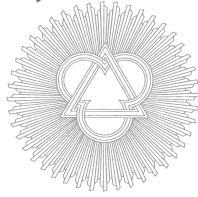

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Progress continues on the building in Reading. They are on schedule and expect to be finished in June of this year.

The completion will come none too soon, as interest in joining the seminary is brisk. At present we have fifteen seminarians. We are about to receive a sixteenth in March or April, from Brazil.

In addition, there is yet another Novus Ordo priest who is about to join us.

Including him, there are at present five new seminarians who are definite for the next academic year, and five others who are seriously interested. And it is only February! Usually our most active months for new recruits are April and May. There is the looming possibility that the Reading building will be too small even before we move in.

Four seminarians will be ordained in June. Two will stay here in Florida to help with our ever expanding school. At least one will be attached to the seminary. The fourth is destined for Canada, but we are not sure that he will be able to get in, as he is unwilling to take the vaccine, which the Canadian government requires. So that remains to be seen.

That leaves twelve seminarians, provided that they all persevere. If we take in ten new ones, we will number twenty-two, which is close to capacity in Reading.

I am not sure what is driving this interest in the seminary. Certainly Bergoglio's heresies are showing everyone what Vatican II is all about. It is one thing, however, to become a traditional

Catholic, yet another to become a sedevacantist, and yet another to aspire to the priesthood.

One reason for the uptick in vocations is our presence on the Internet. Thanks to Fr. Desposito and talented seminarians, we have been able to instruct a great many people in the Catholic Faith.

It is also true that Most Holy Trinity Seminary enjoys a good reputation. I have striven for all these years to keep the formation of priests, in all its aspects, at a high level. While some say it is sufficient to give seminarians a minimal training, I hold the opposite view, namely that in these times they must know much more than priests did before the Council.

I thank God that the young men are aspiring to the priesthood. There is much to do. We "antiques" also have to be replaced, like old worn out tires on your car. In June, God willing, I will have been ordained forty-seven years. "If the young knew and the old could do," as the saying goes. I hope that the seminary training which we are giving to these young men will mean that they will have both knowledge and energy for the great tasks which are before them.

Some clarifications. I am sorry to have to bring these matters up again, but I must make some things clear owing to some recent attacks on Twitter. Not long ago a person, of some prominence, said this on Twitter: that we regard Bergoglio *as a true pope but with some limited powers*. **This is absolutely false.** It is fake news.

Let me make some things clear:

• **The seminary remains neutral with regard to the explanation of how the Novus Ordo popes are not true popes.** In 1995, when the seminary was founded, it was decided that there would be no requirement to adhere to this or that explanation in order to be ordained. The seminary has not changed its policy, and would continue to train seminarians who hold to the “totalist” theory, provided they found a bishop, acceptable to the seminary, who would ordain them.

• **Those who adhere to the material/formal explanation of the present papal vacancy do not say that these men are true popes.** They are false popes. They have no power to rule the Catholic Church. According to the material/formal explanation, however, these Novus Ordo “popes” are in possession of valid papal elections, which means that they are pope-elects, but not true popes. This being so, material/formal sedevacantists say that the Novus Ordo cardinals are capable of receiving a transitory, passing ability to elect a true pope-elect, because the Church is in need of this continuity of election. It is a dogma of faith that the Church must endure, as a single hierarchical institution, by a constant succession of popes and bishops, from St. Peter until the Second Coming of Christ. For this reason, despite the public heresy of these prelates, they nonetheless receive, in conclave and only in conclave, a transitory power to elect a pope. Why? Because the Church is in need of it. Canon Law, for example, enables a priest who is a heretic, an apostate, or defrocked, to administer the Sacrament of Penance to a dying Catholic? Why? Because the Catholic is in need of that sacrament. This is known in Canon Law as *supplied jurisdiction*. It is transitory, that is, it expires after the act is finished. These pope-elects are no more popes than a raw log is a statue of the Blessed Virgin Mary, or a lump of coal is a diamond. It is the power received from Christ that makes a pope, and not the election. The fact that they are elected merely makes the the *matter* of the papacy, just as the wood is the matter of the statue, and the lump of coal is the matter of a diamond. (Try giving your fiancée a lump of coal, telling her that it is the same thing as a diamond).

• **The Roman Catholic Institute does require that its members adhere to the material/formal sedevacantism.** The Roman Catholic Institute (RCI) was founded in order to provide

the priests with a stable situation in these unstable times. It is stable in regard to government, doctrine, and theology. The RCI requires adherence to material/formal sedevacantism not because it regards it as a dogma, but simply so that there is no interior conflict among the members.

• **The RCI does not refuse to cooperate in the pastoral sphere with those who do not hold to their theological positions.** Provided that priests outside of the RCI hold no doctrines which are contrary to the Faith, or hold no doctrines contrary to truths which directly flow from the Faith, or observe no disciplinary practices contrary to Catholic discipline, the priests of the RCI do not in any way refuse to cooperate with them on a pastoral level. We have been observing this policy for years and continue to do so. **The spirit of division is not coming from the RCI or the seminary. It is coming from elsewhere.**

I reiterate my apology for bringing this up again. I had resolved to let the matter die and “move on,” as they say, but I do not want people to get the wrong impression, as if we were changing our ideas or rules. The seminary remains the same as it was founded twenty-seven years ago. I repeat my desire to go back to the “good old days,” that is, where we agreed to disagree on this matter of explaining sedevacantism.

Bergoglio calls adhering to tradition a perversion. On February 2nd, Bergoglio said this in a homily: “We cannot pretend not to see these signs and continue as if nothing had happened, **repeating the same old things**, dragging ourselves through inertia **into the forms of the past**, paralyzed by fear of change. I have said it many times: **today, the temptation to go backwards, out of security, out of fear, to preserve the faith**, to preserve the founding charism... It is a temptation. **The temptation to go backwards and preserve “traditions” with rigidity.** Let’s get this straight: **rigidity is a perversion, and underneath all rigidity there are serious problems.**”

This statement is something which comes straight out of the 1960’s, an era that Bergoglio never left. I know, because I was in the modernist seminary in the late 1960’s, and any objection to the changes of Vatican II was termed “rigid.” I was called rigid constantly. It was a time when “everything was coming up roses,” that is, when there was a tremendous optimism about the direction of the Church, and expecta-

tion that the modernization of Catholicism would bring people into the churches in droves.

You can see from his comments that Bergoglio is living in the dream-world of the 1960's. He does not realize that the *Novus Ordo* is losing adherents at a very high rate, that the young people are not interested, that most who call themselves Catholics either do not attend church or hold to heresies, or both. He is blind to the emptying of seminaries and religious houses, and to the doctrinal and moral perversions which are taking place in the ones which are left.

Yet for some reason he has on the brain lately the complete suppression of anything traditional. He wants this despite the fact that it is the conservative congregations which are attracting young vocations, and the traditional Latin Mass which is forming the most fervent Catholics.

The Modernists are just like the socialists. These latter say, despite the miserable failure of socialist states since 1917 (e.g. North Korea), that socialism or communism (a difference only of degree) never really had a chance. Likewise the Modernists, who are as paleozoic as Bergoglio's wrinkled and fallen face, are still convinced that the modernization of the Church is the way to go, and hold that all the Church needs is a another dose of Modernism from a huge hypodermic needle. Then the *jour de gloire* will arrive for this 1960's revolution, now sixty years of age, and soon ready for Social Security.

So now rigidity (= the Catholic Faith) is termed a *perversion*. It is therefore in the same category as sodomitic sex acts, bestiality, sado-masochism, and indeed anything which is contrary to nature, and which invited brimstone from heaven.

The word *perversion* comes from a Latin word *pervertere* which means to ruin, destroy, overturn. So we are to conclude that adhering to traditional doctrine and liturgy is to ruin, destroy, and overturn Roman Catholicism.

Can anyone seriously entertain the thought that this man has the Catholic faith? Can any reasonable person think of him as the head of the Catholic Church?

The truth is that Roman Catholicism is *by its very nature* traditional, since it must remain substantially the same in all of its essential elements until the end of time, just as Christ founded it. This doctrine of indefectibility, as it is called, does not exclude *accidental* changes, for example, changes in fasting laws. But the Church could

not do away with the necessity of mortification, as this would be contrary to the deposit of faith.

So the central question always remains: Are the changes of Vatican II substantial or accidental? The answer to this question determines everything we should think and do in this period of the Catholic Church.

Yet another heresy from heresy-mouth. Bergoglio gives a reflection on the communion of saints, which is, of course a dogma of the Catholic Faith. So we are definitely in the area of heresy here.

He says that the communion of saints is the Church, but gives it an unheard of meaning: **"The Church is the community of saved sinners. It's beautiful, this definition. No one can exclude themselves [sic] from the Church, we are all saved sinners."**

Sinners, yes. Saved? Not yet. But he continues:

Let us consider, dear brothers and sisters, that in Christ no one can ever truly separate us from those we love because the bond is an existential bond, a **strong bond that is in our very nature**; only the manner of being together with one another that changes, but nothing and no one can break this bond. "Father, let's think about those who have denied the faith, who are **apostates**, who are the persecutors of the Church, who have **denied their baptism**: Are these also at home?" Yes, these too. All of them. **The blasphemers, all of them. We are brothers. This is the communion of saints. The communion of saints holds together the community of believers on earth and in heaven, and on earth the saints, the sinners, all.**

The Catholic Church teaches this about the communion of saints:

By this second part of the Ninth Article of the Creed we mean that between the members of the Church — in Heaven, in Purgatory, and on earth — there exists, by reason of their close union with one another under Christ their Head, a mutual communication in spiritual riches. Not all of the Church's members fully enjoy this fellowship, but those only who are in the state of grace, wherefore this fellowship is called "the Communion of Saints." Those in mortal sin are not wholly excluded from this Communion of Saints, for both by the public prayers of the Church and the petitions and good works of those in the

state of grace, they can be helped to recover the grace of God.¹

The Catechism of Saint Peter Canisius, a Doctor of the Church, has this to say about non-Catholics and the communion of saints:

“Outside of this communion of saints, just as outside of the ark of Noe, there is salvation for no one, but to the contrary, for everyone the certitude of damnation, and no salvation for mortals. This is true with regard to the Jews or the Gentiles, who have never embraced the faith of the Church, or with regard to the heretics, who have abandoned it or altered it, or with regard to the schismatics, who have broken the peace and unity of the Church, or in regard to the excommunicated, who have merited for some other serious cause to be cut off and separated from the body of the Church like rotten members. All these mentioned here do not belong to the Church nor to its holy communion, and are not able to participate in divine grace or eternal salvation, unless beforehand they are reconciled and return to the Church from which they committed the fault of separating themselves. For the rule imposed by Saint Cyprian and Saint Augustine is certain: *He does not have God for his Father, who refuses to have the Church for his mother.*”²

Bergoglio’s inclusion of apostates and those who have denied their baptism is clearly contrary to the Church’s teaching, which states that the communion of saints pertains only to the members of the Church, either the Church Militant on earth, the Church Suffering in Purgatory, or the Church Triumphant in heaven. As the great Doctor states, heresy, apostasy, schism, and excommunication exclude from the Catholic Church, and therefore from the communion of saints.

We see, then, that Bergoglio’s heresy is owing to the Vatican II notion of the Church of Christ: *all those who look with faith toward Jesus*. Such a “church” is invisible, for how do we know who looks with faith toward Jesus? It is a glaring heresy. The traditional teaching of the Church is that membership in the Catholic Church requires the following things: (1) to profess the Catholic Faith; (2) to have received a valid baptism; (3) to be submitted and obedient

to the Roman Pontiff. All three are necessary. It also teaches that apostasy, heresy, and schism exclude those guilty of it from the Catholic Church. Excommunication also excludes, if it is declared.

Thousands of invalid baptisms. A priest in Arizona has been baptizing using the formula “*We baptize you...*” instead of “*I baptize you...*” Even the Novus Ordo Vatican said this was invalid. Do I blame the priest? Of course not. This is the direct result of all of the Novus Ordo emphasis on innovation and ad-libbing in the liturgy, and of their abandonment of the very notion of matter and form in the sacraments. Vatican II and the Novus Ordo “popes” are to blame. It also shows the importance of checking for validity of Novus Ordo baptisms, which, in our experience, are appearing more and more to be invalid or dubious.

A priest in good standing in the Archdiocese of New York. It was reported recently that a priest of the Archdiocese of New York, who sometimes preaches at Saint Charles Borromeo Church in Harlem, supports the ordination of women, the abolition of celibacy for priests, and disagrees with the doctrine that same-sex relations are immoral.

In the same article, it was reported that nearly half of the Black U.S. adults who were raised Catholic no longer identify as such, with many becoming Protestants. Only 6% of U.S. Blacks identify as Catholics.

I remember, back in the 1970’s, the then Novus Ordo Archbishop of New York, Cardinal Cooke, saying: “Vatican II is the springtime of the Church.”

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

¹ From *The Catholic Catechism*, drawn up by Pietro Cardinal Gasparri, 1932, pp. 110-111.

² From *Le Grand Catéchisme de Canisius*, by Saint Peter Canisius, translated by M. L’abbé A.C. Peltier, Tome I: (Paris: Louis Vivès, 1856).