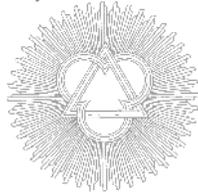

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

During this month of May, there will be two new “students” coming to our seminary, one a Novus Ordo priest formerly of the Diocese of Trenton, whose name is Michael DeSaye, the other an ex-Novus Ordo priest from Brazil, who left his Novus Ordo activity and transferred to the *Resistance* SSPX, whose name is Fr. Angelo Mello.

The Resistance SSPX is also known as the Ex-SSPX. It takes its inspiration from Bishop Williamson, who separated from the SSPX in 2012 because of their then seemingly imminent return to the Novus Ordo organization. This threat of their reabsorption by the Novus Ordo caused a significant number of SSPX priests and faithful to split from the mainstream SSPX. The Ex-SSPX has more bishops than the SSPX, for the mainstream SSPX has painted itself into a corner with regard to the consecration of bishops. They have three bishops now: Bishop Fellay, Bishop Tissier de Mallerai, and Bishop de Galarreta.

I have heard that only two of these are active, for it is said that Bishop Tissier de Mallerai, born in 1945, is ailing. If SSPX presumes to consecrate bishops, they will be again excommunicated. So now they are in a neither/nor land: neither tradi-

tional, since they implicitly recognize the Novus Ordo religion as Catholicism, nor Novus Ordo, since their apostolate is still not approved by the modernist inmates of the Vatican.

Besides the SSPX and the Ex-SSPX, there is the Ex-Ex-SSPX, that is, the breakaways from Bishop Williamson because of his position on attendance at the New Mass. In

a conference he gave in Connecticut a number of years ago, Bishop Williamson told a woman, in a question and answer period after his talk, that she could actively assist at the New Mass, saying: *whatever nourishes your faith*. When I saw the video of this, my mouth dropped for the shock of it, since to say such a thing is 100% protestant and even modernist.

The Catholic notion of worship is that it is an *objective* worship of God in the manner in which He ought to be

worshipped, as prescribed by His holy Catholic Church. The rites of the Church obviously do nourish our faith *because they are objectively true*, that is, they faithfully portray and signify the never-changing dogmas of the never-changing Catholic Faith concerning the Mass, the Real Presence, the priesthood, and nearly every other dogma of the Faith. So the objective and true Catholic Faith is nourished by words, signs and symbols in the sacred liturgy which are also objectively true.



“Whatever nourishes your faith.”

To say *whatever nourishes your faith* concerning the worship of God, and especially referring to the New Mass, totally subjectivizes the object of the virtue of faith and therefore ruins the objectivity of the sacred liturgy. For if a Novus Ordite should say, “The New Mass nourishes my faith,” then what objection could be made to the New Mass?

Bishop Williamson’s remark also directly implies that the New Mass is *capable* of nourishing your faith. But if this be so, then why have we dedicated our lives to the preservation of the traditional Mass, in order, precisely, that the faith not be eroded by the New Mass?

I therefore understand why certain priests and lay people departed from the Resistance SSPX that is informally associated with Bishop Williamson. This break-off from the Resistance is known as the Ex-Ex-SSPX.

There is yet a third group, who split off from the Ex-Ex-SSPX because they felt that it, the Ex-Ex-SSPX, was becoming associated with certain “bishops” whom they considered not very desirable. This is the Ex-Ex-Ex-SSPX.

Why all this splitting? It goes back to the dichotomous thinking and practice of Archbishop Lefebvre, who tried to balance anti-Modernism, on the one hand, with an attempt through diplomacy, on the other hand, to have his SSPX recognized by the modernist hierarchy. His following has taken one path or the other, either the anti-Modernist line or the diplomatist line, two contradictory paths which somehow for Archbishop Lefebvre were compatible.

My point in this lengthy explanation is to pinpoint where Fr. Mello is coming from, that is, from the Ex-SSPX. He said that he read our positions on the Internet and agreed that *Recognize & Resist* is not a Catholic position.

Fr. Mello was conditionally ordained by Bishop Williamson. Michael DeSaye has not yet been conditionally ordained.

A new challenge. Receiving these two new “students” from the Novus Ordo will be something different for us, inasmuch as their formation will involve filling in the blanks that exist in whatever training they received in the past.

The first challenge is to *find* the blanks. This will take some time. Next is to give them the necessary instruction in order to ordain them and/or to permit them to function as true Roman Catholic priests.

Fr. Philip Eldracher. We will also receive, on May 27th, Fr. Philip Eldracher, who will return from

a long stay in Australia. The original plan, in sending him to the Mass-starved people in Australia in 2017, was that once per quarter either he would travel to the U.S. or a priest from the U.S. would travel there. We resolved to do this because it is abhorrent that a priest be left alone for a long period of time. In fact, I was stretching our rules to place a priest on his own in any location. The needs of the Australian Catholics were so acute, however, that I thought that, given the frequent visits, the situation was tolerable until we could find someone to go to Australia as a second priest. If I had known that there would be an interdiction of travel owing to Covid-19, I would never have consented to send him there.

He will come back to the United States, therefore, until Australia lets him back in. He will explore various avenues in order to accomplish his return to Australia, so the absence may not be as long as it presently seems.

We face exactly the same situation with Fr. Dutertre in Quebec, Canada. He was supposed to spend one week per month at the seminary. This worked out well until Covid-19 came along. There is some talk, however, of reopening the borders between the United States and Canada, which will make travel easier back and forth for Fr. Dutertre.

Australia, on the other hand, is saying that the borders will probably be closed until mid-2022. When I saw that, I concluded that it was impossible to put off Father Eldracher’s return any longer. He has been in Australia alone for seventeen months.

We will be teaching French again at the seminary next year, since Quebec is in need of French-speaking priests. Most francophone seminarians go for their training to the Institute of Our Mother of Good Counsel in Verrua, Italy, where many of the seminarians and all of the priests speak French.

I always tell the seminarians that, after Latin, French is the most important ecclesiastical language. Not only is it the *lingua franca* among the traditional priests of various nationalities, but also there is a tremendous amount of philosophical and theological literature in French, as well as Church history.

Excommunicated. The priest from the diocese of Trenton was excommunicated by his Novus Ordo bishop. The reason given was that he was a sedevacantist, which constituted, in the bishop’s mind, schism from the Catholic Church.

If Bergoglio were a true Roman Pontiff, the accusation would be, of course, true and the penalty justified. If he is not a true Roman Pontiff, how-

ever, then it is the Novus Ordo bishop who is schismatic for adhering to a false pope.

To me, this excommunication shows that the true battle line, in this war between Modernism and Catholicism since Vatican II, is the identity of the Roman Pontiff. The pope, by the very nature of his office, is the center of unity of the Catholic Church. For this reason, to not recognize a true pope is to leave the Catholic Church through schism, and to recognize a false pope is to leave the Catholic Church, also through schism. It is very simple.

What identifies Bergoglio as a true or false pope is the Catholic Faith. A pope is a pope not merely because he is elected — that is one element in a true pope — but far more importantly and essentially because he has received the authority from Christ to teach, rule and sanctify the faithful in Christ's name.

Therefore the question who is schismatic and who is Catholic is reduced to who is adhering to the Catholic Faith. In the case of a pope, there is yet one more question, which is essential to his papacy: *Does he have the intention of preserving the deposit of Catholic doctrine and of teaching it to the universal Church?*

To answer this question, we must first ask ourselves a more fundamental question: *Are the teachings of Vatican II and of the post-Vatican II magisterium substantially the same as the previous doctrinal teachings before Vatican II, or are they substantially different?* The same may be asked concerning the liturgical reforms and the disciplinary reforms. More succinctly, we are asking: *Is post-Vatican II Catholicism substantially the same religion as pre-Vatican II Catholicism?*

The reply to these questions will determine who, objectively, is schismatic and who is not, who is Catholic and who is not. For it could never be schismatic to flee from a hierarchy which is imposing a non-Catholic religion on the Catholic Church. It could never be schismatic to denounce them as false shepherds. Indeed, to flee from them and denounce them would be an act of great virtue and fidelity to the Catholic Church, since no one could be considered a legitimate ruler of the Catholic Church who is attempting to impose on the Church a false religion. To recognize such a person as a true pope would be an act of schism, since it is impossi-

ble that Christ would confide His authority to feed the flock to someone who intends to poison it with false doctrine.

Therefore if there is discontinuity of faith, liturgy, and discipline in the Vatican II reforms as compared to Catholic tradition, then it is *impossible* that Bergoglio be a true pope. To affirm his papacy in such a case would require that you deny the indefectibility of the Catholic Church, which would be heresy. Then who would be outside the Church? Sedevacantism is the true hot button which contains in a condensed form what the Catholic response must be to Vatican II's break with Catholic tradition.

The Big Tent. Notice that excommunication is reserved only to sedevacantists. The SSPX is not excommunicated. Why? Because they recognize Bergoglio as a true pope. In so doing they answer the crucial questions which I mentioned above.

By recognizing Bergoglio as pope, they are saying implicitly, but affirmatively and distinctly, that the religion which Bergoglio promulgates is, in fact, Roman Catholicism, substantially the same as what preceded Vatican II.

This assertion places the SSPX (as well as all three of their Ex's) in the Novus Ordo Big Tent. They are in the Big Tent precisely because they recognize Bergoglio as pope, thereby implicitly assenting to the Novus Ordo as a *form* of Catholicism, an alternative form. Adherence to Tradition then becomes a mere choice, a preference, and not a battle against heresy and apostasy.

SSPX makes no secret of aspiring to be officially recognized members of the Big Tent. (They are already in it, but are not yet officially recognized). They want to be in the same Big Tent as bishops, for example, who bless homosexual unions, and as nuns who believe in abortion.

Doctrine has no importance in the Novus Ordo Big Tent. Notice that no one is excommunicated for *heresy*, and there is plenty of that going around. No, you get excommunicated for leaving the Tent. The Novus Ordo is dogma-less by its very nature. The only thing that they care about is the structure, the organization. Schism, leaving the Tent, is against the organization. Heresy, which is



The Big Tent

objectively far worse than schism, is welcome in the Tent. It does not expel you from the Tent. Just as in a big circus tent, in which many acts are being performed at the same time, so it is in the Novus Ordo, where differing doctrinal, liturgical, and disciplinary acts are being performed, ranging from the splendorous productions of the traditional Mass to the half-naked dancing girls on the altar. Whatever you like; it is all in the Big Tent. What is key is that you consent to be in the Tent by recognizing Bergoglio as pope over the whole Tent.

If you are a sedevacantist, then you are *out*, because you are saying that the Big Tent is not Roman Catholicism. Similarly the ancient Romans would let you believe any religion you wanted, provided you offered incense once a year to the Roman state gods. It is for this reason that Fr. Cekada entitled his article on *una cum*, “The Grain of Incense.”

Una cum. All of this brings us to the *una cum* in the canon of the Mass. In that little phrase, you declare yourself to be on one side or the other of the battlefield, inside or outside of the Tent. The reason is not because you are praying *for* Bergoglio, who certainly needs prayers, but because you are declaring him to be *our pope*. In declaring him to be *our pope*, you are declaring implicitly that the religion which he promulgates is *our faith*. For papacy is intimately and essentially bound up with the “faith” or religion which he is promulgating. The great theologian Cardinal Billot taught that the pope is *the living rule of faith*.

For this reason, I say that it is an intrinsically evil act to place his name in the canon, a grave offense to the Catholic Faith, a betrayal of everything we stand for.

I especially fault those sedevacantists who actively participate in *una cum* Masses, since they should understand these principles.

Not judging anyone’s conscience. It is important to point out that in all that I have said on this subject of sedevacantism, I am speaking only objectively. By this I mean that I am sure that virtually everyone in the SSPX and in their threefold Ex groups are in good conscience about what they think and do. This means that, through ignorance, they do not understand the principles involved.

They just want to go to the traditional Mass and preserve their Catholic Faith.

This being so, we nonetheless cannot let the invincibly ignorant consciences of many traditionalists become the theological norm.

I furthermore warn those who are *una cum*, that is, who recognize Bergoglio as pope, that their implicit assertion that his Novus Ordo religion is your religion, or at least an alternative Catholicism, will have as its ultimate effect the loss of faith in the very traditionalists who have striven for so many years to preserve the Catholic Faith. Papacy and faith are intimately connected. No matter how much you try, you cannot pull them apart. Consequently one cannot assert papacy without also implicitly asserting faith. Therefore, if Bergoglio is pope, he necessarily teaches the Catholic Faith in its entirety, and can teach nothing against it, *not even in his ordinary, so-called “non-infallible” magisterium*. For a pope, even in teaching the Church without the intention to bind it to an article of faith, cannot teach anything contrary to faith, or any pernicious or evil doctrine. So even if he should teach something erroneous, the error would never be something sinful to believe or to assent to.¹

So if you assert that Bergoglio is pope, you are automatically asserting that there is nothing non-Catholic about his teaching (including Vatican II), his liturgy (the New Mass), and his disciplines (e.g., 1983 Code of Canon Law and *Amoris Laetitia*). But if you are asserting these things, you explode the whole foundation of the traditional movement. Indeed, you declare yourself to be a schismatic.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

¹ Theologians call this *negative infallibility*. A pope, for example, could, when not invoking his supreme teaching power, teach an error about some disputed theological question, but could not teach something contrary to the Catholic Faith or morals. If he intends, however, to *settle* a theological dispute, then he is *positively* infallible, that is, he is teaching something necessarily true which demands our assent of faith, and is irreformable. For in such a case, he would be exercising his supreme authority, since it pertains to the very office of the papacy to settle theological controversies. An example of this would be Leo XIII’s declaration that Anglican orders were invalid.