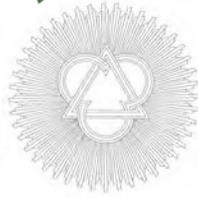


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# Most Holy Trinity Seminary Newsletter



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JANUARY 2021

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My dear Catholic people,

I want to thank the many people who recently gave so generously to our building fund. I have been meeting with the architect frequently over the past thirty days, and we have arrived at the final plans for the remodeling of the building. These plans have to be presented to the building department of the city of Reading and approved. Unfortunately this will take some time. Although their rules call for an approval decision within thirty business days of application, I am told that in most cases it takes longer. I therefore do not foresee any significant work on the building until May 1st, at the earliest.

There are, nonetheless, a number of things which we can do. There are some minor repairs and maintenance. The fire alarm system needs an upgrade. We need to install a security system as well. The hot water heater needs replacement, dating as it does from 1998. Some gutters need to be replaced. The elevator has to be made operational, its motor having been shorted out because of an electrical surge. (We are required to have an elevator because of the present-day rules regarding the handicapped). The kitchen equipment can be purchased. As well, even before the approval of the remodeling plans, we can get a demolition permit, which will permit us to tear down walls, where necessary, in order to prepare for the remodeling.

This month we had, on January 24<sup>th</sup>, the ordination to the subdiaconate of seminarian Henry de la Chanonic. He is the French seminarian who fell ill about two years ago with a mysterious disease which debilitated him. Although the disease was never diagnosed, despite many attempts, he is now fine and we look forward to his ordination to the priesthood in June or July. The date has not yet been fixed, since the location has not yet been deter-

mined. I am hoping to do the ordination in France, but given the coronavirus restrictions, I have no idea if that will be possible or not.

Recently Fr. Petrizzi spent three weeks in the United Kingdom, where he managed to say Mass for people in various parts of the country despite the very heavy lockdowns. He had to avoid London, of course, but spent most of his time in the Midlands of England, which are located, appropriately, in the middle of England, halfway between the English Channel and the Scottish border. He also interviewed some young men aspiring to the priesthood, and was able to visit some shut-ins in order to give them the sacraments. It was a fruitful journey. He did not come down with Covid-19, a fact which he had to prove by a test before he could board a plane for the United States.

**A catastrophic failure.** I will again address the political events of the past month. I do so as a private citizen, and not as representing the Catholic Church in any capacity whatsoever. The only reason why I express my views is that my readers probably want to know what I think.

Nearly every major disaster, whether the sinking of a ship, the crash of a plane, or the breaking of a dam, for example, is the final result of a whole series of interrelated causes, which fall upon one another like a line of dominoes.

**The first failure.** The major disaster which began on November 3<sup>rd</sup> was the unconstitutional election of the president. If we, for a moment, set aside all of the vehement suspicion of fraudulent voting, let us look at a more central and more objective problem: the unconstitutionality of the elections in four states. The Constitution declares: "Each State shall appoint, in such Manner

as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress..." (Article II, section 1) It is therefore clear that it is the state legislature which has the sole power to direct how ["manner"] the electors are chosen. Hence the power over the election of the president is entirely in the hands of the state legislature. There is no mention here of the governor or any other state official.

Four states, namely Pennsylvania, Michigan, Wisconsin, and Georgia, changed the rules of voting without the consent of the state legislatures. These changes were done by governors and secretaries of states. There were some objections raised by the legislatures, but they failed to use their constitutional authority to stop this usurpation of power.

**The second failure.** It is that of the courts. At every level, from the state lower courts to the state appeals courts and supreme courts, and finally to the U.S. Supreme Court, nowhere was the case of the contested election heard, investigated, and adjudicated. This is an appalling failure. Does not the President of the United States possess a right to have his lawsuit heard? Do not 74,000,000 voters have a right to have this election adjudicated? Do not seventeen states bringing lawsuit against Pennsylvania for an unconstitutional election have a right to have their case tried in front of the Supreme Court? Is not the express purpose of the Supreme Court, according to the Constitution, to settle controversies between states?

The reason given by the Supreme Court for refusing to hear the case was that these states lacked "standing" to bring suit against another state in a matter of a presidential election. But this reasoning is absurd, for if even one state does not observe the rules of the Constitution in regard to their voting laws, it affects the entire Union. The presidential election is not something which is purely internal to the state, as if electing the Supreme Dog Catcher-in-Chief of Pennsylvania, but an election which regards the Union far more than the state itself. These dissenting states, therefore, absolutely had standing. For Pennsylvania's voting laws were made without the consent of the state legislature, and therefore illegally. The Pennsylvania legislature even brought suit against the Secretary of State complaining of this breach of power, but the suit was dismissed, naturally, by a leftist judge.

Did not the Supreme Court, in 2000, adjudicate the disputed election between Gore and Bush? Why would it not adjudicate this one?

**The third failure.** The third in this series of failures was the conduct of the feckless and invertebrate Republicans in the Congress on January 6th. They, in an absurd

protestation that they were being faithful to the Constitution by accepting the electors from the disputed states, actually violated the Constitution in so doing. For how are you "observing the Constitution" if you are accepting electors who were chosen in an unconstitutional manner? If the state legislatures failed to do their jobs by annulling the unconstitutional votes in their states, the obligation of refusing these votes would certainly fall to the Congress. How could any legislator in good conscience not object to electors who were unconstitutionally chosen? The Constitution says that the Congress shall count the votes. How do you count unconstitutional votes, and consider yourself to be a supporter of the Constitution? The argument of these oily and slithery Republicans was "we are just following the Constitution." It reminds me of the defense proffered by some notable twentieth-century figures that "they were just following orders" when accused of some heinous crimes.

It is in this regard that the greatest failure was that of Mike Pence, who showed himself to be cowardly and obsequious on January 6th. There were many others, however, including Rand Paul, a noted conservative, who "followed the Constitution" by approving of unconstitutional votes.

**Common sense.** Abraham Lincoln, a god in American history and politics, known for his pithy statements of common sense, understood that the Constitution is a worthless piece of paper if the nation would disintegrate by observing it. For this reason he suspended between Philadelphia and Washington the writ of *habeas corpus*, which gives to arrested and imprisoned persons the right to appear before a judge and be tried for the crime of which they are accused. He did this because he feared that Maryland would secede, and in so doing leave Washington surrounded by confederate states. So he had confederate sympathizers arrested and imprisoned without trial.

His opponents, the Democrats, screamed in indignation, claiming that it violated the Constitution. But Lincoln responded in this way: "Are all the laws but one to go unexecuted, and the government itself go to pieces, lest that one be violated?"

His point was this: Your Constitution will do you no good if the government is captured by Confederates and the country falls apart. The same may be said to the legalistic Republican Constitution-worshipers in the Congress on January 6th: Your Constitution will do you no good if you ruin the credibility of elections by approving unconstitutional electors. For in so doing, you destroy a country in which the leaders are democratically elected. It becomes a soviet-style one party nation, dictatorial and totalitarian.

When I was a child in the 1950's, I asked my parents if they had elections in the Soviet Union. They responded, "Oh yes, they have elections. You can go and vote for whatever members of the communist party they put on the ballot."

Our Lord railed against the legalism of the Pharisees, who accused Him of breaking the Law on the sabbath: "*Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the sabbath day?*" (Matthew XXI: 2) And again: "*The sabbath was made for man, and not man for the sabbath.*" (Mark II: 27)

So we could say to legalist Republicans like Pence, citing his observance of the Constitution for his craven behavior: *The Constitution was made for the nation, and not the nation for the Constitution.* In other words, just as the law of the sabbath could be broken to save a man, or even an animal, so can the law of the Constitution be broken to save the nation. But to ruin the electoral process is to destroy the nation.

In my saying this, I would want no one to draw the conclusion that I think that the Constitution is not an important document, or that it should not be observed. It is extremely important that it be observed, since it is the principle of unity which binds all Americans together.

It is, nonetheless, a human law. It is a general principle of human law that it cannot foresee all circumstances, with the result that occasionally, even rarely, it happens that the observance of the law would be harmful to the common good.

A perfect example is the consecration of bishops without papal mandate. Canon Law forbids the consecration of bishops without the permission of the pope, which is called the *papal mandate*. However, Canon Law did not foresee the horrid nightmare in which we are living, namely that those elected to the papacy and appointed to episcopal sees would abandon the Catholic Faith and embrace the heresy of Modernism. In the process, they would also invalidate the rite of episcopal consecration.

Consequently, to await a papal mandate for bishops who do profess the Catholic Faith would actually harm the very existence of the Catholic Church and of a valid episcopacy. Consequently, it is perfectly reasonable and even necessary to use common sense and conclude that we must consecrate bishops without papal mandate, all the while with the intention of submitting to a future true pope. This is known as the principle of *epicheia*, or *equity*. St. Thomas put it a little differently: *Necessity knows no law*, referring, of course, not to natural law, to which there is no exception, but to human laws.

The gutless Republicans should have used this same reasoning on January 6<sup>th</sup>.

**The reason for the anger.** I think that the anger of the crowd on January 6<sup>th</sup> was due to this collapse of the Republicans, their betrayal of the cause, and their handing over the election to someone who labors under a serious cloud of doubt concerning legitimacy and even mental health. The crowd was not egged on by Trump. The people were enraged, in my opinion, by the failure on every level to adjudicate the controverted election, and finally by the betrayal of their own party.

**The fourth failure.** The next failure, however, and very surprising to me, was that of President Trump himself. A day or so after the breach of the Capitol, he spoke of a peaceful transition of power on January 20<sup>th</sup>. Power? Since November 3<sup>rd</sup>, he has been telling us that the election was fraudulent. Now he says that there will be a peaceful transition of power. How is power given to someone who "won" an election by fraudulent means?

This one statement made everyone who came to Washington on January 6<sup>th</sup> look like a fool. They came to protest the fraudulent election, and to make a statement to the Republican members of Congress that they had the obligation to resist the vote. It was the "March to Save America," as Trump put it.

Then, to add insult to injury, Trump said that it was a time of peace, healing, and reconciliation for the country. Peace, healing, and reconciliation? How do we have peace with the leftists who are trying to destroy this country? What "healing" is possible when the leftists are pursuing their radical socialist agenda with fanatical and uncompromising energy? What reconciliation is possible with the leftists, who are calling any Trump supporter an extremist and a terrorist (when they are not using the F word to describe us) and people that need to be "reprogrammed?" Is not Big Tech, their comrade in arms, expelling from the media any dissenting voices? Is this healing? No. It is not a time for healing, peace, and reconciliation. It is a time for opposition, division, indignation, outrage, and a very justified anger.

**The fifth failure.** Trump failed to publish the evidence of the fraudulent election. After much boasting, bombast, and braggadocio about "massive evidence" to be unleashed on January 6<sup>th</sup>, nothing happened. Nothing. He folded his tent.

**The sixth and final failure.** The final *coup de grace* to the nation was delivered by Trump on January 20<sup>th</sup>, when, in his farewell speech, he wished Joe Biden "success." Success? Success in transforming our country into a socialist, one-party, totalitarian regime? For if the leftists, with the help of Big Tech, have destroyed the integrity and credibility of this country's elections, they have destroyed everything. They have silenced the one means by which 74 million people can make their voices

heard. In this they are inviting civil unrest, for in what other way will these people be able to express themselves?

**The indignation of the Left.** The Left is calling the breach of the Capitol an insurrection. They gasp for the horror of it. Do they not realize that this country was brought into being by an insurrection against the legitimate authority, King George III of England? What is more of an insurrection than, in 1776, to declare yourself independent of the ruling authority since the founding of British North America in 1607? Were not the thirteen colonies peacefully governed for 169 years by royal governors and legislatures? Was this not legitimate authority? And when the citizens of Massachusetts ambushed from hidden places the British soldiers returning to Boston from Lexington and Concord in 1775, was this not an insurrection? Seventy-three British soldiers were killed. Yet these acts of insurrection are held in great esteem in American history. Lexington and Concord, it should be remembered, took place long before the Declaration of Independence.

Is this not insurrection? Yet these two battles are iconic in American history, extolled as the right thing to do when a government becomes oppressive. So why is the Left selective about its insurrections? In fact the Left, historically, has been brought into power through insurrections.

In saying these things, I am not condoning insurrection or the breach of the Capitol on January 6<sup>th</sup>. The Church abhors insurrection and revolution against legitimate authority. However, I would say that the crime that was occurring inside the Capitol chambers, that of approving an unconstitutional election, was far, far, worse than the crime of entering the Capitol unlawfully.

**Loss of confidence and of admiration.** I have, therefore, completely lost confidence in the Republican Party. As they saw Trump's ship sinking, they scurried off the deck like a bunch of terror-stricken rats. This very scenario has taken place time and time again. They put on a show of conservatism, and then, after getting elected, they turn into inconsistent leftists. The Republican Party should do everyone a favor and shut itself down.

I have also lost a great deal of admiration for Donald Trump. He could have said: "I have exhausted every means of overturning this fraudulent election, but I will never recognize Joe Biden as the winner." But to tell us to make peace with the very people whom he accused, all during the campaign, of wanting to destroy this country, is to me the ultimate betrayal and the ultimate stab in the back of his loyal supporters.

**The children of this world are wiser in their generation than the children of light.** These are Our Lord's words in praise of the unjust steward, not praising his injustice, but praising his prudence in preserving his own skin.

Similarly, in many ways I admire the party of the leftists, and this for two reasons: (1) they have an *ideology*, a textbook of political dogmas, from which they never swerve, but which they relentlessly pursue without compromise; (2) they have a *loyalty* whereby they never depart from the party line in the voting process. Neither of these is true about the confused and unstable cowards known as the Republicans. There are exceptions, of course, among the Republicans, who showed themselves to be true both to the ideology and the loyalty, but most of them, with Mike Pence in the lead, have sold us down the river.

Sincerely yours in Christ,

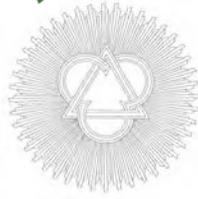


Most Rev. Donald J. Sanborn  
Rector

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FEBRUARY 2021

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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,

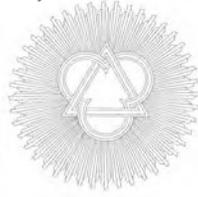


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MARCH 2021

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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)

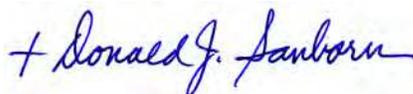
It is not to be forgotten that the United Nations was founded by the convicted communist agent Alger Hiss and by the communist-loving Eleanor Roosevelt.

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

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# Most Holy Trinity Seminary Newsletter



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APRIL 2021

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My dear Catholic people,

On *Sitientes Saturday*, which is the day before Passion Sunday, I ordained to the diaconate Rev. Mr. Henry Chappot de La Chanonie. This day was the traditional day for ordinations, especially for subdiaconate, since it occurs at about three-fourths of the way into the academic year. Seminarians are eligible for subdiaconate when they have completed three-fourths of their third year of sacred theology. They would be ordained to the diaconate, usually, toward the end of the third year, and to the priesthood at the end of the fourth year.

In Rome, however, it was the custom to ordain the deacons to the priesthood on the Ember Saturday of Advent, usually occurring a few days before Christmas. They would then complete their theological studies as priests.

*Sitientes Saturday* is called by this name because the introit starts out with the word “sitientes,” which in Latin means *thirsting*. The introit is based on a verse from the prophet Isaiah (55: 1): “All you that thirst come to the waters, says the

Lord: and you that have no money, come and drink with joy.”

The mystical meaning assigned to the verse is that the Church is thirsting for vocations.

**Progress on the Reading building.** The removal of the asbestos is set to begin in a few days from this writing. It will be the first physical step in regard to the remodeling of the building. Although asbestos is not a very serious problem to anyone’s health, nonetheless because of some isolated cases in which people died, who had had a prolonged exposure to airborne asbestos particles, the presence of asbestos in a building is now the subject of lawsuits. Most asbestos in older buildings is encapsulated, and is of no threat to anyone. But like everything today, fanaticism about safety measures rules the day, and great expense is incurred to comply with the rules.

Whenever you change the use of a building, the local government requires that you update the building as if it were new construction. These rules have become extremely burden-



#### DIACONATE ORDINATION

On March 20<sup>th</sup>, 2021, Rev. Mr. Henry Chappot de La Chanonie was ordained to the diaconate. Seminarians from left to right are: Krzysztof Handke (Poland), José Santos Casas (Spain), Anthony Brueggemann (Kentucky), Christian Ingham (Maine), Thomas Simpson (Ohio), Thomas Ojeke (Nigeria), Rafael Medina (Puerto Rico), Rev. Mr. Chappot (France), Andrew Nowrouz (California), Aedan Gilchrist (United Kingdom), John Okerulu (Nigeria), Gregory Barnes (Michigan), Truth Ingham (Maine), and Tobias Bayer (Ohio)

some and unreasonable. It is socialism tightening the screws, little by little.

With the asbestos gone, contractors will be able to start on the demolition, which means the removal of walls in order to prepare for the remodeling. Then the actual work of remodeling can begin. I have absolutely no idea when we will be able to move into the building. Pray that it be sooner than later. I am now fearing, actually, that in a few short years even this new building will prove too small. I am expecting to have nineteen seminarians in the fall, all tolled.

Someone might say: "Why did you not buy a bigger building?" The reason is that our resources are such that we cannot afford the upkeep and maintenance of a bigger building. Most of the Novus Ordo buildings which present themselves (more and more as time goes on) are much too big for us. They are typically 100,000 square feet or more, sometimes much more. Think of the repairs on the roof of such a building, or the purchase of new boilers. Our Reading building is approximately 25,000 square feet, and the asbestos removal will cost us \$37,000. Imagine what it would cost in a building of 100,000 square feet.

In other words, we need to build up our "benefactor base" in order to afford bigger buildings. But that will take time. For right now, we must proceed slowly. In any case this building will always serve our purposes in some religious capacity.

**It's starting.** It was discovered recently that a Department of Defense training manual identifies Catholics and evangelical Christians as "religious extremists," together with members of the Ku Klux Klan, Al-Qaeda, and Hamas. These groups are listed as extremists because they, the Department of Defense alleges, advocate violence to achieve their goals.

I say, "it's starting" because for a long time now Bergoglio has been attacking "religious fundamentalism" as something inimical to world peace. The best way to describe religious fundamentalism, as Bergoglio would define it, is any religion which regards its doctrines as absolutely true and unchanging.

Now the American military is placing us in the category of dangerous people who inflict violence to get their way. Of course, nothing could be further from the truth.

The underlying cause for this new categorization of Catholics as extremists is that we will not fit into

the one-world ecumenical religion, which is to be the state religion of the one-world government, with the Antichrist at its head. Needless to say, the Novus Ordo, with perhaps a few conservative holdouts, will welcome this new ecumenical church with open arms. So the U.S. military has nothing to fear from them. But we will be the object of suspicion of anti-social behavior, to say the very least. We may well end up in the "re-education" camps, like those in China reserved for those who do not like either the regime, or the government-and-Bergoglio-approved state "Catholic Church" of Red China.

**Coming persecution.** This jaw-dropping assessment by the Department of Defense, lumping perhaps 30% of the nation's population into the category of dangerous extremists, is an indication of where the Left is headed.

I think, therefore, that Catholics, and by that I mean true Catholics, and not Novus Ordites, ought to prepare for a life of persecution.

It is becoming more and more clear that the Left is now in control of practically everything. They control Big Tech, Big Education from the lowest levels to the highest, Big Airlines, Big Soda, Big Credit Card, Big Jeans, Big Building Supplies, Big Coffee Shop, and Big Perfume, to mention only some leftist entities. Now your airplane ride has to be politicized as well as the soft drink they hand you. It is reminiscent of Nazi Germany, where politics got into everything, and where *Hail Hitler* was the customary greeting<sup>1</sup>. Add to the leftist list of occupied territory the following: the House of Representatives and the Senate, and soon the Supreme Court, when they get finished stacking it. Add the media, Hollywood, and to top it all off, our voting process. In reality there is nothing remaining to them except a complete implementation of their radical agenda. Since we can no longer vote them out, because of their control of the voting machines, there seems to be no hope left. Therefore we should brace ourselves for persecution.

Nor do I have much hope in the Right, for it fails to have a stable and unified ideology. Its politicians, with a few consoling exceptions, are a mishmash of people in a full spectrum of ideas, and many of them lack the courage to stand by what they believe.

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<sup>1</sup> It should never be forgotten that Nazism was a product of the *Left*, and not of the Right. After all, it was National Socialism. Hitler can be seen in footage walking in the funeral procession of the assassinated socialist leader of Munich, Kurt Eisner, in 1919. Goebbels was a communist before he became a Nazi, and said that when he spoke about National Socialism, he would emphasize the *second* word. It is true that the Nazis espoused certain policies which pleased the Right, such as nationalism, but it was for the wrong reasons, that is, for the furtherance of a pagan and fiercely anti-Catholic system, which sought to completely control people's lives. Needless to say, the Catholic Church was persecuted in the Third Reich.

**What the English Catholics had to endure.** Persecution does not always come in the form of being thrown to lions in the arena. It can come in the form of making life utterly miserable for those who do not conform to the state-approved ideas you should have.

From the reign of Elizabeth I (1558-1603) to 1829, when Catholic Emancipation was passed in England, Catholics had to endure the following:

- No Catholic could receive political office in England or Scotland, either in the House of Lords or in the House of Commons (This law was relaxed in 1778). They could not hold anything else of an official nature.
- Catholics in both England and Scotland were prohibited from buying or inheriting land.
- If a Catholic priest exercised an apostolate in either England or Scotland, he was subject to life imprisonment. This included the operation of a school. (Under Elizabeth I, the penalty was death by hanging, sometimes with drawing and quartering).
- Catholics could not be officers in either the army or navy, and in fact could not be considered officially to be soldiers or sailors.
- Catholics could not attend universities or receive degrees.
- Even if the bride and groom were both Catholic, they could not be married legally by a Catholic priest in a Catholic Church. In the eyes of the State, they were not married. Although in 1753 this stricture was relaxed for dissenting (non-Church of England) religions, Catholics were not included in the exemption.
- Religious dress (e.g., cassocks, nuns' habits) could not be worn in the streets.
- Anyone who provided information which led to the conviction of a Catholic priest would receive the sum of £100 (U.S. \$10,300.00 in today's money).

**Persecution-free.** Persecution and martyrdom are integral to the Church's mission. The Church has never been without it. It would not be the true Church of Christ if in its long history it failed to attract the hatred of the world. And by the *world*, we do not mean what God created, but the ensemble of people and institutions who or which see this world as the place in which to secure ultimate happiness.

In decades since World War II, hence for eighty years, the Church has been more or less persecution-free in Western Europe and in North and South America. It was, it is true, persecuted very much in communist countries, and still is in China, North Korea, and

other similar countries. But in the world of the Atlantic, we might say, it has had a freedom to move and to flourish without much molestation.

I believe those days are over and that we should prepare for living our Catholic lives in such a way that many sacrifices will have to be borne in order to remain Catholic. Children should be instructed about this, and learn that they will not be able, in many ways, to participate in the "normal" life of the world.

While we read about the many martyrs in England, Ireland, the French Revolution, the Spanish Civil War, the *Kulturkampf* in Germany and many other places around the globe, we must understand that in most cases these martyrdoms were the exceptions. England, northern Germany, and Scandinavia went Protestant because most Catholics caved in either because of the fear of privation or of death, or because of the attraction of blandishments from the throne, such as the conferral of properties confiscated from the Church.

So in our own time, most Catholics have welcomed the *Novus Ordo*, many if not most realizing, at least implicitly, that it is a new religion. Because it is easier, however, they like it better. How can you turn down a "pope" who tells you that adultery is all right, or that God may want you to continue fornicating with your live-in partner, because to remain chaste might cause family problems. Read *Amoris lætitia*.

Consequently, those of us who are standing fast and holding to the traditions<sup>2</sup> are few in number, but genuinely Catholic, whereas the *Novus Ordites* are many in number, but fakes.

Put differently, a bogus one million dollar bill which you can buy in a novelty store is not worth a single dime in real money.

**The racism of the Left.** The leftists have been promoting the theme of racism for a few years now, claiming that this country is deeply racist. It is not.

Socialism, it should never be forgotten, thrives on class warfare. Indeed, it cannot take hold without class warfare. Consequently, they have manufactured a problem where there was none. Apart from a handful of whackos, no one in this country cares about what race you belong to.

They do care, however, about your behavior, no matter what race you belong to, and about your performance in your job or state in life. But these considerations prescind from race altogether.

While the Left is busy shaking its finger at the Right for being racist, the leftists themselves have become the worst racists of all.

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<sup>2</sup> "Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle." (II Thessalonians, II:14)

We recently saw that Georgia passed a law requiring picture identification in order to vote. Screams and cries of racism went up from Big Soda and Big Airline. But do they not see how racist they are?

For you hardly need a single gray cell in your brain to figure out that they are implicitly saying that black people are incapable of having photo ID. Are black people children? Are they dumb? Are they *Untermenschen*?<sup>3</sup> Are they inferior in some way, that they cannot obtain photo ID from the state?

**A gross insult to black people.** This special treatment which the leftists are demanding for black people is in fact an insult to the black race, as if they are not capable of coming up to a standard which white people are capable of. Today you cannot even register in a Holiday Inn without photo ID. Big Airline required photo ID to board a plane back in the late 1980's, long before 9/11. Are they beating their breasts in abject contrition for this racist attitude? Did it stop black people from boarding planes?

No. The reason they instituted the policy was purely for money, namely so that you could not use someone else's ticket. They forced you to buy a new ticket in your own name. I know this to be true because we priests would regularly switch tickets as we went on the missions. Airplane tickets at that time were something like theater tickets. Anyone could use them.

The same insult has been meted out to both blacks and women by United Airlines, who announced that hereafter they would make sure that half of their pilots would be either women or blacks. Why are they discriminating in this way against white men? Why cannot everyone compete for the job according to skill? To tell blacks and women that they will get special treatment based on race or sex is not only discrimination based on race and sex, which is illegal, but also an insult to both women and blacks. It is to say that they cannot make the grade based on skill and proficiency, but have to be given a free pass, a head start on the race track, because of their race or sex.

Their victory at the finish line would be a sham, and everyone would know it.

Frankly I will not fly any airline that has such a policy, not because of boycotting them, which they deserve, but because of *fear* that the persons in the cockpit were chosen for a motive other than their skill.

What is wrong with being blind to race, to color, and to sex? Does this not constitute true equality, and a level playing field?

$2 + 2 = 5$ . There is a school district in Oregon which recently distributed a publication entitled *A Pathway to Equitable Math Instruction — Dismantling Racism in Mathematics Instruction*. On the cover is a black boy carrying his books. The subtitle is: "Exercises for educators to reflect on their own biases to transform their instructional practice."

We are told under the title of "Equitable Math:"

The concept of mathematics being purely objective is unequivocally false, and teaching it is even much less so. Upholding the idea that there are always right and wrong answers perpetuate objectivity as well as fear of open conflict.

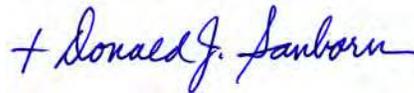
Mathematics not purely objective?  $2 + 2$  could equal five? No right or wrong answer?

This is sick. It is lunacy. It is psychosis. It is dementia. It is the Left.

Behold the disgusting hypocrisy: "The concept of mathematics being purely objective is **unequivocally false**." Unequivocally false? Is this not objectivity? Is this not an *anathema*? A condemnation of those who disagree? How racist! Is there only one right answer? When the leftists dictate their dogmas you must nod your head like a brainless bobblehead.

No one is more dogmatic, more condemning, more intolerant than a leftist. The leftists make the Inquisition look like an ecumenical service.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

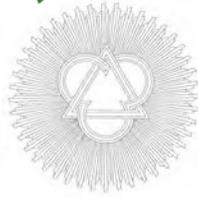
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<sup>3</sup> That is, "underpeople" in German, what Hitler called the slavish peoples of eastern Europe. He eventually found out that they were not as *unter* as he thought.

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# Most Holy Trinity Seminary Newsletter



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MAY 2021

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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-

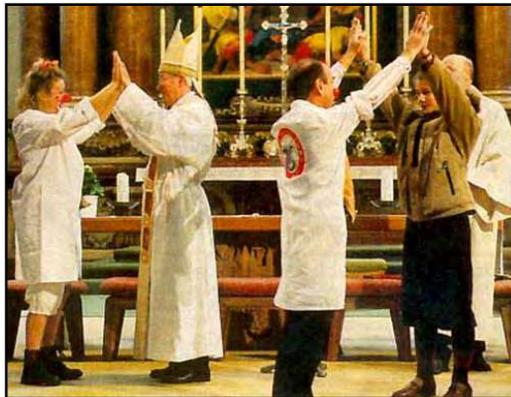
tional, since they implicitly recognize the Novus Ordo religion as Catholicism, nor Novus Ordo, since their apostolate is still not approved by the modernist inmates of the Vatican.

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 27<sup>th</sup>, 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 splendid 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.<sup>1</sup>

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

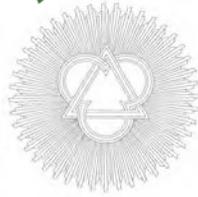
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<sup>1</sup> Theologians call this *negative infallibility*. A pope, for example, could, when not invoking his supreme teaching power, teach an error about some disputed theological question, but could not teach something contrary to the Catholic Faith 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.

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JUNE 2021

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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.

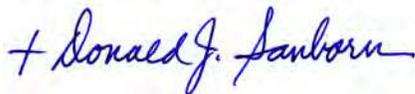
**Donations.** As always, I want to thank our benefactors who have been very generous in many cases, and heroically generous in some cases.

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

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## 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-Christians 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

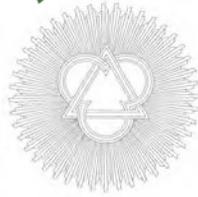
#### List of References

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.

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# Most Holy Trinity Seminary Newsletter



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JULY 2021

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My dear Catholic people,

Our summer school for seminarians is in full swing. Courses are being given during the entire day. As I said in my last newsletter, this program permits the seminarians to be ordained faster without, however, compromising the quality or integrity of their training. It is also useful for the retraining of our former Novus Ordo priests, who are anxious to return to their apostolic life.

At this writing, we are expecting three new seminarians in September. I had been expecting more, but two from the U.K. backed out, and two others from the U.S. decided to put off entrance until next year. Ordinarily we do not see any new candidates apply in the summer months, but it does occasionally happen.

In June, four of our seminarians departed permanently for St. Gertrude's in the Cincinnati area. Bishop Dolan felt that, owing to the uncertainty of the times, it was preferable that his seminarians be there in his parish.

Thus we have more rooms than anticipated. Nonetheless there are still five seminarians lodged off campus, eleven miles away. This situation is burdensome to them, and they are looking forward to our move to Reading, where the problem will no longer exist.

**Some progress in Reading.** While the City of Reading is still very slow in its approval process, we are nonetheless hopeful of starting the remodeling project very soon. I have met with contractors, and we will soon have prices. I have no idea of cost at this point but it is

not going to be cheap. The biggest expenses will be the kitchen, which needs all new equipment in order to be commercial, the heating system, which needs to be revamped, and the electrical system, which needs expansion and some updating. Part of the electrical updating will be the hard wiring of all of the internet routers. The building is full of stone and steel, which are the "worst enemies" of an internet signal.

**The traditional Latin Mass.** Recently Bergoglio issued a suppression of the Motu Proprio known as *Summorum Pontificum*, issued by Ratzinger in 2007, which gave the faithful the right to have the traditional Latin Mass, provided certain conditions were met. Technically the bishop was obliged to accommodate the petitioners, but in practice the availability of the Traditional Latin Mass (TLM) was entirely under the control of the local bishop.

Nonetheless in most cases the incidence and availability of the TLM increased with the passage of time. Nearly every diocese had the TLM available in at least one parish or church. Its use was fairly widespread and easily accessible, if you were willing to drive. There were, furthermore, societies, fraternities and institutes which offered the TLM exclusively, or almost exclusively. These were given in many cases something known as a *personal parish*, that is, a parish organized not on any territorial consideration, but merely on the basis of your willingness to be a member of it.

A phenomenon which accompanied this growth of the TLM was that young people were attracted to it. In fact, the youth were more attracted than the old. The Novus Ordo has miserably failed to attract young people. To the contrary, the Novus Ordo has been very efficacious in *corrupting* the faith of the youth. I remember seeing the statistic of a diocese on Long Island, where 80% of those baptized had defected from the faith by their early twenties. I also heard of a parish of 15,000 souls in which there was merely one wedding last year. The number of funerals exceeded the marriages by 150 to 1. These are demographics of disaster for any organization.

By contrast, we have a parish of about 150 souls, or 1% of the population of the parish I mentioned. We have about two or three weddings per year. By the same proportion, the one-wedding-per-year parish should have 250 to 300 weddings each year. I remember growing up in New York that it was common to have multiple weddings every Saturday morning, so much so that it was difficult to reserve a time for one.

Add to this the fact that Novus Ordites commonly practice artificial birth control. So they might have two children. Our parishioners do not practice this perversion contrary to nature, and as a result, have many children.

Let us return to the point. The TLM attracts young people, and not only lay people, but seminarians and young priests. This is alarming for the decrepit, wrinkled, and geriatric Novus Ordo hierarchy, for fear that their Vatican II project – their baby – might perish for lack of interest. The rickety Ratzinger and the half-bowled Bergoglio are perfect symbols of the aging and dying Novus Ordo. Both of them were young clergy in the 1960's, and were filled with hope, joy, and enthusiasm that their modernist reform of the Catholic Church would be accepted and loved by all. Their sagging faces are images and representations of the face of the Vatican II religion. Vatican II is a dated relic of the 1960's, speaking to the younger generation with the same relevance and modernity as a black-and-white cigarette commercial from the same era.

**A tale of two religions.** What would you do if, in your garden, one fertilizer made your plants flourish,

whereas another made them die? Would you not discard the bad fertilizer, and use exclusively the good one?

If the purpose of the Church – and therefore of the Catholic hierarchy – is to bring the faithful to a greater knowledge and love of the Faith, a greater piety, and a greater frequentation of the sacraments, would it not make sense to have recourse to the tried and true means of accomplishing this end? Especially when the now sixty-year-old experiment of Vatican II has been a complete flop in regard to these essential goals of the Church?

Any well-meaning Catholic hierarch would say “Yes, we must return to the tried and true.” But not Bergoglio and his band of brigands commonly known as the Novus Ordo hierarchy.

The reason is that these hierarchs are Modernists, whose declared goal it is to produce within the structures of the Church a “reform catholicism,” as the Modernists called it. It must divorce itself from the past in everything but the structures, that is, the Modernists must hold on to the physical buildings as well as to the juridical and legal structures. After their suppression under Saint Pius X, they resolved to stay in the Church, with the firm intention and hope of transforming (=deforming) the Church from within, all the while holding on to legitimate titles of designation to ecclesiastical positions of governance.

The point is that the Novus Ordo, the effect of this deformation of Catholicism, is a *new* and *false* religion. It is not merely an imperfect form of Catholicism. Consequently the Novus Ordo “popes” and “bishops,” who are the authors and promulgators of this deformation, are *false popes* and *false bishops*, and consequently are the *worst enemies of the Catholic Church*, worse than Arius, worse than Luther, worse than Calvin, worse than Henry VIII. They have wrought more damage in the Church than all of these enemies combined. They ought to be exposed and denounced as fake hierarchs by all faithful Catholics. They must be driven out of the Church.

**The “original sin” of the traditional movement.** Despite this irreconcilable opposition between the Novus Ordo religion and Roman Catholicism, the greater part of traditional movement has attempted for the past fifty years to achieve a peaceful coexistence with

the Novus Ordo enemies of the Church. This is the original sin of the traditional movement.

Although there were some sedevacantists in the 1960's, they were very few. They saw right away the problem of Vatican II. Most of those, however, who were reacting to Vatican II, including myself, felt that the Modernists (or "liberals" as we then called them), were misled Catholics who were merely mistaken, but meant well. Paul VI was excused from fault, it was thought, because he was "weak" and had "a bad entourage." These excuses were proffered because the Catholic Faith demanded that the pope profess the Catholic Faith – obviously – and that his promulgated laws and doctrines would be in conformity with the Catholic Faith. Doubt in anyone's mind about the orthodoxy of the Vatican II reforms ceded to the presumption that Catholic authority could not give us something evil or contrary to Faith.

Consequently, in the atmosphere of the year 1970, it *seemed* reasonable that Archbishop Lefebvre seek out from the Novus Ordo hierarchy a niche of tradition in which Catholics could preserve their TLM and their traditional doctrines. The fact that the Novus Ordo was a new and false religion was not evident to most, even to the staunchest of traditionalists of the time.

As the decade progressed, however, traditionalists analyzed more deeply the Second Vatican Council and its changes, and gradually recognized the pernicious nature of these things. The Novus Ordo, at the same time, progressed in its modernistic reforms, making itself more and more apparent as a new religion.

The result of this ever-widening fissure between Catholicism and the Novus Ordo was the suppression of the Ecône seminary in 1974. It was the Novus Ordo's declaration of war on pre-Vatican II Catholicism. It was a turning point for all of us, but especially for Archbishop Lefebvre.

Between 1974 and the autumn of 1978, Archbishop Lefebvre developed a much more confrontational attitude with regard to the Novus Ordo hierarchy. He

seemed to be proceeding in the right direction of perceiving these Novus Ordo hierarchs as enemies of the Church, and as fakes as to the apostolic authority which they claimed to have. Nonetheless, even during this period, there were occasional remarks made by him that the thought of coexistence with them was not dead. Even after the very fiery anti-Novus Ordo speech at Lille in the summer of 1976, he closed his remarks by a vague reference to a reconciliation with the Modernist hierarchy.

Everything changed in October of 1978 when Wojtyla (John Paul II) was elected. This thoroughgoing Modernist held out to Archbishop Lefebvre the prospect of a reconciliation, if he (the Archbishop) would "accept the Council in the light of tradition."

With his hope for an accommodation with the Modernist hierarchy now revived, Archbishop Lefebvre set the traditional movement on an irreversible path of seeking a restoration and perpetuation of its legal existence under the auspices of the Novus Ordo hierarchy.

As a result, the attitude of the SSPX was changed overnight from one of confrontation to one of compromise and eventual reconciliation with the Novus Ordo. Various concessions to the Novus Ordo were immediately noticeable: (1) the acceptance of the validity of the new ordination rite; (2) the acceptance of Novus Ordo marriage annulments; (3) the insistence on the use of the John XXIII liturgy<sup>1</sup> (4) the acceptance of the validity of the new rite of consecration of bishops.

He made these concessions for the obvious reason that you cannot ask to be received into the Novus Ordo House if you think that their sacraments are invalid. In previous years he said he considered the new rite of ordination to be doubtful, and the new rite of consecration to be downright invalid.

1978, then, was the year in which the traditional movement took a big wrong turn. Archbishop Lefebvre's eagerness for reconciliation with the Modernists had the effect of driving a wedge of division in his ranks,

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<sup>1</sup>Archbishop Lefebvre commented to me in 1982 that the Vatican "would never accept the SSPX if it retained the pre-1955 rubrics." Therefore it was necessary to change. Oddly, however, Archbishop Lefebvre defied the John XXIII rubrics by insisting that the *Confiteor* be recited before the communion of the faithful. This rubric had been suppressed by John XXIII. The Archbishop was known for inconsistencies of this kind. So while in 1983 he was excoriating the Nine Priests for being "disobedient to the Holy Father" (John XXIII) for not accepting his liturgy, he himself was disobedient to this same "Holy Father." Ecône also retained in their Holy Week rites certain practices which were suppressed by Pius XII.

resulting in a number of splits. Worse, it embedded in the minds of those who remained with him a spirit of compromise and softness towards the Novus Ordo. The days of vocal condemnation were over. The new age of accommodation, concession, and recognition had begun. This attitude still infects the SSPX, something sorely lamented and condemned by Bishop Williamson.

The romance with the Novus Ordo came to a standstill in 1988 when Archbishop Lefebvre consecrated four bishops. The inflammatory rhetoric was again ignited. The Archbishop and the four new bishops were excommunicated.

Nonetheless, on the occasion of these consecrations, after one of the most condemnatory sermons he ever gave against the Novus Ordo, the Archbishop made the comment to reporters after the ceremony: “Don’t worry, in five years everything will be normalized.” This small comment indicated that, even after his categorical condemnation of the Novus Ordo religion, he still intended to negotiate with the Modernists for recognition of his SSPX. He died in 1991, but the spirit of compromise did not die with him, but continues to this day.

I believe that everything which Archbishop Lefebvre did for the preservation of the Catholic Faith he did in all good conscience. In his mind, he saw this accommodation with the Modernists as the only viable path to the rectification of the problem in the Church. It has turned out to be a disaster, as we have seen in recent days.

**Latin Mass groups.** Following the consecrations and subsequent excommunications, there was a strong feeling of opposition to these consecrations among many in the SSPX. Sensing this, Wojtyla established for the disaffected members of the SSPX something called the Fraternity of Saint Peter (FSSP), which could operate with the John XXIII Mass legitimately. Various other groups were, with time, authorized as well.

In addition, John Paul II around the same time established something called the Indult Mass, which was a permission given to enable bishops to authorize the celebration of the TLM in some places in their dioceses. These became quite popular among the small minority who did not like the Vatican II changes.

**Derailing the traditional movement.** While these permissions of the TLM had the good effect of promot-

ing an anti-Vatican II feeling, they nonetheless concretized the notion that pre- and post-Vatican II Catholicism can get along. The very fact that they were operating under the Novus Ordo flag (or aspired to, as in the case of SSPX) trumpeted to all that the Novus Ordo religion was in fact Catholicism, if an inferior form of it. The same was true of the New Mass: a Catholic Mass, to be sure, but not as good as the TLM. No notion could have been more poisonous to the true resistance to Modernism infesting the hierarchy. It utterly emasculated and declawed what should have been the most forceful opposition to heresy in the history of the Catholic Church. In accepting these permissions from the Novus Ordo, the TLM groups agreed to become a High Church of the Novus Ordo religion, a home for incense, Gregorian Chant, Latin, gorgeous vestments, and bells, but utterly neutered in regard to any opposition to Modernism. The war was over. The Novus Ordo won.

Or did it? While it is true that *in theory* these TLM groups accepted the legitimacy of the Novus Ordo religion, the repeated use of the TLM created in their minds an abhorrence for the Vatican II theology. It was inevitable. The TLM is an efficacious teacher of Catholic theology concerning the Mass, the priesthood, and the Blessed Sacrament. You cannot say it every day without despising the reforms of Vatican II. This revulsion toward the Vatican II reforms happens unconsciously and completely by itself. It is not studied or deliberate. The incompatibility between the two religions, pre- and post-Vatican II, can be heard inside the mind without the slightest doubt and without any effort.

**Bergoglio acts.** Faced with the “problem” that young priests, seminarians, and young families, were becoming more and more interested in the TLM, and were being “infected” with pre-Vatican II doctrines and an abhorrence for Vatican II and its reforms, the Pachamama-worshipper Jorge Bergoglio issued a *Motu Proprio* on July 16<sup>th</sup> entitled *Traditionis custodes* (lol). I have attached the “laugh out loud” abbreviation to this document, since the first lines describe the ecclesiastical thugs known as the Novus Ordo hierarchy as the “guardians of Tradition.” (lol).

In principle, however, Bergoglio is right. If we abstract from the debacle of Vatican II and its reforms, it is

true to say that the bishops are the guardians of Tradition. Their primary duty as bishops is to teach the Catholic Faith, to preserve it intact, to promote it, to preach it. Their testimony to the Faith is so important that their assent to teachings as binding objects of faith is actually a necessary condition for what is known as the universal ordinary magisterium.

It is true to assert, as Bergoglio does, that the guardianship of Tradition is not the domain of small groups of traditionalists, of whatever flavor or persuasion, but of the hierarchy of the Catholic Church. Indeed, it is for this that they are consecrated bishops.

But we must laugh out loud at the prospect of calling Novus Ordo bishops the guardians of Tradition. It is true to say that they are guardians of many traditions, but not of Catholic Tradition. They are betrayers of Catholic Tradition, and would not even know a Catholic Tradition if it bit them, as Fr. Cekada was wont to say, on their hind end.

They do, however, guard many traditions:

- **heresy**, a tradition going back two thousand years;
- **fake marriage annulments**, going back five hundred years to Henry VIII;
- **adultery**, (approved by Bergoglio's *Amoris laetitia*) which is an immemorial tradition in the human race, going back to at least David the King;
- **artificial birth control**, (87% of Novus Ordites saying that it is morally acceptable), which is a tradition first mentioned in Genesis in regard to the sin of Onan;
- **fornication**, (*Amoris laetitia*) another immemorial tradition of the human race;
- **idolatry**, practiced at Assisi in 1986, and revived in St. Peter's basilica in the form of the worship of the Pachamama, a very old tradition;
- **ecumenism**, condemned by Pius XI as "a grave error, by which the foundations of the Catholic

faith are completely destroyed." Ecumenism is a tradition among Protestants from day one of the Reformation, attempting to put their various sects back together like Humpty-Dumpty who fell off a wall.

- **atheism**, by proclaiming that atheists go to heaven. This is a more recent tradition, dating from the seventeenth century among free-thinkers, liberals, rationalists, and evolutionists.
- **sodomitic predation upon unsuspecting, innocent, and trusting young persons**, another age-old tradition.<sup>2</sup> It recalls the Book of Genesis, in which the inhabitants of Sodom were banging at Lot's door in order to prey upon the two angels, sent to fetch Lot out of Sodom.<sup>3</sup>
- **immorality of the clergy among consenting adults**, which goes back at least to the tenth century.
- **Modernism**, condemned as the "synthesis of all heresies" by Saint Pius X, which could be accurately described as the operating system of their entire theological thought process. This is a fairly recent tradition, dating back only to the nineteenth century;
- **evolution of dogma**, condemned as a heresy by Saint Pius X, also a nineteenth century tradition;
- **invalidation of sacraments**, dating back 500 years to the Protestant Revolt;
- **the closing of Catholic monasteries, seminaries, churches, schools and novitiates**. This tradition goes back to Henry VIII, but the Novus Ordo has accomplished this much more efficaciously.

These are only some of the traditions of which the Novus Ordo bishops are the guardians. There are many others.

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<sup>2</sup> It should never be forgotten that "Archbishop" Rembert Weakland of Milwaukee once made the comment that frequently it was the altar boys who were the cause of these predations.

<sup>3</sup> "But before they went to bed, the men of the city beset the house both young and old, all the people together. And they called Lot, and said to him: Where are the men that came in to thee at night! bring them out hither that we may know them." (Genesis XIX: 4 & 5)

Practical aspects of *Traditionis custodes* (lol). In article 1, Bergoglio says that the unique *lex orandi* (law of praying) of the Roman Rite is the New Mass. This statement obliterates what Ratzinger put forth in 2007, that the two rites, the TLM and the New Mass, actually constitute one Roman rite, the New Mass being the *ordinary* one, and the TLM the *extraordinary* one. Of course, this is absurd, and everyone knew it at the time. Bergoglio's new designation of the TLM makes it no longer a legitimate rite of the Roman Mass, but a tolerated antique which can be celebrated or not at the whim of the local bishop. In other words, it has no legal status. This is an important change.

Article 2 gives the local bishop complete control over the celebration of the TLM in his diocese. This is also new. Ratzinger in *Summorum Pontificum* gave the faithful a right, *in theory*, to have the TLM, given certain conditions. Again, this article means that the TLM has no stability in the diocese, and can come and go according to the whim of the bishop.

Article 3 §1 requires that bishops demand that those who say or attend the TLM in their dioceses do not deny the legitimacy or the validity the New Mass. This provision is not surprising in a system which regards the Novus Ordo religion as a continuation of Catholicism.

Article 3 §2 is interesting inasmuch as it forbids the celebration of the TLM in parish churches. This law effectively forces the TLM faithful into New Mass parishes in order to register as Catholics, get married, have their children baptized, etc. The TLM location becomes simply a "Mass center." (One wonders where the TLM will take place, if not in parish churches. Most churches in the U.S. are parish churches, unlike Europe, where there are many private chapels).

Article 3 §3 requires that the bishop designate the days on which the TLM can take place *according to the rite of "Saint" John XXIII*, therefore excluding, apparently, the pre-1955 Holy Week used by a number of TLM groups. The readings have to be read in the vernacular, using the translations approved by the Episcopal Conferences. This is the New American Bible.

Article 3 §4 require that a priest be appointed by the bishop to oversee the TLM Masses, no doubt to make sure that orthodoxy is banished, the heresies of Vatican II are retained, and that all present offer a grain of in-

cence to the Novus Ordo, that is, that they make no objection to the Bugnini Abomination known as the New Mass.

Article 3 §5 gives the bishop the power to shut down TLM centers which he thinks do not have "spiritual growth." (It is ironic that the arbiters of "spiritual growth" are those who have emptied the seminaries, novitiates, Catholic schools, and parishes, and in many cases have shut them down).

Article 3 §6 forbids the establishment of any new TLM groups. This seems to close the door to a reconciliation with the SSPX, but it is not entirely clear. In any case, it does not sound like a welcome mat for "dialogue."

Article 4 requires that those priests seeking to say the TLM have to request permission from the local bishop, who must forward the request to Rome for approval. Somehow I doubt that the Roman Modernists will be generous in conceding these permissions.

Article 5 requires priests already authorized to say the TLM to renew their permissions.

Articles 6 & 7 simply shift the oversight of the TLM groups to different Roman Congregations.

Article 8 abrogates any and all concessions made in the past not in conformity with *Traditionis custodes* (lol).

**Bergoglio's accompanying letter.** He sent out with the Motu Proprio a very revealing letter about his motives for severely restricting the TLM. He says:

But I am nonetheless saddened that the instrumental use of Missale Romanum of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions, that it betrayed the Tradition and the "true Church". The path of the Church must be seen within the dynamic of Tradition "which originates from the Apostles and progresses in the Church with the assistance of the Holy Spirit" (DV 8). A recent stage of this dynamic was constituted by Vatican Council II where the Catholic episcopate came together to listen and to discern the path for the Church indicated by the Holy Spirit. To doubt the Council is to doubt the intentions of those very Fathers who exercised their collegial power in a solemn manner *cum Petro et sub Petro* in an ecumenical council, and,

in the final analysis, to doubt the Holy Spirit himself who guides the Church. [emphasis added]

Here Bergoglio strikes, rightly, at the heart of the matter. He is right in saying that the traditional Mass engenders an opposition to the Second Vatican Council as a Council which betrayed Catholic doctrine. But Bergoglio assigns this betrayal to the work of the Holy Ghost, and then very consistently says that to doubt the Council is to doubt the Holy Ghost. This statement would indeed be true *if the Holy Ghost did in fact assist the Council Fathers in the formulation of the doctrines of this general council, which were promulgated by Paul VI*. He is right in saying, implicitly, that the whole question of the rite of the Mass is necessarily and intrinsically connected with the Second Vatican Council. I perfectly agree. The New Mass is the expression of the doctrines of the Council. I perfectly agree. It is for this very reason that it cannot exist side by side with the traditional Mass which is the expression, not of the heretical doctrines of Vatican II, but of the universal and constant tradition and magisterium of the Roman Catholic Church.

He also states:

An opportunity offered by St. [sic] John Paul II and, with even greater magnanimity, by Benedict XVI, intended to recover the unity of an ecclesial body with diverse liturgical sensibilities, was exploited to widen the gaps, reinforce the divergences, and encourage disagreements that injure the Church, block her path, and expose her to the peril of division.

This is a bizarre statement from the point of view of the history of the Church. The Catholic Church has had in its past *many* and *diverse* rites of the Mass, both in the Latin Rite and in the Eastern Rite. In the Middle Ages it was not uncommon that the rite of the Mass would vary from diocese to diocese, and from religious order to religious order. Among these rites are the Mozarabic rite (Spain), the rite of Lyons (France), the Ambrosian rite (Milan), the Sarum rite (England), the Dominican rite (the Order of Preachers), and the Norbertine rite (proper to that order). There were, in addition, *many* Eastern rites in varying languages: the Byzantine in Greek, the

Ruthenian in Old Slavonic, the Coptic in Arabic, the Chaldean in Aramaic, the Maronite in Arabic, the Syro-Malabar in liturgical Syriac and other languages. Despite the extreme diversity of these rites, not a single one harmed or even threatened the unity of the Church. The reason is that they all spoke the same doctrine of the sacrifice of the Mass in word, symbol, and gesture, as well as of God's transcendence, the supernatural order, and the Real Presence of Christ in the Holy Eucharist.

**Novus Ordo Cardinal Müller criticizes Bergoglio for his harsh attitude towards those who attend the traditional Mass.** In a long essay, Müller, the former head of the Congregation for the Doctrine of the Faith,<sup>4</sup> has accused Bergoglio of having placed so many restrictions on the TLM that he said that it is clear that he intends to “condemn the Extraordinary Form to extinction in the long run.” He also said that Bergoglio “ignores the religious feelings of the (often young) participants in the Masses according to the Missal of John XXIII.” He also said that the real problems in the Church do not come from traditionalists, but from those who deny Catholic doctrine.

While what he says is, of course, true, it is ironic that this criticism should come from his pen, since he himself is guilty of denying Catholic dogma, notably that of the Virgin birth, referring to it as a symbol, stemming from an argument of suitability, and something which was formed by the Fathers of the Church as a support for celibacy.

**Two Masses – two religions.** It is inevitable that the coexistence of the two liturgical rites, the TLM and the NOM (Novus Ordo Missæ) lead to a disunity in regard to religion.

This is true not because they are different rites, for, as I said above, the Church has also had within her universality the coexistence of differing rites.

The coexistence of the TLM and the NOM leads to disunity for the reason that they represent two differing and opposing doctrines, and that each is an agent of indoctrination in these opposing doctrines. The TLM teaches pre-Vatican II Catholicism, the religion of the

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<sup>4</sup> A better term would be the *Congregation for the Destruction of the Faith*.

true Church. The NOM teaches Vatican II “catholicism,” which is a new, heretical, even apostatical religion which is claiming to legitimately occupy the structures of the true Church. As much as light expels darkness, the TLM will expel Vatican II catholicism. Conversely, the NOM will expel the true Faith, and introduce it is place the darkness of heresy, apostasy, faithlessness, and immorality.

Bergoglio thinks that he can “have his cake and eat it too,” that is, permit the TLM while at the same time stripping it of its indoctrinating power. This is as foolish as facing east in the morning, and ordering the sun not to dissipate the darkness of the night. The TLM will have its indoctrinating effect as certainly and as efficaciously as the morning sun will have its inevitable illuminating effect.

Since the early 1960’s, the Catholic Church has been involved in a spiritual civil war between Modernism and Roman Catholicism, each trying to occupy the same Catholic structure, both physical structures and legal structures.

Because the Catholic Church is assisted by the Holy Ghost, the war will continue until Modernism is driven out. The audacity – and the cleverness – of the diabolical assault on the Catholic Church, known as Vatican II and its reforms, is that it was born in the womb of Catholic structures, developed in them owing to the lack of vigilance of certain popes, and emerged full grown at Vatican II as a “child of the Church,” that is, a product not from without but from within. It was therefore able to lure hundreds of millions of Catholics into a gradual abandonment of the Catholic Faith, because it bore the uniform of the Catholic Church, while underneath it was the most poisonous enemy of the Faith, worse than anything seen before in the history of the Church.

Why God has permitted this we do not know. But what we do know, and what every traditionalist should learn from *Traditionis custodes* (lol) is that this is indeed a war with Powers and Principalities, as St. Paul said in his epistle. Therefore, the time for any hoped-for reconciliation or *modus vivendi* with the Novus Ordo is over. The single solution is to strip off from the Modernist hierarchy the costume of Catholicism which they wear, and to show the whole world the naked ugliness of their heresy and apostasy, and to deny them any claim to teach, to

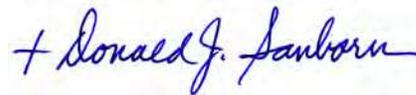
rule, or to sanctify the Church in the name of Christ. We must publicly denounce these modernist hierarchs as fake popes and fake bishops.

But to continue to be on our knees, recognizing them as representatives of Christ, and begging them for some occasional crumbs of Catholicism is to hand them the very weapons by which they will destroy us.

I think that all of the traditional but non-sedevacantist groups, priests, and seminarians who oppose the New Mass must reflect, on this occasion, about the motive of their abhorrence of the New Mass. Is it merely that it is inferior to the traditional, or is it more? Is it merely a less perfect expression of Catholic doctrine, or is it the Mass of Luther, as Archbishop Lefebvre called it?

If it is a Catholic Mass, but merely imperfect or inferior, then why all of this weeping and gnashing of teeth? If it is the Mass of Luther, a non-Catholic liturgy, then why do you not draw the necessary conclusion demanded by the dogma of indefectibility: namely, that this cannot come from a true pope?

Sincere yours in Christ,

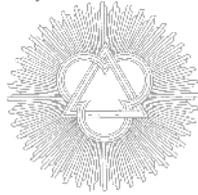


Most Rev. Donald J. Sanborn  
Rector

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# Most Holy Trinity Seminary Newsletter



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AUGUST 2021

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My dear Catholic people,

The fallout from *Traditionis Custodes* (lol) has been interesting.

On the one hand, there were many bishops who immediately suppressed the Traditional Latin Mass (TLM) in their dioceses. Other some, even the majority, have permitted the status quo for those priests celebrating the TLM in their dioceses. Novus Ordo Archbishop Cordilione of San Francisco is even continuing the TLM in his cathedral, and he himself will be the celebrant.

This seems to defy the order of Bergoglio, who said that it cannot be said in parish churches. More and more, however, bishops seem to be doing whatever they please, ignoring Rome.

Archbishop Viganò said that we have a “non-Catholic pope.” How can you have a pope who is not a Catholic? The very term *pope* contains in its definition the notion of *Catholic*. How can you be the head of the Catholic Church if you are not a Catholic? Yet this Novus Ordo prelate refuses to draw the obvious conclusion, namely that Bergoglio is not the pope.

Does this make sense? No. But then again, does anything make sense today?

I do think, though, that the lesson of the *conflict between two opposing and incompatible religions* is becoming more and more clear owing to this recent document. For Bergoglio is not opposed to the TLM simply as an alternative rite. Otherwise he would have suppressed it altogether.

Instead, he opposes the TLM as it is a teacher of pre-Vatican II Catholicism, and as it is a flag of opposition to Vatican II. As I said in my July newsletter, it is impossible to stop the TLM from teaching pre-Vatican II Catholicism, and it is impossible to prevent people from seeing the obvious, namely that the Faith from before the Council is substantially different from the Novus Ordo religion.

As yet, there has been no tsunami of people coming over to sedevacantism as a result of *Traditionis Custodes* (lol). Novus Ordo conservatives, as well as the Society of Saint Pius X, still hold out for some form of coexistence with the Modernists. Perhaps they are awaiting the demise of Bergoglio and brighter days after another conclave. But Bergoglio has appointed more than 50% of those who will participate in the next conclave, so I doubt that there is much to hope for. “You can’t give what you haven’t got,” as the old adage goes.

**Ordination in France.** Despite the many Covid restrictions which France has imposed, we have devised a way in which to accomplish the ordination of Rev. Mr. Henry Chappot de La Chanonie in Nantes, France.

One cannot enter a restaurant without the *pass sanitaire*, that is, a “health pass” which attests to the fact that either (1) you have been fully vaccinated, or (2) you have received in the past forty-eight hours a negative Covid test. Since I am not anxious

to get the vaccination,<sup>1</sup> I will go to the trouble of obtaining the negative test, where needed. I will avoid restaurants altogether, eating either in private homes or by ordering room service in a hotel. The *pass sanitaire* is not required to check in to a hotel.

The ordination is set for Thursday, September 2<sup>nd</sup>. Please remember Rev. Mr. Chappot in your prayers, and please pray that all go well on this trip during these trying times.

**England.** The last time that we were able to send a priest to England was in January of this year. In the meantime, the British government has imposed very stringent norms regarding the disease, thereby making it practically impossible to send a priest there. For even if we “jumped through the hoops” to get into the country, they have so limited assemblies that it would very difficult to have Mass, if not impossible. They have also increased the enforcement of these rules and have levied heavy fines and even imprisonment for having violated them. So please pray for our parishioners in England.

**Australia.** Father Eldracher came back to the United States about a month ago, but has been unable to return to Australia. He is working on a visa which would permit not only him to re-enter the country, but also designated clergy who could go there from time to time. The processing of this visa may take a long time, and there is no assurance that they will approve it. In addition, the lockdowns have gotten so rigorous and ironhanded, that it may well be impossible for parishioners there to attend the Mass even if Father were there.

**Canada.** Father Dutertre visited us from Canada (Quebec). The story is the same there. He has a Canadian visa, however, which permits him to return to the country, but he has to quarantine for a number of days upon arriving. There is no sign that these restrictions will be lifted anytime soon.

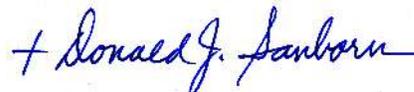
**Florida** is a fortunate place to be amidst the Covid problem. The governor is very respectful of personal freedoms regarding the vaccine and masks. Life here continues almost as normal.

**Reading.** We are still making progress, slowly but surely, in the renovations of our building in Reading, Pennsylvania. The city has, finally, after three months delay, signed the sewer document, and sent it on the the State. Let us see how long the State takes to approve it.

**Summer school.** All the priests here are busy with teaching courses in order to advance the students in their studies. We have given Michael De-Saye, our former Novus Ordo priest, a heavy load in order to bring him up to where he should be in studies. He attends class nearly the whole day, on some days until 5:00 P.M. He will continue to take courses this coming academic year, and will again take more courses next summer. I am *hoping* to ordain him at the end of next summer (2022) but we must make sure that his has received sufficient training.

Fr. Mello, our other former Novus Ordo and former Resistance-SSPX priest, is in Brazil in the process of obtaining his student visa. He should return shortly. He too will take many courses, but I cannot even predict at this point when he will be ready for active ministry. He has already received conditional ordination from Bishop Williamson.

Sincerely yours in Christ,



Rector

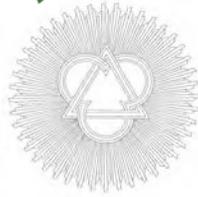
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<sup>1</sup> For one reason, I have already had Covid-19, since I showed antibodies for the disease in a blood test in March of this year. So I am probably still immune in any case. But I also have reservations about the long term effects of the vaccine, since (1) it is a new type of vaccine, and (2) it has not been tested for many years, as other “classic” vaccines were in the past. While nearly all who receive it have little or no side effects, I am concerned about the long term effects, which are as yet unknown. Nor does the vaccine seem to do much good. I read that 75% of those infected in Massachusetts were fully vaccinated. Six of the “fleebaggers,” the Democrats who fled Texas so as to deprive the legislature of a quorum, also came down with the disease, although fully vaccinated. The ultimate hypocrisy of the leftists can be seen in a picture of them on a private (carbon-gushing) airplane, *in which none of them is wearing a mask!*

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# Most Holy Trinity Seminary Newsletter



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SEPTEMBER 2021

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My dear Catholic people,

On September 2<sup>nd</sup>, I performed the priestly ordination of Fr. Henry Chappot de La Chanonie in the chapel of Christ the King in Nantes, France. This chapel was founded many years ago by Fr. Philippe Guépin, a priest whom I have known for fifty years. We both entered Ecône on the same day in 1971.

The ordination almost failed to take place. In June, France announced to Americans that the doors of France were open to American tourists. All you needed was a negative Covid test.

Based on that information, I booked the tickets for myself and three seminarians, who were my necessary assistants for the ceremonies which had to be accomplished in France.

Then a few weeks later, France announced that you needed the *pass sanitaire*, or health pass, to enter a restaurant. This announcement put an arrow in the heart of the whole project, since the obvious question is: How

does one travel in a foreign country if you cannot eat?

So I canceled the trip, sadly communicating the news to the then deacon, Rev. Mr. Chappot. Fr. Guépin, however, told Mrs. Chappot, the ordinand's mother, to proceed with full confidence, and to pray.

Well, as Providence would have it, Mrs. Chappot had sent out the invitations *before I canceled the trip*. Therefore, although I had canceled the trip, I received in the mail the invitation which was sent out (I found out later) *before* the cancellation.

I was naturally troubled by the fact that the invitations were sent out. Nonetheless, since I did not want to embarrass either the ordinand or his family, I said to myself,

“Somehow we must find a way to do this.”

So I contacted Stephen Heiner, the founder and head of True Restoration. He has lived in France for nine years now. I asked him to try and find a way in which we could do this. I also contact-



*Father Hequard, of Loches, France, imposes hands upon the ordinand, Fr. Henry Chappot de La Chanonie, at his ordination on Sept. 2<sup>nd</sup>, 2021. Standing on the altar are (left to right): Fr. Philippe Guépin, Fr. Jocelyn Le Gal, Bishop Sanborn, Fr. Madi, and Fr. Cazalas.*

ed the ordinand, now Father Chappot, to work on his end in Nantes to prepare the way.

All fell into place, and we four flew to Paris on August 26<sup>th</sup>, and arrived safely on the next day. On our trip from Paris to Nantes, we managed to stop in Chartres, internationally famous for its elegant cathedral, containing in it the best medieval stained glass.

With his invaluable help, and with the organization of meals and lodging by Fr. Guépin, Fr. Chappot and his family, as well as the nuns of Saint Maurice who cooked for us, we were able to take all our meals at the rectory, and accomplish all the ceremonies necessary.

Fr. Guépin worked me hard. He has been without the services of a bishop for many years, and he had a number of overdue projects which required a bishop's power of orders.

On Sunday, August 29<sup>th</sup>, I confirmed about fifty persons. On Tuesday, August 31<sup>st</sup>, I consecrated an altar for him, a magnificent marble piece which had belonged to a church dedicated to Saint Cecilia in Rennes. Because the altar had been dismantled, it had to be consecrated again. It was one of the most complex ceremonies that I have ever performed. All went well, thanks to the seminarians who were assisting me: Gregory Barnes, from Michigan, as the Master of Ceremonies; Truth Ingham, from Maine, as the sacristan, and Tobias Bayer, from Ohio, as my personal assistant.

Then on Thursday, September 2<sup>nd</sup>, I ordained the ordinand, now Fr. Chappot de La Chanonie, to the priesthood, in a Solemn Pontifical Mass. A number of clergy also assisted, including Fr. Jocelyn Le Gal and Fr. Langlet, Fr. Cazalas, and Fr. Madi, all of the Institute of Our Mother of Good Counsel, based in Verrua, Italy, commonly known as the IMBC.

The reception after the ordination was held in a stately seventeenth-century chateau not far from Nantes.

On Friday, September 3<sup>rd</sup>, the new priest said his first Mass. It was the feast of Saint Pius X, and therefore most appropriate for a new priest who is vowed to dedicate his life to the defeat of Modernism. That afternoon we took our Covid tests, which were all negative, giving us the ability to enter restaurants and tourist sites, at least for seventy-two hours. Most important of all, however, it permitted us to fly back on September 6<sup>th</sup>.

Therefore on Saturday, September 4<sup>th</sup>, we managed to do something recreational, which was to visit the famous monastery of Mont Saint Michel,

which sits on the coast of Normandy in majestic splendor.

Then on Sunday, September 5<sup>th</sup>, we traveled to Paris in order to get our flight on the following day back to the United States. We did manage, however, to take in some of the sights in Paris, including Notre-Dame (under construction now, but still very impressive). One of the parishioners of the Paris chapel did us the courtesy of driving us along the Seine at night, which is one of the most thrilling sights in the entire world. All of the great monuments of Paris are illuminated, and are breathtaking to behold.

There was not a single glitch in the entire trip. Nothing went wrong (with exception of a delay in our departure from Paris). Again I thank Mr. Stephen Heiner, who dedicated a full tens days of his time, acting as chauffeur, organizer, gopher, and tour guide. The trip could not have taken place successfully without his help.

**Ravaged by Covid.** While all was perfect on one side of the Atlantic, our parish in Florida, in my absence, was struck by Covid very seriously. It started, apparently, in the school, which had just opened. It spread to a number of families, then to the Sisters, then to Bishop Selway, then to Father Despósito.

Children, as a rule, are affected very mildly by the disease, but they are capable of spreading it to adults, who at times show very severe symptoms.

The disease affects various people in various ways. Its symptoms are not universal.

The worst hit was Bishop Selway. He came down with it shortly after our departure for Europe on August 26<sup>th</sup>. He quickly contracted pneumonia. His oxygen fell to 87, which is dangerous. The doctors put him on oxygen, which treatment lasted about three weeks. He is on the mend, but very slowly, his main complaint being that of extreme fatigue. When I had Covid last October, I too noticed fatigue as the principal symptom, although I never developed pneumonia. It is to be remembered that Bishop Selway suffers from Raynaud's disease, which is a circulatory disorder. It cuts off blood flow to extremities in cold weather. (It was the reason why he has to live in a warm climate). It may have contributed to the very acute reaction which he had to this disease, for he is only forty-three years old, and normally very active and athletic.

It appears that what struck this year was the delta variant, which, it is said, is more contagious and more aggressive than last year's version.

We received four new seminarians this year. One has already left due to homesickness. (This is not uncommon. I always say that I do not count the new seminarians until Christmas). All the remaining new ones are Americans, one from Puerto Rico, another from Utah, and another from Maine. Please pray for them, and for the seminary.

**Pennsylvania update.** The final plans were submitted to City of Reading during the summer. The City is required to return the plans with either approval or demand for further changes within thirty business days. They have not done so. They do not even answer the repeated requests for updates as to the status of the plans. So, as usual, the City is our biggest obstacle to the accomplishment of this project.

At this point, I do not anticipate the move until summer of next year. I wish I had better news, but I do not. I, the architect, the contractor, and many other consultants, are working as hard as we can and in a timely fashion, but the obstacle is always the nonchalant, uncommunicative, and *mañana* attitude of the City.

I have no suspicion that they are dragging their feet as a deliberate attempt to thwart the project. They act in this manner all the time, I am told.

#### **Another leftist insult to African-Americans.**

In August, the leftist governess of Oregon signed a law which suspended high school graduation requirements, saying that it is “equitable for students of color.” In other words, Oregon is saying that students do not have to prove that they can read or do mathematics, because African-American students are incapable of achieving such a goal.

Do not forget that this is the same state that said that there is more than one right answer to a mathematics problem, citing the fact that students of color may not be able to get the right answer.

If it is true that African-American students are doing poorly, lowering the standards for them does not help anyone, but especially them. It cheapens the high school diploma, making it a meaningless sheet of paper. The greatest charity in helping the poor student is to enable him or her to obtain good study habits. You know the old saying: “10% inspiration and 90% perspiration.”

My experience with African students here at the seminary has been the opposite of that of the People’s Republic of Oregon. They were all not only good students, but exceptional students. They knew English grammar perfectly, had good handwriting, and were overall well-educated and intelligent. I think that the difference between them and the

African-American is (1) the British system of education in Nigeria, which is the best in the world, and (2) the traditional culture of the Nigerians, whereby discipline and hard work, particularly in the classroom, is demanded by their no-nonsense education system. I know this from speaking with the Nigerians first-hand.

My theory about the African-American is that, in their times spent under slavery in this country, they lost a stable family existence, being sold and transferred from place to place. In my opinion, this stable family life, so necessary for success as a student, was absent from their lives even after they were freed. Patrick Henry, who was against slavery, understood this problem, and argued that former slaves should not be turned loose to roam the roads, but should be given education in order that they might assimilate well in a world much different from that of slavery. The key to success is personal discipline, and this is learned at an early age. If a child is not disciplined to study and do homework — both loathsome tasks for any young person — he will not do well in school and not do well in a job.

**One more blasphemous heresy from the Vatican.** In August, Bergoglio managed to make an orthodox statement. Speaking about the Torah, the first five books of the Old Testament containing the Old Law, he said: **“The law (Torah), however, does not give life. It does not offer the fulfillment of the promise because it is not capable of being able to fulfill it ... Those who seek life need to look to the promise and to its fulfillment in Christ.”**

What Bergoglio said is true. It is based on Saint Paul. (He was commenting on the Epistle to the Galatians). The Law cannot give life. Only Christ can give eternal life.

This truth, however, caused outrage among the Jews, who consider themselves to have a path to God through the Old Law. In other words, they do not need Christ the Savior in order to be saved.

Ratzinger and John Paul II said exactly this in the 1990’s.

So in order to placate the Jews, a Novus Ordo Cardinal by the name of Kurt Koch made a “clarification.” He said in a letter to Rabbi Rason Arussi of Jerusalem: **“The abiding Christian tradition is that Jesus Christ is the new way of salvation. However, this does not mean that the Torah is diminished or no longer recognized as the ‘way of salvation’ for Jews.”**

Saint Paul, however, said the precise opposite. In his epistle to the Galatians (II: 16): “But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: **because by the works of the law no flesh shall be justified.**”

The occasion of St. Paul’s remarks, that the Old Law cannot justify, that is, cannot make man pleasing to God through grace, was that some persons in Galatia were trying to impose the Torah, the Old Law, upon the newly baptized Christians. They were called “judaizers.” The Epistle to the Galatians is devoted to this very error which crept into the fledgling Church in Galatia. In chapter 5, verse 4, St. Paul says: **“You are made void of Christ, you who are justified in the law: you are fallen from grace.”** St. Paul says similar things in his Epistle to the Hebrews.

The Council of Jerusalem, recorded in the Acts of the Apostles, over which St. Peter presided, determined that newly converted Gentiles were not bound by the Torah. Converted Jews were free to continue the practices, but could not impose them on others.

Consequently, the “Cardinal’s” “clarification to the Rabbi is a *blasphemous heresy*. It is heresy, since it is against the teaching of Sacred Scripture and the universal teaching of the Catholic Church. It is blasphemy, since it is an insult to the unique Savior of all mankind, Our Lord Jesus Christ. It is an insult to the Divine Savior to say that someone can be saved by some path or law other than Himself. Saint Peter preached these words publicly to the Jews in Jerusalem: “Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner. **Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.**”

The Jewish religion holds that Jesus Christ was a false Messiah, an impostor. According to the Torah, such a man must die. Indeed Caiphas said in the Sanhedrin at Our Lord’s trial, after Our Lord proclaimed to be the Christ, the Son of God: “He hath blasphemed; what further need have we of witnesses?” The Sanhedrin responded: “He is guilty of death.”

Consequently, Novus Ordo Cardinal Koch, and the approving Bergoglio, would have us believe that a religion which is based on the rejection of Christ as the true Messiah and Son of God, and which cited the very Torah to put Him to death, is a “path of salvation for the Jews.” For they said to Pilate: **“We have a law; and according to the law he ought to die, because he made himself the Son of God.”** It is this very “law,” this Torah, which they cited for the death of Christ. Is it now going to give them salvation?

**Lack of charity for the Jews.** The greatest charity we can do for another is to give him the truth, and particularly supernatural truth, namely what is the true path of salvation. By contrast, the greatest harm and uncharitable act we can do against someone is to deceive him concerning the true path of salvation.

Think of someone *deliberately* directing a fellow passenger on a sinking ship to a lifeboat that is full of holes. He sends him to certain death under the aspect of indicating to him a “path of salvation.”

So the Novus Ordo religion gives the greatest form of evil and harm to the Jews, who were told by St. Paul, himself a Jew, that the Torah was no longer in effect, and could not justify them. It could not bring them into God’s grace. By telling them that their Torah is a path of salvation, outside of Christ and apart from Christ, is to confirm them on a path of enmity with God.

The Torah had its purpose before the coming of Christ as a *pedagogue*, to use St. Paul’s term, that is, a teacher, of which the sole purpose was to prepare the chosen people for the Messiah. With the coming of the Messiah, it has outlived that purpose. It is the same as the old skin of a caterpillar which is left behind as the butterfly emerges from it.

As Bishop Sheen once put it, “The Jews are waiting on a platform for a train that came two thousand years ago.”

Sincerely yours in Christ,

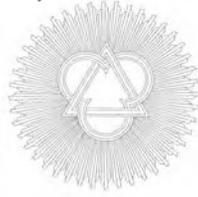


Most Rev. Donald J. Sanborn  
Rector

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# Most Holy Trinity Seminary Newsletter



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OCTOBER 2021

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My dear Catholic people,

The seminary has begun its 26<sup>th</sup> academic year. We have fourteen seminarians, which is our capacity. We absolutely need to expand. We already have four young men interested for next year.

The course load is quite heavy this year, due to a convergence of some voluminous subjects. We teach our philosophy and theology courses in cycles, with the result that some courses fall together in one year which cause the heavy load to which I am referring. As a result, both the student body and the faculty are very busy. In theology we are doing *De Ecclesia*, which concerns the doctrine and theology of the Church, a most important subject in today's context. We are also teaching a course in Apologetics, entitled *De Revelatione*, which is a defense of the Catholic Faith and of the Catholic Church as the one, true Church outside of which there is no salvation. There are two other dogma courses, one entitled *De Deo Creatore*, which is the study of God as He is Creator of the angels, the world, and man; the other is entitled *De Verbo Incarnato*, which is the study of Christ. There are two different levels of Moral Theology being taught. (The seminarians take four levels of Moral Theology during their seminary career). Then there is one level of Church History, comprising the period from 1774 to 1878, which period includes the French Revolution and the rise of liberalism in Europe, as well as of the so-called "Liberal Catholicism" which was a precursor of Modernism. In philosophy the seminarians are taking Psychology, that is, philosophical psychology, which is the study of life in general, and in particular the human soul and its faculties. The philosophers are also taking Cosmology, which is the philosophical study of the inanimate world. In Sacred Scripture they are studying St.

Paul's Second Epistle to the Corinthians. There is also a course in Ascetical and Mystical Theology. In the field of languages, we are teaching three different levels of Latin in English, one level of Latin in Spanish, and a French II in English.

Add to all these things the spiritual conference every weekday, one chant practice per week, and their Mass, meditation, and Divine Office in the chapel. It is a full load. Most years are not this heavily loaded.

We have help this year from Fr. Damien Dutertre, who teaches courses from his rectory in Quebec, via Zoom, and from Fr. Henry Chappot de La Chanonie, who, also by Zoom, is teaching courses from his rectory in France. As a result, there are a total of six members of the faculty.

In addition, we are giving special courses to our recently converted seminarian from the Novus Ordo priesthood. We are moving him through as fast as we can (and he can), so that he can return to the altar as soon as possible.

If all goes as planned, I hope to ordain four seminarians to the priesthood on June 29<sup>th</sup> of 2022: Nico Orasch (Austria), Tobias Bayer (Illinois), Michael DeSaye (New Jersey), and Gregory Barnes (Michigan).

**Reading news.** Overall the news is very good. We received the building permit from the City of Reading, at long last. It took eleven months to extract it from them. In addition, the Environmental Protection Agency of the State of Pennsylvania approved of our sewer module, which is simply an estimation of how much effluent will pass from our building into the sewer on Hampden Boulevard. It took about six months for both the city and the state to sign off on it.

It means that we can start with the remodeling of the building which will permit our using it as a seminary.

The bad news is that we received a very high estimate for this remodeling. I was expecting a million dollars. It came in at 2.3 million. This is, of course, more than we have, a lot more, and as a result, I had to cut back on many of the projects in the building which are very useful but not absolutely necessary. I am hoping to complete them later.

So right now we have it down to about 1.4 million, which will clean us out. But there is no help for it. We paid \$1,050,000 for the building. If we spend \$1.4 million in remodeling it, it is still a lot cheaper than the probable five million for building an addition to the seminary here in Florida. I am basing that estimate on what the builder quoted to Bishop Selway for a school building on a property next door which we already own. For 10,000 square feet, he quoted 4.5 million. A school building is essentially a box with two common bathrooms in it. A seminary building, on the other hand, is like an apartment house with plumbing and electric all through it. So even a 10,000 foot expansion of our current facility would have cost a minimum of five million.

Therefore, if anyone has any extra cash which he could spare for our seminary building fund, we would very much appreciate it. What better use can be made of money than to accommodate a young man in the seminary who aspires to the priesthood? What do we need more in this sick and insane world we live in than a truly Catholic priest?

The contractor said that it would take about six months to complete the job. Therefore, realistically I do not think that we could move in until the summer of 2022.

**Growth of the Roman Catholic Institute.** You may remember that a few years ago I established an organization of priests and seminarians known as the Roman Catholic Institute. It is a project which I had worked on for many years. I put a great deal of thought into it, trying to determine the theological, pastoral, and liturgical positions as specifically as possible, and to provide a clear rule of discipline and structure for the clergy.

The seminary is not associated with the Institute (the RCI), but nonetheless all of the members of the faculty belong to it. Many seminarians belong to it as well.

Currently there are nineteen members of the Institute: Bishops Sanborn and Selway (both Florida); Fathers

Despósito (Florida), Palma, (Arizona), Fliess (Florida) Trytek (Poland) Eldracher (Australia), Dutertre (Canada), Petrizzi (Florida), Chappot de la Chanonie (France); seminarians Michael DeSaye (New Jersey), Tobias Bayer (Illinois), Gregory Barnes (Michigan), Nico Orasch (Austria), Aedan Gilchrist (United Kingdom), Frank Natera (Puerto Rico) Andrew Nowrouz (California), Christian Ingham (Maine), Truth Ingham (Maine).

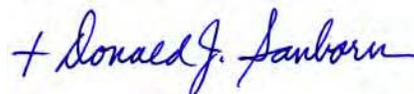
**More heresies from Bergoglio.** Earlier this month, in reference to differences of religion, Bergoglio made the statement that “If in the past, our differences set us at odds, nowadays we see in them the richness of different ways of coming to God and of educating young people for peaceful coexistence in mutual respect.”

It is to be remembered that in February of 2019, he signed a joint statement with a Mohammedan Grand Imam which stated: “The pluralism and the diversity of religions, color, sex, race and language are willed by God in his wisdom, through which he created human beings.”

It is a blasphemous heresy — an insult to God — to say that God wills the existence of false religions, as if He, who is Subsistent Truth, could will something that is both false and evil, and which contributes to the corruption of the human race. It is also heretical to say that a false religion is a “way to God.” A false religion, by itself and objectively, can only deliver hell to its adherents. It is truly a way to damnation.

The only positive thing that can be said about false religions is that, among the many errors which they teach, there are occasionally some religious truths. They may teach, for example, that there is only one God, or that Christ is God, and similar truths which have either been borrowed from the Catholic Church, or have been deduced from reason. These truths may alert someone to search further into the true religion, and by the grace of God, he may find it and embrace the Catholic Faith, the one, true religion, and the only religion revealed by God, and the only Church founded by Christ.

Sincerely yours in Christ,



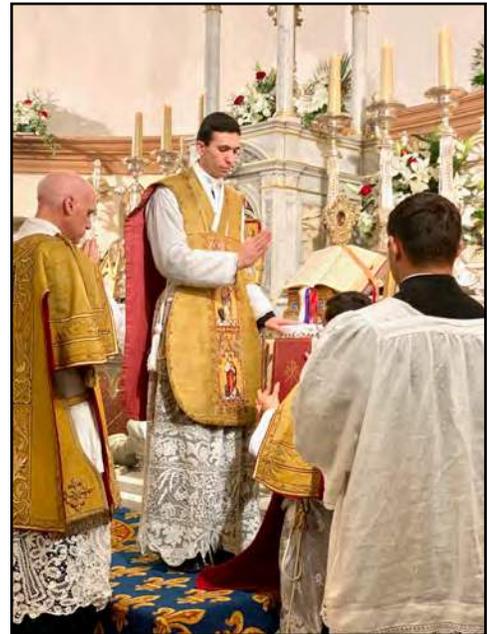
Most Rev. Donald J. Sanborn  
Rector

# ORDINATION AND FIRST MASS OF FATHER HENRY CHAPPOT DE LA CHANONIE

NANTES, FRANCE, SEPTEMBER 2<sup>ND</sup>, 2021



*The ordinand prostrates himself for the  
Litany of the Saints.*



*The First Mass of the new priest, offered on September 3<sup>rd</sup>, the feast of Saint  
Pius X.*



*Bishop Sanborn imposes hands upon the ordinand,  
which is the matter of the Sacrament of Holy Orders.*



*After the First Mass, the newly ordained, the bishop, the  
priests, seminarians, and servers who took part pose for a  
picture. Fr. Guépin can be seen to the right of Fr. Chappot  
de La Chanonie.*



*The elevation of the Sacred Host during the First Mass.*

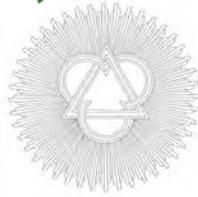


*The reception at the home of the Chappot de La Chanonie family after the First Mass. Their home dates from the 1780's. At Bishop Sanborn's right is Fr. Guépin, the priest in charge of the Chapel of Christ the King in Nantes, and to his right is the new priest's father. To Bishop Sanborn's left is Fr. Chappot de La Chanonie, as well as three seminarians from Brooksville, namely Tobias Bayer, Truth Ingham, and José Santos Casas, who came up from Spain. The woman in the pink floral dress is the new priest's mother. At her right is Fr. Jocelyn LeGal, the priest in charge of the Paris Mass center operated by the Institute of Our Mother of Good Counsel of Verrua, Italy.*

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# Most Holy Trinity Seminary Newsletter



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NOVEMBER 2021

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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](mailto:piuspapax@gmail.com). Please visit our website at [mostholytrinityseminary.org](http://mostholytrinityseminary.org)

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My dear Catholic people,

At long last, the remodeling of our building in Pennsylvania has begun. It has come in the form of what is known as *demolition*, which simply means the destruction of certain walls and ceilings which need to be out of the way for the remodeling.

The original price given to me for this work was \$2.5 million, which was more, much more, than we had, so it was necessary for me to cut back on many things which would have been ideal, but not absolutely necessary in order to occupy the building.

Many thanks to all who have contributed over the past year or so, in some cases with very extraordinary donations. We are still asking, however, for more donations so as to do as much as we can while the new seminary is under the construction of remodeling.

I am also hoping, if we could possibly afford it, to purchase a church in the Philadelphia area. Not only would this church provide Mass for the whole area, including the suburbs in New Jersey, but would also be a source of income for the seminary. The seminary has no source of income except from outside of itself. We collect very little of our operating

expenses from what the families of seminarians contribute. Furthermore, we will have many priests at the seminary who could say Mass in the whole region. Reading is very well placed for it. Maryland is not very far away, nor New Jersey, nor Delaware, nor the Scranton-Wilkes-Barre area. Midtown Manhattan is only two hours away, one hundred miles exactly. Pittsburgh area is four hours away.

All of these places are heavily Catholic.



#### THE PERFECT CHURCH

*A church located in Norristown, Pennsylvania, which would serve the seminary perfectly. They are asking \$645,000.*

The church to which I am referring is located in Norristown, a suburb to the northwest of Philadelphia. It is exactly one hour from the seminary. There is a church for sale there which is absolutely perfect for us. It is a protestant church in a great neighborhood, with plenty of on-street parking. We looked at a few churches in Reading itself, but the problem there is that central Reading was built up before the advent of the automobile, with the effect that the houses have no garages. So everyone parks on the street. Consequently,

although there are some magnificent churches for sale cheap (\$350,000), none of our parishioners would be able to park. These old churches were built at a time when people would walk to church.

They were neighborhood churches. But times have changed.

The price of this “perfect church” in Norristown is \$645,000, but the realtor says that the owner would entertain all offers. But right now I cannot even think about buying it until we get the remodeling done in the Reading seminary.

We are showing well for vocations thus far. Two are certain. There are another four who have expressed interest. It is in the spring that most of the applications come. But six at this time indicates that the number will go much higher, at least according to our models in the past. Again, however, I do not count them until Christmas, that is, the Christmas of 2022. It is because some do come, but do not survive, for various reasons, the first trimester.

At present, in Brooksville, we are at capacity, with fourteen seminarians. Four of these will be ordained in June, and will be dispersed in various apostolates. At least one, however, will join the faculty of the seminary.

**Bishop Dolan.** You may have seen recently a video in which I responded to Bishop Dolan about the *Thesis*, the common name given to the theological explanation given by the late Bishop Guérard des Lauriers as an explanation of the present problem in the Church.

The central theological problem to solve is this: It is Catholic dogma that there must be an unbroken succession of the Catholic hierarchy (popes and bishops) from the time of Christ to the end of the world.

How does the sedevacantist explain this? We are saying that there is neither pope nor bishops. All the Vatican II “popes” and “bishops” are deprived of authority for the reason of their intention to impose upon the Church the heresy of Modernism, as well as the liturgical and disciplinary observances in conformity with it.

That, of course, makes sense. But then how do you solve the problem of the continuity of the hierarchy until the end of time?

There are two theories concerning the current vacancy of the Roman see and the episcopal sees. One is called *totalism*, to which Bishop Dolan and his clergy adhere, as well as the CMRI clergy, if I am not mistaken. It says that not only do the Novus Ordo hierarchs lack the jurisdiction to teach, rule, and sanctify the Church, but also lack any claim to a legitimate designation (i.e., appointment or election) to receive such jurisdiction.

The *Thesis*, on the other hand, agrees that the Novus Ordo hierarchs lack the jurisdiction to teach, rule, and sanctify the Church, but that they retain a legitimate title of election or appointment to receive this jurisdiction, should they repudiate Modernism and embrace Catholicism. The adherents of the Thesis hope for a conversion of some hierarchs whereby they would obtain jurisdiction.

From the totalist side, I have only heard these explanations: (1) a conclave of traditional bishops will elect a pope; (2) Christ will appear in the heavens and choose a pope; (3) there is a “bishop in the woods,” that is, a real, live Catholic bishop existing secretly somewhere who was appointed by Pius XII and is validly consecrated.

All of these theories would require more explanation, but there is no space for that here.

My point is that for the past twenty-five years, Bishop Dolan and I *agreed to disagree* on this theological matter, and we got along very well. There were tight connections between Cincinnati and Brooksville.

Recently, however, I have perceived a change in Bishop Dolan’s thinking, whereby he sees the Thesis as a dangerous theological error, one that leads to the Novus Ordo. These thoughts have come to us by word of mouth from comments he has made to people. But he never made his thoughts public, to my knowledge.



#### THE GOOD OLD DAYS

*February 22, 2018. Four bishops, representing three different organizations, in a happy Catholic unity after the consecration of Bishop Selway, and this despite some differences in theological positions.*

On November 14<sup>th</sup>, however, his parish bulletin contained an obvious reference to the Thesis, saying that to hold that Bergoglio is a validly elected pope is a theological error and savoring of heresy.

In the first place, we do not hold him to be a “validly elected pope,” but merely a pope-elect, someone elected but with no jurisdiction to rule the church, and therefore a false pope.

If he had stopped at *theological error*, I would have thought nothing of it, for I knew that he disagreed with our position, but the term *savoring of heresy* was something that I could not let pass.

*Savoring of heresy* is a technical term in theology. It refers to a proposition (the Thesis) which gives reason to suspect that it may contain heresy. It means that those who hold the Thesis to be true may indeed be heretics. It is practically the same as *suspicion of heresy*.

This was a direct attack on me, the seminary, the faculty of the seminary, the members of the Roman Catholic Institute, and the members of the Institute of Our Mother of Good Counsel headquartered in Verrua, Italy. I had to say something.

Hence I did a short video in which I pointed out that for twenty-five years we have agreed to disagree about the Thesis versus the totalist theories. I pointed out all of the ways in which this peace and toleration between us was borne out in cooperation and friendship.

Then I asked him questions which manifested the inconsistency of his position. For if he is saying that the Modernists founded a separate church, the “Novus Ordo Church,” then it would be necessary to receive back Novus Ordites into the Catholic Church in the same way in which you would receive a Lutheran, that is, with public abjuration and absolution from excommunication. To *not* do this means that *implicitly* you accept the position of the Thesis. The Thesis says that there is no new church formed, but that the Novus Ordo hierarchy, unfortunately, are in possession of the apostolic succession which belongs to the Catholic Church. In other words, they did not found a new church, but are attempting to use the Catholic Church for their ends.

*Status quo ante*. While some may have considered this video as an attack on Bishop Dolan, it was not. It was (1) an attempt to show him that his position contains inconsistency, which is a certain sign of error, and (2) a reminder in the past we got along very nicely on these issues, without any bitterness or accusations of heresy. I am appealing to him to reestablish between us the *status quo ante*,

that is, the peaceful relationship which existed up to a few months ago.

**Bishop Dolan’s preeminence in the traditional movement.** I have known Bishop Dolan for nearly forty-nine years, and I can attest that he has been a leader and a shining light in the traditional movement, and for us clergy.

Even in the seminary at Ecône, it was he who pointed out to me that I should not use the Bea translation of the psalms, that I should favor the use of the pre-1955 Holy Week, and that Paul VI was not a true pope.

It was he that brought about the liturgical change for the better at Ecône, whereby the seminary abandoned many Paul VI changes in the traditional Mass in favor of the 1962 missal. (This, of course, was not perfect, but at least it was a step in the right direction). He was the one who influenced me to take the pre-1955 Holy Week in the seminary, when I became rector in 1977. It was he that led the charge in 1983 to resist the liturgical and disciplinary changes made by Archbishop Lefebvre, which he instituted in the hope of being absorbed by the Novus Ordo.

It was Bishop Dolan who was the most zealous of all of us priests in the 1970’s and 1980’s in the founding of missions, bringing the Holy Mass and sacraments to many people in rural parts of this country. (I remember that on one Christmas he said five Masses in five different places. He said that at the end of the day he was “rather tired.”)

So my readers and viewers should not see my comments on the video as the beginning of some kind of war between Bishop Dolan and myself. I simply wish to go back to the “good old days” when everyone got along on these differing theological explanations.

**The vaccine.** Enclosed you will find a question and answer article on the Covid vaccine. My fundamental point in it is that there are many moral considerations regarding it, and that each person must apply the moral principles in order to make the correct decision.

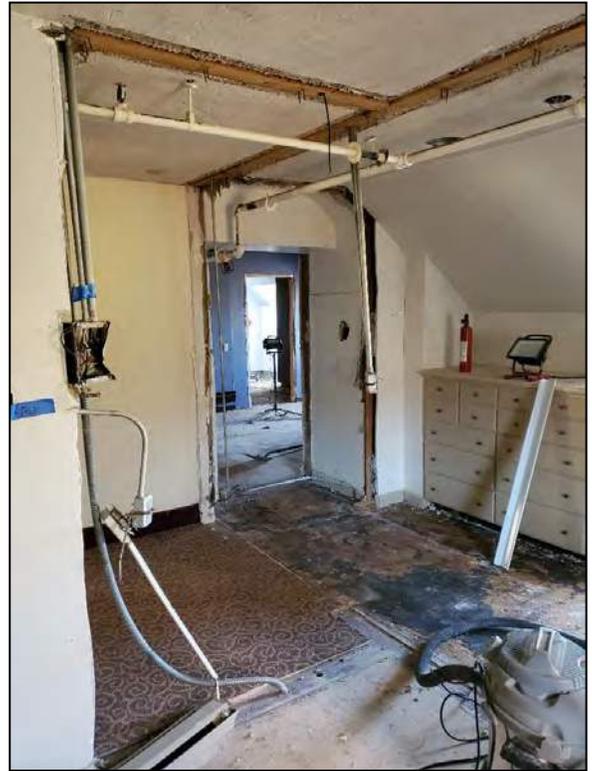
Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

## PROGRESS IN THE NEW SEMINARY

*Although this does not look like “progress,” it really is. It means that finally these rooms are being prepared to hold the twenty-five seminar-ians who will one day, God willing, occupy them.*



## SUPPLEMENT TO THE DECEMBER NEWSLETTER

Dear Readers,

Enclosed is a supplement, written by one of our parishioners in England, which expresses very clearly and concisely the position which we hold, namely that Novus Ordo “popes” are not true popes, inasmuch as they do not have the power from Christ to teach, rule and sanctify the Church, but nonetheless are validly elected pope-elects. This is to say that they are not popes *formally*, that is, in reality, but are in a position to become true and valid popes, if they should remove the obstacles to their receiving the power from Christ. Since an election constitutes the *matter* of authority, in the same way that wood is the matter of a statue, we say that they are popes *materially*.

The same can be said of the Novus Ordo “bishops.”

Opposed to this explanation is what we call *totalism*, which says that this N.O. hierarchy has neither the power from Christ to rule the Church, nor even a valid election or designation to rule.

The author of this brief article, Frankie Logue, goes directly to the source of the error in the totalist position, which is *the failure to distinguish between the order of reality and the order of legality*.

It is common that something may be true in reality, for example, that someone is a murderer, but not true in the legal order, since the murderer is considered innocent until proven guilty in a court of law. We are saying the same thing here. In reality these men have no power to rule the Church. On that we all agree. Since they are *undeclared heretics*, however, that is, not yet condemned by the legal processes of the Church, they still retain a legal ability to be elected and designated to positions of power.

The Church is not a mob. It operates according to law.

Furthermore, the material/formal sedevacantists do not argue the vacancy of the Roman See from the point of view of the personal sin or crime of heresy of the Modernist Inmate of the Vatican, but instead argue from his intention to impose upon the institutions of the Catholic Church a new and false religion, substantially different from pre-Vatican II Catholicism. For the problem we are facing is not that Bergoglio is a heretic, but that he teaches heresy to the whole Church, and imposes sinful disciplines. This is contrary to the indefectibility of the Church, which is a dogma of Faith.

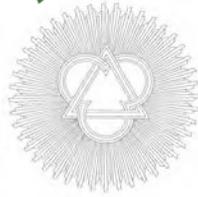
Finally, totalist sedevacantists do not give any explanation of how apostolicity is saved in their system, which is a glaring flaw. For apostolicity is also a dogma of Faith. Somehow, in this time of the apostasy of the hierarchy, we must be able to account for the continuity of apostolic succession until the end of time. As I always say, if the totalists have a better explanation than what we propose, we are listening.

Most Rev. Donald J. Sanborn

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# Most Holy Trinity Seminary Newsletter



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DECEMBER 2021

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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](mailto:piuspapax@gmail.com)



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

My dear Catholic people,

Please accept our thanks once again for your many sacrifices for the seminary in this past year. The seminary is the most important of all of the apostolic activity of traditional priests, just as the heart is the most important organ of the body. For it is on the heart that the functioning of all the other organs depend. If the brain goes more than three minutes without oxygen, it begins to undergo damage. The oxygen which feeds the brain comes from the blood, which is pumped by the heart.

Likewise the seminary pumps the new blood into the apostolate of the various priests spread throughout the world. As age takes its toll on the clergy, the young must be there to take over the helm.

I have said many times that the seminarian must be much better trained in these times than in normal times. In a way, he must know everything, since he has no expert or chancery office to consult, as in the past. True, the young priests consult the older ones, but this is no substitute for the pre-Vatican II environment, in which there were priests in the diocese, who were experts each in his own field, whether it was canon law, the sacred liturgy, dogmatic theology, or moral theology.

The young priests must also carry on the battle against the Modernists, and against errors even in the traditional camp. Being a priest today is not an easy task. It is for this reason that we take their formation very seriously.

**Bickering bishops.** Some of you may be following the tussle that I am having with Bishop Dolan. This is most unfortunate, and I hope and pray that we will get back to the same understanding that we had in the past.

The main point of contention is the Thesis of Bishop Guérard des Lauriers. As I said in a video, the glaring theological problem facing the sedevacantists is how to explain the apostolicity of the Church — which is a *dogma* — while at the same time asserting that Bergoglio and his bishops do not have the jurisdiction to teach, rule, and sanctify the Church, and hence are false popes and false bishops.

While the vacancy of the Roman See or of a diocesan see does not offend apostolicity, since vacancies happen all the time, it is absolutely necessary to the Church's apostolicity that there be a legal mechanism whereby to elect a pope and to appoint bishops. In other words, there must be some persons endowed with a legitimate right to

vote and to appoint. If this fails, the Catholic Church fails. One would be, in such a case, logically committed to deny the indefectibility of the Church, which would be heretical.

Obviously, then, the answer to this question is of supreme importance. It is for this reason that there are strong feelings on both sides.

**The faithful should understand that among all traditionalists there is a unity of faith.** What places us all in the anti-Vatican II camp is adherence to the Catholic Faith, which Vatican II and its reforms have contradicted. So all anti-Vatican II Catholics have in common the profession of the Catholic Faith. *This is not true in the Novus Ordo.* The only unity which the Novus Ordo can claim is *organizational unity*, which can be claimed likewise by any big corporation or even small business. The unity of faith is non-existent. Not only is there a dogmatic free-for-all in the Vatican II religion, but what is even worse, they have broken unity with the Faith of the past, thereby rendering themselves fake in calling themselves popes and bishops of the Catholic Church. Unfortunately they still profess to be Catholics, and yet more unfortunately, they have never been legally severed from the Catholic Church through excommunication. And this is the *precise problem*, for if they had formed their own church, like the Lutherans, they would be unable to deceive Catholics as to their true identity.

But Catholic unity of faith continues in the anti-Vatican II Catholics, of whatever brand or group, *provided they reject the errors of Vatican II and reject its reforms.*

**The faithful should not expect to see the same unity among Catholics as before the Council.** Although all anti-Vatican II Catholics are of the same Faith, they nonetheless will differ about many things which are not of the Faith, which are very important in the battle against Modernism. One of these is the explanation of apostolicity, as I mentioned, but there are others.

The problem is that there is no authority to settle these disputes, which brings us to the next point.

**There is no substitute for the Roman Pontiff.** *“Strike the shepherd, and the sheep shall be scattered.”* (Zacharias XIII: 7). The Catholic Church operates on authority, which is the authority of

Christ vested in the pope. All Catholics listen to the pope, by definition of being Catholic. One of his duties, precisely, is to settle theological disputes. For decades we have been without the voice of the shepherd, and consequently Catholics have a lot to disagree about. Bishop Kelly once correctly pointed out that the disagreements among traditional Catholics are actually a sign of their Catholicism, inasmuch as Catholics will only listen to the pope, and no one else. In the absence of the pope, they begin to squabble.

**These disputes do not interrupt daily Catholic life.** Although the laity, in particular, would like to see all the clergy get along, nonetheless they should realize that, despite these disputes, life goes on. The Masses continue, as do the administration of the sacraments, preaching, instruction, schools, and other aspects of apostolic activity. So the laity should take these disputes in stride, and not become discouraged. Sometimes these rifts heal in the course of time. The laity should, nonetheless, do their best to figure out who is right in the dispute, but many times such a discernment is impossible for them.

On the other hand, the laity should not merely dismiss these theological disputes as mere quibbling, or as merely personal conflicts among the clergy, or “politics.” These disputes are about important subjects. Many times truth is discovered by open debate.

**What is the goal of the traditional movement?** When I read the various websites and blogs by the many traditionalist commentators, of all persuasions, I am troubled by the fact that the majority of those who have reacted to the changes of Vatican II actually desire to coexist with the Modernists. First we must count among these the Fraternity of Saint Peter and similar groups, which operate under the “authority” of the Novus Ordo hierarchy. Then there is the Society of Saint Pius X, together with their Resistance breakaways, who *aspire* one day to be absorbed by the Novus Ordo, provided they get the right concessions. Then there are the many priests who have said the traditional Mass —up to recently — under the permission granted by *Summorum Pontificum*, now suppressed.

I recently read on *Rorate Cali*, a Novus Ordo conservative blog, a text of a priest in Germany who was thankful to the “Holy Father” for his “mercy” in not suppressing some or other traditional rites.

What I have described here constitutes perhaps 90% of the traditional movement. The

sedevacantists are a small minority in comparison. It is only they who do not aspire to have any place in the Big Tent of the Novus Ordo. It is only they who insist that Vatican II must be annulled, and its hierarchy unmasked as fake.

Most of the bloggers on the internet, particularly the Novus Ordo conservatives, do nothing but *complain*. They are avid in pointing out all of the horrors of the Novus Ordo. They remind me of the sensational magazines that you see as you are checking out at the supermarket. One of these sites concerns itself principally with digging up sex crimes of Novus Ordo and even of traditional priests.

I find all of it depressing. It is depressing because these people who have had the grace and common sense to react to Vatican II are still seeing these prelates and clergy as somehow representing the Catholic Church. They see them as having the power to teach, rule and sanctify the Church, as being Christ’s representatives on earth. They aspire to be subject to them and recognized by them, if they are not already.

These people see as the solution to our problems that we confide the protection and preservation of the Catholic Faith to the modernist heretics.

Even Novus Ordo Archbishop Viganò, who has some very sharp insights into the problem of Vatican II, offers no solution but to “recognize and resist.” However much you want to resist, the *recognizing* implicitly states that you see the Novus Ordo religion as an alternative Catholicism, perhaps an imperfect Catholicism, but not something which is a substantial break with the past. Otherwise it would be impossible to recognize the Novus Ordo hierarchy as having authority, that is, if they have broken with the past.

Authority, by its very nature, demands obedience. It is the *correlative* of authority, just as a screw is the correlative of a screwdriver. The pope is the ultimate and highest authority on the face of the earth. It is impossible to hold that man to be pope, and at the same time not be drawn to obey him.

A satellite may orbit the earth and stay in space for a long time, but it is in the constant pull of the earth, and will eventually slow down and be drawn — fatally — back to earth. The same is true of those who recognize this Novus Ordo hierarchy as having authority. They cannot regard as illegitimate the Vatican II reforms while at the same time accepting these men as having the power of Christ to rule the Church. The gravitational pull of the “pope” will

draw them back into the Big Tent of the Novus Ordo.

Furthermore, do these Bergoglio-recognizing traditionalists realize what they are doing? By aspiring to be part of the Novus Ordo establishment, the Big Tent, they are willing to confide to modernist monsters the preservation of the Catholic Faith, as well as its disciplines and liturgy. I would compare it to handing over your child to a known child molester as a babysitter.

Is it not time for all traditionalists to wake up to the reality of sixty years of Vatican II? Has not the recent *Traditionis custodes (lol)* shown how much the Modernists *hate* the Catholic Faith and its traditions? Are we to confide this sacred Faith, which was attested to and preserved by the blood of countless martyrs, to the hands of these heretical

inmates of the Vatican? Are we to let the preservation of this Faith and liturgy be subject to the fickle whims of this or that Novus Ordo "pope?"

To do so would be a crime. It would be the same as confiding the Christ Child to King Herod.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector

## A Sacred New Year

THE NEW YEAR is a time for reflection on the old year and of resolution for the new. While there is nothing wrong with a New Year's Eve party, assuming that the law of God is always observed in it, a much better way to spend the change of year is by observing a Catholic custom from times past.

Most Holy Trinity Seminary will celebrate the coming of the New Year by Exposition of the Blessed Sacrament starting at 11:00 P.M. on December 31<sup>st</sup>. For fifty minutes the Sisters will sing hymns in honor of the Holy Eucharist as well as Christmas Carols, both in Latin and in the vernacular. Then there will be a brief pause at 11:50 in preparation for Pontifical Benediction of the Blessed Sacrament. At the stroke of midnight, all will stand, and the bishop will intone the *Te Deum* before the Blessed Sacrament exposed, at which time all the bells will ring as the Sisters continue this majestic hymn. Finally the *Tantum Ergo* will be sung, and the bishop will complete the ceremony of Benediction.

### MORATORIUM ON MASS INTENTIONS

At the present time we are heavily overbooked with Mass intentions. So please, for the time being, do not send them to us. We will let you know when we have availability. Thank you.

# A REFUTATION OF THE ARGUMENTS OF THE CLERGY OF ST. GERTRUDE THE GREAT CHURCH

By Mr. Frankie Logue

It is in the spirit of fidelity to my baptismal vows, to the preservation and propagation of the Roman Catholic Religion, and to the immutable teachings of Our Holy Mother the Church that I offer the following considerations, entirely submitted to the future decisions of the Magisterium of the Catholic Church, and, in the mean-time, to the corrections and will of the clergy of the Roman Catholic Institute and of the Institute of the Mother of Good Counsel.

## I - The Body and Soul of the Church and Membership thereof

According to the clergy of St. Gertrude the Great Church, the following syllogism applies to the current Crisis in the Church:

1. Heretics are not members of the Church.
2. Those who are not members of the Church cannot be her Head, nor designated to be so.
3. Bergoglio (Francis I) is a heretic.
4. Therefore, Francis cannot be a true Pope, nor can he be validly elected to the Papacy.

This argument, however, falls into the *fallacy of division*, whereby the subject is divided from its qualifier. In reality, a *declared* heretic cannot be a true Pope, nor elected to the Papacy, but Bergoglio (Francis I) is an *undeclared* heretic. Therefore, no conclusion is possible here. This argument simply does not apply.

That Francis I is not a member of the Catholic Church *coram Deo* (before God), I concede as probable, inasmuch as he is probably pertinacious *in the factual order*. That Francis I is not a member of the Catholic Church *coram Ecclesia* (before the Church; legally), I deny, since he is not pertinacious *in the legal order*. Let us recapitulate Catholic principles on membership in the Church: those who have received Catholic baptism are legally members of the Church, until they cease to be so through (1) pertinacious and notorious [public] heresy, (2) pertinacious and notorious schism, (3) pertinacious and notorious apostasy, (4) excommunication. In our current situation, whereby a legal declaration of the Church is lacking, and the Conciliar hierarchy functions within the legal organisation of the Catholic Church, one cannot presume *legal pertinacity* — nor, therefore, its legal effects.

So, in a word — this argument does not hold, as Francis I is not legally pertinacious, and has not legally been separated from the Catholic Church, even if his actual membership in it in the eyes of God is highly doubtful.

Furthermore, the conclusion drawn from this argument, namely that anyone can set themselves up as judge and jury to condemn any man to no longer be a legal member of the Church, and to legally declare their office vacant, as if they themselves were the Legate of Our Lord Jesus Christ, is extraordinarily dangerous, and warned against by theologians, such as John of St. Thomas:

*“[I]ndeed, a great confusion in the Church would follow, if it was allowed that the admonition is made by a **private man**, and that the manifestation of this heresy having been made without being declared by the Church and proclaimed to all, in order that they avoid the Pontiff, that all should be required to avoid; for a **heresy of the Pope cannot be public for all the faithful on the report of a few**, and this report, not being legal, does not require that all believe it and avoid the Pontiff; and therefore as the Church proclaims him legally elected by legally designating him for all, it is necessary that she deposes him by declaring and proclaiming him as a heretic to be avoided.”*

The **proper** conclusion that must be drawn in the face of an imposition of a false religion is that no one can force us to abandon or diminish our Catholic Faith, that the men imposing this false religion of Vatican II have absolutely no authority to do so, but continue to materially occupy their Sees until converted or deposed. We pay them no heed, but we do not intend to judge all the Sees of the world to be legally vacant. The Church is not a mob.

## **II - The Election of Heretics to the Papacy**

The clergy of SGG further affirm that, since Francis is a heretic, he cannot be elected to the Papacy, quoting in their stead various canonists who affirm that the election of a heretic would be invalid. Let us remember, however, that canonists speak as just that — *canonists* — and therefore discuss those who are legally declared heretics, rather than undeclared heretics who are legal members of the Catholic Church. The election to the Papacy of a Lutheran, for example, would be invalid, but everyone knows that the situation of Francis I is *not* the same as a Lutheran. Furthermore, Pope Pius XII *remitted* what would be the legal effects of undeclared heresy in his *Vacantis Apostolicae Sedis*, when he said that any excommunication or interdict would not be an impediment either to the active (electing) or the passive (being elected) power of election.

As well as this, we must not treat this as a certain Catholic doctrine, for it has not been decided by the Magisterium of the Church, and has even been disputed by theologians. Fr. Passerini, O.P. was the Vicar General of the Dominican Order in the 17th century, and wrote an entire treatise on the election of the Sovereign Pontiff, in which he affirms:

*“The election of a heretic is **not**, by Divine law, invalid by that very fact, but it may be made invalid, if the elect is not willing to be corrected. Wherefore, to invalidate such an election, **the decision of the Church is necessary.**”*<sup>1</sup>

So we can see that this is not a certain doctrine by which we may draw the massive conclusion that all the Sees of the world are both formally and materially vacant, but rather, just a probable opinion. One may not draw certainty from probability.

### **III - The Acceptance of an Election**

The clergy of SGG affirm that he who is able to be elected is necessarily able to accept the Pontificate. However, this affirmation is contrary to common sense and Canon Law. Canon 219 of the 1917 Code tells us that *“The Roman Pontiff, legitimately elected, immediately upon accepting the election, obtains by divine law the full power of supreme jurisdiction”*<sup>2</sup>; despite being cited by the clergy of SGG in favour of their argument, it actually refutes them, since it affirms that he who is designated to the Papacy receives the full power of supreme jurisdiction *upon accepting the election*, and acceptance which we wait for *before* considering him to be the Pope.

The Papacy is a gratia gratis data, a grace freely given: to accept it is a human act which requires knowledge and consent. An election done through fear and force, for example, is invalid. Pope Pius XII further lays out Catholic theology on the matter:

*“Even if a layman were elected pope, he could accept the election only if he were fit for ordination and willing to be ordained. But the power to teach and govern, as well as the divine gift of infallibility, would be granted to him from the very moment of his acceptance, even before his ordination.”*<sup>3</sup>

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<sup>1</sup> “Electio haeretici non est de iure divino ipso facto irrita, licet sit irritanda, si electus nolit corrigi. Unde ad talem electionem irritandam, necessaria est Ecclesiae sententia.” [Passerini OP, Tractatus de Electione Summi Pontificis, Cap. XXXII n. 6]

<sup>2</sup> 1917 Code of Canon Law, Canon 219

<sup>3</sup> Address of Pope Pius XII to the Second World Congress of the Lay Apostolate, October 5, 1957.

The Holy Father therefore points out that to *accept* the election is something distinct to *being elected*. If we were to believe the assertions of the clergy of SGG, the election of a layman unfit for ordination would simply be invalid: but Pius XII distinguishes for us — he would be elected to the Papacy, but not able to accept the election.

#### **IV - Apostolic Succession**

The clergy of SGG affirm in their article that what makes Apostolic Succession to be formal is the legal designation to the See (as opposed to an illegal designation coming from outside the Church of Christ, as in the case of the Greek Schismatics). This assertion, however, is contrary to the teachings of Sts. Antoninus of Florence and Robert Bellarmine, both of whom affirm that **authority** is the form of the Papacy (and, therefore, of Apostolic Succession).<sup>4</sup> What is called *legitimate* material succession is that legal designation to a See by him who has the right and power of designation, whereas *illegitimate* material succession (as in the case of the Greek Schismatics) is that illegal possession of a See without any legal designation to it whatsoever.

The clergy of SGG rightly affirm that Francis I cannot be a true Successor of the Apostles, since he lacks the Apostolic Faith. Indeed, the Thesis of Cassiacum does not affirm him to be such. However, the Apostolicity of the Church consists of the Apostolicity of *Faith* and of *Succession*. She must have both the same Faith and the same line of legitimate successors. It is solely in the latter sense that the Apostolicity of the Church is preserved in the Novus Ordo, whereas the Faith is preserved in traditionalists. The Apostolicity of the Church is indeed a question that is unresolvable in the totalist system.

It is well-established that the Church must have *both* formal *and* material succession at all times. The Church must enjoy a material unity, in order that it be a single moral body, one and unique, from the time of St. Peter until the second coming of Our Lord. This material unity requires that there be an uninterrupted line of successors legally designated to receive Authority.

The Church must also enjoy a *formal* unity, which requires formal succession. However, although material succession must be physical, formal succession, on the contrary, may be moral without being physical. A Pope having died, for example, does not compromise the continuity of the Church or of the Papacy, since the Church intends to elect a new Pontiff and retains the ability to do so (indeed, St. Antoninus, O.P. says that this in this power of election consists the Papacy during vacancies of the

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<sup>4</sup> “... quantum ad jurisdictionem, quod est quasi formale in papatu...” St. Antoninus, *Summa Theologica*, Pars III n. 3

Holy See). So the Church must always either have a Pope or the ability to elect one (cf. Cajetan, O.P.) So this succession from one Pope to another is moral; it would be physical if one Pope designated his successor, for example.

Totalism is thereby rendered ineffectual, since either (1) the Church lacks the ability to elect a Pope, which would compromise her Apostolicity, or (2) the Church retains the ability to do so, but does not wish to, which similarly compromises her Apostolicity.

The Thesis of Cassiciacum solves this problem by maintaining that the Apostolic See is occupied, that material continuity is preserved (which continuity totalism is unable to explain) but that the elect is impeded from receiving Authority – maintaining, however, the moral continuity of formal succession.

### **V - White smoke in Cincinnati?**

The clergy of SGG then go on to make certain unfounded claims regarding *designation*, which is the power of election to a particular See. They:

1. Claim that traditional clergy have designation;
2. Claim that, because we affirm that the Novus Ordo has the power of election, that it has the power of excommunication;
3. Mix up the distinction between the *Sessio* and the *Missio* of the Church.

The claim of the clergy of SGG that traditional clergy have designation is particularly dangerous, since it would imply that they have the power of election. One would certainly hope that another ‘conclave’ is not around the corner, since such a gathering would certainly be schismatic, and would give rise to a sect. Let us not see any white smoke in Cincinnati.

The assertion of the Thesis of Cassiciacum that the Novus Ordo has the power of election does indeed carry with it that the Novus Ordo has the power to *remove* designation, or the power of ‘non-designation’, in the words of the clergy of SGG. This is **not**, however, equivalent to excommunication, any more than taking away the title of President-elect in the month of December (before his inauguration) would be equivalent to removing his US citizenship.

Finally, there seems to be a misunderstanding regarding the *Sessio*-*Missio* distinction. The *Sessio Ecclesiae* regards the legal structure of the Church, the act of ‘sitting’, or of occupying, the Apostolic See and the Sees around the world, and the *Missio Ecclesiae* regards the Mission of the Church, namely that of preaching the Faith, administering Catholic sacraments and practicing Catholic discipline.

The Thesis of Cassiciacum affirms that the *Missio* is continued by traditional clergy all throughout the world, whereas the *Sessio* is continued by the Novus Ordo. That the *Sessio* is continued by the Novus Ordo does **not** mean that traditional clergy are somehow not continuing the Mission of the Church.

## **VI - Where is the Church?**

The clergy of SGG make continual reference to the existence of a Novus Ordo Church, as if it were a separate organisation from the Catholic Church. In that case, I ask: when did this separation take place? 1958? 1963? 1965? 1969? And furthermore, I echo the question of Bishop Sanborn: why do you not therefore require an abjuration of error from those coming from the Novus Ordo?

In reality, there is no Novus Ordo Church or Conciliar Church. There is the Catholic Church, whose Sees are materially occupied by those who lack Authority owing to their objective intention to impose a false religion upon the faithful.

If there indeed is a legal separation between the Novus Ordo and the Catholic Church: **where is the Catholic hierarchy? Where is ordinary jurisdiction, or the ability to recover it?** The totalist position implies the **extinguishment** of the Catholic Church, whose hierarchy, they would have us believe, has completely disappeared off the face of the Earth, with no possibility of recovering it (unless we are to submit to 'Pope' Michael).

## **VII - Conclusion**

Let us conclude by restating the Thesis of Cassiciacum: Francis was validly elected by a conclave; but the elect (Francis), in not having, in a habitual manner, the intention to realise the Good-End of the Church, places an impediment in himself to receiving the Authority of Christ. As long as said impediment remains, Francis remains the elect, but he does not have Authority over the Church. That is to say — Francis is pope materially, but not formally.

Habemus papam materialiter, sed non formaliter.

Dedicated to Our Blessed Lady on the Vigil of her Immaculate Conception +  
Frankie Alphonsus Gallagher Logue  
7th of December, Anno Domini 2021