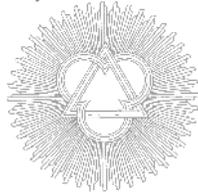

Most Holy Trinity Seminary Newsletter



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**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.

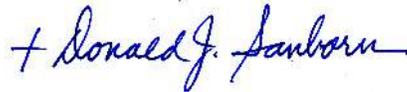
Furthermore, do these Bergoglio-recognizing traditionalists realize what they are doing? By aspiring to be part of the Novus Ordo establishment, the Big Tent, they are willing to confide to modernist monsters the preservation of the Catholic Faith, as well as its disciplines and liturgy. I would compare 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 31st. 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.

