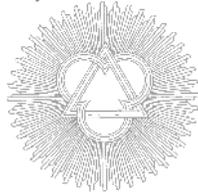

Most Holy Trinity Seminary Newsletter



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My dear Catholic people

This time I am writing this newsletter, albeit late, from my office in our new seminary building in Reading, Pennsylvania.

The move from Florida to Pennsylvania was very stressful. Although we moved things up gradually, we loaded our trucks with goods which would have equalled the capacity of four semi-trailers, or 160,000 pounds, roughly.

The library consists of 15,000 books. My personal library consists of about 3,000 books. Then there are all the articles of the priests and seminarians, plus all of the office equipment, and all of the sacristy items. This entire project was accomplished by the seminarians (with a lot of help from Fr.

Dutertre), who were very patient and long-suffering, putting up with many inconveniences in lodging, food, and long-distance travel. The distance between Brooksville and Reading is 1027 miles.

We are gradually getting settled, but there are many things which have yet to be done. We got internet only today, owing to various delays and goofs.

There are still many boxes to unpack. Nonetheless we are functioning normally. Classes are going forward.

We are in a dispute with the fire marshal about

smoke detectors. Back in early 2021, I specifically asked the fire marshal if we could have heat detectors, and not smoke detectors, in the sacristy, chapel, and surrounding areas,



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Here in front of the stately building stand our seminarians, some new, some already advanced. In front is the faculty. From left to right: Fr. Dutertre, Bishop Sanborn, Father Petrizzi, and Father Bayer. (Father Desposito is taking the picture.) There are nineteen enrolled in the seminary this year.

because of our use of incense. He agreed to all of these at that time, but now has renege, confining our heat detectors to the chapel only. This will not do, since our ceremonies cannot be constantly interrupted by fire alarms. We are working to solve the problem.

Fire prevention requirements have become fanatical in recent years. The approach is “one size fits all,” that is, there is no consideration for the individuality of special circumstances of the building.

The upcoming episcopal consecration. Fr. Fliess will be consecrated a bishop on November 30th. The ceremony will take place at 9:00 A.M. at our church in Fraser, Michigan, a Detroit suburb.

Growth in Brooksville. We have received lately a large influx of new people in Brooksville. We had 295 people at Mass on a recent Sunday and fifty confessions. The school is a big draw. Many people who signed up for our online school decided that they would prefer to be in our physical school, and made the effort to move to Florida. We even have a new family from California.

When we first moved to Florida in 2003, there were about 35 parishioners.

Exceptions to abortion. In the heat of the upcoming midterm elections, I have noticed that a number of Republicans have

softened their stance on abortion. They do this, of course, in order to get elected.

To admit an exception to abortion, however, is to hand on a silver platter to the abortion-lovers all of the logic in favor of abortion.

As I said in a recent newsletter, there are two ways to look at the morality of abortion. The first is as it is a deliberate thwarting of procreation, that is, of the process by which

God creates human beings with immortal souls. To do this is intrinsically evil and always a very grave mortal sin.

The second aspect is that abortion is the *direct and unjust taking of an innocent life*, which is the very definition of murder. So the question is: How could an exception be made for abortion under any circumstances? Abortion is always evil, under all circumstances, just as murder is.

To admit, therefore, that there could be exceptions, is to destroy the arguments which are the underpinning of the anti-abortion stance.

It reduces the limitation of abortion merely to the whim of some legislator.

The natural response of the abortion-lover is: “Why does some legislator decide when I can murder my baby?”

This grave error on the part of conservative politicians is indicative of an intrinsic problem in the American system, and in democracy itself.



In yet another encouraging sight, we see twenty-three participants in a retreat for priests and seminarians in Verrua Savoia, Italy, the headquarters of the Institute of our Mother of Good Counsel. I visited them in 1986, when they had recently departed from the SSPX. There were three priests and one seminarian. The priests of this Institute say Mass all over Italy, as well as in many locations in France. They also say Mass in Belgium and in Hungary.

All human law must be a reflection of the eternal law of God, and of the natural law, which itself is derived from the eternal law.

In a Catholic society, such as that of the Middle Ages, the determination of the morality of acts would be based on divine revelation and the teaching of the Catholic Church.

Man, wounded by original sin, is easily ignorant of many of the applications of the natural law, or worse, is so depraved, that he cares nothing for the fact that some act is against the natural law.

We see this depravity in abortion and in the recent upsurge of sodomy and transgenerism. No one has to tell you that these things are against the natural law. No one has to explain to you why you cannot kill a baby in your womb.

The American Constitution, for whatever merits it has, nonetheless contains the glaring absence of even the word "God," and makes no mention of God's law or of the natural law.

It was devised by freemasons and of like-minded individuals, who applied typical masonic principles to government, namely that man could perfect himself simply by following nature and reason. He was not in need of a Redeemer nor of grace to stay on the right path. He would be fine on his own.

Furthermore, democracy places the decisions about morality in the hands of persons who know nothing about the science of ethics or moral theology. Proof is that in 1973 the Supreme Court handed down a decision that the Constitution provided a right to an abortion. Sixty million murdered babies later, the Court decided that it was a mistake.

If you want to know what is wrong with our country, it is precisely that. It is a nation which has a legal divorce from God and from Christ the Redeemer, and from the salvific graces which flow from Him. It cannot save itself.

Religion is a purely private matter in America which cannot enter into the public sphere, and particularly into the legal sphere. Furthermore, religion is on the wane.

Humanity sinks like a rock in water when it is deprived of the grace of God. The Church teaches that man cannot persevere in the moral good for a long time without grace. He will eventually fall into mortal sin. He may retain some natural virtues, but he cannot retain all of them. Ultimately he will be alienated from God.

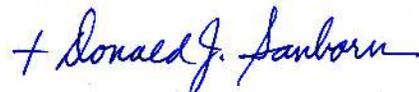
The European civilization, of which we are the beneficiaries here in the United States, is the effect of the Catholic Church's influence over society. Nowhere in the world was such a civilization seen. No nation or people even came close to the splendors of law, theology, art, architecture, literature, and music. Most importantly, no culture ever tamed the barbaric tendencies of the fallen nature of human beings as the Catholic Church did.

So strong was this Catholic culture that it managed to survive for centuries even after the Faith was attacked by heresies and by the godlessness of the Renaissance and the French Revolution.

With the advent of Vatican II, however, we are witnessing the final dismantling of the effects of the Catholic Faith, particularly in the wanton defiance of the natural law.

Only the reviviscence of Catholicism — true Catholicism — can save this country and the world from the hell which the leftists have made it.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector



The dining room in the new seminary



A classroom

We have had to line all of our classrooms with books to accommodate the 15,000.



SAINT DOMINIC'S CHAPEL
We made use of this space in order to have sufficient altars for our priests to say Mass in the morning.