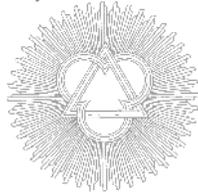


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# Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

We continue to receive inquiries from prospective seminarians. There are two who are thus far definite for next year, and there are about four others who are seriously interested.

A phenomenon which we have noticed in recent years is the conversion of young teenagers to pre-Vatican II Catholicism, otherwise known as the true Faith. These young men come from backgrounds in which a conversion to Catholicism would seem very unlikely, no less an interest in the priesthood. Their story is usually the same: (1) they come from a family background which is either marginally religious or even hostile to religion; (2) they are bored and disillusioned by the modern world; (3) they see the shallowness and phoniness of the Novus Ordo religion and are not attracted to it in any way. (4) they educate themselves by reading about pre-Vatican II Catholicism on the Internet. A good number of them aspire to the priesthood.

There is no natural motive for this interest in the true Faith and their conversion to it. In most cases, they have to bear up with a persecution in the home by their parents, to a greater or lesser extent. By all means of judging, it is purely the grace of God that drives them.

Because of our interactive on-line school, we also now have the possibility of receiving high school seminarians. While we do not have the sufficient faculty in the seminary to handle their courses, they could easily do their high school courses through our on-line school while at the same time residing at the seminary.

There is a great advantage to training seminarians from high school age. For one, it gives them the opportunity to progress in the spiritual life and to avoid the occasions of sin. Every day they attend Mass, sing the Divine Office, do meditation, do spiritual reading, attend spiritual conferences, and have weekly confession. They take courses which will enhance their abilities to advance in the major seminary, particularly the study of Latin.

Before the mid-sixties, students were divided into tracks according to their intellectual capabilities, which makes all the sense in the world. Those in the higher tracks were required to take Latin, simply because of its value in regard to grammatical discipline, spelling, and vocabulary. A full 80% of English words come from French, which in turn come from Latin. Many students took four years of Latin in high school, and were reading Latin poetry by senior year.

Hence those entering the major seminary, even from secular high schools, would know at least some Latin. Knowledge of Latin was so prevalent, in fact, that before the mid-1940's, seminary classes were required to be given in Latin. Pope Pius XII permitted the use of the vernacular, which, in hindsight, provided opportunity to the modernist theologians to present their literature to seminarians. They *never* wrote in Latin, since Latin is too clear.

I remember a priest of the Diocese of Brooklyn who was in the diocesan seminary in Huntington, Long Island during the 1940's. He said that modernism was even active at that time in the seminary. He cited cases of professors who would set aside the classical textbooks, and would give the students their own mimeographed notes. Many

times, he told me, as he heard them lecture, he thought that the professor could be cited for modernism. He also said that it was in the late 1940's that the liturgical modernism began. There were many priests who were advocates of the liturgical movement, which had as its goal the reform of the liturgy as we know it today.

The Modernists, after the reign of Saint Pius X in which they were repressed, turned from modernizing dogma to a much more efficacious means of accomplishing their goals: the liturgy. This method was far more pernicious than that of dogma. For in attacking dogma, their audiences were for the most part clergy and lay intellectuals, who comprised a small percentage of the Church. But the liturgy had two advantages for them: (1) it was a message which reached the entire Catholic populace every Sunday; (2) it was easy to hide modernism in the liturgy.

Dogma is very objective. Consequently heresy is easy to detect. Liturgy, on the other hand, is accomplished by means of gestures, symbols, and words. Through these more subtle means, modernism can pass much more easily through the liturgy since impressions can be formed in the minds of the faithful without having to state them openly.

A perfect example is the Dialogue Mass. That the people recite certain parts of the Mass with the priest is not intrinsically evil. There is absolutely no tradition for it, to be sure, but nonetheless it does not, in itself, offend the Catholic Faith. In a subtle manner, however, it conveys the Protestant notion of *congregational worship*, which is that the people are the true actors of the worship, and the minister is merely their leader or presider. In this way, its long-term use destroys the notion of the Catholic priesthood. The Dialogue Mass, which saw its beginnings on the reign of Benedict XV (1914-1922), was a precursor of the New Mass.

Likewise the use of the vernacular in the liturgy is not intrinsically evil. Catholic dogma can be conveyed in the vernacular language as it can in Latin. So the liturgical movement encouraged the use of vernacular, a seemingly innocent move, "so that the people could understand the Mass better." Who could argue with that?

The problem is that the meanings of words change in modern languages. A perfect example is the word "gay." This was an absolutely common word before the 1950's to describe an upbeat, jolly personality, but it gradually changed into meaning "homosexual." In the eighteenth century, "ass" was the common word for a donkey, but today has taken on a rather vulgar meaning. The principal reason

why the Church uses Latin is to preserve through many centuries the original meanings of words, so that the unchanging dogmas of the Church are expressed accurately and understood accurately. The meanings of words used by the Fathers of the Church in the early centuries, writing either in Latin or classical Greek, have not changed in the slightest.

Most religions use "dead" languages for their liturgical services: the Moslems use classical Arabic, that of the Koran. The orthodox Jews use biblical Hebrew, the Russian Orthodox do not use modern Russian, but the Old Slavonic. The Greek Orthodox, up to recently, used classical Greek in their liturgy, which is quite different from modern Greek. The reason is that they all have the same motive of preserving original meanings in their dogmas.

The only religion which never used a "dead" language was Protestantism, the reason being that it has no dogmas, since, by their principle of free examination of the Scriptures, each person makes his own dogmas. All you need is "faith," that is, an interior warm feeling toward God, as you understand Him.

While the goal of the Catholic Church and even of false religions in using a "dead" language is to preserve dogma and to communicate, through their worship, unchanging dogmas to their people, the goal of Protestant liturgy is merely to excite a religious feeling in people (what they call "faith"), so as to enable their people to be docile to the "Spirit" who will teach them interiorly what they should think and believe.

The obvious absurdity of this is that the same "Spirit of Truth" teaches contradictory ideas to various Protestants. It is for this reason that there are innumerable Protestant sects, but are, nonetheless, all in communion with one another, despite doctrinal differences. Why? Because they all have "faith," and all "worship the same God," despite doctrinal differences. Sound familiar?

Modernism teaches the same, and for this reason had to adopt the vernacular for its liturgical services. It is for this same reason that the Novus Ordo religion is dogma-less. The catastrophic loss of faith among Novus Ordites is due to modernistic changes in the liturgy, and not because of the books of modernist theologians.

I recently heard the story from a traditional priest in Nantes, France, who bumped into the pastor of the parish within the boundaries of which the traditional priest offers Mass. In the course of their conversation the Novus Ordo priest said, "I don't believe in Transubstantiation." The traditional priest said, "How does your bishop feel about

that?” He replied, “He doesn’t believe in it either. It is an invention of the Council of Trent.”

Transubstantiation is the dogma of the Church teaching that, when the priest recites the words of consecration at Mass, the elements of bread and wine are changed into the Body and Blood of Christ, in such a way that the substance of bread and the substance of wine are changed into the substance of the Body and Blood of Christ. This doctrine is taught by the solemn magisterium of the Church, and it is heretical to deny it. But are we surprised that even the clergy deny it? Do they not treat what purports to be the Holy Eucharist as if it were ordinary bread?

The sacred liturgy is the most efficacious teacher of doctrine, indeed a weekly lesson, and a daily lesson for the priest. It is also, conversely, the most efficacious teacher of heresy. This is why the Novus Ordo Mass is a “faith-killer.”

**The pre-1955 Holy Week.** As our people know, we reject the use of the new Holy Week rites which were designed by the freemason and arch-modernist Annibale Bugnini, and, sadly, approved for use by Pope Pius XII.

We receive a good deal of heat for rejecting rites which were approved by a real pope. The reasons, however, are obvious. The Modernists planned the New Mass from the time of Benedict XV. They worked very gradually and quietly, step by step, spoon-feeding the hierarchy, clergy, and lay people with the implementation of minor but very significant changes.

In 1955, most of the clergy and people were not aware of the dastardly plot of the Modernists to overthrow the Catholic liturgy entirely. Hence the 1955 changes were accepted, although not enthusiastically by all. No one realized that, in adopting these changes, he was boarding a non-stop flight, so to speak, to the Novus Ordo.

Bugnini continued to reform the liturgy, little by little, through the 1950’s and 1960’s until he concocted the New Mass in 1969. This was the perfection of his work, and the culmination of the decades-old aspirations of the Modernists. They all knew that the New Mass would destroy traditional Catholicism. And so it did.

Freemason Bugnini even said that the 1955 Holy Week changes were a “bridge” to future changes in the liturgy. As the sorely missed Father Cekada commented: “If you don’t want to go to the other side, then why would you cross the bridge?” St. Thomas puts it more abstractly: *He who consents to the beginning, consents to the end.* In other words, you

cannot consent to the liturgical principles in the 1955 liturgy without consenting implicitly to the New Mass, of which they are a preparation and a beginning.

The point is that the Bugnini changes in the 1955 Holy Week, in the light of what happened in 1969, now take on a relationship to the grotesque alteration of the Catholic liturgy known as the New Mass. Right reason and common sense, therefore, indicate that the 1955 changes need to be rejected.

What about the law promulgated by Pope Pius XII? First of all, we are not saying that the rites promulgated by Pope Pius XII are evil, pernicious, impious, or sinful to attend. We are saying, however, that they are inferior and that they do contain changes that point to future changes in the Novus Ordo, such as these: (1) the use of vernacular; (2) facing the people at an outdoor altar in the blessing of the palms; (3) facing the people for an oration; (4) distribution of Holy Communion on Good Friday, to mention only a few of the changes.

Consequently, when seen in the light of the Novus Ordo Mass, many of the changes in the 1955 Holy Week take on a direct and unmistakable relation to the changes of the Novus Ordo. They are harbingers of a future devastating reform, something that was unforeseeable by most in 1955.

It is a general principle of law that a law, good in itself, can become harmful if observed under certain circumstances. For example, the law of abstinence on Friday is a good law. It would become harmful to observe, however, if a person were seriously ill or starving and in need of nourishment. In the case where a superior cannot be contacted for a dispensation, the principle of *epicheia* could be used, which is to estimate the mind of the lawmaker in his absence. Indeed the entire apostolate of traditional priests operates on this principle, namely that in the absence of a true pope, it is licit to carry on an active and public apostolate, since it is the will of Christ as Head of the Church.

If our goal, then, is to preserve the traditional liturgy, then let us preserve it in its pristine state, before the freemason Bugnini got his hands on it.

Saint Pius V, in promulgating the Roman Missal in 1570, suppressed all of the rites in the West which had not been in existence for at least two hundred years. This he did as a precaution against any errors which could have crept into these liturgies. Likewise, as we gaze upon the devastation wrought by the Novus Ordo, let us return to the pre-Bugnini days.

**Pope Pius XII.** The next question is: How is it possible that Pope Pius XII could have approved of these changes?

Pope Pius XII was a person of very high character, piety, intelligence, dignity, and orthodoxy. Never since the Middle Ages had the papacy shined forth so much as under the reign of Pius XII. He accomplished his role with sterling majesty.

Nonetheless, like all of us, he had some faults. The first is that his education as a youth was somewhat liberal. The second is that his character, although virtuous, was weak. He was described by a fellow cardinal in 1929 as “weak-kneed and indecisive,” which proved to be true. The third is that, through no fault of his own, he was absorbed almost immediately as a young priest into the Vatican diplomatic corps. This influence made him use diplomacy in ecclesiastical matters where a stronger approach was necessary. (This same fault was seen in Archbishop Lefebvre, who, although very firm against the Modernists in his words, used diplomacy with them in order to achieve a niche for tradition in the Modernist system). Pius XII also had a great admiration for modern science and research. While there was nothing wrong with this in itself, it led him to trust excessively the input of modernist-leaning persons who were intellectuals in their field, such as Bea and Bugnini. He made a number of abominable appointments as bishops, particularly of the known leftist Montini as Archbishop of Milan and another known pro-modernist Roncalli as Cardinal Patriarch of Venice. In so doing, he gave them both a direct path to the papacy, and indeed, they both were elected to this position after Pius XII died. He also failed to take sufficient measures to repress the modernist theologians, such as Rahnner, Ratzinger, Küng, Teilhard de Chardin, and many others, who later emerged at Vatican II as the mentors and architects of the heretical direction which it took. Pius XII also surrounded himself with Modernists in the Vatican, such as Bea, Montini, and Bugnini. Finally, he was incredibly naive about the United Nations and the attempt to unite the world under one government. In 1958, he said this:

Our century witnesses a progressively greater and organic development of the idea of “one” humanity, in which each of the parties should look forward to a transition, in the near future, from the status of alliance to that of a community in the strict sense of the word, a living and working community. (Discourse to the Marian Congregations of Italy, April 26, 1958)

He also said:

The institution of a community of nations, such as has now been partially realized, but which is to grow and be strengthened to a more elevated and more perfect degree, represents an upward movement, that is to say, from a plurality of sovereign States to a higher unity. (Discourse to the Fifth Assembly of the Union of Italian Catholic Jurists, December 6, 1953)

It is not to be forgotten that the United Nations was founded by the convicted communist agent Alger Hiss and by the communist-loving Eleanor Roosevelt.

When one considers all these factors together in the assessment of Pius XII’s reign, it is easy to conclude that despite his impeccable orthodoxy in his teachings, there was nonetheless a serious weakness of action against the Modernists, a serious lack of prudence in regard to the appointment of bishops, and a serious naiveté in regard to the pernicious origins and goals of the modern world.

I say these things only to explain how the liturgical changes crept in during the 1950’s. In short, Pius XII had no clear vision of what was necessary to protect the Church from the onslaughts of both ecclesiastics and politicians who were bent on creating a dogma-less humanitarianism, and an ecumenical New World Order to replace Catholicism, a perfect preparation for the Antichrist. We should not be surprised, then, that Pius XII displayed a certain weakness in regard to Bugnini’s Holy Week changes. Roman Pontiffs are protected from promulgating error, but they are not protected from imprudence.

In summary, Pius XII was no Pius X.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector