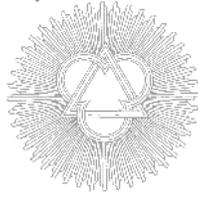

Most Holy Trinity Seminary Newsletter



FEBRUARY 2021

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,

In January I ordained to the subdiaconate Rev. Mr. Henry Chappot de la Chanonie. (See photo on this page). He will be ordained a deacon on Easter Sunday, and a priest at some time in the summer, since we are not sure yet of the location or the time.

We continue to progress in our remodeling of the building in Reading, Pennsylvania which will serve as our new seminary. We have just nearly completed the planning stage with the architect and the mechanical and electrical engineers. We are also near the completion of the planning of the commercial kitchen, which is always a major headache.

In order to accommodate the handicapped, we must change all of our door hardware to levers instead of knobs. This is a major expense which is not really necessary, since it is very improbable that there would be much call for handicapped-compliant features in the building.

It is typical of the burdensome rules and regulations which are currently in place in every community. While it is certainly a good idea that there be accommodation for people who are handicapped, this good idea turns into a fanaticism which

throws all common sense to the winds, and forces us to make changes which are quite unnecessary.

The building is also on Reading's historical register. Again, since it is a notable building about 90 years old, one can understand the desire on the part of the city to preserve it. However, it has gone so far as to threaten us with a fine of \$300 a day, *because we were painting the exterior window sashes without their permission.* We were using white paint, which was the original color.

When the former owner bought the place in 2005 from the Lutherans who were using it as an old age home, no such restrictions were imposed, even though he changed the use of the building to a Bed and Breakfast.

We saw similar restrictive policies when we decided to build the convent for the Sisters here in Florida. All of these were set in place over the past ten years.

Nonetheless, I think we made the right choice in buying this building. I found some papers relating the history of the building. It was built in the early 1930's for \$500,000. In 2020 dollars, that figure amounts to \$9.5 million. And that was for only about 10,000 square feet of living space in the orig-



inal house. That comes to \$950 per square foot. The Lutherans added on about 14,000 square feet.

The Lutherans bought the original building (about 10,000 square feet) in 1955 for \$150,000, which is about 1.5 million dollars in 2020. They expanded the building considerably, as I said, using the same slate roof, which is very expensive, and the same stone on the outside. They also added an elevator, and a sprinkling system, both very expensive features. The current price for elevators is about \$120,000. They updated the electrical system, and even put in a natural gas-fired generator. This means that in a power outage, we would have both light and heat.

We paid \$1,050,000 for the building in 2020, so I think that we are getting a lot of building for a relatively low price. I anticipate that we will drop about \$500,000 into it in order that it conform to our needs, but we are still doing very well. The Reading building has a total of over 26,000 square feet. Compare that to our thoughts of putting a 10,000 square foot extension on our present building in Florida for a price of about \$500 per square foot.

Despite the inconveniences of moving, therefore, we really had no other choice but to buy a different building.

I have also noted that no other building suitable for our needs has come up for sale in the past year. This means that if I had not elected to buy this building, we would be stuck with a serious overflow of seminarians.

As it is, I do not anticipate moving into the Reading location until December. The bureaucratic processes will hold up the remodeling project, but there is nothing we can do about that.

At this writing, I have accepted one seminarian for next year. There are about four others who have shown serious interest, so our Reading building will not come any too soon.

The Church and politics. In recent issues of this newsletter, I commented on the political situation in our country, but if you noticed, I was careful to point out that these were my thoughts merely as a private American citizen.

Although the Church favors the union of Church and State, and actually condemns the separation of the two, nonetheless Church and State are two distinct entities each of which has its own object of activity and its own ends. The Church exists to further the eternal salvation of the human race. The State exists to further the temporal good of its subjects. But since man's body and soul are united,

so also Church and State should be united, each, however, respecting the other's proper sphere of activity.

For this reason, the Church should be silent about what concerns purely national policy, such as taxation, tariffs, health insurance, etc., whether or not its prelates agree with the prudence of these measures.

The Church should aid the State in whatever way it can, for example, by the operation of schools and charitable organizations. The Church also helps the State by maintaining a high standard of morality among the citizens, which is the strength of any nation. (For this reason, the filth of the Novus Ordo clergy is a flagrant scandal of bad example and of the corruption of the morality of the people).

The State should be of assistance to the Church by not interfering in its internal affairs, and permitting it to accomplish its work with ease.

The only time that the Church needs to address politics is if there is a question of morality. If the civil law is permitting actions which are seriously immoral, then something must be said publicly. For example, Cardinal Faulhaber, during the 1930's in Germany, publicly denounced the Third Reich's policy of sterilizing people who were mentally or physically disabled. He was successful in overturning this policy.

So the Catholic Church today should be condemning abortion, birth control, unnatural sex acts, pornography, socialism, euthanasia, divorce, and many other moral aberrations of modern life. These condemnations should be unceasing, until the immorality disappears. If there were a truly Catholic episcopate, none of these deviations from truth and morality would survive with the public approval of law.

The Novus Ordo clergy, however, on the whole have taken a very blasé attitude toward these moral irregularities. The result is that we have a nation in severe moral decline, which, historically, leads to conquest by one's enemies. St. Augustine said that the cause of the fall of the Roman Empire was the immorality of its population.

So maybe we should start learning Chinese.

Bergoglio laments low birth rate in Italy. Italy's birth rate is miserably low, being merely 1.29 children per woman in 2019. The number of births fell from 576,659 in 2008 to 420,170 in 2019. It represents a decline of a staggering 27% or an average of 2.45% each year. From 2019 to 2020, there was a decline of 2.89%. The projected decline for

2021 is 3.67%. It means that the rate of increase *in a single year* is 27%.

These figures spell nothing less than the extinction of the Italian race. It will take decades, but it will necessarily happen. And it will reach a point of no return. (It should also be noted that the rate is probably yet lower for Italians, since there are many Moslems from foreign countries living in Italy who do not accept birth control).

Bergoglio blames this demographic disaster on the materialism of Italians, who prefer to go on vacation or to buy a villa, he says, instead of having children.

But where does the blame really lie? It is with the Novus Ordo religion. The Novus Ordo catechism does call artificial birth control a sin. But who reads this wordy catechism? The truth is that Novus Ordites do not consider it a sin. In 2016, *America* magazine published a Pew Research Center report which said that 89% of Roman Catholics held that contraception was either morally acceptable or not a moral issue at all.

Who is to blame for this blatant heresy? The Novus Ordo clergy. While the ban on contraception may be “on the books” of Novus Ordo teaching, in practice the doctrine could be best described as a joke. When was the last time that you heard Bergoglio tell people that you go to hell for using artificial birth control? (Bergoglio does not believe in hell in any case. He says that really evil people just get annihilated).

The fact is that Novus Ordo priests for decades have been absolving people — the few that show up for confession — who confess birth control. They never condemn it from the pulpit.

The disappearance of the Italian race, therefore, is the fault of the Novus Ordo clergy, who have effectively preached, through their negligence to enforce this moral law, the false doctrine of the moral legitimacy of contraception, something which St. Thomas Aquinas says participates in the notion of murder.

Pat Buchanan warned us about the effects of contraception in Europe. Back in the 1990’s he wrote a book called *The Death of the West*, in which he predicted the very demographic nightmare we are living today.

Another effect of Vatican II is the ever declining religious practice in Italy. The *Statista Research Department* said this in November of 2020:

Every year the number of Italian believers attending religious services becomes lower and lower. In 2019, there were about 14.4 million

citizens attending house of prayer at least once every week, around four million worshippers less in comparison with the figures from a decade earlier. The most prayerful were the citizens aged over 75 years, whereas the lowest number of individuals attending religious services at least once a week was recorded in the age group between 18 and 24 years.

Bergoglio condemns putting your own spin on Vatican II. At the end of January, Bergoglio addressed these words to the National Catechetical Conference of Italy: **“This is the Magisterium. The Council is the Magisterium of the Church. Either you are with the Church and therefore you follow the Council, and if you don’t follow the Council or you interpret it in your own way, as you desire, you do not stand with the Church.”** He asked that there be **“no concessions to those who seek to present a catechesis that does not agree with the Magisterium of the Church.”**

If we assume for a moment that Vatican II was a true general council of the Church and Bergoglio a true Roman Pontiff, then these words make perfect sense. It is not up to individuals to either reject the magisterium of the Church, or to interpret it in their own way, in a manner contrary to the official interpretation given to it by the Church.

Interpretation is not *spin*. Interpretation is to discover the meaning which the council Fathers had when they drafted the council documents, and more importantly, the meaning which the pope attached to the documents. For each sentence of each document means a single thing. Ambiguity cannot exist in the mind; it can only exist in words. Neither the council Fathers nor Paul VI were ambiguous in their minds about what the council meant.

How do we discover this meaning? By the subsequent declarations of the Vatican II popes, and their practices and activity for which they cite Vatican II as a justification.

We therefore see the heterodoxy of the Decree on Ecumenism, of the Decree on Religious Liberty, and of the new ecclesiology (doctrine concerning the nature of the Church) contained in *Lumen Gentium*.

This statement of Bergoglio’s is a death knell for the seemingly never-ending negotiations that the Society of Saint Pius X attempts to conduct with the Modernist inmates of the Vatican.

Bishop Williamson laments the fact that the Society of Saint Pius X has lost its way. In his

January 23rd entry on his blog, Bishop Williamson speaks about the comments of the Superior General of the Society of Saint Pius X on the occasion of the fiftieth anniversary of its founding.

Bishop Williamson says that Fr. Pagliarani speaks little about Vatican II and the Society's struggle against it, but makes the primary goal of the Society's existence a purely spiritual one: "Our combat," says Fr. Pagliarani, "is to allow Our Lord Jesus Christ to be the axis of our spiritual life, the source of all our thoughts, all our words and all our actions."

Of course this thought is very pious and noble, something that no Catholic could possibly disagree with. But was this the primary goal in Archbishop Lefebvre's mind when he founded the Society of Saint Pius X in November of 1970? Absolutely not. And Bishop Williamson is perfectly correct in making this point.

The Archbishop's goal was to train priests according to a traditional formation, so that they could preserve the faith in a time of Modernism.

In the early 1970's, the "conventional wisdom" among traditionalists was to find some sort of manner of living together the "liberals," as we then called them. We did not perceive them as enemies of the Church, but as merely misled and badly formed. We considered the Novus Ordo religion to be inferior Catholicism, but did not yet fully understand its pernicious character. There was also a hope that things would be turned back to normal before long. We were, therefore, looking for a niche in which to preserve tradition. This model fell apart, however, in the mid-1970's when Ecône was condemned by Paul VI. The lines were then drawn. Ecclesiastical war broke out between Tradition and Vatican II. It was during these years that Archbishop Lefebvre became more firm and more vocal in his positions.

But at no time did I ever get the impression that the primary purpose of Ecône was simply to make us more fervent Catholics. Archbishop Lefebvre did not attract young men from all over

the world simply because they felt that he would make them more pious. They came to him as an oasis of pre-Vatican II Catholicism in a rapidly deteriorating Church.

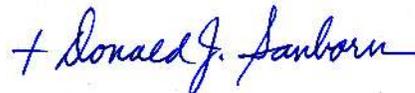
Indeed, the goal of making people more fervent does not justify the consecration of bishops without papal mandate, nor the ordination of priests without permission, nor the establishment of a worldwide apostolate in defiance of the Catholic hierarchy. The only justification for such radical activity, such brazen flouting of ecclesiastical law, would be that the hierarchy had abandoned the Catholic Faith and was promoting a new and false religion in its place.

This is precisely the position of the sedevacantists. Unfortunately, however, Archbishop Lefebvre, even after declaring war on the Modernists in his words and writings, very inconsistently tried again to find the niche of Tradition within the Novus Ordo establishment by carrying on negotiations with these enemies of the Catholic Church. And since *actions speak louder than words*, the Society of Saint Pius X has failed to hear the Archbishop's many verbal condemnations of the Vatican Modernists, but has followed the logical conclusion of the Archbishop's *actions*, which is that the Novus Ordo is something we can all live with.

So having abandoned opposition to Vatican II and the Novus Ordo, the Society now has merely personal piety as its goal.

All of this deviation was foreseeable in 1983, and it is why we took the stand that we did.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector