
Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Our two ex-Novus Ordo priests have arrived and are now taking courses to fill in whatever gaps there should be in their training. There is actually a third Novus Ordo priest who is *thinking*, but has not yet arrived at a conclusion.

His superiors want him out because of his adherence to tradition. They are very happy with him in his performance in the parish, but they know that he still retains the Catholic Faith, which is something that they cannot tolerate.

One of the arguments which they used on him, in order to convert him to the new religion, is that dogma evolves.

This argument is as maggoty-witted as the argument proposed to the Roman soldiers posted at the tomb of Christ. The chief priests paid them to say that, *as they were sleeping*, Christ's disciples came and stole the body. Saint Augustine comments: "*So you call sleeping witnesses: truly you yourself have fallen asleep, you who have failed with such devices of searching.*"

For in arguing that dogma evolves, they are implicitly admitting that there has been a change in doctrine from before Vatican II. To say that dogma evolves is an explicitly condemned heresy. Saint Pius X said so in the Anti-Modernist Oath, and the Vatican Council of 1870 also declared that dogmas do not change.

Consequently, his superiors are providing him with all of the arguments for departing from the Novus Ordo. The central point of our position is

that there is discontinuity of doctrine between pre-Vatican II Catholicism and post-Vatican II Catholicism. If the Novus Ordites admit this, they dig their own graves theologically, and have nothing to say to us in the way of condemnation or reproach. They declare themselves to be phony, false, and fake in regard to Catholicism. They effectively declare that they are the same as Lutheran heretics who broke from the Catholic Faith in their rejection of Catholic doctrine. For the Faith is the foundation of all that the Catholic Church is and does. There is no sanctification, and therefore no salvation, without the truth. Our Lord prayed to His Father: "*Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent. . . Sanctify them in truth.*" (John: XVII)

The only continuity which the Novus Ordite hierarchy cares about is a continuity of organizational structure. This means that, because they did not have the basic decency to break from the Catholic Church when they adopted their new and false doctrines, they continued in their positions within the structure of the Church, and changed the religion from within. This course of action was entirely in conformity with the instructions of the Modernists at the time of Saint Pius X (1903-1914). They resolved to stay in the Church, to submerge, to feign submission, until they would one day reform the Church from within. Their "day of glory" arrived when Roncalli was elected in 1958.

Before Modernism, heretics had at least the courtesy of breaking from the Catholic Church. Martin Luther did so, as well as the other heretics of the Protestant Revolt. The only parallel to the Modernists' scheme was that of the Arians. In the fourth century, the Roman Emperors promoted the Arian heresy, and appointed Arian bishops in the place of Catholic bishops in the episcopal sees. The major difference, however, is that these appointments were not confirmed by the Roman Pontiff. Hence these "bishops" reigned only as fake bishops.

Because they were in possession of the episcopal sees, however, they managed to convert many to the heresy of Arianism. The same is true of the Novus Ordo. If the Novus Ordo had broken from the Catholic Church, it would have been a sect which gained no more historical prominence than a footnote in a history book. The success of the Novus Ordo hierarchy in destroying the Catholic Faith comes from its perceived and merely apparent authority which these "hierarchs" wield from their chancery offices, wearing a Halloween costume of continuity with the past.

So pray for this third Novus Ordo priest, that he understand that by fleeing from the heretics it is impossible to leave the Catholic Church in any way whatsoever, realizing that the organizational structures of the Catholic Church exist for the Catholic Faith and not vice-versa. By analogy, the chalice is made for the Precious Blood and not the Precious Blood for the chalice. The organizational structure of the Church becomes a lifeless corpse if the Catholic Faith is absent from it.

Advancing seminarians. Facing the problem both of Fr. Cekada's untimely death, the paucity of rooms in our seminary, and acute need for priests, we devised a way in which to advance our seminarians toward ordination.

It requires that those who are interested in being ordained ahead of schedule remain for the entire summer in order to take supplementary courses. Some would even have to take courses next summer as well.

If they succeed in these courses, they would be eligible to be ordained priests in the summer of 2022. There could be as many as eight whom we could ordain next summer, depending on how many sign up for the advancement.

England is in desperate need of a priest. Australia and Canada both need more priests. Poland could use another priest to help Fr. Trytek. Nigeria also needs priests desperately. Poor Father Nkamuke has been laboring there by himself for years. The seminary can use priests on its faculty, and the schools need priests as well. Father Palma is all alone in his apostolate in Phoenix. Bishop Dolan's priests are overloaded with their heavy mission schedule. Furthermore, neither I nor Bishop Dolan is getting any younger. The young must take over for the old and infirm.

Let us hope that our seminarians take advantage of this opportunity, so that we can have a ray of good news in the midst of the daily depressing news about our country and the general condition of the world and the Church.

Expansion of our school apostolate. Bishop Selway told me recently that, as of this writing, the total number of students in our three schools (Florida, Arizona, and California), considering both the physically present students and the online students, is now about 210. The Sisters have had to hire people in order to handle primarily the administration of so many students, as well as the technical coordination of the online facilities. The system is complicated and needs constant oversight lest there be interruptions or other technical problems.

Expansion of the convent. The Sisters are having the same problem as we, that is, too few rooms. They conceived their new convent in 2014. It was built for seventeen Sisters. It is now proving to be too small, owing to the rise in female vocations. So they will have to use some of the rooms in the seminary building after the seminary moves to Reading, Pennsylvania. This means that the clergy who would ordinarily reside in the seminary building (which will become the school), will have to reside elsewhere. So we have decided to keep our original school property, which we bought back in 2003, as a residence for priests.

Progress in Reading. I am sorry to say that our progress in Reading is slow. We have only now completed the plans of the remodeling, and are ready for the approval of these plans by the City of Reading. They are reputed to move slowly even in normal conditions. Covid-19 has not

done anything to speed things up. As of a month ago, City Hall was still closed, and all the employees were working from their homes. In general, people are not as productive in their homes as they are in an office. Although we submitted our sewer module (the estimate of how much effluent will go down the drain) forty-five days ago, it is only now that they are giving it consideration.

Nonetheless, I am hopeful that sometime in July we should be able to actually start to remodel the building according to our needs.

The historical commission has approved of the exterior changes which we have proposed on the building.

Donations. As always, I want to thank our benefactors who have been very generous in many cases, and heroically generous in some cases.

Just as your car needs fuel, so our apostolate relies on your donations for its day-to-day functioning, and for its expensive expansion. Most of the time, what holds us back from greater expansion is one thing: money. Although Reading will hold the seminary for a while, I believe that it too will become too small, and that we will have to address a further expansion problem in a few years. The Sisters have a similar problem.

Not only is there the purchase of buildings, but there is also their maintenance and repair. Food bills increase. Then there are outlays for insurance, vehicles, furniture, office equipment, and many other items. The seminary collects room and board payments from some of the seminarians, but these are insufficient to keep the operation going.

So we thank you for your faithful support.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

APPENDIX

LETTER OF FORMER NOVUS ORDO PRIEST MICHAEL DeSAYE TO HIS FRIENDS ON THE REASONS FOR HIS DEPARTURE FROM THE NOVUS ORDO

Dear Friends,

A short while ago, I requested that Bishop O'Connell accept my resignation from the Diocese of Trenton and the removal of my priestly faculties. Upon informing the Bishop that I was in agreement with the position of Most Holy Trinity Seminary in Florida, a position called *sedevacantism*, and that I intended to pursue studies there, I also received notice of excommunication for the crime of schism.

I assure you that this decision was not made lightly, nor was it a reaction to any stimulus of emotion, anger, stress, or frustration. My motivation was not tactical or political, nor was I desirous for a career change. The decision was the result of prayer and contemplation, and from an independent study of the teachings of the popes and doctors of the Church. It was a decision that became necessary for me to make because of a conclusion derived from applying traditional principles of Catholic theology. Permit me to offer a brief explanation of how I reached this decision, along with a list of references that support it.

In my research, I came to understand that the Second Vatican Council (1962-1965) teaches error against Catholic faith and morals, and is irreconcilable with the previous magisterium of the Catholic Church.

It is a Catholic doctrine that the Church of Christ cannot err when it teaches universally concerning matters of faith and morals. The reason for this inerrancy is that the Church is guided by the Holy Spirit, whom Our Lord sent to teach us "into all truth" (John 16:13). In theology, the common term for this inerrancy is infallibility. For two thousand years, from the time of the Apostles to the present day, the Catholic Church has consistently taught the true faith and morals of Jesus Christ and his Church to the Catholic faithful. She has done so without the slightest deviation, i.e. without the slightest defect. This infallibility is not an accident of history, but an essential property of the Church.

The Second Vatican Council is commonly held to be a general or ecumenical council of the entire Catholic Church, duly promulgated, and upheld by successive popes until the present day. It is commonly held to teach universally, with the authority of Christ, concerning matters of faith and morals.

In reality, this council clearly and absolutely contradicts the previous magisterium of the Catholic

Church on those same matters of faith and morals. These contradictions present an enormous problem for Catholics. For contradictions in matters of faith and morals cannot exist at the universal level in the Catholic Church, since she is protected from error in these matters by the Holy Spirit. If Catholics were to accept the council as having been promulgated with the authority of Christ, then Christ would be leading the whole Catholic Church away from Himself. Catholics would be obliged to confess that the gates of hell have prevailed against the Church, contrary to the prophecy of Our Lord. She would have defected from her divine bridegroom by the universal promulgation of a false faith. But this is impossible according to the perennial Catholic doctrine which has been taught repeatedly by the Church's magisterium from the apostles until the present day. It is impossible to apply the counterargument that these teachings were only applicable to modern times rather than all times, for such an argument is rooted in modernism, and would end by reducing the entire magisterium to contingencies. It also does not help us to apply the hermeneutic of continuity, for hermeneutics can only help to show continuity if continuity already exists.

Therefore, we must conclude that the Second Vatican Council did not come from the universal teaching authority of the Catholic Church. The popes who promulgated Vatican II did not possess the authority over the Church to teach universally in the name of Christ. They were legally delegated to receive the papacy, but did not actually receive the spiritual authority from God to rule, sanctify, and teach the Catholic Church. Their authority was only an apparent authority. They were not true popes.

This position has a rather unattractive-sounding name: *sedevacantism*. It is the position of those Catholics who, by applying the logic of indefectibility, conclude to a present vacancy of the See of Peter, due to the universal promulgation of error. Sedevacantism is the only theologically correct observation concerning the present crisis in the Church because it is the only position based on traditional Catholic principles. It is not a schismatic sect based on personal feelings.

This conclusion is profoundly difficult to process emotionally. Catholic instinct shuns the idea of a false pope who is only an apparent authority, rather than a real authority. Many practical questions immediately spring to mind: how could a pope be legally elected and not have the papacy? Are Catholics allowed to make a judgement of this sort? How could thousands of bishops be wrong? If this thesis is true, then where is the Catholic Church? How do apostolic succession and jurisdiction function in this context? How would the present crisis be resolved?

These are good questions that deserve to be answered, but it would require too much space for this brief letter. The point that I wish to articulate here is that, as difficult as it might be, Catholics are bound to reject falsehoods taught against the faith, even when they come from apparent authorities. If we who live in these times wish to preserve our Catholic faith, which is necessary for our salvation, then it is essential that we acknowledge Vatican II as invalid, along with the papacies of those who promulgated it and continue to promulgate it.

Our Lord said that pseudo-prophets and pseudo-Christes would rise up and deceive, if possible, even the elect. St. Paul taught that even if he or an angel from heaven should teach a gospel against what he has taught, let him be cursed. In the Apocalypse, St. John predicted a worldwide religious deception. Thus we have direct warnings from Sacred Scripture that a fate such as what is described here would someday befall mankind. It is not for us to choose the times in which we live. It is for us to witness to the truth, even at great personal cost.

Fr. Michael DeSaye

List of References

1. The principal error of Vatican II (the heresy of 'partial communion') condemned by the Catholic Church: <https://mostholytrinityseminary.org/wp-content/uploads/2019/01/Triple-Column-Ecclesiology.pdf>
2. A common conservative or 'trad' objection is that we should acknowledge Vatican II and Francis as something like wayward authorities. Even though they impose universal errors upon us, we should ignore them until a future traditional pope arrives to fix the situation. This position has also been condemned by the Catholic Church:
Vatican I, Session IV, Chapter 3, No. 2
Pope Leo XIII: *Epistola Tua* (1885)
Pope Leo XIII: *Est Sane Molestum* (1888)
Pope Pius XII: *Mystici Corporis* (1943), No. 41
3. Answers to common questions arising as a result of sedevacantism:
Traditionalmass.org
Romancatholicinstitute.org
Novusordowatch.org
4. I was personally astonished to discover how many times, and with such great force, the popes and saints condemned the errors of Vatican II (please email me for a detailed list of these teachings). In reflecting on the reason why I did not learn these teachings in seminary, it became evident that the academic program for priests has taken great care to remove certain aspects of the previous magisterium, saints, and doctors of the Church because they are not in conformity with Vatican II. This is the principal reason why I am currently seeking additional formation at Most Holy Trinity Seminary.