinese money.

Ever since this opening of Communist China, these lying and double-dealing communists have been stealing our technology and our trade secrets. These same communists have been permitted to invest in our economy. Most of our medications are manufactured by these Chinese communists, and most of our 23 trillion dollar national debt is funded by Communist China, thanks to the love affair that the U.S. government has had with deficit spending for the past six decades. Under Eisenhower, for example, the federal government actually had a *surplus*.

As a result of this opening to Communist China, communist businessmen and tourists have poured in from the evil empire known as the People's Republic of China, and have brought with them disease after disease. This brings us to the next point.

7. Communist China is a cesspool of infection and disease owing to the unsanitary habits of its population and the failure of its communist government to impose rules to

safeguard against disease. As I said above, China was the source of the Bubonic Plague in the Middle Ages, also known as the Black Death, which makes the coronavirus look like nothing.

Ben Shapiro quotes Zhenzhong Si, a research associate at the University of Waterloo: "Eating wild animals [in Communist China] is considered a symbol of wealth because they are more rare and expensive." Mr. Shapiro continues: "Whatever the rationale, the communist Chinese government has been exceedingly tolerant of such markets, even though they have now been responsible for the spread of coronavirus, SARS, bird flu, Asian flu and swine fever. The Chinese government has been similarly tolerant of treatment via traditional Chinese medicine rather than evidence-based medicine, which has increased the risk of such diseases."¹

Communist China is, in other words, a backward country without the customary sanitary laws of Western nations, and its population engages in practices with wild animals which have led, time and time again, to the spread of contagious and fatal diseases. Communist China is also a pit of air pollution.

Here I do not mean to vilify every member of the Chinese race. I am sure that there are many among them who, although oppressed by the dictatorial monsters in Beijing, nonetheless hope for something better.

8. It is Communist China that should be quarantined. The entire civilized world should place a diplomatic, technological, and commercial wall around Communist China, forbidding all passage of Communist Chinese citizens into its borders.



A Chinese Wet Market

These are suspected of being the source of the various diseases which have come out of Communist China. The Chinese have an appetite for unusual wild animals, owing both to superstitions about them and "alternative" medical remedies and sexual stimulants. The meats stored here may transfer viruses from animals to humans.

tion of technology, has turned them into a threat to our national security, and a major war with them is well within the bounds of possibility. And who created this Asian giant which so resembles Nazi Germany in its militarism, godlessness, and oppression of its population? Answer: the countries of the West, and especially the United States. Did we learn nothing from World War II? From the Cold War? Do we forget that communism has as its goal the penetration and domination of all countries in the world? How did we get so stupid?

And now we are paying a very high price for our stupidity.

9. Selective panic. Between 1899 and 2018, a total of 3,672,434 persons have perished in car accidents in the United States alone. Add about another 40,000 in 2019. Nobody cares. In winter of 2018 - 2019, the CDC estimate of deaths from the flu was 34,200. About 35 million were infected. Nobody cares. The total number of abortions from 1973 to 2018 in the United States stands at more than 61.8 million. Most do not care. That is an average of 1.437 million per year since 1973. The number of abortions worldwide this year alone is 9,502,108. Does anyone care?

For the question must be posed: *Are we going to have to go through this every year?* Already we can identify four major illnesses as coming from within this center of putrefaction. We have learned that they tried to suppress the existence of the coronavirus by punishing a doctor who blew the whistle.

Why not go back to the good old days of isolation of Communist China, so that we can live in peace without this world menace? For our trade with them, as well as the communica-

¹ To read the whole article go to: <https://www.foxnews.com/opinion/coronavirus-china-americans-ben-shapiro>

It is ironic and tragic that we must go into a worldwide lock-down in order to preserve the elderly from passing away, but that there is a supine nonchalance about the killing of innocent babies.

In the U.S. alone, there were approximately 142,670 lung cancer deaths in 2019. A total of \$13.4 billion dollars was spent on lung cancer care in 2015. There are about 35,000 deaths each year in the U.S. resulting from cirrhosis of the liver. It is responsible for 1.2% of all U.S. deaths.

I cite these statistics, since all of the causes of these deaths are very preventable. For example, if we were to go into panic mode about automobile accidents, we could get rid of them altogether, by returning to horses, or at least greatly reduce their number by lowering the speed limit to twenty miles per hour. (This would lead to smaller motors, having the effect of less carbon imprint). The lung cancer deaths could be dramatically reduced by outlawing cigarettes. Outlawing alcohol would greatly lessen deaths from liver disease. The millions of abortions could be prevented by a simple law guaranteeing the right to life from the moment of conception.

If we were to have a lock-down every year, we would also significantly reduce deaths from the common flu.

We choose not to take any of these preventive measures, however, because we see these deaths as unfortunate but necessary side effects of our life-styles. Abortion brings freedom to fornicate and freedom from children. Cigarettes make at least some people happy. Liquor makes you feel elated. Driving fast is both useful and fun.

So why have do we have a panic over coronavirus? Why do we not just feel bad about the victims, and move on, as we do in these other cases? This brings me to the next point.

10. It is scary how the media can work up the population into a panic. According to the CDC, in the U.S. the fatality rate from coronavirus is between 10 to 27 percent for people 85 and over, followed by 3 to 11 percent among people aged 65 to 84 years old. The virus has killed 1 to 3 percent of infected people between the ages of 55 to 64. The study found that less than one percent of people aged 20 to 54 years old have died from the novel coronavirus, and no fa-

talities were reported in people aged 19 and under.

So why the panic? Over 80% of those who contract it will experience mild symptoms or none at all.

Nonetheless the media fanned the flames of panic, until finally the government officials, for fear of losing their elected positions, had to get on the panic bandwagon.

I am no conspiracy theorist. In fact, I abhor conspiracy theories, and in most cases find them ridiculous. But here I must confess that I *suspect* something sinister about this whole thing.

This recent panic mode has been a wonderful exercise in big government. Is it merely a coincidence that the more leftist and socialistic a region is, the more lock-downs there are? Is this some dress rehearsal for something bigger?

I have always said that the ushering in of the Antichrist will require some global disaster, which, of course, will be fixed by the “savior” Antichrist. Since the climate change frenzy has fallen flat on its face, I am wondering if the globalist architects have now turned to disease panic for what they need. I think that it is safe to say that they are at least profiting from this problem, but I highly suspect that they had something to do with it, not with the disease itself — unsanitary Communist China is sufficient thereto — but with the global panic. People become ready for many and radical political changes when they go into panic mode. Panic is fear gone wild. It is always irrational, and leads to irrational effects. Ask the Germans during the 1930’s. Ask the Russians in 1917.

11. Disease and death are part of the human condition since original sin. We know from the Faith that death is a direct punishment of original sin. So is disease. While death naturally occurs by a biological clock that God has placed in us, whereby we simply break down with time, disease is usually the result of human ignorance and/or vice, which are also effects of original sin. Most of our fatal diseases and premature deaths do not come from the breakdown of old age, but from acting stupidly and foolishly during our lives, either by eating too much or eating the wrong things, or by drinking too much alcohol, or by smoking, sun bathing, excessive exercise or not enough, by lack of sanitation and personal

hygiene, by carelessness in the preparation of food, by drug addiction and overdose, by taking foolish chances in recreational activities, by stress due to overwork, divorces, etc., or by various forms of sexual immorality. These bad habits, and these are only a few, especially if repeated for generations, can cause damage to the genes and thereby cause a genetic disposition to diseases. This seems especially true of cancer, diabetes, cardiovascular disease. The first thing the doctor wants to know is your family history.

God does not make anything imperfect. The damage to our genes, therefore, must come from ourselves.

Hence we should not go into a panic about a small fire in a house that will eventually turn to rubble in any case. Instead we should use a *rational, proportionate, and measured* response. We are going to die of something, and fatal disease is very much a part of our “lives.”

12. The spread of false ideas. We are witnessing a panic about the containment of a disease which could kill a race which is already condemned to death. For example, would we be in a panic if coronavirus were a threat only to the lives of people on death row?

Yet there is no panic about the spread of false ideas which lead to the eternal spiritual death of the souls of mankind. Men’s souls are destined to live a natural life forever, but will experience a supernatural death, a separation from God who is the source of all our happiness, through the commission of mortal sin. For this reason, the Church has always condemned freedom of speech and freedom of the press, understood in the sense that one is free to say or publish whatever one pleases. Pope Pius VII said in 1814, criticizing the new Charter or constitution of the restored monarchy in France:

The license of the press threatens the people with the greatest perils and with certain ruin. It is a fact demonstrated incontrovertibly by sad experience that the license of the press has been the principal instrument which has first depraved the people’s morals; then corrupted and destroyed their faith; and finally stirred up sedition, unrest, and revolution. (Encyclical *Post tam diuturnas*)

The same — and far more — could be said of the contemporary media in general.

By analogy, suppose we get rid of the FDA, and declare “freedom of medicine,” letting every quack concoct and prescribe what he will, and have confidence in the population that it will always make the right choices.

The point is that the spread of a virus, while it may sicken and even kill, is of far less consequence than the sickening and killing of people’s minds through false ideas.

12. False ideas kill people. The lowest figure given to Stalin’s murder campaign in Russia is 20 million; the highest is 60 million. Take your pick. Mao Tse Tung’s toll is 30 million, by common estimation. Hitler’s common estimation is 6 million Jews, but that does not count all of the rest who perished, many of them Catholics, Russian prisoners, etc.

The total amount of people who died as a direct result of World War II is 50 million. They all died because of false ideas: Nazism and Fascism.

Add to this the abortion count: 61 million in the United States alone, all that innocent blood flowing from the false ideas swarming in the skulls of the bird-brained, beyond-the-ballot-box boobs on the Supreme Court in 1973.

Let us pray. The most efficacious means of averting harm to ourselves is to pray to God, that in His providence, He preserve us from the evil effects of plague, war, severe weather, earthquake, accidents, and other causes of sudden and unforeseen death. Yet prayer does not exclude the taking of natural precautions. But these should be reasonable and measured.

Yes, let us pray that God save us from the coronavirus disease, and that He also save us from the cure.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

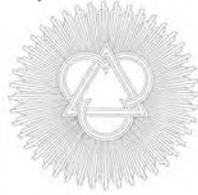


*THE STately FRONT GATES OF THE POSSIBLE NEW HOME OF THE SEMINARY
The building was built as a “retirement home” for a millionaire in the 1930’s. It has since gone through renovations, updating, and additions. Bishop Sanborn and Bishop Selway are, as usual, on their cell phones.*



Bishop Sanborn and Bishop Selway inspect the outdoor porch. Our intention would be to enclose it so as to make it into a classroom.

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

I wish that I could give you good news about our proposed new property for the seminary, but unfortunately the purchase of it has become a victim of the coronavirus.

There were two unforeseen bad occurrences. The first was that a large portion of the assets which we had with which to purchase and remodel the building were coming from some stocks willed to us by a pious woman who passed away about three years ago. At the time of the offer they were worth perhaps \$300,000. Now their value has plummeted. The second bad occurrence was that a benefactor, who had pledged \$150,000 toward the purchase, had to renege on the promise because his business took a nosedive as a result of the coronavirus panic.

Thus, by the middle of April, I had about \$225,000 less than what I had when I made the offer about a month before. This deficit was enough to kill off the purchase. For it must be always remembered that there are expenses involved both in the moving and in the remodeling of the building in order to fit our needs.

So everything is on hold until I can somehow obtain the sufficient funds to make affordable the purchase, the move, and the remodeling.

I did a short video explaining all of the above, and the response to it has been much more than expected. If all the donations which are pledged do in fact arrive, I believe that we will be able to go ahead with the purchase

R.I.P. the United States of America? While the coronavirus has been certainly a matter of some concern, I still believe that the reaction to it was disproportionate to its dangers, and that restrictions imposed upon the economic life of the country have been devastating.

As I said in my last month's newsletter, there is always a *proportion* involved between the preventable deaths of the citizens and the common good of society. I mentioned the 40,000 people who perished on the roads last year, which deaths were easily preventable, but which were tolerated in view of the common good of the economy. Likewise, if the country were to be placed on a lockdown every winter for three months, we could prevent very many of the 30,000 or so deaths that occur every year from the common flu. We tolerate these deaths, however, so that the country can carry on its daily business. There are many other examples that could be given.

In addition, there is substantial doubt that the virus is as deadly as it seems. The University of Stanford in California (the equivalent of Harvard in the West) did a study in Santa Clara County (San Jose area) and discovered that the number of infections was anywhere from 50% to 85% more than the reported number. If this is true, and if Santa Clara County is representative of the rest of the country, it means that the mortality rate is far lower than reported, that is, about one tenth of one percent of those who contract the disease. This mortality rate is not worse than the common flu. Dr. Birx said, as well, that many people are being listed as dying *from* coronavirus, who are in fact dying only *with* coronavirus. In other words, there are so many underlying conditions in the patient that the coronavirus becomes merely an occasional cause of death, but not the real cause of death. By analogy, if a strong wind blows down an abandoned barn, the real cause of the demise of the barn is the weakness caused by neglect, for the wind could never take the barn down if it had been maintained.



Joseph Stalin

Are we seeing in the United States a suppression of freedoms which imitates Stalin's Soviet Union?

This virus will pass, and so will the panic, but what will not pass is the death of personal freedoms which took place in this panic. Gradually the most fundamental freedoms of individuals, their freedom to work, to move around, to congregate, to go to church, even to visit friends and relatives, were stripped from the population. By what authority? No justification was ever given for this suppression of basic freedoms. No documents of empowerment were ever produced.

In Michigan, for example, the leftist and Stalin-like governers forbade the citizens from traveling to their properties in the north. *Their own properties!* They were forbidden to leave the state by land. I know of a case of a parishioner who tried *three times* to drive to Ohio, but who was turned away by the Michigan police.

The *essence* of the American way of life is that government exists for its citizens, and that it must respect their fundamental freedoms. It also pertains to the essence of America that the powers of government are clearly *limited* and *defined*, so that, precisely, no one can have dictatorial powers.

These limitations and definitions were enacted in response to absolutism, both on the part of kings and of parliaments, which was the result not of Catholic but of *protestant* principles of authority. By removing the authority of the Church in society, and handing it over to the monarch, or worse to a parliament, the Protestants made the State the all-powerful and all-embracing authority. The American Constitution was the antidote to absolutism, and overall it succeeded in preserving a way of life in the United States which is unlike that of any other country, which way of life is responsible for its prosperity and stability as a nation.

Unfortunately, the good motives of limiting and defining the government were overshadowed by false principles of the Enlightenment. Consequently, the idea of the separation of powers was inserted into the Constitution, a concoction of the liberal free-thinker Montesquieu, which makes no sense at all. In recent decades we have seen turmoil among the three branches of government, and the usurpation of legislative powers by the Supreme Court, perhaps the worst of all the abuses. Nor did the Founding Fathers foresee the development of political parties (a horror in the eyes of George Washington) and particularly did not foresee the deterioration of the parties into a two-party system. Worst of all, however, the Constitution introduced the leftist (at the time) principles of freedom of religion, freedom of speech, and freedom of the press. Freedom of religion, in particular, created a government which had no moral compass whatsoever. The Constitution does not even guarantee the observance of the natural law. Freedom of speech and freedom of the press have given rise to the modern mantra of the media, which control the politics of this country. These are fatal flaws.

I fear that the dictatorial and tyrannical rule that has been exercised by the federal government and the state governments will set a very bad precedent in the future. In my opinion, constitutional amendments must be passed which would limit and define what a national emergency is, who may declare it and under what circumstances, and what powers the government has in imposing suspension or limitation of the freedoms of the American citizens, if any.

If such legislation is not enacted, I fear that life in the United States, as we have known it for the past 244 years, will change radically for the worse, and that the "stalinization" of daily lives will be gradually set in place.

The Great Western Schism. There are many traditional Catholics who, in an effort to find a precedent to our current problem in the Church, look to the Great Western Schism as this precedent. The Great Western Schism was a split among Catholics which took place from 1378 to 1417. It was caused by the election of two different popes simultaneously. Then a third was added.

Pope Clement V decided, upon his election to the papacy in 1305, to not take up residence in turbulent Rome, but instead to reside at a papal-owned enclave in southern France known as Avignon. This was nothing new for the popes. For many centuries Rome often became uninhabitable for them because of warring factions within Rome who wanted their own candidates on the throne. There was also an anti-papal republican faction in Rome which wanted to see the return of republican Rome and the overthrow of the papal monarchy. So in order to protect the safety of their own persons, and merely to have some peace and quiet, popes in the Middle

Ages commonly took refuge in France.

The popes stayed in Avignon from 1305 to 1370. They knew, however, that to remain there was far from ideal, since their residing in France injured the unity of the Church inasmuch as the pope appeared to be the altar boy of the French monarch.

Pope Urban V (1352-1370) returned to Rome. He made every effort to stay in Rome, but eventually had to leave owing to the same old problems. He went back to Avignon, against the advice of St. Catherine of Siena. She predicted his swift death in the event of his return to Avignon, and, sure enough, he was dead within a few months.

His successor, Pope Gregory XI was elected in Avignon. He too returned to Rome and remained there. He died in 1378 in Rome. His successor, Pope Urban VI was elected in Rome in 1378 in a perfectly legal election. There was strong sentiment in Rome, it is true, that a Roman or an Italian, at least, be elected, and this sentiment was manifested by large crowds at the time of the conclave. Nonetheless, in hindsight we can see, from historical research, that the cardinals who elected Urban VI did so in perfect liberty, and all did obeisance to him and participated in his coronation. At the time of the election, not one of the cardi-



Pope Urban VI (1378 – 1389)

nals expressed doubt concerning its validity. However, I emphasize that we know this *in hindsight*.

Urban VI, although by reputation up to that time a very moderate and balanced person, became overbearing, obnoxious, cruel, and tyrannical in his administration of the Church. He also wanted to reform the habits of the cardinals who had fallen into a lax way of life during their sojourn at Avignon.

So some of the cardinals, mostly French, decided that Urban had to go. Consequently about five months after the election of Urban VI, these cardinals declared that they had been under pressure from the Roman mob to elect a Roman or an Italian, and consequently the conclave was invalid. They then proceeded to elect a new pope, a cardinal by the name of Robert of Geneva, who took the name of Clement VII. He resided in Avignon together with the disaffected cardinals. Thus the schism began.

France, Spain, the Kingdom of Naples, and Scotland adhered to the Avignon popes. The rest of the Catholic world adhered to the Roman pope, with a few minor exceptions.

The claim of the Avignon cardinals, that pressure had been put on them by the Roman mob, was at the time very believable. For since the tenth century, that is, for more than three hundred years, the Roman mob had been rebellious and unruly, and many times would elect their own antipope if the true pope did not please them. Many times the popes had to abandon Rome for their own personal safety and/or for the peaceful administration of the Church.

All during the schism, both sides tried what they could in order to solve the problem. It was generally agreed that *cession* would be the best solution, that is, that both claimants resign, and that all the cardinals come together and elect a new pope. Since this solution pleased neither of the claimants, a group of cardinals met in Pisa, where they elected yet a third pope, in the hope that the other two would resign. He took the name of John XXIII.¹ But neither the Avignon pope nor the Roman pope ceded to John XXIII. Consequently the problem worsened.

It was resolved, finally, at a general council of the Church at Constance, in what is now Germany. There Martin V was elected in 1417, and all the other claimants resigned in favor of him. The schism was over.

No analogy with the present situation. Many traditional Catholics, desperate to understand the present crisis

in the Church, and at the same time desperate to avoid sedevacantism (for what reason I will never know), look to this Great Western Schism for principles in dealing with the Modernist “popes.” They argue that there was confusion and doubt as to who was pope, and therefore no one was truly schismatic. So, they continue, there is confusion and doubt about the Vatican II popes, and it is therefore possible to go either way — namely to hold that he is the pope or not the pope — without committing schism. Then they argue, finally, that since it is an open question, one is free to attend an *una cum* Mass or a *non una cum* Mass; it does not matter. I will now address this false reasoning.

While it is true that there was confusion and doubt about who was the true pope in the Great Western Schism, there is objectively no confusion or doubt about the Vatican II popes. I have always maintained that the central question concerning Vatican II and its reforms is this: Are they continuity or rupture? Stated another way: Is

post-Vatican II Catholicism substantially the same as pre-Vatican II Catholicism? All of the principles of what we think and do in this current problem of Vatican II derive from the answer to this question.

If someone is rejecting the reforms of Vatican II by attending unauthorized traditional Latin Masses (e.g., SSPX), it can be reasonably assumed that he thinks that Vatican II is a substantial rupture from pre-Vatican II Catholicism. Otherwise he would stay in his parish.

If Vatican II is substantial rupture, *it is impossible* that it proceed from the authority of the Church, since in such a case it would be *necessary* to conclude that the Church has defected from its substance, its essence, as communicated to it by Christ. But this is heresy. Consequently, the faith requires that we conclude that the Vatican II popes are *necessarily* and *without any doubt* false popes.

This is objectively true. It is possible that many persons, through ignorance, cannot figure this out, and therefore remain in doubt about the papacy of the Vatican II popes. But this doubt is only subjective and anecdotal, since the logic is as clear as crystal.

In the great Western Schism, the problem was one of election, and not one of faith. The reason why we avoid the Novus Ordo Mass and the New Religion in general is not because we have doubts about the election of the Vatican II “popes.” *It is because they are imposing upon us a new and*



**Antipope Clement VII
receiving the Duke of Anjou**

¹ Because the Church never was willing to pronounce on the question of who was the rightful pope, no pope after the Great Western Schism took the name of John, since the obvious question would be: Is he John XXIII or XXIV? But Angelo Roncalli, a Modernist Church History professor at Bergamo, in northern Italy, decided to settle the question once and for all by taking the name of John XXIII. Perhaps the next true pope should take the name of John XXIII, and settle more than one question once and for all.

false religion which is not the Catholic religion. It is rupture from the past. It is therefore false, because the past is true. This is a critical difference between the Modernist crisis and that of the Great Western Schism. For any of the popes who were elected in the Great Western Schism, whether of Rome, Avignon, or Pisa, would have made great popes. There was no question of their orthodoxy, but merely of their election. They imposed no new religion. This is a critical difference, because there was no intrinsic impossibility that any one of them be pope. In the Modernist crisis, there is an intrinsic impossibility that any one of them be pope, since to admit them as true popes is to destroy the Church's indefectibility. For it means that the Church, in promulgating a new and false religion, has gone off the rails, has defected, and that the promises of Christ to be with the Church all days even to the consummation of the world are false. Since this is contrary to faith, we are bound *by faith* to draw the conclusion that the Modernist popes cannot be true popes.

Ignorance excuses, but it does not justify. The Great Western Schism has always been called by historians the "schism without schismatics." Why? Because everyone involved in it *wanted* to remain Catholic and subject to the true pope. Because of lack of information at the time, it was nearly impossible for the average person to know who was the true pope. But obviously in reality there was only one true pope, and we know now that it was Urban VI, the Roman pope. But because this ignorance of who was the true pope was through no fault of those who followed the false ones, for example Saint Vincent Ferrer, they are not guilty of the *sin* or *crime* of schism. But this innocence does not change the *reality* that in fact those who adhered to the false popes were *objectively* in schism. In other words, they were excused from schism through their ignorance, but objectively they subjected themselves to a false pope and rejected the true one, which is schism. Both the Roman pope and the Avignon pope excommunicated each other and his followers. They did so because the pope is the principle of unity of the Roman Catholic Church.

To me it is very difficult to see how traditional Catholics — those attending unauthorized traditional Masses — can claim ignorance about who is and who is not a true pope. While at the beginning of the Modernist crisis in the 1960's, when Catholics knew little of the full import and direction of the reforms, ignorance was understandable, it cannot be claimed today. For the very fact that a Catholic abandons his local parish, and therefore obedience to his local "bishop" and the "pope," he is professing the fact that these men are imposing a false religion. If they were not imposing a false religion, these Catholics would remain in their parishes.

Those who attend SSPX Masses are probably excused from the sin of schism because their priests have taught them the false and pernicious doctrine of *recognize and resist*, namely that it is in accordance with Catholic Faith and practice to recognize someone as the Vicar of Christ but at the same time to resist his universal laws and reject his universally promulgated doctrines, *because they are contrary to*

faith and morals. The SSPX priests operate on this principle, deceiving themselves and their people that their position is Catholic, when in fact it is objectively schismatic. Recognition of a pope as pope is not sufficient. *Submission* to his laws is also necessarily required, as Pope Pius IX and Pope Pius XI pointed out. A systematic and habitual disobedience to the Roman Pontiff is schismatic.

No analogy exists in Church history for what we are now living through. Never in the history of the Church

has a general council taught condemned doctrines (e.g., religious liberty, ecumenism). Never in the history of the Church have we seen abominable acts against the First Commandment committed by popes in the name of ecumenism. Never have we seen the destruction of the sacred liturgy by a protestantized Lord's Supper service known as the New Mass, and by the numerous sacrilegious and blasphemous aberrations of the liturgy which have taken place since Vatican II. Never have we seen popes officially teaching heresy, for example, that God sometimes wants you to commit adultery in order to hold the family together. (*Amoris letitia*) The list could go on

and on.

You cannot go "either way" about the papacy of the Vatican II "popes," just as you cannot go either way on whether Vatican II and its reforms are Catholic or not.

We have seen that the principle that the Vatican II reforms are not Catholic *necessarily* and *without any doubt* and *by faith* requires the conclusion that the Vatican II "popes" are not true popes. The converse is also true: If they are true popes, then the Vatican II reforms *must* be Catholic, and it would be a sin to reject them, and worse, no less than schism to set up a worldwide apostolate *against* the commands of the reigning pope.

Our salvation depends on our remaining Catholics. We remain Catholics by professing the true faith, and by remaining submissive and obedient to the Roman Pontiff, and to the hierarchy which is subject to him. Therefore the identity of the Roman Pontiff cannot be dismissed as a doubtful bagatelle, but is something which is absolutely necessary to settle in our minds. We must also act in accordance with that decision.

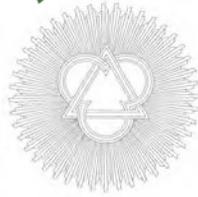
Sincerely yours in Christ,

Most Rev. Donald J. Sanborn
Rector



"Saint" John Paul 2 kisses the Koran, which denies the divinity of Christ and His death on the Cross.

Most Holy Trinity Seminary Newsletter



MAY 2020

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My dear Catholic people,

We continue to raise funds for our desired building in the Northeast. People have responded to us very generously, and I am hopeful now that we will be able to proceed as planned. But we still need to collect more funds in order to cover the remodeling expenses.

This building has about twenty-five bathrooms in it, but many of them are half-baths. It is a little short on full baths. Consequently part of the remodeling process is to put in more showers. Seminarians must all show up at precisely the same time in the morning. It is therefore necessary that there be plenty of showers and bathroom facilities in order to accommodate their needs.

We also need to enclose an outdoor porch for the purpose of holding our library books. We have about 15,000 volumes in our library, and most of these are irreplaceable.

Some are extremely rare. Some are very valuable. We must therefore take extreme care of them, keeping them at the right temperature and humidity at all times.

It will also be necessary to improve one of the rooms in the basement so that it can serve as our *aula magna*, that is, the large classroom which we use when all the students are taking a particular course. Then we must also improve the kitchen a great deal, that is, upgrade it to a commercial level.

In addition, there are a few repairs to be made on the building, but which are not significant. We do have to take out at least one of the trees, lest it fall on the building. There are a few loose slate tiles on the roof, but nothing serious. The gutters need some attention,

and the whole roof could use a power-washing to remove moss. Most of the double-hung windows need to be fixed.

These repairs on the building, however, are not of a serious nature. Overall the building is in very good condition.

I very much appreciate the generosity of those who have given, particularly in these times of economic uncertainty.

As of this writing, we should have fourteen seminarians next year. Assuming that all of our current seminarians will persevere, we will add four new ones to ten we have now: one from Nigeria, one from England,

one from Poland, and one from Ohio. In addition, I have received an application from a young man in England who wants to enter in 2021. There is a young man from Spain who has also showed interest. So, as you can see, we do need more rooms, since our capacity here is only 13.

We must not forget, as well, our French seminarian, Henry Chappot de la Chanonie. You may recall that in December of 2018 he had to return to France



A front view of the building we hope to acquire. This building will increase our capacity from thirteen to at least twenty-two or more.

in order to recover from a rare disease or disorder which is as yet undiagnosed. Nevertheless he has gradually improved, and it seems that he will soon be back to normal. It is still my hope that we will be able to ordain him in June of 2021. Although he has remained in France all this time, he continues to study under the tutelage of Fr. Damien Dutertre, who instructs him over the internet from his rectory in Lévis near Quebec City. Seminarian de la Chanonie lives with Fr. Guépin in his rectory in Nantes, France. I am due to go to France later this year (if it has lifted its lockdown), and perhaps will ordain him to the subdiaconate. Please pray for him.

Our policy concerning the distribution of the sacraments. The priests of the Roman Catholic Institute (the RCI) have a strict policy concerning the distribution of sacraments which I would like to explain, since to some it may seem harsh.

In order that sacraments may be lawfully distributed, it is necessary that the priest have *sacramental jurisdiction* from the bishop of the diocese. In turn, the bishop of the diocese must be in communion with the Roman Pontiff in order that he function lawfully. It is easy to see, therefore, that there is a chain of command which comes straight down from the pope through the bishop to the simple priest.

Sacramental jurisdiction means that the priest is authorized by the hierarchy of the Church to distribute sacraments.

So how do we justify our distribution of the sacraments in a time when there is no pope and no diocesan bishop, owing to their adherence to and promulgation of a new and false religion?

We do so by the principle of *epicheia* (pronounced *eh-pee-kay-ya*), a Greek word which means *equity*. *Epicheia* is a commonly known principle among moralists, and it is this: that in the absence of the lawmaker, one may estimate the mind of the lawmaker in such a way that he would permit something that is reasonable, but which requires permission in ordinary circumstances.

A classic example would be that of a Dominican seminarian who sees in a bookstore a book which he needs and which is hard to find. Unable to contact his superior, he reasonably presumes that the superior would give his permission to buy it if he were available.

You see, therefore, that there are two conditions necessary in order to exercise *epicheia*: (1) that the proposed act be *reasonable*, since *epicheia* could not be invoked for something absurd, harmful, or outlandish; (2) there must be an absence of the lawmaker, that is, for one reason or another he cannot be contacted.

The ultimate law that justifies all of our apostolate during this Modernist takeover of the hierarchy is a well known adage of the Catholic Church: *The salvation of souls is the supreme law*. As the adage indicates, all the laws of the Church bow to this great and grand law,

and indeed, it is the motive and animation of all of the lower laws of the Church. For the Church exists for the salvation of souls, and for no other reason. The adage reflects the very essence of the Church, and the very motive of the Incarnation and the Crucifixion of Christ. No one would dispute this.

We conduct a counter-apostolate to that of the *Novus Ordo*. We do this for a single reason: the *Novus Ordo* is a substantial rupture from the past. It is not Roman Catholicism, but a new religion which is being imposed upon us. It is Modernism, condemned by Saint Pius X as the “synthesis of all heresies,” and has proven its wicked origins by the devastating loss of faith and morals in Catholics since the time of the Second Vatican Council. The present “Catholic Church” is unidentifiable as the Catholic Church from before Vatican II.

Because it is a false religion, it cannot be a means of salvation, but is instead a means of damnation. For this reason, every action must be taken to ensure the survival of the true Faith, which is the unique means of salvation. What justifies these measures which we take, this counter-apostolate, is therefore the principle which I enunciated above: *The salvation of souls is the supreme law*.

From the principle that Vatican II and its reforms are rupture and not continuity, we conclude that it is impossible that the hierarchy which claims to be the Catholic hierarchy has, in fact, the power to teach, rule, and sanctify the Church. From the principle that the salvation of souls in the supreme law, we conclude that in order to ensure the preservation of the true Faith, the valid episcopacy and priesthood, the true Mass and sacraments, true Catholic doctrine and true Catholic discipline, it is necessary and therefore justified to carry on the complete sacramental and pastoral apostolate.

No sane person who admits our principles — that Vatican II is rupture and that the salvation of souls is the supreme law — would contest the lawfulness of what we do.

Why we refuse sacraments to those who attend the *una cum* Mass. Because the very basis of the lawfulness of our apostolate is to administer sacraments to those who have fled from the *Novus Ordo*, as from a false religion, it is clearly necessary that those who approach us for sacraments understand that the *Novus Ordo* is indeed a false religion. Otherwise they have no reason to approach us for sacraments, and we have no reason to give them sacraments.

If someone regards the *Novus Ordo* religion as the true Faith, as a homogeneous continuation of pre-Vatican II Catholicism, then he has no reason to come to us for sacraments. Indeed, it would be a *mortal sin* for him to come to us for sacraments, since we are distributing them *in defiance of the command of the person whom he regards as the pope*. He must consider our apostolate to be schismatic, as erecting an altar against the altar of the local bishop, something always considered schismatic.

Conversely, if someone sees the Novus Ordo religion as a substantial deviation from Roman Catholicism, he is logically obliged to say that it is impossible that those “popes” who have promulgated this new religion be in fact true Catholic popes.

In the practical order, therefore, if someone comes to us for sacraments, we must require from that person (a) the fact that he is convinced that the Novus Ordo religion is not the Catholic religion and (b) the fact that he adheres to the *necessary* and *logical* conclusion from (a), namely, that the Novus Ordo popes *cannot* be true Roman Pontiffs.

If he does not adhere to (a), then he is approaching us for the wrong reasons. An example would be that he finds our liturgy more dignified and reverent. But such a motive is insufficient to justify a counter-apostolate against the Novus Ordo. Consequently it would be wrong — a mortal sin objectively — for a traditionalist priest to distribute sacraments on that basis.

If he does adhere to (a) but not to (b), then the person is involved in a grave inconsistency, and even an implicit heresy, namely that it is possible that the Roman Pontiff could prescribe or even permit that the whole Church adhere to false doctrines, a false and evil liturgy, and sinful disciplines. For to admit this is to contradict the *dogma* of the indefectibility of the Catholic Church.

Furthermore, those who do actively participate in *una cum* Masses are publicly affirming, *despite whatever their interior thoughts may be about Bergoglio*, that Francis is indeed the true Roman Pontiff, the Vicar of Christ on earth, with universal jurisdiction to teach, rule, and sanctify the faithful of the Catholic Church. They cannot hold that the religion that he has promulgated to the whole Church is a false religion, and at the same time affirm that he is a true pope. For this would be to deny the the dogma of indefectibility.

Consequently it is *inconsistent* and *incoherent* that they approach us for sacraments. If they were consistent and coherent, they should approach the Novus Ordo priests for sacraments. **If Bergoglio is your pope, then go to Bergoglio for your sacraments.**

In addition, those who actively participate in the *una cum* Mass of a traditionalist priest (e.g., SSPX) is also advertising to all that he agrees with their stance of *recognize and resist*, which is a non-Catholic doctrine, and implicitly heretical. Hence they give *scandal* by going to the *una cum* Mass.

It is for these reasons, namely for inconsistency and incoherence, as well as scandal, that we do not give sacraments to “*una-cum-ers*.” For inconsistency is always a sign of error. Right reason, on the other hand is always lightsome and crystal clear, precisely because of its consistency. But inconsistency is error, and error in the moral order is always sinful.

Therefore, it is objectively sinful for the *una-cum-er* to approach us for sacraments, and it is objectively sinful for us to administer the sacraments to him.

Objection: *In this time of confusion, why penalize people who are simply trying to be good Catholics, not knowing any better?*

Answer: We do make exceptions for those who labor under ignorance of these principles, but we will not leave these persons in ignorance. We will call them aside and gently explain to them the issues involved in the distribution of sacraments. If they persist in their intent to frequent the *una cum* Mass, then we will refuse them sacraments. But I want to emphasize here that the refusal of sacraments is based on an absence of a consistent and reasonable principle by which to give them sacraments, *and it is not a statement that they are non-Catholics or public sinners.*

Let me explain it another way. Every baptized Catholic has the right to receive the sacraments. True. But it is also necessary that he be *properly instructed* before he can exercise that right. He must accept the instruction, or else be refused. Likewise these instructions which we give our faithful are not merely Bishop Sanborn’s opinions, but are moral principles which flow directly from the Catholic Faith.

Let me explain it in yet another way. Our mission as bishops and priests is not to the Novus Ordo people, that is, those who have accepted and embraced the New Religion. Our mission is only to those who understand that the New Religion is indeed false, and that priests must be sought out who reject the New Religion. But if you are affirming, by your attendance at the *una cum* Mass that Bergoglio is the true pope, you are also affirming implicitly that his New Religion is the Catholic Faith. Therefore you have no business seeking sacraments from us, and we have no business giving them to you. Again: **If Bergoglio is your pope, then go to Bergoglio for your sacraments.**

I should add here that adherence to the Vatican II popes as true popes leads necessarily to the desire to be recognized and regularized by them. It is for this reason that Archbishop Lefebvre, although repeatedly denouncing the New Religion of Vatican II as a false religion, nevertheless continued to strive to have his Society recognized by the Modernist hierarchy as a legitimate institution. At the 1988 consecrations, for example, in which he gave an excoriating sermon against the Novus Ordo religion, he nonetheless said to reporters after the ceremony that in five years the Vatican and the Society would be reconciled. *For it is impossible that a Catholic avoid and/or habitually disobey the pope, and at the same time remain Catholic.* Admitting that these men are popes creates a gravitational pull in the Catholic to be submissive to them and in communion with them.

Therefore the presence of the name of Francis in the canon of an unauthorized traditional Mass (SSPX)

creates a fatal gravitational pull towards the very destroyers of the Catholic Faith. That name in the canon is an implicit recognition of the New Religion as Roman Catholicism.

Summary and conclusion. The principle which justifies an unauthorized apostolate on the part of traditionalist priests is that Vatican II and its reforms have constituted a rupture from Catholicism. This principle is the only justifying cause whereby lay people may approach unauthorized traditionalist priests for sacraments. Because rupture from Catholicism on the part of the hierarchy *certainly* and *necessarily* disqualifies them as the true Catholic hierarchy, owing to the dogma of indefectibility, then it is required that both clergy and lay people regard the Novus Ordo hierarchy as a false hierarchy.

Keeping the traditional movement on the straight path. Some may say that our policy is too strict, that the main concern is that people have the true Mass and sacraments. There is no need to worry about these theological considerations.

Such an attitude, *prevalent today among both clergy and lay people*, is very dangerous. The reason is that it is based implicitly on a heresy, namely that the Catholic Faith can do without the pope. Such an attitude sprang up in the Great Western Schism, when there were first two, then three popes. Errors concerning the papacy, its role and even its necessity in the Church, became widespread. The final effect of it came with the heresy of *conciliarism*, which was enunciated by the participants in the Council of Constance in 1415, which stated that a general council was above the pope.

Pierre d'Ailly (pronounced DIE-YEE) (1351—1420) was a theologian of the University of Paris, and later a cardinal. He formulated the idea that only the Church universal is infallible, but that every particular Church [local diocese] can err, including the Church of Rome. He said that the pope may err, and has erred more than once. He cited St. Peter's error which was rebuked by Saint Paul. This same Pierre d'Ailly was the author of conciliarism, mentioned above.

The Society of Saint Pius X has repeated this very same doctrine, which is objectively heretical. Their theory concerning the universal ordinary magisterium is that, precisely, while the pope and all the bishops of the world may err in teaching doctrine, the universal Church will merely reject these teachings as false. It is as if the assistance of the Holy Ghost in teaching doctrine had not been given to the Apostles and their successors in the hierarchy, but to the universal Church, whereby it would "sift" and "discern" in the magisterium what is true and what is false.

A contemporary of D'Ailly was Jean Charlier de Gerson (1363 —1429). He too was a theologian and



Pierre d'Ailly



Gerson

later Rector of the University of Paris. He went so far as to say that the right of correcting and even of deposing the Sovereign Pontiff belongs to the entire Church, and not only to a general council. I cite this because it is exactly the approach of Cardinal Burke and those who follow him, namely that it is legitimate to correct the pope when he errs, and worse, that this correction of the pope is sufficient for the indefectibility of the Church. This means, implicitly, that both infallibility and indefectibility are found elsewhere than in the teaching hierarchy of the Catholic Church. But this is fundamentally Protestantism. The Protestants say that infallibility is found in the Scriptures, and not in the teaching Church, with the result that everyone is free to interpret the Scriptures by himself, with the help of the Holy Ghost. The consequence is, logically and historically, the multiplication of innumerable Protestant sects, each one differing in interpretation, yet each one claiming the assistance of the Spirit of Truth.

I bring up these examples in order to explain to our faithful why we are sticklers for correct doctrine and correct pastoral practice in regard to sacraments. The traditional movement must be the guardian of Catholic doctrine in these times, since most Catholics will lose the faith as a result of Vatican II. Consequently, it is essential that we not fall into errors ourselves while trying to avoid the errors of the Modernists.

The faithful, in this Modernist occupation, must not lose sight of the role and prerogatives of the pope. The pope, as pope, has an essential order to the truth. He must be the *living rule of faith*, as Cardinal Billot and others have pointed out. If he fails in this, he fails in his papacy. The conclusion is that Catholics, when faced with heresy from a pope, must not be content to live with him and merely ignore his errors, or correct them, but must *reject* him, because, in his imposition of doctrines contrary to Catholic Faith, he is revealing that he does not have the power from Christ to teach, rule, and sanctify the Church. By analogy, sheep would run from a wolf in shepherd's clothing, once they discovered he was a wolf.

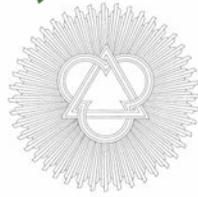
In other words, a doctrinally erring pope is not merely a "bad pope," or a pope that needs correction, but no pope at all. It is the very loftiness of the papal office that requires this conclusion.

Sincerely yours in Christ,

+ Donald J. Sanborn

Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

There is a good deal to say in this newsletter, both about the Church and about our nation.

First, we are looking forward to the ordination to the priesthood of Rev. Mr. Luke Petrizzi on June 24th. Rev. Mr. Petrizzi has been with us since 2013, when he entered as a high school seminarian, completing his senior year here in Florida. He had done his earlier years of high school at Our Lady of La Salette, a boarding school in Illinois operated by the SSPX. But his family felt compelled to remove him from there because of the problem of their using priests ordained with the new rite. This problem persists, of course. Our faithful may remember that this very issue was one of the causes of our split with the SSPX in 1983. As time goes on, more and more does the SSPX pursue appeasement with the Novus Ordo, and more and more our actions in 1983 are proven justified.

Second, we are back in contract to buy the building in Reading, Pennsylvania which I showed you in my last newsletter. Our fund-raising has been successful, due especially to a benefactor who is not even American. We are now in the process of seeking approval for use as a seminary. Up to now it has been a Bed and Breakfast. The process takes a long time. I doubt that the approval will come through until the beginning of October. Nonetheless, I am very optimistic about the outcome. The neighbors are favorable, and ordinarily the attitude of the neighbors is the most important single factor in the process. So please keep the intention in your prayers, and please continue to be generous with us for the project, as there is much to do inside and

outside the building in order to make it suitable for our use.

We will not move the seminary to Pennsylvania until the Easter vacation, at the earliest. I want all of the renovations to be done before we move in.

At this writing, we are expecting five new seminarians next year from five different countries: from the United Kingdom, Nigeria, the United States, Spain, and Poland. It is possible that we could gain one or two more candidates before the end of the summer. The overflow next year will be handled by placing the future Fr. Petrizzi and two or three older seminarians in the house which is presently occupied by our nuns in the City of Brooksville. The nuns will move into their new facility on Spring Lake Highway, down the road from the seminary.

What is now the seminary will become the school, and what is now the school will be sold, the proceeds going to the seminary.

Our school apostolate both in physical schools and in the virtual school is expanding. At this writing, the nuns expect to be teaching over 140 children enrolled in the three physical schools (Modesto, Phoenix, and Brooksville) and in the virtual school. The coronavirus lockdown has caused a spike in interest in our virtual program.

Our seminarian from France, Henry Chappot de la Chanonie, has been making steady progress in overcoming the mysterious illness, as yet undiagnosed, which afflicted him in December of 2018. He has been given seminary courses steadily for the past year over Skype, and since the autumn of 2019 has been living in Fr. Guépin's rectory in Nantes, where he has daily Mass and a religious life. He is

well enough to return to the seminary for the 2020-2021 academic year, but not in Florida. He fears that the climate in Florida may have contributed to his problem. He will take his courses in Quebec, which will be an annex of Most Holy Trinity Seminary. Father Dutertre will be in charge, and will provide him with the courses he needs. Seminarian Chappot de la Chanonie will also take seminary courses given in Florida, since Quebec is in the same time zone. I am hoping to ordain him in June of 2021. Where he will go thereafter remains to be seen.

Bishop Schneider's statement. On the feast of Pentecost Bishop Schneider issued a lengthy statement in which he rightly criticized Vatican II for having errors, concentrating particularly on *Dignitatis Humanae*, which proclaims the moral right to embrace false religions. In this he was correct, of course. However, his solution was very seriously erroneous, namely that the Church's councils can err, and are in need of correction occasionally. He then went on to point out "errors" in past councils.

The good aspect of his statement is that a member of the Novus Ordo hierarchy is recognizing that there is error in Vatican II. Up to now the neocons have been attempting to interpret Vatican II in some orthodox manner. That system, false as it is, worked for them until Bergoglio's Apostolic Exhortation *Amoris Lætitia*¹ came along. The content of this encyclical is clearly a heretical teaching in conflict with the Sixth Commandment and even the natural law.

I think that the recognition of this error of Vatican II by Bishop Schneider is a good development, since, as everyone knows from my writings, I hold that Vatican II is the source of the entire problem in the Church. It is a council which introduced Kantian subjectivism into the Catholic Church, which is a lethal poison to an institution which is dogmatic by its very nature. All of the big errors of Vatican II, ecumenism, the new ecclesiology, collegiality, and religious liberty, spring from this Kantian subjectivism, which is ingrained in the modern mind.

Vatican II needs to be reduced, by a papal pronouncement, to Ephesus II or the Council of Basle, or the Council of Constance in its early sessions. These were councils which entirely or in part deviated from the Catholic Faith. For this reason they were condemned and nullified as councils, either entirely or in part.

The obvious "inconvenience" of a nullification of Vatican II is the fact that it was promulgated by Paul VI, so he too needs to be declared a false pope. To me, there is no other way out of this problem. If these steps are not taken, the seamless garment of the Church's unchanging doctrine will be torn to shreds. The Catholic Church will be finished, and the claim of *He who hears you hears Me* will no longer have any meaning.

The bad aspect of Bishop Schneider's declaration is his "fix" of the problem of error in the Council. He is having recourse, like Cardinal Burke, to the Correction Theory, namely that popes and councils can make errors, but the *sensus fidelium* (the belief system of the laity) is infallible, and will correct the error. This is precisely the conciliarist heresy of Pierre d'Ailly and Gerson, of which I spoke in the May 2020 newsletter. It is also the teaching of

the arch-modernist heresiarch Hans Küng.

This cockeyed notion strips the pope and the hierarchy of their teaching authority, and places it in the hands of the *learning Church*.

Here I must explain. Theologians commonly distinguish between the *teaching Church* and the *learning Church*. The teaching Church is the hierarchy; the learning Church is constituted by all those who receive with faith or religious assent the teachings of the hierarchy. So even the popes and bishops themselves are bound to believe and accept the very doctrines which they teach, and in so doing are members of the learning Church. The *sensus fidelium*, or belief system of the faithful, is not due to some divine assistance given to them by the Holy Ghost whereby they infallibly judge concerning the truths of Revelation. To the contrary, if the faithful have universally and constantly believed a doctrine, it is



Novus Ordo Bishop Athanasius Schneider

¹ *The Joy of Love*, which we sarcastically call *The Joy of Adultery*.

because the teaching authority Church, the hierarchy, has taught it to them.

In Bishop Schneider's system, however, the *learning Church* becomes the *teaching Church*. Does this make sense? And the teaching Church learns from the learning Church? Where do we find such a notion in Sacred Scripture? In Tradition? In the teachings of the Fathers? In the teachings of the popes or general councils? In the teachings of theologians?

This upside-down error concerning the Church's teaching is based on yet another: That the universal ordinary magisterium (UOM) consists not only in the universal teaching of the hierarchy together with the pope in matters of faith and morals, but also in the *temporal* continuity of the doctrine.

Again, let me explain. If you research the subject of *universal ordinary magisterium*, you will find in all theologians and textbooks the same definition: that it consists in the teaching of the pope and all the bishops dispersed throughout the world concerning a doctrine of faith or morals, and which is contained in divine Revelation. It must be proposed, furthermore, as having been divinely revealed.

The Society of Saint Pius X, in order to save their system of *recognize and resist*, have added a further condition: that there must be a temporal continuity of this doctrine, that is, it must be constantly taught over time in order to qualify as UOM. This means that the UOM could occasionally deviate from the truth, but if you find a pattern of consistency over time, then you know that it is infallibly true.

I compare it to a dot-to-dot picture. If by connecting the dots you see a figure appear — a bird or a dog, for instance — then you know you are on the right track. So, in the SSPX system, if you see a pattern appear over time, in which many acts of UOM are in agreement, then you have infallible UOM. But you could have some deviations. These you just ig-

nore or *resist*, since they are not part of the pattern. But who decides what is in conformity with the pattern or not? The pope or the SSPX?

No Catholic theologian mentions this condition of temporal continuity. It is true that UOM has the property of consistency over time, but this consistency is the *effect* of the assistance of the hierarchy by the Spirit of Truth, and not the *cause* of the infallibility of the doctrine. In like manner, smoke is the *effect* of fire, but not its *cause*. Therefore something is not UOM because it is consistent with the past teaching, but instead the reverse is true: something is consistent with past teaching because it is UOM.

In this system of Bishop Schneider and the SSPX, therefore, if the UOM is not in conformity with Tradition, then it is just wrong, and the faithful must merely reject the new teaching, and some members of the hierarchy merely need to speak out against it. This is straight out of the pages of Hans Küng, with the sole exception that he restricts his discussion to the solemn magisterium. But for a greater reason he would apply it to the UOM. It is also the conciliarist heresy of the first sessions of the Council of Constance.²

This poisonous doctrine is the same as Protestantism. Whereas the Protestants hold to free examination of the Scriptures, Bishop Schneider, the SSPX and the necons are now holding to the doctrine of *free examination of Tradition*,

that is, they are opposing their view and their judgment concerning the continuity of doctrine to that of the Catholic hierarchy. For who is the arbiter of what is in conformity with Tradition or not? Cardinal Burke? Bishop Schneider? The SSPX? Or the Roman Pontiff? Take this power from the pope and you destroy the Catholic Church.

To support his theory Bishop Schneider has researched the "errors" of certain councils. Most of his examples are not applicable, since they are purely disciplinary matters (e.g., that Jews should wear special clothing) and do not concern faith and morals.



Pope Eugene IV (1431-1447) who promulgated the decrees of the Council of Florence

² The early sessions of the Council of Constance (southern Germany), held from 1414 to 1418, expressed *conciliarist* doctrine, namely that a general Council was superior to the pope, and could correct a pope, etc. These doctrines were not accepted or approved by Pope Martin V. All of the authority of a Council comes from the approval of the pope. If the pope rejects the teachings even of a general or ecumenical council, the teachings of the Council, however solemnly decreed, count for absolutely nothing. Prominent theologians at that council also proposed the heretical theory that both popes and councils can err, but that the universal Church, i.e., the faithful, cannot err. This is essentially the same as the position of the SSPX and Bishop Schneider.

The only one that deserves any attention is that of the Council of Florence. The Council of Florence, in a decree given to the Armenian schismatics as the basis of their reconciliation with Rome, stated that the matter of priestly ordination consisted not only in the imposition of hands, but also in the porrection of instruments (the touching of the chalice and paten by the ordinand). Over the years, theologians grappled with the problem that the Greeks never required this for validity.

Father Edouard Hugon, commenting on this problem says this: "First of all, it is hard, even very hard, to admit a grave error in a decree of so much importance and which is truly dogmatic, although not all of the characteristics of infallibility come together in it, which decree, the Roman Pontiff, in the name of the council of Florence and in the name of the Roman Church gave to the Eastern Church. If this decree is erroneous, then the Oriental Church was deceived in the very solemn circumstance in which they were returning to the Roman Church, at the very invitation of the Roman Church!"

He does admit, however, that the Church could correct this decree, if indeed it contained an error.

Pope Pius XII in 1947 settled the hotly discussed issue by removing the necessity of the porrection of instruments for validity. But he did not say that the Council of Florence was wrong. He said, "We do by Our Apostolic Authority declare, and if there was ever a lawful disposition to the contrary We now decree that at least in the future the porrection of instruments is not necessary for the validity of the Sacred Orders of the Diaconate, the Priesthood, and the Episcopacy." He also pointed out that the Council of Florence *did not require the Greeks to use the porrection of instruments*, thereby proving that the Council of Florence did not see the porrection of instruments as being of divine origin. It was a requirement in the Latin rite only, which concludes that the Church has the power to change those things which are not of divine institution. This furthermore proves the point of Père Hugon and other theologians, that the Catholic Church has control over the determination of matter and form of those sacraments in which the matter and form were determined by Christ only in a general way, but not specifically. Our Lord specifically determined matter and form only for Baptism and Holy Eucharist, and so the Church has no power to change these things.



Father Edouard Hugon O.P. (1867-1929), an eminent Dominican theologian, whose works in both Latin and French were strongly approved by three popes. His philosophy course is the textbook used by Most Holy Trinity Seminary.

This explains the diversity of matter and form in the Eastern and Roman rites for various sacraments. For example, the Eastern rites impose only one hand for ordination. This was even observed in the West for a time. The Church can determine these things as she will, and may require something for validity in one rite and not another for a multitude of reasons. The essential goal of the Church is to preserve the unambiguous signification of the sacrament.

Consequently Bishop Schneider's example from the Council of Florence does not apply. For nowhere did the Church say that the Council was erroneous. Pius XII's justification for the change of matter and form was not that the Church was wrong in the Council of Florence, but that the Church has control over the matter and form of Holy Orders.

A cure worse than the disease.

Actually the new Correction Theory is far worse than the previous error, that of the *hermeneutic of continuity*. This is a fancy term to mean that we can save Vatican II by interpreting it "according to Tradition." Of course, this is impossible. But I will say this for the proponents of *hermeneutic of continuity*: at least they preserve the notion of the Church's teaching authority and the necessity of its unchanging consistency. The Correction Theory, on the other hand, destroys the very notion of the homogeneous continuity of doctrine.

In addition, Bishop Schneider in this document plays the old *pastoral council* card, as if to confine Vatican II to mere disciplinary rules which could be reformed. But to strip Vatican II of any doctrinal authority has no basis. For it speaks about many doctrinal issues, including the nature of the Church of Christ and the right to embrace false religions. This is faith and morals. Furthermore, has not the hierarchy universally promulgated the decrees of the Council? Do they not require adherence to its teachings? Can seminarians say "I don't accept Vatican II," and still hope for ordination? Is not the obstacle of reunion between SSPX and the Vatican the very doctrine of religious liberty? Does not the Vatican, even the neocon Icon Ratzinger, insist on the heretical interpretation of this document? My point is that the Novus Ordo hierarchy considers the dogmatic and moral teachings of Vatican II to be binding.

I am sure that Bishop Schneider means well and is in good conscience, but he does not understand

Catholic doctrine. His “cure” of Vatican II is worse than the disease.

Archbishop Viganò’s statement. In contrast to Bishop Schneider’s statement expounding the Correction Theory, Novus Ordo Archbishop Viganò issued a statement on June 9th which was music to my ears.

Archbishop Viganò starts by praising Bishop Schneider for his insightful criticism of Vatican II, namely that Bergoglio’s claim that God wills many religions is an error which comes straight out of Vatican II.

Then the Archbishop correctly – and refreshingly – criticizes the *hermeneutic of continuity*, declaring it unsuccessful, citing the Roman poet Horace: *Drive nature out with a pitchfork; she will come right back.* In other words, you can no more make Vatican II sound orthodox than you could change a frog into a prince.

He then masterfully points out that in any council before Vatican II, there was never talk of the “spirit of the Council,” nor any “post-conciliar era.” Why? Because, as he so rightly puts it: “Those Councils [before Vatican II] were all, indiscriminately, the expression in unison of the voice of Holy Mother Church, and for this very reason the voice of Our Lord Jesus Christ.” Beautiful.

Then Archbishop Viganò goes on to criticize Bishop Schneider’s Correction Theory: “This appears to me to be an argument that, although made with the best of intentions, undermines the Catholic edifice from its foundation.” I could not have said it better myself. He adds: “And, by the same principle, in a certain way we could maintain that the words of Blessed Pius IX in *Quanta Cura* were in some manner corrected by Vatican II, just as His Excellency hopes could happen for *Dignitatis Humanae*.”

Then come these startling words:

There comes a moment in our life when, through the disposition of Providence, we are faced with a decisive choice for the future of the Church and for our eternal salvation. I speak of the choice between understanding the error into which practically all of us have fallen, almost always without evil intentions, and wanting to continue to look the other way or justify ourselves.

Archbishop Viganò criticizes ecumenism, saying that we all assumed that it was a means of drawing non-Catholics of all kinds into the Catholic Church, but in fact “ecumenism was configured in a way that was in direct opposition to the doctrine previously expressed by the Magisterium.” Perfect.

The Archbishop then blasts the notion universally preached by the Novus Ordo, namely that we all worship the same God: “They believe that the One and Triune God revealed to our fathers is the same as the god of Mohammed. Already twenty years ago we heard this repeated from pulpits and episcopal *cathedrae*, but recently we hear it being affirmed with emphasis even from the highest Throne.”

The next salvo is against the Council’s use of the term *subsists in* when talking about the Catholic Church and the Church of Christ. The Council teaches that the Church of Christ *subsists in* the Catholic Church. This is what the Archbishop says: “Thus ‘*Ecclesia Christi subsistit in Ecclesia Catholica*’ does not specify the identity of the two, but the subsistence of one in the other and, for consistency, also in other churches: here is the opening to interconfessional celebrations, ecumenical prayers, and the inevitable end of any need for the Church in the order of salvation, in her unicity, and in her missionary nature.” Bravo.

But there is yet better to come:

What the world wants, at the instigation of Masonry and its infernal tentacles, is to create a *universal religion* that is humanitarian and ecumenical, from which the jealous God whom we adore is banished. And if this is what the world wants, any step in the same direction by the Church is an unfortunate choice which will turn against those who believe that they can jeer at God. The hopes of the Tower of Babel cannot be brought back to life by a globalist plan that has as its goal the cancellation of the Catholic Church, in order to replace it with a confederation of idolaters and heretics united by environmentalism and universal brotherhood. There can be no brotherhood except in Christ, and only in Christ: *qui non est mecum, contra me est.*

...that despite all the efforts of the *hermeneutic of continuity* which shipwrecked miserably at the first confrontation with the reality of the



Novus Ordo Archbishop Carlo Maria Viganò

present crisis, it is undeniable that from Vatican II onwards a parallel church was built, superimposed over and diametrically opposed to the true Church of Christ. This parallel church progressively obscured the divine institution founded by Our Lord in order to replace it with a spurious entity, corresponding to the desired universal religion that was first theorized by Masonry.

The Archbishop then devotes some paragraphs to how he was deceived for so many years, assuming that what we were being told by the hierarchy was in accordance with the Catholic Faith. How true this is. This was the natural thing to do, since it is true that the Catholic hierarchy is rightfully presumed to be teaching and defending Catholic doctrine. Now the Archbishop realizes that this confidence in the hierarchy was misplaced.

He finishes his statement by citing the Athanasian Creed, lamenting that the conciliar liturgy outlawed it, and that it was reduced to being recited only twice a year in the 1962 liturgy: "*Whosoever wishes to be saved, before all things it is necessary that he hold the Catholic faith; For unless a person shall have kept this faith whole and inviolate, without doubt he shall eternally perish.*"

A big surprise. I could hardly believe my eyes as I read this statement of Archbishop Viganò. In the fifty-five years since Vatican II, I have never seen such a succinct presentation of the errors of Vatican II, and an intelligent criticism of the two "cures" of the Council, the *hermeneutic of continuity* and the Correction Theory. It is also obvious that the Archbishop is deeply familiar with Catholic doctrine.

I do not know where the Archbishop will go from here, but he is going someplace. His compass, from all that he has said, is pointing straight toward sedevacantism. For he has utterly trashed the Second Vatican Council, masterfully identifying it as the source of the Church's problems, and loaded with serious errors. He has trashed, as well, the entire post-conciliar era, calling it a parallel church in opposition to the true Church. And since he rejects the Correction Theory, what is there left to do but to annul the Council as an illegitimate meeting? But to say this necessarily implicates John XXIII and Paul VI. It is impossible to assert that the Council is the mother of a false and parallel Church, but that it was promulgated to us by a true pope. To hold that such a deviation comes from the authority of Christ vested in the pope *undermines the Catholic edifice from its foundation*, to use Archbishop Viganò's own words.

Declaring the Vatican II popes as false popes will be a very painful act for the Church, but it is indispensable for her integrity, her truth, and her credibility as a divine institution. These maleficent agents — the Vatican II popes — must be unmasked as Modernist intruders who put into place a wicked plan to overthrow the Catholic Church dating back many centuries.

I urge all Catholics to read the entire text of Archbishop Viganò's statement. It can be found on *OnePeterFive*, but beware, this is a conservative Novus Ordo website.

Let us pray for Archbishop Viganò, that he make the right decisions in his path to truth, and especially that he avoid the theological pit of *recognize and resist*, the system of the SSPX, which, precisely, undermines the Church's magisterium and indefectibility.

The Left has lost its mind.

Police are absolutely necessary for any society. I

The United States is not a racist nation.

³(*Capitol Hill Autonomous Zone, now CHOP, Capitol Hill Occupation Protest.*)

What needs to be done.

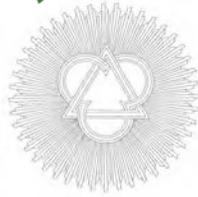
Sincerely yours in Christ,

A handwritten signature in blue ink that reads "Donald J. Sanborn". The signature is written in a cursive style with a large initial "D" and a cross at the end.

Most Rev. Donald J. Sanborn
Rector

⁴ The most recent example of this usurpation by the *bird-brained boobs from beyond the ballot box* (i.e., the Supreme Court Justices, with the notable exception of Clarence Thomas) is their "interpretation" of the 1964 Civil Rights Act to include homosexuals and transgenders under this act. Such an interpretation is perfectly ridiculous. The general population in 1964, both Republican and Democrat, considered sodomitic acts to be perversions and transgenderism as something that weirdos had done in super-liberal Sweden. There would have been outrage on both left and right. This new "interpretation" by the bird-brained boobs means that if one of the priests of the seminary should become a woman (very unlikely), the seminary could not fire him. He could also show up for class as a drag queen.

Most Holy Trinity Seminary Newsletter



JULY 2020 — ORDINATION SUPPLEMENT

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ORDINATION OF FATHER LUKE PETRIZZI

JUNE 24TH, 2020



Seminarian Gregory Barnes, the Master of Ceremonies, leads the ordinand into the sanctuary. At the ordinand's left is Fr. Fliess, his assistant during the ordination. Behind them are Fathers Francis Miller, O.F.M. and Daniel Ahern.



The ordinand responds to the call of his name, saying "Adsum," that is, "I am here." He takes a step forward. Fr. Saavedra, in cope, is the archpriest, and makes the ordination call.



Above: the bishop kneels for the Litany of the Saints. Below: the ordinand has prostrated himself during the litany, as if to beg God and the heavenly court for the graces necessary to faithfully carry out his priesthood.





At left, Bishop Sanborn imposes hands upon the ordinand, which constitutes the essential matter of the sacrament.

*At right, the bishop anoints the hands of the newly ordained with the holy oil. This is done while the choir sings the *Veni Creator Spiritus*. It is a very symbolic act, as now the priest will touch the Body of Christ. Once the anointing is done, his hands are wrapped in a linen cloth known as the *manutergium*. By custom this will be placed in the hands of his deceased mother as she lies in the coffin, and will be buried with her. It is to signify that she goes to God with the merit of having given one of her sons to God in the holy priesthood.*

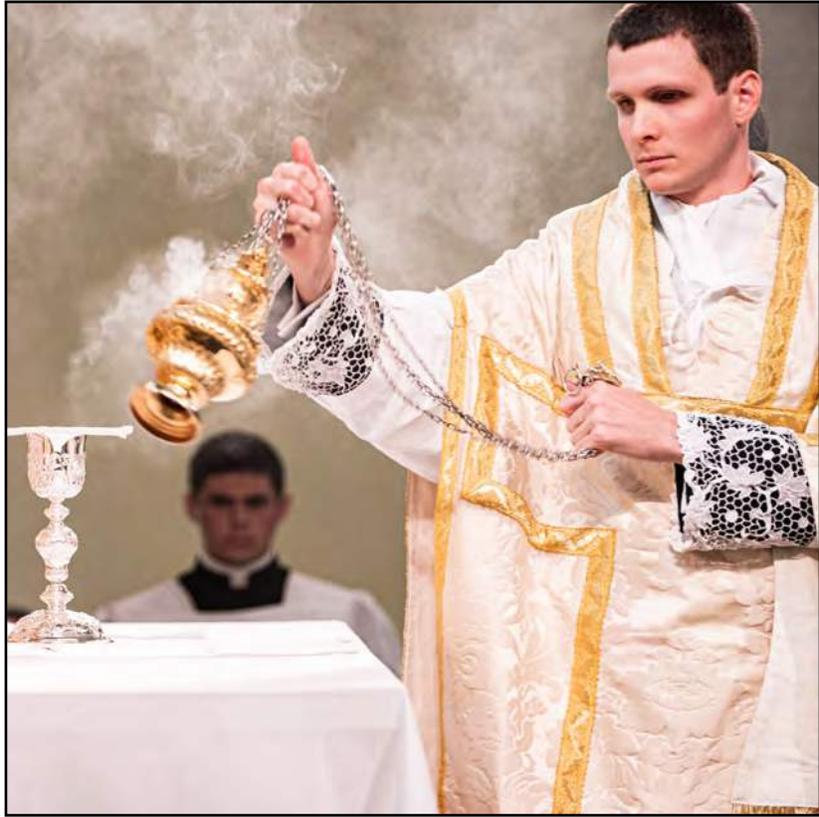




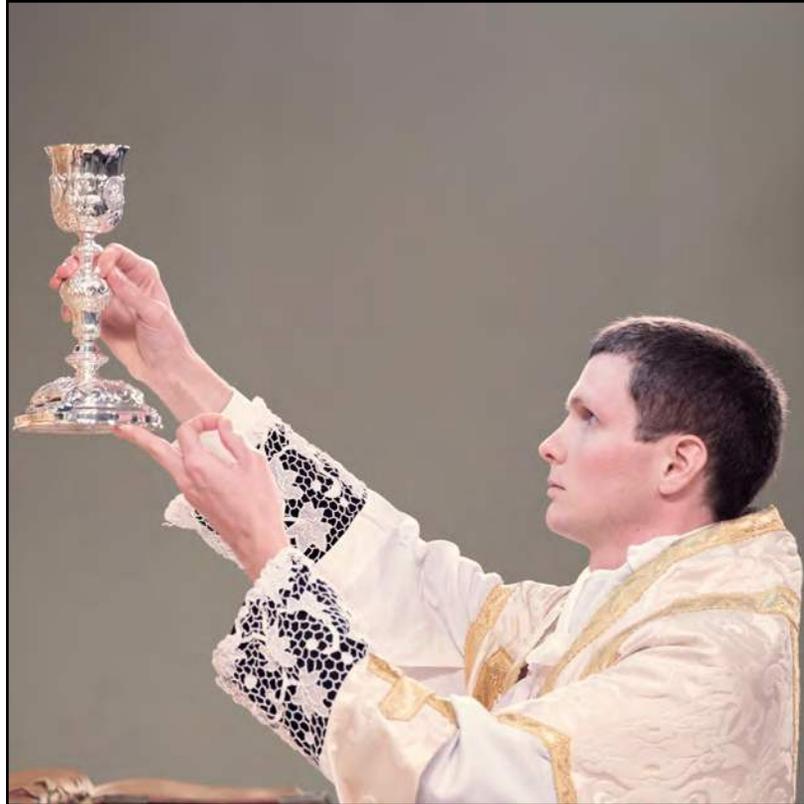
The clergy pose for a group photograph after the ordination. From left to right: Fr. Francis Miller, O.F.M., Fr. Germán Fliess, the newly ordained Fr. Luke Petrizzi, Fr. Oscar Saavedra, Bishop Donald Sanborn, Fr. Nicolás Despósito, Seminarian Thomas Simpson, Bishop Joseph Selway, Fr. Daniel Ahern.



On the following day, June 25th, Fr. Luke Petrizzi celebrates his First Mass. Here he offers the chalice during the offertory.



Above, Fr. Petrizzi incenses the altar during the offertory. Below, he raises the chalice containing the Precious Blood.





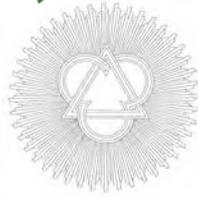
MINOR ORDERS

ON JUNE 29TH, BISHOP SANBORN CONFERRED THE MINOR ORDERS OF EXORCIST AND ACOLYTE ON FOUR SEMINARIANS. HERE OUR TWO NIGERIAN SEMINARIANS, THOMAS OJEKA (LEFT) AND JOHN OKERULU (RIGHT) PROCESS INTO THE SANCTUARY



Above, the seminarians bow to the bishop before they go up to place their hands on the cruets, which is part of the ceremony in receiving the order of acolyte. At left, all four seminarians kneel at the end of the ceremony, as the bishop imposes a small penance on them. From left to right: Anthony Brueggemann (Kentucky), Thomas Simpson (Ohio), John Okerulu (Nigeria), Thomas Ojeka (Nigeria).

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JULY 2020

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My dear Catholic people,

Together with the newsletter I am including an eight-page supplement with pictures of our most recent ordinations to the holy priesthood and to minor orders. The seminary “produces its product” when it ordains men to the priesthood, or promotes them toward that goal through the conferral of minor orders.

Like a fine wine, however, the product takes a long time to mature. Not everyone makes it to the altar. The attrition level in the seminary is rather high, especially in the first year. The reasons for departure from the seminary are many. Some find that they do not have a vocation to the priesthood. They are simply not inclined to it. Others present obstacles such as health, studies, or discipline. The seminary is doing its job, however, by eliminating those who should not pursue the priesthood as much as it is doing its job when it ordains a priest. What is worse than to ordain someone who should not be a priest?

As I said in my last newsletter, we are looking forward, in June of next year, to the ordination of sem-

inarian Henry Chappot de la Chanonie. Please keep him in your prayers.

Those who received minor orders on June 29th still have another three years of theology before being ordained. They are slated for 2023.

Our seminarians did very well in their studies

this year. They seem to have studied very hard the whole year. In the seminary curriculum there is a tremendous amount of information to process and assimilate. I always remind them that they must know much more than priests in the past, as they have to be defenders of the Faith and defenders of



CONFIRMATIONS IN CALIFORNIA

On June 28th, Bishop Selway travelled to Modesto, California where he performed not less than sixty-four Confirmations. As you can see from the picture, these were mostly young people.

the position that they have taken, namely that the Novus Ordo is a new religion, a modernist transformation of Catholicism. This distortion of Catholicism becomes more and more evident as every day goes by.

Archbishop Viganò says that Vatican II should be annulled. In a second letter dated June 14, 2020, that is, merely five days after his “bombshell” letter about Vatican II and its reforms, the Novus Ordo Archbishop made a startling statement regarding the

Council. As he put it, “it is preferable to let the whole thing drop and be forgotten.” He also pointed out that Vatican II is to be blamed as an event that caused enormous problems in the Church. This is one of the reasons why he thinks it should be “forgotten.”

He quotes favorably a Professor Pasqualucci who considers Vatican II to be a *conciliabulum*, the classic term for a fake council: “*If the Council has deviated from the Faith, the Pope has the power to invalidate it. Indeed, it is his duty.*”

The Archbishop also says: “*There is an urgent need to restore the Bride of Christ to her two-thousand-year Tradition and to recover the treasures that have been plundered and scattered, thus permitting the disoriented flock to be fully nourished by them.*”

While the idea of annulling Vatican II is, of course, a *wonderful* idea, I am surprised that Abp. Viganò does not see the obvious problem: Unlike the other fake councils in the Church’s history, this one was promulgated *in full* by the “authority” of Paul VI. In short, you cannot annul Vatican II without also annulling the authority of him who promulgated it. Otherwise you end up with a Church which is capable of leading souls to hell. Indeed, has that not been the effect of this Council, if we contemplate the devastating loss of faith on the part of billions of souls? Is it not right and true to say: “An enemy hath done this?”

Archbishop Viganò’s recent comments are, of course, encouraging, but nothing will come of his intervention unless the problem of Paul VI and the Vatican II “popes” is addressed. Indeed, we must also include John XXIII in this group, since Vatican II represented not only a council which pronounced heresies, but, what is worse, created a mentality of revolution in the Church that has brought it to its ruin. It unleashed a spirit of heresy, a lust for rupture with the past, a maniacal detestation of pre-Vatican II Catholicism. The Antifa hordes in our streets are to our country what John XXIII and Paul VI sparked in the Church. Since John XXIII was the originator of this revolution, he too, as I see it, must be included in the enemy which has done this.

Some thoughts on the Fourth of July.

While all of us are sickened to see the horror in our cities on the part of leftist fascists, we must nonetheless reflect on our own history in order to understand it better.

The Founding Fathers of this country were, for the most part, Deists and Freemasons. They were thoroughly imbued with the then liberal and revolutionary thinking of the eighteenth century.

One of their principal tenets was *naturalism*, which holds that man does not need supernatural grace in order to persevere in the good. The Church teaches that man, as a result of original sin, although still capable of natural virtue, cannot long persevere in virtue without the aid of grace. In other words, no matter how good he is naturally, he will eventually fall and commit a mortal sin, unless he is aided by supernatural grace. The Church also teaches that, without grace, man can preserve *some* natural virtues, but not all. In other words, he will be a mortal sinner who has some natural virtues. For example, Al Capone was good to his mother.

The liberal free-thinkers of the eighteenth century, however, rejected original sin and its effects as hogwash, and believed in the natural perfectibility of man. This is the very essence of freemasonry. As a result of this thinking, religion and the Church, even the Protestant Church, became irrelevant. God, if they believed in one, was a distant Being who had no care of human affairs. At best he should be thanked and occasionally honored. But man was on his own.

Consequently both the federal government and the state governments were created with no moral compass given to them by any religion whatsoever. Just as man was on his own, so was the government. This religion-less government is one of the fatal flaws of the American system.

Next, the liberal, naturalistic, and free-thinking framers of the American republic also followed the political theories of John Locke. He saw government not as something which necessarily depended upon God for its authority. For him, legislators and rulers



JOHN LOCKE

Although Jefferson denied that he had lifted the ideas in the Declaration of Independence from any outside source, it is nonetheless true that the principles of the American Revolution were found in the writings of John Locke.

were essentially *hired* by the citizens to run the country for them. The citizens had to agree to go along with the will of majority in any given case. In his system, therefore, the authority came from the people. It was government by the consent of the governed.

While this idea sounds as American as apple pie — and it is — it is yet another fatal flaw in American political thinking. The Catholic Church teaches that although the people may choose *how* they will be ruled, and *who* will rule them, nonetheless the authority of the government derives from God, and not from the people. Locke's theory, on the other hand, is equivalent to mob rule.

Another idea of John Locke, included explicitly in the much touted Declaration of Independence, is that of *revolutionism*. Locke said that the people have a right to revolt against their government if they should find it tyrannical. It is this principle that gave the moral green light, so to speak, for the American Revolution. Unfortunately, it gives the moral green light as well for anyone who wants to mount a revolution against a government which he considers tyrannical. If he can find a majority to back him, then he has a clear moral path. This too, is a fatal flaw in the American system, since it is difficult to say to any revolutionist, "You have no right to revolt against the ruling system," when the country was founded upon revolution. While we may be appalled by the destruction of statues of the icons of American history, we should not forget that at the beginning of the American Revolution, a statue of King George III, then the legitimate authority in the colonies, was torn down in New York City.

Yet another theory of John Locke, and later of the liberal and free-thinking French philosopher Montesquieu, is the separation of the powers of the government. Locke was insistent that the legislative branch not be the executor of the laws which it makes. This is the famous "checks and balances" theory, which sounds good, but is really crazy. It leads to a schizophrenic government, where one branch is fighting against the other. The worst abuse is the usurpation by the judicial branch of what obviously pertains to the legislative

branch. And no one can do anything about it. Yet another fatal flaw.

Finally, the Founding Fathers bought into freedom of religion, freedom of the press and freedom of speech. Freedom of religion meant that there would be no establishment of a specific church or religion either on the federal level or the state level. You were free to practice whatever religion you wanted. This idea divorced the federal and state governments from any influence of religion. Such an idea was *unheard of* in the history of humanity. This absence of religion from legislation is what has given us abortion, pornography, and the recognition of same-sex marriages. For there is no voice, not even of the natural law, to prevent the government from permitting these things. Liberty is extolled as the highest good of man, liberty to do whatever you please.

Freedom of speech is insane. Everyone knows that speech is made for the truth. Therefore the only proper use of speech is for what is true. Freedom of speech is as ludicrous and dangerous as permitting people to indiscriminately cough and sneeze on others

during the coronavirus. We have seen how people take great pains to protect themselves from this disease. We have seen the stringent laws enacted to protect the population from the spread of this infection. Nonetheless, you are free to infect whomever you please with your ideas, unless, of course, you are a conservative. No freedom of speech for you.

Legitimate freedom of speech may be used in regard to those things which are *legitimately controverted*, that is, where there is doubt as to where the truth lies or what is the best course to follow, e.g., where to build a highway or railroad. It does not concern, however, the natural law or the divine law.

The same principles apply to the press. It exists to spread the truth. If it fails to spread the truth, it is perverting its very reason for existence. It is bound by the truth, and only those things which are legitimately controverted may be the object of freedom of the press.

Freedom of speech and freedom of the press are made for a people with at least some natural virtues and common sense, and who have a respect for the



TEARING DOWN THE STATUE OF KING GEORGE III ON JULY 6TH, 1776 IN NEW YORK CITY.

The question poses itself: If it is morally and legally permissible to overthrow the legitimate government of George III, then why is it not permissible to overthrow the government established by George Washington? Who decides what is tyranny? The South appealed to the very principle of overthrowing tyrannical governments, contained in the Declaration of Independence, when it declared its own independence in 1861. The question was answered by means of the barrel of a gun.

truth. In the hands of the leftists, however, these freedoms become efficacious tools for the overturning of the entire nation. The Left has profited from these freedoms in order to promote their revolutionary agenda. They propagandize in the schools, from kindergarten through graduate school, in the media, which they control almost entirely, in the social media, which they control, and in large corporations, which they also control. Under freedom of speech and freedom of the press, they have rotted out the minds of the young, and America can do nothing about it without violating these very freedoms.

The cult of liberty. What gave rise to these disastrous liberties was the eighteenth-century *cult of liberty*. If you read the literature at the time of the American Revolution, it is very apparent that the “patriots,” i.e., the revolutionists, were completely infected with this idea.

It came from John Locke and Jean-Jacques Rousseau. The idea is that man is born free, totally free, and that this freedom is inalienable. He can do whatever he pleases. But in order to live in society, he consents to give up some of his freedom, and is willing to obey the *general will*, that is, the majority.

This is essentially to say that society is governed by the mob, and that the government has the obligation to enact what the mob wants. This system, therefore, makes for politicians who are servile, obsequious, oily, groveling, sniveling, and parasitic. They will think anything, change their minds, and vote for anything that will preserve their cushy careers.

The cult of liberty regards any government which does not operate on these principles as *necessarily* tyrannical. A monarchy *cannot* be good, because it is not controlled by the mob. This feeling ran very strong in the American Revolution.

It is also true that all of the leftists of Europe, who were filled with the same ideas, looked upon America as the darling of Leftism. All the military people who came to help Washington were radical leftists in Europe: Lafayette, Rochambeau, Von Steuben, Kościuszko, Pulaski.

What has made American great? The United States is certainly a great country, not only because of its wealth and power, but also because — up to now — of the natural virtues of its citizens, who typically are honest, hard-working, and resourceful. Abroad, Americans are known as a people who are efficacious, that is, who “get things done.” It is also true that, up to

recently, America has been religious overall, and it is religion which, as a rule, preserves the natural law and at least to some extent the law of God. I am referring, of course, to Protestant sects, which, although false religions, nonetheless do communicate to their followers at least some norms of morality.

Under these conditions, America’s freedoms did not pose a threat to society, since society was on the whole virtuous. But once these columns of virtue collapse, then America’s freedoms will turn on her and destroy her.

We must love our country. America is very flawed in its political thinking, and is, as a result, in grave danger of a revolutionary transformation. We must, nevertheless, love her as our nation. The country in which you live is an extended family, in a way. Just as we count on help from family members, we also count on help from fellow citizens, so that we can all benefit from an organized society. Without this mutual respect and aid, society falls apart.

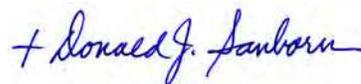
Catholics have always been faithful to their countries. The Roman Empire, which inflicted merciless tortures on Catholic martyrs, had nonetheless the loyalty of its Catholic subjects. Many served in the army: Saint Martin of Tours, Saint Maurice, Saint Sebastian, Saint Romanus, Saints Processus and Martinian,

to mention only a few.

It is also true that the Catholic Church has always condemned revolution against legitimate authority, even *persecutional* authority. A notable example of this was Gregory XVI’s condemnation of the Polish uprising in the 1830’s against the Russian Tsar, who was in fact persecuting Catholics in Poland, then part of the Russian Empire. Catholic theologians say that Catholics may *resist* the unjust laws of tyrants, but that they do not have the license to revolt.

So even though Catholic teaching would be opposed to the cult of liberty, to the rule by the mob, and to the freedom of religion, freedom of speech, and freedom of the press, it would nevertheless insist upon the love and loyalty of American citizens in regard to their homeland.

Sincerely yours in Christ,

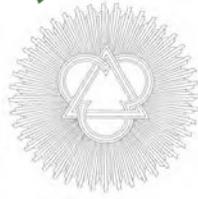


Most Rev. Donald J. Sanborn
Rector



LAFAYETTE

Most Holy Trinity Seminary Newsletter



AUGUST 2020

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My dear Catholic people,

At this writing, there will be a total of eighteen seminarians enrolled for the coming academic year. Not all, however, will be here in Brooksville. There is one who will attend our French language branch in Lévis, Quebec, that is, Henry Chappot de la Chanonie, who already has a visa for Canada, and will be there at the end of this month. The other who is prevented from coming is our new Nigerian seminarian. His visa is blocked because of coronavirus concerns. The embassy said that they may issue visas in December, which means that he could come for the second trimester in January. In the meantime, we can follow his courses in Nigeria by means of Zoom. We just recently accepted a seminarian from Puerto Rico. We will have to house some seminarians off campus, who will commute in the morning and at night.

The need for a larger building is obviously acute. This month, the officials of the City of Reading will have an informal meeting with our architect, which will be very telling. They will inform us of their concerns, and what happens at this meeting will indicate the probable outcome of the formal, “yes-or-no” meeting in early September, in which the City will give us permission for the seminary or not. Please pray for that intention, since at present we see no viable alternatives to the building we have in mind to buy.

Reflections on coronavirus. While it is true that the virus is a real disease, more aggressive than the average flu, and that people are dying from it, it is also true that it is being used for leftist political purposes.

One of the doctors who appeared on the steps of the Supreme Court recently, and who were censored by the social media nazis, said this:

We have 39.5 million people [in California], if we just take a basic calculation and extrapolate that out, that equates to about 4.7 million cases throughout the state of California, which means this thing is widespread, that's the good news. We've seen 1,227 deaths in the state of California with a possible incidence or prevalence of 4.7 million. That means you have a 0.03 chance of dying from COVID-19 in the state of California.¹

The latest numbers for Florida are: 527,000 cases and 8,108 deaths. This means that there is a 1.5% chance of perishing from the virus, and a 98.5% chance of surviving it. These figures are in a state where there is a very high proportion of elderly people. 20.5% of the people in Florida are 65 or older, compared to only 16.4% of the population of the State of New York.

The United States as a nation, according to the figures commonly given, is showing a 3.4% death rate per number of infections, and a .05% death rate per the population. In comparison, France has a 3.6% death rate per number of infections, and a 1.1% death rate per the population. The United Kingdom has a staggering 14.9% death rate per number of infections, but only a .06% death rate per the population. Germany, much touted for its low rates, nevertheless has a 4.2% death rate per number of infections, and a .01% death rate per the population. Italy has a 14% death rate per number of infections, and a .05% death per the population. Spain has an 8.9% death rate per number of infections, and a .6% death rate per the population. So, as you can see, the United States is among the lowest in death rates both in regard to infections and in regard to the general population.

Notice that the media never give the *death rate*, but only the number of cases. The amount of those infected is meaning-

¹ Quoted in Breitbart News on July 27th.

less. What counts is the amount of those dying from it. They fail to mention the death rate because it does not serve the leftist political ends to report that even in a state of vulnerables like Florida, you have only a 1.5% chance of dying from this “plague.” If someone told you that you had a 98.5% chance of winning the lottery, would you buy a ticket? If the doctor told you that you had a 98.5% chance of surviving an operation, would you elect to have it? Of course.

Furthermore, the United States is criticized for its number of cases. But it has a population of 321 million. That is equal, approximately, to the combined populations of France, the United Kingdom, Germany, Spain and Italy. The total number of cases in the United States is 5.1 million. The total number of cases in those countries combined is 1.7 million. However, whereas our death rate per infections is 3.4%, the average death rate in the five European countries I mentioned is 9.12%.

The United States, therefore, while showing more infections, which could be due to more testing, is nonetheless much lower in the death rate. You are nearly three times more likely to die of coronavirus in Europe than in the United States. Yet the media portray the United States as a plague-infested cesspool, and you know whose fault that is! In fact, President Trump has protected the citizens of this country more than the others have protected their citizens. The United States is one of the safest places on the planet.²

What is clear is that whatever there is of truth about the coronavirus, the leftist media are using the “plague” as one more means of taking down President Trump. The Left’s incessant rant that the President can do nothing right has gotten very tiresome and even childish. It destroys the credibility of the Left, as well, since there is no one that does only bad things. The worst rulers in history did some good things. Mussolini made the trains run on time in Italy, Hitler built the autobahns, and Stalin built the subway system in Moscow.

More evidence that the Left is using the coronavirus for its radical political aims is what U.N. Secretary-General Antonio Guterres (a Portuguese socialist) recently called for. He wants the U.N. to address “the huge gaps in governance structures and ethical frameworks” which have become evident since the outbreak of the virus.

In a July 20th speech, entitled the Nelson Mandela Lecture – Mandela was a self-proclaimed communist – the unelected Portuguese socialist said this:

To close those gaps, and to make the New Social Contract possible, we need a New Global Deal to ensure that power, wealth and opportunities are shared more broadly and fairly at the international level.

A new model for global governance must be based on full, inclusive and equal participation in global institutions.

A New Global Deal, based on a fair globalization, on the rights and dignity of every human being, on living in balance with nature, on taking account of the rights of future generations, and on success measured in human rather than economic terms, is the best way to change this.

The worldwide consultation process around the 75th anniversary of the United Nations has made clear that people want a global governance system that delivers for them.³

Interrupting internalized racial superiority and whiteness. This was the title of an instruction given by the City of Seattle’s Office of Civil Rights, in which white people were segregated – yes, segregated – from other races in order to learn how to be less white. They were told that whites feel superior to other races, and that this sense makes them incapable of acting in a humane way toward other races.

How do whites do these dastardly things? By having ideas such as perfectionism, comfort, objectivity, individualism, and intellectualization. The white people were told that they had to let go of such racial barriers – as comfort, physical safety, social status, and relationships with some other white people.

Mentally balanced people regard perfectionism, comfort, objectivity, individualism, and intellectualization as good things. Lunatics, psychotics, dimwits, and sickos think that these things are bad. The conclusion is that the City of Seattle is governed by lunatics, psychotics, dimwits, and sickos.

Furthermore, to “accuse” white people of these “defects” is a gross insult to black people. It is as if to say that African Americans are incapable of the pursuit of perfection and of comforts in life, of being objective, of self-reliance, and of being intellectual. This sounds like something you would hear at a meeting of the Ku Klux Klan. Yet is this not what Seattle is saying to its white employees? They are saying that if you cultivate these qualities, you are going to make African Americans feel downtrodden because they do not have these qualities. What an insult!

Disappointment with Viganò. In the past two newsletters, I spoke about the statements of Novus Ordo Archbishop Viganò. These were cerebral and succinct condemnations of the Second Vatican Council and of the effluent from that dreadful meeting.

In a recent statement to the *Remnant*, however, which is a recognize-and-resist publication, the Archbishop took the position of what I would call *recognize and ignore*. He says, essentially, that Vatican II can just be ignored. Its false teach-

² Even Canada, which enacted a *draconian* lockdown, has a 7.5% death rate per number of infections and a .02% death per the population.

³ Quoted in Breitbart News, July 21, 2020. What he is describing here is nothing less than a worldwide socialist government under the control of the U.N. Such a state of affairs is a necessary condition for the reign of the Antichrist.

ings do not matter since there were no definitions of dogma, and therefore are fallible statements.

This idea, that the only things which we are bound to believe are solemnly *defined* doctrines, defined either by the pope alone (*ex cathedra*) or by a general council in union with the pope, is a very serious error. For it neglects the much more common way of teaching, which is by universal ordinary magisterium (UOM). Doctrines which are taught by UOM are just as much the object of divine faith as solemnly defined dogmas, and therefore just as infallible. To doubt or deny them would be heresy.

A review of universal ordinary magisterium. The Vatican Council of 1870 taught this: “By divine and Catholic faith, all those things must be believed which are contained in the word of God, either written or handed down, and which are proposed by the Church either in a solemn pronouncement or in her ordinary and universal magisterium, to be believed as divinely revealed.”

Let us examine the statement. The Church gives various conditions for the requirement that something be believed by divine and Catholic faith. (1) The first is that what is taught be found either in Sacred Scripture or Tradition, at least implicitly; (2) the second is that the doctrine be proposed either by a solemn pronouncement or by the universal and ordinary magisterium; (3) the third is that the Church propose it as something to be believed as divinely revealed.

What is divine and Catholic faith? *Divine faith* is a supernatural assent to whatever God reveals, whether it is contained in Sacred Scripture or Tradition. Therefore everything in Sacred Scripture is the object of divine faith. For example, Saint Paul, in II Timothy IV: 13 says: “The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, especially the parchments.” Because Sacred Scripture is the inspired word of God, we believe with divine faith that St. Paul did indeed leave his cloak at Troas with Carpus.

The Church, however, does not explicitly propose for belief, in her magisterium, everything that is in divine revelation, but only certain things. Those things which she proposes for belief, taken from revelation, are the object of divine and Catholic faith. This means that the universal Church (i.e., “Catholic” meaning universal) must make public profession of the proposed doctrines, under pain of the crime of heresy.

The Church may do this proposition of doctrine in two ways: (1) by solemn pronouncement; (2) by the universal ordinary magisterium.

By far the more common way in which the Church teaches is by the UOM. Indeed, it is the ordinary way.

What is the UOM? It is the doctrine which is taught by the pope and at least the majority of bishops, dispersed throughout the world, which is contained in revelation, at least implicitly, and which is proposed for belief as being divinely revealed.

Notice I say *doctrine*. People commonly make the mistake of asking, “Is the encyclical infallible?” A document is not infallible, but a doctrine is infallible. The pope and the bishops may choose any kind of organ of communication, even verbal, such as sermons or allocutions. In these forms of communication there is usually a whole array of doctrines, ranging from the lowest level, what is merely the pope’s opinions⁴, to the highest level, which is solemn magisterium. In the encyclical *Casti Connubii* Pius XI spoke mostly about exhortations to virtue in married life. But when it came to artificial birth control, he made a solemn statement,

condemning the practice. So it is necessary to look at the doctrine, and how it is proposed, to determine whether or not it is the object of divine and Catholic faith. The document, or the organ of presentation in general, has no bearing.

How is the universal ordinary magisterium exercised? It happens in various ways: in the creeds in common use in the Catholic Church, as well as other professions of Faith, in sermons given by the pope and diocesan bishops; by doctrines contained in approved catechisms; by the common teaching of approved theologians; by approved liturgical feasts and practices; by devotions approved by local bishops. There could be other ways. The important elements are that (1) the pope teaches it; (2) the majority of bishops teach it. For example, there is no solemn pronouncement that Guardian Angels exist. Yet, by the universal celebration of the feast, it is part of the universal ordinary magisterium. The same was true of the Assumption of the Blessed Virgin Mary before its solemn definition in 1950. Nearly all of the Church’s moral teaching is by means of the UOM.

A *sign* of UOM is that the faithful throughout the world believe it, and have always believed it. The reason why they believe it is that it has been taught to them universally by the hierarchy of the Catholic Church. The reason why they have



Pope Pius XI

⁴ Pius XII in his Christmas message of 1956, for example, expressed the desire that the U.N. be given more authority and strengthened. [!] Obviously this is only his opinion, and is not UOM.

always believed it is that the Church never contradicts herself, but always teaches the same thing.

Does Vatican II contain UOM? Absolutely it does. While most of it is just nonsensical gobbledygook, endless and boring verbiage, and juxtaposed antithetical statements, there are certain things in it which fulfill the conditions.

Most glaring is religious liberty. It fulfills, first of all, the condition that it is about morals, for a right concerns morals. Secondly, the text says: “This Vatican Council **declares** that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.” [emphasis added] The word *declares* is indicative of an authoritative statement. Third, it cites divine revelation: “The council further **declares** that the **right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself.**” [emphasis added] The document is terminated by these words: “Each and every thing which in this Declaration has been declared has pleased the Fathers of the Sacred Council, and We, by the apostolic power given to Us by Christ, approve, decree, and establish those things in the Holy Ghost, together with the venerable Fathers, and We decree and order that those things which have been established in a synodal way be promulgated for God’s glory.” It is signed by Paul VI.

All of the bishops of the world promulgated this decree. It fulfills all of the conditions of UOM. It is therefore of divine and Catholic faith and is infallible – according to the rules. In fact it is a blasphemous heresy.

To understand what I just said, merely substitute the word “abortion” for “religious liberty,” and you will grasp it right away.

The SSPX attempts to whitewash the doctrine of religious liberty, however. Although Archbishop Lefebvre considered it heretical, the SSPX interprets it to mean that the Church should not force conversions. Of course the Church teaches this, but this is clearly not the sense of the document.

Proof is that in a few paragraphs down, the Council gives the right to false religions to propagate themselves and found their own communities: “Provided the just demands of public order are observed, religious communities rightfully claim freedom in order that they may govern themselves according

to their own norms, honor the Supreme Being in public worship, assist their members in the practice of the religious life, strengthen them by instruction, and promote institutions in which they may join together for the purpose of ordering their own lives in accordance with their religious principles.”

The Council grants people, in other words, the right to blaspheme God by a false religion. This is utterly contrary to Sacred Scripture, as we see God’s anger at the Hebrews’ adoration of the Golden Calf. At God’s command, 23,000 were put to the sword for their idolatry. (Exodus 32) According to Vatican II, they should have had the right to honor the Supreme Being – the Calf – in public worship, instruct their people in the worship of the Calf, train clergy for Golden Calf worship, and establish religious orders and institutions for the cult of the Golden Calf.

There are many other cases in the Old Testament of God’s anger with false religions. In the New Testament, Our Lord predicted that Jerusalem would be destroyed because it knew not the time of its visitation, that is, the visitation of the Son of God. Approximately one million perished in 70 A.D. for infidelity to the true God and the true Son of God. The punishment for infidelity to the true religion was far more severe in the New Testament than in the Old.

Vatican II cannot be ignored. I have given only one example of why Vatican II is universal ordinary magisterium, and why it cannot be “ignored.” To recognize Vatican II as a true Council promulgated by a true pope is to destroy the Catholic Church’s seamless garment of consistency in teaching infallible truth throughout the ages. Ignoring Vatican II demolishes the Roman Catholic Church altogether, and

makes all of the arguments in defense of her divine origin and her perpetual divine assistance and protection completely worthless, false, null, and void.

The only way out of Vatican II is the painful declaration that it was the work of Modernist infiltrators in the hierarchy, starting with John XXIII and continuing up to and including Francis, and that all of the acts of these so-called pontiffs are null.

Sincerely yours in Christ,

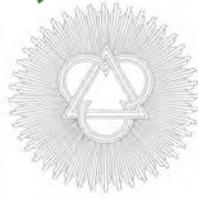


Most Rev. Donald J. Sanborn
Rector



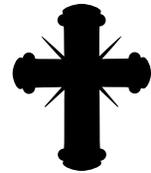
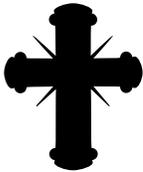
The worship of the Golden Calf

Most Holy Trinity Seminary Newsletter



SEPTEMBER 2020

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Requiescat in Pace

Father Anthony Cekada

September 11th, 2020

“I have fought a good fight, I have finished my course, I have kept the faith.”

My dear Catholic people,

It is with the greatest sadness that we announce the death of Father Anthony Cekada, who passed away on September 11th. He was home at the rectory of St. Gertrude the Great Church in West Chester, Ohio, where he had practiced his apostolate since 1989.

Father Cekada was the one who urged me to found the seminary in 1995. Bishop Dolan had been consecrated in 1993, and it was time to organize a place in which to train priests. We began in a section of our school in Warren, Michigan, and later moved it to our present facility here in Brooksville, Florida.

I told Fr. Cekada that I could not do the seminary all by myself, as I was at that time teaching in our school in Michigan. So he volunteered to come up for one week per month to teach certain courses to the seminarians. This he did faithfully up until November of 2019.

In December he cancelled his trip, complaining of feeling ill. No one knew it then, but this “illness” was the beginning of what would prove lethal to him. For it was at this time that he began to have a series of small strokes which would eventually take his life.

The diagnosis of the stroke was not made until January of this year. Although significantly set back by the stroke, he was still much in control of himself, and looked forward to a complete recovery. He gradually improved. We were all very hopeful. He even did some online classes for the seminarians in the spring. He announced that he would definitely teach the seminarians for the fall trimester — which would have been now — but God had other plans for him.

From June until August there was a gradual deterioration, until finally in early September he was taken to the hospital with yet another stroke. As well, there was suspicion of the return of his cancer. He was also suffering from atrial fibrillation (*afib*), a condition in which the heart beats very quickly. One of the dangers of this disorder is, precisely, strokes. The doctors considered him beyond treatment or cure, and sent him home. He died a few days later.

A friend of forty-five years. I first met Father Cekada in the spring of 1975, a few months before

my ordination. The then seminarian Daniel Dolan and I traveled from Ecône to Fribourg, Switzerland, to see the then monk Anthony Cekada. They had known each other previously in a Cistercian monastery in Wisconsin. Daniel Dolan had quit the Cistercians and went to Ecône. Anthony Cekada stayed with the Cistercians, and was sent to Fribourg for further training.

The purpose of the trip was to convince Anthony Cekada to quit the conservative *Novus Ordo* Cistercians and to come to Ecône. It worked. Anthony Cekada entered Ecône in the fall of 1975, and was ordained in June of 1977.

The years from 1976 to 1978 were the “hard line” years of Archbishop Lefebvre. In May of 1976, he was suspended *a divinis*, meaning that he could no longer lawfully exercise his priestly and episcopal orders. Up to that time, the Archbishop was pursuing a policy of reconciliation with the modernist inmates of the Vatican. In 1976, he did a complete about-face, justifiably angered that while the modernist heretics were given free rein in Paul VI’s new religion, he would be singled out for punishment.

Those of us who had been through the horrors of the *Novus Ordo* seminaries were, of course, delighted with this turn of events, since we wanted no compromise with the modernists.

However, in the summer of 1978, Paul VI died and Wojtyla (John Paul II) was elected in October. Everything then changed for Archbishop Lefebvre, since he had the hope again of reconciling with the modernists.

This change in orientation was the beginning of our conflict with the Archbishop. By the spring of 1983, the “Nine” were no longer with Archbishop Lefebvre.

After his ordination in 1977, Fr. Cekada was sent to Armada, Michigan to help me with the seminary. I was all alone at that time at the Armada facility. He was there for about a year but then went to Oyster Bay Cove, in a then recently acquired property on Long Island.¹ From there he published, together with the then Fr. Kelly and others, the publication called *The Roman Catholic*.

¹ In the search for the property on Long Island, Fr. Kelly was looking in the Oyster Bay area for large homes which could possibly serve as a rectory and church. One of these homes was a former Rockefeller estate in Oyster Bay. Fr. Cekada, forever the humorist, said: “If we get this place, we’ll have to call it *Oysters Rockefeller*.”

I was in regular contact with Fr. Cekada during this time, because I was expected to contribute to the magazine.

Then 1983 hit. Nine American priests of the Society of Saint Pius X were thrown out because they objected to changes being made which were preparatory to absorption of the Society by the Novus Ordo. Because we were sitting on a number of corporations as directors, lawsuits followed, since we refused to resign from these positions for as long as there was the intention of reconciling with the Novus Ordo.

It was during this lawsuit period, from 1983 to 1988, that Fr. Cekada and I interacted a great deal. Not only was there strategy to talk about, but also many theological issues came up.

In 1989, Fr. Cekada moved from Oyster Bay to St. Gertrude's, at that time in Sharonville, Ohio, a suburb of Cincinnati. A few years later the present facility was built in West Chester, Ohio, where he stayed until his death.

From 1995 on, I would see Fr. Cekada regularly for his monthly seminary visits. I also worked on a number of articles with him for the Internet. We also appeared together on True Restoration's *Francis Watch*, analyzing the outrageous statements and actions of Bergoglio.

A fighter and a researcher. Anyone who knew Fr. Cekada would know that he was an indefatigable fighter. He was never anyone to just roll over when challenged, contradicted, or attacked. Adversity did not depress him; it motivated him.

In his theological battles with others, I always noticed that if you were respectful with him, he would be respectful in return. This was true even if you totally disagreed with him. But if you displayed what he called "attitude," that is a snarky, belligerent, and disrespectful presentation of your argument, he would return the fire with a withering satire and sarcasm.



Twenty-five Years Ago

Father Cekada teaches his course in the first year of operation of Most Holy Trinity Seminary, 1995-1996

Father Cekada never thought of himself as a deep thinker either in philosophy or theology, but he was an excellent researcher. He always took the trouble to find the original sources of any quotations which were used as arguments against him.

His masterpiece of research was his book, *Work of Human Hands*, which exposed the entire liturgical movement from its origin, showing how, since 1948, there was a step-by-step process, under the leadership of the freemason Bugnini, to destroy the Roman liturgy. Father Cekada's forte was the sacred liturgy, and I rejoice that he has left us this book, a permanent testimony of accusation against the New Mass. It is indeed his legacy, more than anything else.

A keen sense of humor.

Father Cekada is both fondly remembered and sorely missed for his sense of humor. He was the most quick-witted person I have ever met. He kept us all laughing, lightening up our spirits in this endless and depressing problem in the Church.

Asceticism. Fr. Cekada always enjoyed a good meal, but during Lent he practiced a medieval asceticism at the table. He would completely refrain from meat on all the fast days, and would not touch solid food until late in the day. He ate only vegetables. Few people know this, but I observed him when he was here at the seminary.

A general has fallen. Father Cekada can say with Saint Paul: "*I have fought a good fight, I have finished my course, I have kept the faith.*" (II Timothy IV: 7) Father gave his entire life over to the fight against Modernism. He gave it everything he had. He utilized all his capacities in this gargantuan effort that we undertake every day to undo Vatican II and its effects.

It is hard for me to even conceive of the traditional movement without Father Cekada. Together we made a good team, each contributing

our talents to the production of a common product: the preservation and defense of the Catholic Faith against the onslaughts of the modernists. We also had to defend our positions against the criticisms of fellow traditionalists of all persuasions.

His passing is, of course, a source of great sadness to us, but we are consoled by the circumstances of his death. Fr. Cekada was no fool, and as he deteriorated from month to month, I am sure that he knew that he was dying. This realization gave him the wonderful opportunity to prepare for death. He was constantly assisted by Bishop Dolan and other clergy, in regard to both his spiritual needs and material needs. He died peacefully in the presence of his family and close friends.

Although no one is perfect, I think that we have a solid hope of the eternal salvation of Fr. Cekada. He died a good death, by all external means of judging. Only God is his judge, however, and we should never cease praying for the repose of his soul. Even St. Paul said: *"For I am not conscious to myself of any thing, yet am I not hereby justified; but He that judgeth me, is the Lord."* (I Cor. IV:4) Priests have faults just like anyone else, and these faults, if not expiated in this life, must be expiated in the next, that is, in Purgatory.

Most Holy Trinity Seminary. Fr. Cekada was very devoted to the seminary, and will be missed very acutely. He was a specialist in the areas of Canon Law and liturgy, having done years of research in both of these fields. We who are left now have to fill in the blanks, and it will be no easy task.

He took a special interest in the seminarians, making a point to take a walk outside with each of them every time he came. During his classes there were often roars of laughter. He always kept his courses interesting by inserting humorous remarks. Fr. Cekada used to joke about himself, saying that his monthly visit to the seminary "was like the circus coming to town." The seminarians loved him, and will miss him terribly.

An inspiration to young men. When Our Lord left this world by ascending into heaven, the angels said to the Apostles, who were awe-struck, gazing into the sky: *"Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen Him going into heaven."* It is as if to say: *"He is not returning for a long, long time. Why are you staring up at an empty sky as if He will return soon?"*

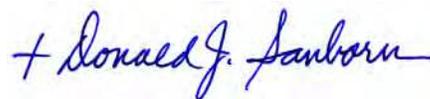
In other words, Our Lord's work on earth was done. So is Father Cekada's work done, and he has gone to another world. We will not see him again until the last day.

Just as the Apostles, therefore, had to put aside their joy over the physical presence of Christ, and had to give over their lives to the building of the Church, so our young men should not spend a long time gazing at and weeping over the grave of Fr. Cekada, but instead, seek to carry on the work of Fr. Cekada by becoming priests, by becoming the great fighter that he was, the great researcher, one of the generals in our battle against modernism.

If Fr. Cekada could tell us anything from the grave, I am sure that he would urge young men to sign up, to bear spiritual arms against the modernist enemy, to work tirelessly, as he did for the restoration of the true Faith.

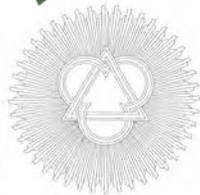
A word about the Reading, Pennsylvania property. The meeting of the Planning and Zoning Board of the City of Reading took place on September 9th. Everything was very positive. I did not sense any opposition on the part of the Board members, or on the part of the neighbors. I fully expect a favorable decision. But we will not know until October 14th. Thank You for your prayers.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



OCTOBER 2020

Published by Most Holy Trinity Seminary, 1000 Spring Lake Highway, Brooksville, Florida 34602. This newsletter is sent free of charge to all Seminary benefactors who contribute \$75.00 or more annually. If you would like to be on our mailing list, please contact us by mail, or at piuspapax@gmail.com. Please visit our website at mostholytrinityseminary.org

My dear Catholic people,

We have begun our twenty-fifth year of operation of the seminary. It has occupied the attention and efforts of both the faculty and the students, and it has survived owing to the generosity of the lay people, who are naturally very desirous of having priests to serve them. I just wish that we could have trained more priests, as there are many places who could use a resident priest right now.

Most of the priests whom we have trained here have been a credit to the seminary. A few — very few — have not, but I am in clear conscience concerning them, since they did not show any inclinations during their seminary career that proved them unworthy of ordination.

Please pray for the continuation and success of this most important apostolate for the preservation and continuation of the Catholic Faith and for the salvation of souls.

Approval of use. On October 14th, the City of Reading, Pennsylvania approved our request for a variance to use as a seminary the building which we have contracted to buy. This is very good news. We are looking at a closing date of November 14th. I have already put in motion activities necessary for the remodeling of the building.

Our benefactors should understand that this opens a whole new era for the seminary. We are becoming the international English-language seminary for those who profess the uncompromis-

ing positions which we take concerning the Novus Ordo. As the Novus Ordo becomes more radical, the more it has become impossible for many conservatives to maintain some sort of benign explanation or excuse for it. Every day it shows itself ever more to be the Modernist transformation of Catholicism which was condemned by Saint Pius X. It is a new religion which is inhabiting our Catholic churches and institutions.

Every Catholic who looks forward to one day being served by a priest forthcoming from this seminary should be contributing significantly to the building fund and the general maintenance of the seminary. It is not right that those who do not help in bearing the burden of the seminary's support should benefit from the services of priests who come forth from this institution. The training of truly traditional Catholic priests is the one way in which we are going to preserve our Faith in these ever more threatening and deteriorating times. Never was there a dollar better spent.

Bergoglio's latest encyclical. Recently Bergoglio issued yet another encyclical entitled, in Italian, *Fratelli tutti*, which means *Brothers All*.

The only adequate description of it is that it is an engraved invitation to the Antichrist to come and rule over the entire world.

In the early 1900's a French prelate by the name of Msgr. Delassus wrote an excellent three-volume work entitled *The Anti-Christian Conspiracy*. His theme is this: that the enemies of the

Church are plotting its overthrow, not by destroying the institution of the Catholic Church, but by transforming it from within. In a word, he said that they wanted to transform Catholicism into a *dogma-less humanitarianism*.

The first part of the encyclical is all about being dogma-less. A few quotes:

Various forms of fundamentalist intolerance are damaging relationships between individuals, groups and peoples; let us be committed to living and teaching the value of respect for others, a love capable of welcoming differences, and the priority of the dignity of every human being over his or her ideas, opinions, practices and even sins.

No one can possess the whole truth or satisfy his or her every desire, since that pretension would lead to nullifying others by denying their rights. A false notion of tolerance has to give way to a dialogic realism on the part of men and women who remain faithful to their own principles while recognizing that others also have the right to do likewise.

By “fundamentalist intolerance” is meant any religion — such as the Roman Catholic Church — which holds that it is the one, true Church, outside of which there is no salvation. “No one can possess the whole truth” means that the Catholic Faith should not be considered the whole truth, but a possessor of only some truths. Therefore, our knowledge of the truth increases as we dialogue with members of false religions.

So after he lectures us on the virtues of a completely masonic and humanitarian notion of human brotherhood, he then goes on to extol the idea of a world government:

The twenty-first century “is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tend to prevail over the political. Given this situation, it is essential to devise stronger and more efficiently organized international institutions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions”. When we talk about the possibility of some form of world authority regulated by law, we need not

necessarily think of a personal authority. Still, such an authority ought at least to promote more effective world organizations, equipped with the power to provide for the global common good, the elimination of hunger and poverty and the sure defense of fundamental human rights. [emphasis added]

We need a world authority, therefore, not *necessarily* a particular person. This clearly implies that a personal world authority is a *possibility*.

The encyclical is an ocean of endless verbiage, but the reading of it concludes to the following: (1) the destruction of the sovereignty of the nation-states; (2) the redistribution of wealth and resources in the name of “helping the poor;” (3) the establishment of a socialist world government “with teeth, ” namely the U.N. This is nothing short of the reign of the Antichrist.

The unfathomable Archbishop Viganò. On September 21st, Novus Ordo Archbishop Viganò issued another letter in which he again analyzed in a lucid manner the problems of Vatican II.

He starts out by praising a Novus Ordo conservative writer who mentions that people have been discussing the annulment of Vatican II ever since Abp. Viganò published his scathing anti-Vatican II letter on June 9th. The Archbishop reiterates his criticism of the *hermeneutic of continuity* — an “orthodox” interpretation of Vatican II — on the grounds that it is impossible.

[T]he hermeneutical criterion – seen in the context of a serious and scientific criticism of a text – cannot disregard the concept that the text means to express. **Indeed, it is not possible to impose a Catholic interpretation on a proposition that, in itself, is manifestly heretical or close to heresy, simply because it is included in a text that has been declared magisterial.** [emphasis added]

As proof of this impossibility, the Archbishop quotes *Lumen Gentium*, which states the Moslems “along with us adore the one and merciful God who on the last day will judge mankind.” He says that this cannot be interpreted in a Catholic way. The claim in Vatican II that “the plan of salvation also includes those who acknowledge the Creator,” among whom “in the first place are the

Moslems,” blatantly contradicts Catholic doctrine, according to Viganò, since it is contrary to the doctrine that the Catholic Church is the one and only ark of salvation. Viganò states: “Hermeneutics serve to clarify the meaning of a phrase that is obscure or that appears to contradict doctrine, not to correct it substantially *ex post*.”

He goes on to make the following accusation, shocking for a Novus Ordo prelate, but at the same time refreshing:

And we also know with what complicity John XXIII and Paul VI approved this *coup de main* (surprise attack) in violation of the norms which they themselves approved.

The central vice therefore lies in having fraudulently led the Council Fathers to approve ambiguous texts – which they considered Catholic enough to deserve the *placet* – and then using that same ambiguity to get them to say exactly what the Innovators wanted. **Those texts cannot today be changed in their substance to make them orthodox or clearer: they must simply be rejected** – according to the forms that the supreme Authority of the Church shall judge appropriate in due course – **since they are vitiated by a malicious intention**. And it will also have to be determined whether an anomalous and disastrous event such as Vatican II can still merit the title of Ecumenical Council, once its heterogeneity compared to previous councils is universally recognized— a heterogeneity so evident that it requires the use of a hermeneutic, something that no other Council has ever needed. [emphasis added]

All of what he says here is absolutely true. Implicitly he is accusing John XXIII and Paul VI of purposely misleading the Council Fathers, *by a malicious intention*, into approving texts which were clearly non-Catholic.

He ends the letter by citing a Dr. Peter Kwasniewski: “This is why the last council is absolutely irrecoverable. If the project of modernization has resulted in a massive loss of Catholic identity, even of basic doctrinal competence and morals, the way forward is to pay one’s last respects to the great symbol of that project and see it buried.”

“Bad Dad” Theory. Abp. Viganò, despite all of the lethal accusations which he has leveled

against Vatican II, and despite his calling for its *annulment* and its *burial*, proposes that the “solution” regarding the Church is to *stay on the Novus Ordo bandwagon*. He said in a letter of October 13th that we should treat Bergoglio like a drunken and naked Noe, who was covered up by his sons. This is just another version of the “Bad Dad” theory, namely that just because you have a bad father, he does not cease to be your father. So just because Bergoglio is a bad Holy Father, he does not cease to be the Holy Father. The analogy is absurd for many reasons.

Bergoglio is not merely a drunk and naked Noe. If we use Viganò’s analogy, Noe is feeding poison to all of the people and animals on the Ark. In other words, he is acting in a way that is precisely contrary to the salvation of those on board. He is thwarting the very purpose of his election by God.

In a letter earlier this year, Archbishop Viganò said this about Vatican II:

[I]t is undeniable that from Vatican II onwards a parallel church was built, superimposed over and diametrically opposed to the true Church of Christ. This parallel church progressively obscured the divine institution founded by Our Lord in order to replace it with a spurious entity, corresponding to the desired universal religion that was first theorized by Masonry.

If these words are true, and indeed they are and very well stated, it must be concluded that the Catholic Church cannot describe itself as infallible and indefectible, as assisted by the Spirit of Truth, and at the same time admit on the pages of its history this deviation from and perversion of divine truth. The parallel church of Vatican II, as Viganò calls it, must be expelled. Those who have imposed it must be exposed and unmasked. We cannot say to the world that it was merely an unfortunate period of the Church, a hiccup. The doctrinal, liturgical, and moral integrity of the Catholic Church will be forever demolished unless Vatican II and its reforms are annulled, and with them the “papacy” of the Vatican II popes. It is the only way out. Far from urging us to stick with this Vatican II hierarchy, Archbishop Viganò should be publicly accusing it of defection from

the Faith and the perversion of the Catholic Church. He should be telling the sheep to run from these wolves and to take refuge with faithful Catholic clergy.

Sincerely yours in Christ,



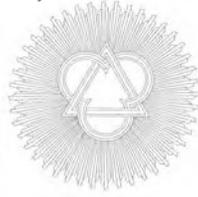
Most Rev. Donald J. Sanborn
Rector

The Ceremony of Tonsure



On September 30th, the Feast of Saint Michael the Archangel, two seminarians were tonsured. Tonsure is the first step toward Holy Orders. The effect of it is that you become a member of the clergy, setting aside the lay state. There are many things a tonsured cleric is entitled to do, including the touching of consecrated vessels and the recitation of the Gloria and Credo while serving as Master of Ceremonies at High Mass. He may even serve as a subdeacon, with certain restrictions, at a Solemn Mass. He may also serve as cope-bearer at Solemn Vespers. Tonsured clerics are very useful indeed. At left, seminarian Aedan Gilchrist, of the United Kingdom, has his hair cut as part of the ceremony. At right, seminarian Gregory Barnes, from Michigan, together with seminarian Aedan Gilchrist, listen to the exhortation given by the bishop. Both were tonsured as members of the Roman Catholic Institute. A requirement for tonsure is that you be attached to some entity, approved by the seminary, in which you will eventually function as a priest.

Most Holy Trinity Seminary Newsletter



NOVEMBER 2020

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My dear Catholic people,

I think that we should rename our country “The United Banana Republics of America.”

I say this because what happened on November 3rd was the erosion of confidence in the electoral process. In a country like the United States, in which officials are democratically elected, public confidence in the integrity of the election is of the essence. Without it, the nation will fail. We will be in the hands of cheaters and fraudsters.

I believe that there is practical certitude of fraud in the election which took place on the third of this month. As more and more evidence emerges, I think that this is the only conclusion. There is a pungent stench of putrefaction, fraud, and corruption.

From my own observance, I noted that at about 10:00 P.M. on election night, a number of states stopped counting. They were Wisconsin, Michigan, Pennsylvania, North Carolina, and Georgia. They were all tilting toward Trump at the time. The big question was: Why have they stopped counting? I never in my whole life saw an election night in which the counting stopped, and that even when counting was done manually or mechanically. All the counties stopped counting, even the rural ones, which are always the fastest to report.

It was as if word went out from some unknown source that they should stop. All of these states, with the exception of Georgia, are ruled by leftist governors. Consequently the persons supervising the elections are also leftists.

The delay in Georgia was due to some problem in Fulton County, which is super-liberal Atlanta.

Why did these states have counting problems? No other states had counting problems. I highly suspect that when it was very probable that Trump would take these states and be re-elected, the leftists panicked and set out to “find votes” in

order to overturn Trump’s lead in those states. There is just too much coincidence here to think otherwise.

The leftists had been pushing for mail-in voting for months. Even President Carter, a Democrat (1976-1980), said that mail-in votes are the most susceptible to fraud. The supposed reason for the mail-in voting was because of Covid-19. While the leftists have no objections to mass gatherings of looters, burners, and murderers without masks, they had grave scruples that people at polling stations, although wearing masks and observing social distancing, might become infected with the Communist Chinese disease.

Then there is the fact that most, if not all, of the mail-in ballots were for Biden. Amazing! Then there is the fact that many thousands of ballots bore Biden’s name only, with no other votes on them. Just a coincidence.

Then there was the refusal to permit legally constituted Republican poll watchers to observe the counting. If you are doing nothing wrong, then why would you care about who is looking? Conversely, if you have something to hide, you naturally put up barriers. There was actually the case in one city of vote counters covering up windows lest anyone see what they were doing. In Philadelphia the vote counters defied a court order to permit the poll watchers in. It was reported to the sheriff, but he did nothing. Defying a court order is illegal, and means jail time. But its only a piece of paper, and if law enforcement fails to enforce, then the country has some very serious problems.

Then there were the many stories before the election of mail-in ballots being lost or thrown into the trash. Then there were the stories of dead people voting. In Pennsylvania alone, there are 21,000 dead people registered to vote. Did they get ballots in the mail? Presumably so. Did “they” vote? Maybe.

Then there were the computer glitches in the same systems used in Michigan, Pennsylvania, Georgia, Wisconsin, Nevada, Minnesota and in Maricopa County, Arizona. Aren’t

computers supposed be smart?¹ They are as smart — and treacherous — as the people who program them.

For these reasons and others, I believe that there is practical certitude that the electoral system has been tampered with by leftists. I think that the evidence will eventually prove it.

However, the evidence may be difficult to obtain, given that the leftists resist transparency, and the states in question, except Georgia, are operated by leftists.

For this reason, I think that the President has an uphill battle in claiming his victory, which I do believe is already his.

What awaits us. Although I ardently hope that the President is successful in his challenge to the veracity of the results of this election, I have a dread of what awaits us should his attempt fail.

These are the horrors that we have to look forward to, if Biden should become our president:

- The fairly swift demise of Biden, owing to the progress of his dementia, giving way to Kamalla Harris, a radical socialist who was unable even to survive in the Democrat primary race, the first to drop out.
- The promotion of all of the interests and goals of the killers of innocent babies, otherwise known as abortionists.
- The promotion of the interests and goals of those addicted to unnatural vice. There could even be a move to take away tax exemption from churches which refuse to do homosexual marriages.
- The weakening of our military, which took place under the Obama administration, leaving us wide open to aggression from China and perhaps an allied Russia.
- An open door policy to Communist China, a nation which closely resembles Nazi Germany, involving the passing of our military and other technical secrets, and the draining of American industry from this country, leaving us in a vulnerable condition strategically, and wrecking the U.S. economy.
- The restriction or elimination of home-schooling and of choice of schools.
- The defunding of police departments, replacing them with psychologists who will supposedly talk people out of shooting or raping someone.
- The denigration of police as fascists and as a menace to society.

- The coming to power of such persons as the climate-maniac Alexandria Ocasio-Cortez, with her positively insane Green New Deal, which proposes to take away our automobiles, our airplanes and our hamburgers, and which will cost untold trillions of dollars.²

- The promotion of the plan to take us off fossil fuels, so that we can become a place like third-world California, which has blackouts because of insufficient amounts of electricity generated by their bird-killing windmills.

- The promotion to power of the arm-flailing Beto O'Rourke, who is an anti-gun fanatic, and who has pledged to take away our guns.

- Socialized medicine, so that we can enjoy what other socialized countries have: waiting many weeks or months for operations. (I remember, when I was living in Michigan, Canadians would come to the United States, which was just across the river, in order to avoid the horrors of their socialized medicine).

- Draconian lockdowns because of Covid-19, thereby destroying small businesses, and ruining the remarkable recovery from the lockdown that we have seen recently. (Biden said he wants to get people to wear masks in their homes).

- The probable decline of the stock market, thereby diminishing the retirement plans of millions of people.

- Higher taxes.

- Higher gasoline prices.

- The destruction of the oil and gas business as well as that of coal mining.

- The reign of an unfettered Big Tech, which, together with the media, will indoctrinate the population with leftist ideas, and suppress anything contrary.

- The appointment of leftist judges to the Supreme Court and to other lower courts.

- The rise of the RINO's, that is, feckless, spineless, and liberal Republicans who belong on the other side of the aisle.

- The return of the Republican party to its former stance of being merely a weak foil to the steamrolling agenda of the leftist ideology.

- The pouring into the United States of hordes of illegal aliens, among them many criminals, making a mockery of our immigration laws.

¹ It was discovered that the glitches, which in all cases gave Republican votes to Democrats, were caused by the same software known as Dominion Voting Systems, which uses components manufactured in Communist China. In no case was it reported that the reverse was true, namely that Democrat votes were given to Republicans. Shall we assign this constancy to mere coincidence? In 2014, this company donated between \$25,000 and \$50,000 to the Clinton Foundation, according to the *Washington Post*.

² She recently tweeted: "Is anyone archiving these Trump sycophants for when they try to downplay or deny their complicity in the future? I foresee decent probability of many deleted Tweets, writings, photos in the future." Jennifer Rubin, a *Washington Post* columnist tweeted: "Any R[epublican] now promoting rejection of an election or calling to not to follow [sic] the will of voters or making baseless allegations of fraud should never serve in office, join a corporate board, find a faculty position or be accepted into 'polite' society," she tweeted. "We have a list." Leftists do not believe in freedom of speech.

These are but *some* of the political horrors which we face. But the most depressing aspect of the whole affair is that the confidence in the electoral process has been eroded. This means that we will be subject to whoever knows how to cheat and lie the best. We will be like a third world country, where strong men emerge as leaders and are “elected” by a majority.

The decline and fall of the United States of America.

By all indications, a Biden win will mean the end of our country as we know it. A country is not its land, but its people, together with their morality, their sound ideas, their common sense, their decency. If the bulk of the population loses these qualities, which are expressions of the natural law, then the nation has collapsed. It has become something else. It has had a revolution from within.

What is alarming is that Biden won — if we can believe the numbers — a majority, although slim, of the American electorate. This is a disaster. It is a disaster that the majority of American voters can vote for a man who is suffering from dementia, who is highly suspect of peddling influence to our enemies in return for money, who was caught on video tape offering a *quid pro quo*, that is, the withholding of money from Ukraine on the condition that they call off the dogs in regard to their investigation of Burisma. Yet the leftists launched a campaign to impeach President Trump, alleging that he committed a crime of a *quid pro quo*. Is there anything worse than the ugly odor of lying hypocrisy?

Yet, I think that most of the driving force behind the Biden votes was a hatred for Trump, and not so much for his personality, which grated on some, but far more for what he stood for: America first. It means that over half of the population wants to see the surrender of American sovereignty and independence to a globalist system.

So I say that, if President Trump does not prevail in winning this election, then America has fallen. Just as every great nation in history has had its rise and its fall, now it is time for America to fall. After 244 years, its days are over.

No nation falls in a day, however, or with one election. Just like a building which is not maintained, it falls apart little by little. It finally collapses. Ancient Rome, for example, fell politically in about 180 A.D., when the naming of Emperors ceased to be peaceful. Instead, it was the Praetorian Guard, the military elites, which would name them — and murder them — their choice of Emperor usually going to the highest bidder. Rome’s third century A.D. was political chaos. Rome had lost its granitic stability from ages past, as well as the natural virtues of the citizens. Its wealth from its empire caused dissipation, softness, and immorality. Then in the early 300’s, Constantine moved the capital of the Empire to Constantinople (modern Istanbul), leaving Rome to become eventually prey to barbarians.

The causes of the downfall of the United States will be (1) the fact that its electoral processes are now compromised and doubtful; (2) at least half of the population is infected

with leftist ideas; (3) it is a house deeply divided against itself. If we can believe the figures of the popular vote, there is an approximate 50/50 split between two camps which *hate* each other politically. I do not see how these two camps can coexist in the same political house. The ideas which divide this country are far deeper and more powerful than in 1861, when the War Between the States broke out.

The United States a victim of its own principles. As I have said in other places, the theory of government of the United States was based on the thinking of radically leftist eighteenth-century philosophers, such as John Locke, Rousseau, Montesquieu and others. These men were either deists or atheists, and consequently rejected the Catholic teaching concerning original sin.

This radical new philosophy taught that man could perfect himself by his own natural powers, and was not in need of a Redeemer or His grace in order to stay on the right path. Like all liberals, they held that when man is left to his own lights, he will follow the right path. He just needs to follow reason. The Catholic teaching is that although man, without grace, is capable of natural virtue, nonetheless, he cannot attain all the natural virtues without grace, nor can he persevere for a long time in virtue. He will eventually commit a mortal sin. This is proven by the fact that the human race, without the help of grace, fell into ignorance and barbarism. Even civilized nations, such as Greece and Rome, although they achieved some truths and virtues, nonetheless fell into gross immorality, superstition, and cruelty.

These eighteenth-century philosophers also taught that liberty was the highest good of man.

The liberty of man, according to Catholic teaching merely means that man elects to do the good without being necessitated to it. He sees the reason why the end is good, and he elects to do the good. Liberty is made by God for the free election of the good.

The Catholic Church teaches that man’s ability to choose evil is a *defect* of his liberty, since man’s will is not made to choose evil but good.

Hence human liberty is subject to law: the eternal law of God, the natural law, the laws of the Church, the laws of individual nations. Law is not incompatible with liberty, since your will always remains free when it elects to obey the law. It is nonetheless bound to obey the law, *because the law prescribes the good*.

But the notion of liberty in the eighteenth-century radical thinking is what St. Augustine calls the *liberty of perdition*. This means the liberty to do whatever you please. No external law can really bind you. Law is merely a necessary evil which we reluctantly consent to in order to keep general order and peace.

This liberty of perdition is what animated the three “cherished” liberties of the Bill of Rights: *freedom of speech,*

freedom of the press, and freedom of religion. America is being fatally bitten by these so-called liberties.

Speech and the press are made for speaking the truth. Consequently, it is the duty of the government to assure that speech which is subversive of good morals or of the government itself should be repressed. The same is true of the printed word, in which we also place the media, including the social media.

Because of freedom of religion for its citizens, however, the *government* in the United States is free *from* religion. This means that, because of its refusal to officially recognize any religion, there is no guiding moral principle from religion to determine what is good or evil in speech or in the press. Hence, when it comes to these matters, the United States government can only reply, with Pilate: "*What is truth?*"

The government is therefore duty-bound, because of its commitment to the liberty of perdition, to permit any kind of speech and any kind of press, even if subversive of morals or of the government. It cannot regulate what is taught in schools and universities. It cannot outlaw subversive political organizations, such as communists.

Leftists understand that freedom of speech and of the press are absurd. This is why leftist hordes beat up people who disagree with them. This is why Big Tech censors what it considers to be wrong, in nearly all cases conservative political thinking. The leftists skillfully used this inherent weakness in American culture for their own advantage.

Since the 1930's, for example, the Left has been overtaking our public schools and universities. Education is completely in the hands of the Left. This means that the youth are being corrupted by leftist ideas every day. No one can stop them because of freedom of speech and of the press. They have also seized control of the media of all kinds, thereby indoctrinating with leftism people sitting in front of their screens at home and on their computers. They have seized the rich, the super-rich, and the Wall Street elites. They have politicized the F.B.I. and the C.I.A. They seem to have even convinced the post office to do their bidding.

Since most leftists are atheists or at least religion-less, they favor socialism, which is the natural consequence of atheism. The State automatically becomes the highest entity, the all-embracing Good. This is why the Left is practically fanatical in regard to their leftist ideas, since they direct all of the natural religiosity in man toward the leftist State which they see as a paradise. Leftism is a religion for them, with sacrosanct dogmas and "morals" which cannot be denied by conservatives under pain of being beaten up.

My point is that the cherished freedoms of the Bill of Rights will serve to destroy America, since they render her powerless in front of her enemies (freedom of speech and

freedom of the press) and blind to the possibility of objective truths, even about the natural law (freedom *from* religion, a direct consequence of freedom *of* religion).

The inevitable march toward the Antichrist. Although I was very hopeful, with reasonable cause, of a Trump victory, I have always had in the back of my mind during these past months that we are on a long march toward the Antichrist, who is predicted, and who therefore must come.

The Biden victory, if it materializes, would be certainly a big step in the preparation of his coming. The Antichrist is not a bullet which we can dodge, and we must always be prepared for those dark days.

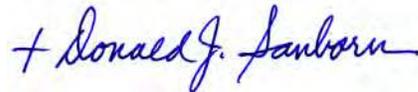
Even if the President is able to overcome the treachery of his adversaries in the ballot counting, and win this election, I fear that the Blue Wave, with all its power which I described, will ultimately prevail, and will pave the way toward the Antichrist. For in addition to all of the forces which I mentioned above, the leftists have in their arsenal the Novus Ordo religion, what *appears* to be the Roman Catholic Church, personified in the person of the communist, globalist, climate-fanatic, notorious heretic, and probable atheist Jorge Bergoglio.³

Not a cheerful earful. Father Cekada, as he lay dying in the hospital with only a day or two to live, hardly able to speak, nonetheless told Bishop Dolan that he had given the nurse that day "a cheerful earful." There could have been nothing more quintessentially Cekada-esque. Even at the doors of death he remained optimistic and humorous.

My newsletter, however, has not been a cheerful earful. It should not be read by those suffering from clinical depression. Nonetheless, we must be realistic about the times we live in and the forces we are up against.

Our help is in the name of the Lord, the psalm says.

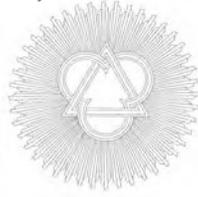
Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

³ The U.S. Catholic Bishops' Conference funded organizations which promoted the election of Biden. Both Biden and Harris are radically in favor of killing innocent babies. The only conclusion is that the U.S. Bishops are also in favor of killing innocent babies. Is anyone still going to call this group of scoundrels the *Catholic* hierarchy?

Most Holy Trinity Seminary Newsletter



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

My dear Catholic people,

About sixty years ago, I remember my father saying, “If a nation loses its morality, it cannot last.”

At the time I did not quite understand it, but recent events have unhappily shown it to be true.

When we think of immorality, our minds think first of sexual promiscuity. Yet there is an immorality which is far worse, particularly on the civil and political level.

I am speaking about sins against justice. Justice, of all the virtues, is the most basic in human beings. It is the fuel that keeps an entire nation and its economy running. If cheating, lying, and stealing become the norm of society, it is impossible for social and political life to function.

Even the pagan peoples of ancient times had a sense of justice. Although these peoples were debauched, cruel, bloodthirsty, and superstitious, they had, nevertheless, that fundamental common sense that one must render to his neighbor what is his due.

Sins of sexual immorality are sins of weakness. They are indeed mortal, when fully deliberate, but no one would commit these sins unless drawn by passion to which their feeble souls give in.

Sins of injustice, however, are nearly always premeditated. Yes, there are occasional injustices which are committed in the passion of anger, but these are fairly rare in comparison to the myriad sins of injustice committed every day. For example, you have to *think* about stealing something, or lying about something, or cheating on an examination, or embezzling money, or being unfaithful to your spouse. These things must be carefully planned. Sins of injustice are performed, for the most part, in cold blood. Because justice is so basic to man, injustice is something which causes rage in those who are victims of it. Sins of the flesh are commonly tolerated. Sins of injustice are punished, however, by law enforcement and imprisonment. Justice is the most basic moral currency of any nation. No nation can survive without it.

The occasion of my saying this is, of course, the events of November 3rd. To my mind — and I speak here not as a bishop but as a private American citizen — that the party of the leftists, which would be more accurately called an organized crime syndicate, entered into a conspiracy many months ago, with the help of so-called Big Tech and the media, to falsify the voting results for the president of the United States.

It is not my purpose here to provide all the evidence for such a conspiracy. I think that anyone with an objective mind would have to conclude that, even if only *half* of the assertions of fraud are true, the election has been vitiated.

You may recall in my last newsletter that I was very disturbed by the halt, around 10:00 P.M., of the counting in swing states where President Trump was leading. We now learn that this interruption was due to a concerted effort to produce fake votes from computers, or from boxes and other containers, for the very purpose of augmenting votes for the leftists. Witnesses were either sent home or kept at a distance. It also recently came to light that the “water main break” in the counting center in Fulton County (Atlanta) was actually an overflowing urinal: an ironic but accurate symbol of the moral integrity of the persons involved.

Another personal experience that I had was the fact that Fr. Saavedra, a naturalized American citizen who resides in Michigan, received at his rectory at least ten mail-in ballots. I saw them. He is the only person who lives in his residence. Why would ten ballots be sent to him one after the other? Does not such a practice invite fraud? Mail-in balloting should be banned, precisely because it is so prone to fraud, as former president Jimmy Carter noted. But if it is used, it should be subject to very strict controls.

These are anecdotes, to be sure, but I believe that the evidence which has been uncovered by those investigating concludes to a conspiracy of fraud, which is, of course, a very grave injustice which threatens the very existence of our nation.

There is hardly any injustice that could be worse for a country which operates on the principle of democratic election of officials. If the election process is falsified, or even cast into doubt, it will be impossible that this country hold together as a nation. It is a very, very serious crime, one which invites civil war.

I think that civil war is a real possibility if the leftists prevail in this brigandage which they have perpetrated. I do not see 74,000,000 people — at least — who voted for Trump merely rolling over as the leftists attempt to turn this country into a Venezuela or Communist China.

The leftists have committed the ultimate injustice; I believe that they should expect a furious outrage.

Springtime of the Church. The Swiss bishops are concerned about a dip in their number of parishioners. They reported that there was a 1.1% decrease in the number of parishioners, in comparison to one year ago. That does not sound too bad until you hear the rest: that figure represented a 25% increase in decline from a year previous. If that 25% rate of decline remains the same — it will probably get worse — it means that in sixteen years there will be no one in the pews. Although they said that the defections were mostly on the part of young persons, nonetheless this time they noticed a good deal of defection on the part of the older crowd as well.

Years ago Cardinal Cooke of New York called Vatican II the “springtime of the Church.” I think we have had some ecclesiastical climate change, however, notably an arctic blast.

What is the cause of this defection from the faith? Vatican II, of course, which has stripped dogmas, as well as the very notion of dogma, from the Catholic religion. The Novus Ordo clergy have, for sixty years now, fed this poison to the people, and now the people are dying from it. Even the conservative Novus Ordo priests, who did their best to preserve the faith and communicate it to their parishioners, nonetheless set out the poison every Sunday by celebrating the faith-killing New Mass, that ecumenical, dogma-less, and vapid meal service, in which the Holy Eucharist is treated like ordinary bread, and the role of the priest is reduced to that of a protestant minister. The rites of the Mass are the most effective teachers of Catholic dogma. Non-Catholic rites are the most effective teachers of heresy. Add to this the wishy-washy, flavorless, dogma-less, and trite sermons which are usually heard in Novus Ordo churches, and the result is what you see in Switzerland.

Hardly a conspiracy theory. In the United Kingdom, a Dr. Michael Yeldon, who was head of respiratory research at Pfizer, the manufacturer of the vaccine, and a Dr. Wolfgang Wodarg, a former head of a public health department in Germany, have both warned of some potential side effects of the Covid vaccine. These doctors are pure-bred “mainstream,” and have an intimate knowledge of the Covid vaccine. One side effect is that it could cause a possibly lethal immune reaction, particularly when a “wild” version of the virus invades the body. The other is that it may cause indefinite sterility in women.

In the news just today (December 10th) there was a report of the U.K. hospitals requiring the presence of resuscitation equipment in those areas where the vaccine was being distributed. There were some cases of severe reactions. Apparently some people needed to be resuscitated.

Covid Nazis. Recently there was a case in Baltimore of a Methodist minister who was working in his church alone, with all of the doors of the church locked. He was not wearing a mask.

Then he heard someone trying to get in, but unable to enter because the door was locked. He went to the door to inquire if the visitor needed something, and who was there but a mask-enforcer from the Health Department. This individual cited the church because the pastor answered the

door without a mask. The Health Department official then threatened to close the church because it was “unsafe.”

Speaking of masks. The Center for Disease Control (CDC) in September said that more than 70% of those infected with Covid-19 were faithful mask wearers when in public. Only 4% of those infected said that they never wore masks in the fourteen days before showing symptoms. The CDC also said that, based on a study in 2015, those who wore cloth masks, as opposed to medical masks, were more likely to get infected because the cloth mask retained moisture and had insufficient filtration.

Other statistics. It is to be remembered that the CDC admitted in August that only 6% of those who died of Covid actually died *of* it. The rest died *with* it. It means that only 6% of those infected with the virus, and who died, had no other health problems.

This recalls the well-known adage: *The straw that broke the camel's back*. It is obviously not the straw that breaks the back of the camel, but the already imposed heavy burdens on his back. The straw is not the real efficient cause of the camel's collapse, but was merely an *occasional* cause.¹ For without the other burden, the straw would never cause his back to break.

The CDC also said that 92% of those who died of the virus were at least 55 years of age, and that 58% were 75 or older.

Over 50% of Covid deaths have occurred in nursing homes, where the average life span, apart from any viruses, is only fourteen months.

While it is certain that this coronavirus is a nasty flu, the reaction to it, in my opinion, has been grossly overblown. There is always a proportion to be achieved between the demands of the common good and the risks of death. We tolerate many practices which are commonly lethal to people, since ordinarily these practices are beneficial to the human race. One such practice is driving a car at high speed. Likewise, the measures taken to prevent the spread of this disease could have been easily measured and moderated so as to protect the most vulnerable, instead of a “one size fits all” approach which ruins people's livelihoods.

Most people who have contracted the disease say that it is nothing more than a bad flu, if even that.

The two factors of its origin and its timing, that is, that it was manufactured in a laboratory in Communist China,

¹ An occasional cause is something in whose presence something happens, although it does not flow into the effect. For example, the straw is incapable of itself to cause the breaking of the camel's back. But by placing it on his back when he is already overburdened, it creates a sufficient weight to bring about the camel's broken back. Likewise, Covid-19 in most cases is incapable of causing death, but when added to other potentially lethal conditions or diseases, it becomes the occasional cause of death, but not the real cause.

and was spread around the world in a U.S. election year, point again to suspicions of a conspiracy. Furthermore, the exaggerated response to it, particularly on the part of leftist state and national governments, imposing draconian lockdowns, makes it further suspect. Indeed, was not Covid the reason for permitting the mail-in ballots?

Did you ever notice, however, that these leftist politicians *consistently* and *repeatedly* violate their own lockdown and mask rules? Such reeking stench of hypocrisy could be smelled even by someone who has a bad case of Covid-19. This nonchalant behavior of the leftist politicians further points to the suspicion that the disease is being used for the purpose of furthering the goals of the leftists.

Seminary news. As expected, we closed on the building in Reading, Pennsylvania, which will be the new home of the seminary. We now own it.

However, we face the task of remodeling, which is at once expensive, time-consuming, and attention-consuming. Unfortunately we cannot merely go in and do what we want. Since we are changing use, the Building Department has to get involved in the various changes we are envisioning. The Health Department dictates what we must do in the kitchen. The historical people must approve of our changes to the exterior of the building.

All these things require that plans be drawn by an architect, and that engineers make their reports about the proposed changes. Naturally their services are expensive and time-consuming.

I think that we will actually be starting to renovate in January. How long everything will take, I have no idea.

We are very appreciative of the many sacrifices our people have made, especially in these times of financial uncertainty.

The seminary, as well, must make sacrifices. We are losing a building which was *designed* to be a seminary, and moving to a building which must be made to fit the needs of the seminary. We will lose our big chapel and sanctuary that we have here in Florida. The chapel in Reading will be about 1500 square feet. The chapel in Florida is 5000 square feet. The ceiling in Reading is 10 feet. Here it is 25 feet.

The seminarians will also lose the twenty-five acres on which the Florida seminary is situated. This permits them to have their private basketball court, soccer field, and a volley ball court. Needless to say, privacy is of utmost importance. The Reading building sits on only three acres.

Recreational activities in Reading will have to be conducted off-campus. On the positive side, there are more things to do in Reading, such as skiing, less than one hour away. There is also a “mountain” just behind the seminary,

called Mount Penn which tops out at 1086 feet, which has both walking and bicycle trails. In addition, Pennsylvania has many attractions, such as the Gettysburg battlefield, the Philadelphia Museum of Art, and many other historical landmarks. New York City — if it will ever be the same again — is only two hours from Reading. It is loaded with things to do and see. Washington, D.C. is only two and one half hours to the south. Florida, on the other hand, has no skiing, little history, no art, and only an episodic architectural gem.

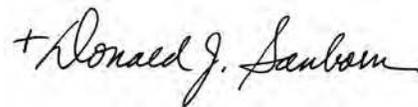
We intend to turn the garage of the Reading facility into a gymnasium. The former owner is leaving behind a great deal of exercise equipment, most of it quite good and very expensive. It is important that seminarians get some physical exercise. They lead intense lives of praying and studying.

At age seventy, I am not anxious to move. You simply do not have the same “umph” that you had when you were younger. Now I know why my 84-year-old mother wanted to kill me when I forced her to move from Michigan to Florida in 2005.

Many parishioners in Michigan resented my moving the seminary to Florida in 2005. Many broke away from my parish and formed their own traditional parish. But I saw the move as a necessity for the long-term preservation of the seminary, since it seemed at the time that Bishop Selway, and only he, could succeed me as the rector. As some may know, he has a condition, Reynaud’s disease, whereby he cannot tolerate even mildly cold weather. At the time, in 2005, I did not know that I would be retaining Fr. Despósito, or that I would have the other priests in the faculty that I have now.

Life will certainly be different for us in many aspects, but everything must be sacrificed in order that we can train the young men whom we anticipate in the future. *The training of priests is the most important work that we do.* Nothing, whether parish, school, or convent, is as important as the seminary. In the past, the seminary was called the “heart of the diocese.” It pumps the new blood and is the hope of the future.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector