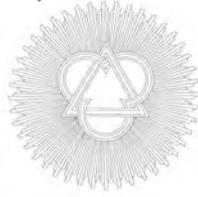

Most Holy Trinity Seminary Newsletter



JANUARY 2022

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My dear Catholic people,

On Ember Saturday of Advent, a traditional day for ordinations, I ordained to the subdiaconate four seminarians who are seen in the picture. They are slated for ordination to the diaconate on April 2nd, which is called *Sitientes Saturday*, the Saturday before Passion Sunday. This day too is a traditional day for ordinations, appropriate inasmuch as the Church is thirsting (in Latin *sitientes*) for vocations. And certainly we are thirsting.

They will be ordained to the priesthood on June 29th of this year, in a ceremony that I have never performed before, that is, the ordination of four at one time. It is a sign of our burgeoning numbers for which we thank God.

Subdiaconate is a big step for the seminarian, inasmuch as he cannot return to the lay state after

he has accepted it. He relinquishes forever his right to marry, and he is bound to recite the Divine Office every day. In that sense, it is something like his wedding day, because he permanently embraces an ecclesiastical life of perfect chastity. In a mystical way, he is wedded to the Church. Please keep them in your prayers.

Meanwhile progress continues in Pennsylvania. The demolition is finished, and now the actual remodeling has begun. They say that they will be done by June. We are still counting on your support for this project.

I thank all of the readers and benefactors who gave us extraordinary donations at Christmas. As our numbers increase, so

do the day to day expenses of the seminary increase as well.

The Sisters are receiving more vocation requests. They are also looking into expansion.



From left to right: Rev. Messrs. Michael DeSaye (New Jersey), Tobias Bayer (Illinois), Gregory Barnes (Michigan), Nico Orasch (Austria).

January 6th. Much ado was made by the leftists about the events of January 6th of last year. They shuddered for indignation. What a terrible crime that the Right committed!

Let it be said first that it was not at all a good idea that the demonstrators enter the Capitol building. It was far worse that some of them actually stole things that belonged to the members of Congress. Such acts did absolutely no good for the cause of protesting the probable election fraud that took place in November. Indeed, the whole event played into the hands of the Left.

But the indignation of the Left is very misplaced. The leftists should realize that they came to power, historically, by insurrections, *coups d'état*, and breaching the security of government buildings. They would have to deny their whole past in order to avoid hypocrisy in their outrage over January 6th. The Left is so marked by similar outrages that it would be appropriate to call their political past “insurrection city” or “*coup d'état* city.”

First let us describe leftism. It is very simple: leftism is socialism.

Socialism is a system which was born in the late eighteenth century, but which gained traction in the nineteenth. It became popular because of the Industrial Revolution, in which entrepreneurs were cruel and uncaring in regard to their employees. So the workers joined together in labor unions and looked to socialist theories in order to solve their problems.

Thus Karl Marx wrote his *Communist Manifesto* in 1848.

Socialism from its inception was and still is atheistic. It extols humanity as its god. Its fundamental principle is that everyone is absolutely equal (hence the term “comrade” for everyone).

Because everyone is equal, socialism will not recognize any society or authority other than the State. Consequently the State becomes massive and all-powerful. It regards all members of the family as equals. There is no head of the house to whom the others are subject. Nor will it recognize the Church. It permits businesses to function, but in the more extreme forms of socialism, the State becomes the universal employer. In less extreme forms, it permits business to have a certain autonomy, but with oppressive regulation by the State.

The socialist State touts freedom for anything that amounts to godless hedonism: fornication,

adultery, sodomy, birth control, abortion, transgenderism, fornicatory cohabitation, divorce. It convinces its populations that they are “free” because they are free to be as dirty as they please in whatever way they please.

On the other hand, the socialist State is ironfisted when it comes to enforcing its policies which equalize everyone: heavy taxation of the middle class, indoctrination of its hedonistic policies in the schools, legalization of transgenderism, criminalization of those opposed to hedonistic doctrines and policies, oppressive regulations in private business, and so forth. The recent absurdity in Oregon, where $2 + 2 = 5$, is another lunatical attempt of the State to impose equality. Why? Because, as they say, they want to make people of color feel equal. Whiteness is racism. Getting the right answer is racism. In Virginia, there is talk that the public schools will no longer give grades. This is to keep everyone feeling equal.

The socialistic State cannot function unless it keeps everyone equal. So it must quickly suppress any idea of inequality, whether in intelligence or achievement. Socialism also needs class struggle in order to survive. It is for this reason that it is pushing Critical Race Theory (CRT). It pits whites against blacks.

The coronavirus pandemic, which, as we have learned from recently published emails, was nearly certainly manufactured, and not from nature, gave the socialist State a wonderful opportunity for a dictatorial and domineering conformity lesson for the whole population.

Who are the leftists? The leftists are composed mostly of monied elites who are in white-collar professions requiring degrees from liberal universities, as well as of the lower classes, people on welfare or low-paying jobs, who are convinced that their lot will improve by getting on the socialist bandwagon.

Although the monied elites have bleeding hearts for the “oppressed” lower classes, they do not live in the neighborhoods of the “oppressed” lower classes. They live in beautiful homes with expensive cars, which they have paid for with money made off of capitalism. If a member of the “oppressed” were seen on the sidewalk of their chic and glitzy neighborhoods, they would probably call the defunded police. They salve their con-

sciences, disturbed by being rich, through favoring socialism, which they think will take care of the “oppressed.” Yet when taxes are raised on them, they scream.

The roots of leftism. The remote roots of leftism are in protestantism. This heresy generated *individualism* in the social order, since it eliminated the authority of the Church, as well as the priesthood, and substituted the individual as having an autonomy in religious matters.

This individualism led quickly to *liberalism*, which sees all of the citizens of a nation as absolute equals. Everyone is a free individual in the social and political orders, just as he is in the religious order. Liberalism holds that no one may constrain another to do anything which he does not want to do.

Realizing that such an idea would lead to social chaos, John Locke (1632-1704) and Jean-Jacques Rousseau (1712-1778) concocted the notion of the *social contract*, in which the majority of the population is sovereign. The government simply must do what the majority desires. So while other individuals cannot constrain you, the State, representing the general will, can constrain you. And you should be happy, knowing that you are conforming yourself to the will of the sovereign people. In so doing you are “free.”

We can see from these ideas the easy step to socialism.

Catholic political philosophy. Catholic theologians teach that political power does not reside with the people, but with the persons endowed with authority in the State. They teach that it pertains to the people to make a constitution, in order to determine *how* they will be ruled, and it pertains to the people to determine *who* shall rule, that is, the process of election and designation. Catholic doctrine teaches, however, that political power — sovereignty — does not lie with the people. It is given by God to whoever is legitimately designated to rule. The Church is indifferent as to form of government, i.e., whether it be monarchy, republic, or democracy.

Catholic doctrine and philosophy also teach that the family is the primary unit of society, and that the government exists for the family, and not vice-versa. The government should be both minimal and local, that is, it should not constrain its

citizens in anything that is not necessary for the common good, and should leave the citizens to their individual choices in whatever rightly pertains to due freedoms. Catholic philosophy also teaches that government should be decentralized as much as possible, leaving to the local government most of the power.

How the Left came to power. Let us return to our original point. As I said, the Left exists today in the political and social order thanks to insurrections, revolutions, street fighting, violence, and *coups d'état*. The first among these rapes of the political and social order was that of Oliver Cromwell (1599-1658), who led an armed insurrection against the legitimate king of England, Charles I (1600-1649), whose head he chopped off. He then established an authoritarian dictatorship.

Next was the so-called “Glorious Revolution” of 1688, in which the legitimate king of England, James II (1633-1701), was deposed by means of an insurrection. An illegitimate successor, William of Orange (1650-1702), was put in his place. William had led a revolt in Holland against the legitimate rulers of that region, namely the kings of Spain.

But these were only hors d'oeuvres in comparison to the French Revolution. It started with the breach of the Bastille, a building already shut down by Louis XVI (1754-1793) and inhabited only by a few insane persons. But it was a symbol of the government. Then there was the breach of the Palace of Versailles, where Swiss Guards were murdered by the invading crowd, the royal family fearing for their lives. Then in 1792, there was the breach of the Palace of the Tuileries, where more Swiss Guards were murdered and mutilated in an unmentionable manner. Again the royal family feared for their lives. From there they were brought to prison, and eventually unjustly executed.

The nineteenth century saw one leftist insurrection after another. It started with the leftist Napoleon's coup to become First Consul, then Emperor. He was deposed after his defeat in Russia. He tried again, however, in 1814, by overthrowing Louis XVIII in an armed insurrection, which was successful until Waterloo. From 1815 to 1848, there were leftist and communist insur-

rections and breaches of government buildings all over Europe. Emperor Napoleon III (1808-1873) came to power in 1851 as a result of a *coup d'état*. In Paris in 1871, there was a communist insurrection. Then there was the socialist insurrection in 1905 in St. Petersburg. At the end of World War I, there were socialist and communist insurrections and coups in all the defeated nations. Then there was the ultimate leftist insurrection known as the Russian Revolution. Nazism and Italian fascism were both socialist insurrections. (After all, Nazism is National *Socialism*). Then after World War II there was the communist (Maoist) insurrection in China, which practices genocide and is the darling of the Biden junta.

The Left had no cardiac arrests caused by indignation over these historical popular revolts. To the contrary, many of the insurrections have been “canonized” by public monuments or public holidays. Bastille Day in France is a notable example. The Left does not gasp for breath over these insurrections, as they do in the case of the January 6th events. It is as if the Left had a history of being law-abiding citizens. But the truth is that were it not for the success of their revolutionary and insurrectionist tactics, there would be no Left.

So I think that the Left is hypocritical in their indignation over January 6th. Are they not also hypocritical in their flouting of the very Covid rules with which they oppress the masses?

This hypocrisy is present because socialism creates a money-based and power-based elite, an aristocracy, which is completely above the law and which has nothing but contempt for the people whom they rule.

It is ironic that a country such as ours, which was founded precisely to avoid aristocracy and overbearing government, should end up with an aristocracy and an overbearing government.

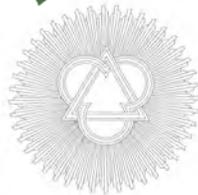
Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector



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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.

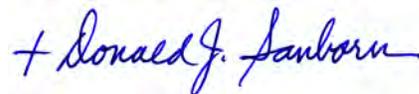
Thousands of invalid baptisms. A priest in Arizona has been baptizing using the formula “*We baptize you...*” instead of “*I baptize you...*” Even the Novus Ordo Vatican said this was invalid. Do I blame the priest? Of course not. This is the direct result of all of the Novus Ordo emphasis on innovation 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,

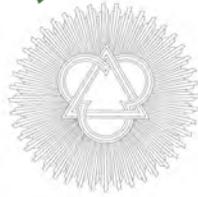


Most Rev. Donald J. Sanborn
Rector

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).

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My dear Catholic people,

Since the war in Ukraine is on everyone's mind, I thought I would express some opinions about it.

Ultimately, I think that the principal fault lies with the West, that is, the United States, NATO, and the European Union.

When the Soviet Union broke up in the early 1990's, Ukraine opted out of something called the Federation of Independent States, a successor to the Soviet Union. Russia could make no objection to it, since Joseph Stalin had placed in the Soviet constitutions of 1924 and of 1936 that any of the sixteen republics could leave the Union at any time, if it wished. This guarantee was included, as well, in the constitution of 1977. Remember that the official title of the Soviet Union was *Union of the Soviet Socialist Republics*. So what was commonly called "Russia" during the Cold War was really a union or federation of independent republics.

Despite the name, however, Moscow ruled all of these republics with an iron fist. Ukraine, for example, was not referred to as "Ukraine" but "the Ukraine" as if it were merely a region of Mother Russia.

Putin is an old KGB agent, as everyone knows, and was an officer in it. He made this chilling remark a few years ago: "The worst thing that happened in the twentieth

century was the break-up of the Soviet Union," or something to that effect. This was a rather astonishing thing to say, when one considers the devastation of two world wars in comparison. It is easy to see that he longs for the "good old days" of the Soviet Union, a political, social, and economic failure.

He has this dream, therefore, of reconstructing the old Soviet Union, and Ukraine is first on his list of those who need to be reabsorbed.

History of Ukraine. Ukraine, as a nation, has a much older history than that of Russia. Ukraine was an organized state with a king and a capital (Kiev) as early as the 900's. It consisted of mostly slavs who came from neighboring regions. Russia started out as the Duchy of Moscow in the early 1400's, and did not become an organized state until Ivan III (the Terrible) who reigned from 1547 to 1575. Obviously, Ukraine is the much older state.

Ukraine, however, became weak, and fell under the domination of the Lithuanians and the Poles. By the twelfth century, it was no longer an independent state. This domination by these two countries lasted until the mid-1600's, when the Ukrainians threw off the foreign yoke, but being still too weak to stand as an independent state, conceded

by treaty to become subject to Muscovite Russia.

Although the treaty with Muscovite Russia established Ukraine as largely independent, nonetheless the Russians looked down upon the Ukrainians, calling them “Little Russians,” whereas the Muscovites were the “Great Russians.” The Ukrainians tried to expel their Russian overlords in 1658, but failed. They joined with Poland in a war against Russia. Russia prevailed, and Ukraine was split between Russia and Poland. In the early 1700’s the Ukrainians, in an attempt to free themselves from Russia, joined with the Swedes in what is called the Northern War. Russia again prevailed, and in 1709 Ukraine fell definitively under Russian domination.

Ukraine remained thereafter in the Russian Empire. In 1783, Russia annexed Crimea, which had never belonged to Ukraine, but had been a vassal state of the Turkish Empire.

In 1918, Ukraine declared itself an independent republic, as a result of the Bolshevik revolution, but the Soviets invaded Ukraine and subdued it.

For a time Ukraine became independent again as a result of the treaty of Brest-Litovsk in 1918, but after the defeat of the Central Powers, and after many struggles with Bolshevik Russia, it finally succumbed and was incorporated into the Soviet Union in 1922.

With the advent of Stalin in 1924, a constitution was adopted in that same year by all the republics of the Soviet Union, which

granted to each, as I said, the right to secede at any time.

During the 1930’s, Stalin brutalized the Ukrainians, killing millions of them through starvation, for their resistance to his collectivization of the farms.

For this reason, many Ukrainians saw the Nazi invasion of their land as a liberation, but soon found out, owing to the haughty attitude and equally brutal practices of the Nazis, that they had been overtaken merely by another oppressor.

Things returned to “normal” in Ukraine after the war, continuing its life under oppressive Moscow, until its separation from Mother Russia in 1991.

The Donbas region belonged originally to Ukrainian Cossacks, but was absorbed into the Russian Empire in the eighteenth century. Over time, the region was largely russified, despite the many nationalities inhabiting it. In 1922, Lenin ceded to Ukraine the Donbas region, which was by then largely Russian in language, culture, and religion. In 1954, Khrushchev gave to Ukraine the peninsula of Crimea, which had been ceded to Russia by the Turks in the Treaty of



In the map one can see that Ukraine had been reduced to a very small area in 1654. It gained territory from the Russian Empire between 1654 to 1917. Lenin gave away the eastern (Donbas) section, in pink, which is the hotly disputed area, since it contains so many Russian speakers. Khrushchev, in an unexplainable act of stupidity, gifted Crimea to Ukraine in 1954, despite the fact that its ports served as naval bases for Russian warships. So it is clear that Russia created its own problems in Ukraine by the blunders of its communist regime. This being so, Ukraine was nevertheless very imprudent by its irritation of its giant neighbor through courting the West and NATO.

Jassy in 1792.

In August of 1991, Ukraine declared itself independent of the Federation of Independent States. Immediately intense negotiations began between Russia and Ukraine over the fate of Russia’s fleet harbored in the ports of Crimea. This peninsula was essential to Russian security, since it was their only port that enabled them to have access to the Mediterranean Sea, and which was

not clogged with ice during the winter as their Baltic ports were.

From 1991 to 2013, the Ukrainian government was pro-Russian, thereby giving Russia nothing to worry about. In 2013, Viktor Yanukovich, the leader of Ukraine, solidified these ties with Russia, and as a result there were mass demonstrations against his government known as the Euromaidan Revolution. The democratically elected pro-Russian government was ejected by an insurrection and a coup, with the result that a pro-European Union government was established. Russia responded by occupying Crimea, and by aiding in the war of independence of the Donbas region.

Summary. We see (1) that Ukraine was a state long before Russia; (2) that Ukraine, early in its existence, became dominated for a long time by foreign powers, and did not become an independent state again until 1918 (with the exception of a few short years in the 1600's); (3) that Russia invaded and brutalized Ukraine on many occasions over the centuries; (4) that Crimea was never a part of Ukraine until 1954, having belonged to Turkey and then Russia; (5) that Ukraine again became independent in 1991, with a pro-Russian government until 2013; (6) Since 2013, Ukraine has thrown off the pro-Russian government and has looked west toward the United States, the European Union, and NATO, and this to the great irritation of Russia.

My assessment. There is no doubt that Ukraine has a right to independence from Russia and Russian influence, and can choose to ally itself with whomever it pleases.

At the same time, I think that Ukraine must realize that it is living in the backyard of a fire-breathing dragon, which had "owned" Ukraine since 1709. Russia has always been an aggressive country, seeking to grab land and/or influence wherever it could. This was true even under the Russian Empire.

For this reason, although I think that Ukraine is within its rights to ally itself with whomever it pleases, it must ask itself if it is willing to pay the price of poking the Dragon.

I understand Russia's serious objections to having NATO in its backyard. I also understand their objections of having to share, in Crimea, harbors with NATO warships. If the situation were reversed, the United States would have similar concerns. The Cuban missile crisis of 1962 proves it.

Does that give Russia the right to invade Ukraine, topple its government, and install a pro-Russian government? Absolutely not.

Russia, for its part, must face the fact that the Bolshevik revolution brought to Russia a disastrous government, which in turn made disastrous decisions for Russia, and ruined it economically and socially. Now Russia must pay the price.

It must pay the price for Khrushchev's idiotic gesture of giving Crimea, essential to Russian security, to a republic that could declare itself independent at any time. It must pay the price of including in Ukrainian territory the Donbas region. Now it belongs to Ukraine, just as Quebec became part of to English Canada, just as German-speaking Alsace was absorbed by France in the seventeenth century, just as Danish-speaking Schleswig was absorbed by Prussia in the nineteenth century, just as German-speaking Tyrolean Austrians were given to Italy after World War I. It is the way things happen in Europe. Borders change, and peoples end up in countries to which they do not really belong. You cannot declare war every time it happens.

Europe has been a land of ever-shifting borders, with ethnic peoples ending up, without their consent, under the domination of foreign powers. (I have always said that the most lucrative job in Europe would be map-making, since the map of Europe has changed incessantly since the time of the fall of the Roman Empire).

The United States and the European Union are ultimately at fault. Both the U.S. and the EU were enticing the Ukrainians into the leftist and culturally corrupt nest of the West. The Ukrainians imprudently took the bait, and now are paying a very high price. Ukraine lives next to an enormous state known historically for its brutality and aggression. Did they naively think that Russia would blithely accept their marriage to the U.S., EU, and NATO? Did they naively think that the U.S., EU, and NATO would come to their rescue when the Dragon next door opened its mouth and breathed fire upon them?

In my opinion, the West should have left Ukraine alone as a docile ally of Russia. While Ukraine may not have been happy with this arrangement, I think that they should have faced their geographical, historical, and military reality, and realized that the price to pay for association with the West was just too high. If you live next to a fire-breathing dragon, it is not a good idea to poke it.

European land-grabbing. More blood has been shed in European land-grabbing wars than in any other part of the world. It just seems that the Europeans cannot be content with what they have. They are constantly looking to annex and dominate. The Austro-Hungarian annexation of Bosnia-Herzegovina in 1908 is the fundamental cause of World War I. Russia was infuriated by this act. France was delighted, seeing Russia's fury as an opportunity to foment war with Austria-Hungary and Germany.

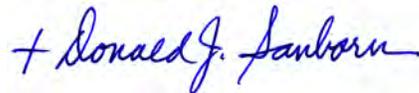
World War II was caused by German land-grabbing, that of Austria, Czechoslovakia, and then finally Poland. Would World War II have taken place if Nazi Germany had kept itself within its own borders? I highly doubt it.

European history, all the way back to the Middle Ages, has been marred by this never-ending mania to control the lands that belong to others. Now we have Russia trying to grab Ukraine.

Russia should face the consequences of the 1917 Revolution. Russia's problems go back to their 1917 revolution and their subsequent seventy years of communist rule. Even now, the red star sits at the top of the towers of the Kremlin, and Lenin's body still lies in state in Red Square. The Russian Army is still the *Red Army*, and their air force still has the communist red star on its airplanes. Russia has still not shed the Revolution.

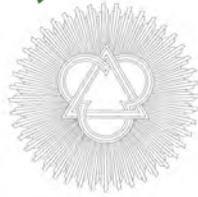
Consequently, Russia should pay the price, the price of losing the Donbas region, the price of losing the Crimean peninsula, the price of losing the loyalty of Ukraine. The war will set Russia back at least two hundred years from the point of view of its reputation among civilized peoples. Russia will be known as a land of a brutal and barbaric people, nothing different from Ivan the Terrible or Joseph Stalin. It will take centuries to live down this Hitler-esque aggression against a nation which did nothing to merit it.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



APRIL 2022

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My dear Catholic people,

The remodeling of the building in Reading, Pennsylvania, which will house our seminary, is about sixty to seventy percent finished, according to our architect, who keeps track of the project. The contractor is confident about completing the project by mid-June.

The architect is calling for a move-in date of July 15th.

In the meantime, our seminarian roster has swollen. At this writing, it appears that we will have twenty-two seminarians this fall. Our capacity is twenty-five. The numbers could change, however, in one direction or the other. I always say, "I don't count them until Christmas."

We will have four seminarians who speak Portuguese. They are Brazilians or of Brazilian extraction. In the past we had one Brazilian pass through, but not for very long.

There is a Canadian who will also join our ranks. The rest are Americans.

Usually there is some attrition every year, that is, seminarians who do not persevere for one reason or another, but I am worried about the fall of 2023. If we get an influx of seminarians

like that of this year, I will have no place to put them. The solution, I believe, would be to split the seminary, by purchasing another building, not as big, where we could place our older seminarians. They would be supervised by one or two priests, and would follow their courses by Zoom.

However, such an expansion would require more funds. I fear that our people are "tapped out" by the requests that we have made for the Reading building. I can only commend the problem to the providence of God.

Four new deacons, and soon four new priests. On April 2nd, I ordained to the diaconate



Ordination to Diaconate

From left to right: Fr. Despósito, Fr. Dutertre, Rev. Mr. Nico Orasch (Austria), Rev. Mr. Gregory Barnes (Michigan), Bishop Sanborn, Rev. Mr. Michael DeSaye (New Jersey), Rev. Mr. Tobias Bayer (Ohio), and Fr. Fliess.

four seminarians who will in turn become priests on June 29th. Rev. Mr. DeSaye and Rev. Mr. Barnes will remain in Florida to help with the ever-growing parish and school. Father Fliess and Bishop Selway will also remain in Florida.

One of the effects of the on-line school is that conservative families want to move to our area in order to benefit from the physical school. We have thus far received a number of these families, and as a result it will probably become necessary for us to say three Masses on Sunday.

Rev. Mr. Bayer and Rev. Mr. Orasch will remain with the seminary in Reading. We are hoping to obtain a church in the Philadelphia area (the one that appeared on the cover of our November newsletter) but as yet we have not collected enough funds to purchase it. Once it becomes established, it would provide the Mass and sacraments to traditionalists in the Philadelphia area, as well as New Jersey, and would produce income for the seminary.

Censorship. There has been much talk about censorship recently, and the conservative side has taken a strong position against it.

In reality, however, censorship of error is not only good, but necessary. Governments which defended traditional morals and ways of life always used censorship to repress the leftist, socialist, and communist propaganda. This was especially true in the nineteenth century.

In fact, it was the Left that constantly advocated the lifting of the censorship laws in the nineteenth century. One may be old enough to remember that it was the radical Left, in the 1960's, which called for freedom of speech, so that they could spread their wicked ideas.

That being so, why is the Left now engaging in censorship? There are two reasons: (1) the Left is entirely pragmatist, and has no scruple about resorting to hypocrisy in order to gain its ends; (2) censorship of false ideas makes perfect sense. It is the same as preventing disease and infection. The leftists are now censoring what they consider to be false.

Now that the Left has gained control of the media, it is, of course, going to impose its leftist orthodoxy on anyone who communicates anything contrary to leftism. Natural law and com-

mon sense have now become the enemies of the Left.

The American Revolution of 1776 and the French Revolution of 1789 extolled the principle of liberalism, and established it in its laws. Liberalism teaches that man is free to do whatever he pleases, provided that he not hurt anyone else. It was popularized by the psychotic womanizer Jean-Jacques Rousseau (1712-1788).

Liberalism, based on naturalism, denies original sin, and holds that man, when faced with the choice between truth and error, or good and evil, will choose the truth and the good. Consequently, liberalism calls for freedom of speech, freedom of the press, and freedom of religion.

The Catholic Faith and even common sense teach the opposite: that, owing to original sin, in the choice between truth and falsehood, good and evil, man is more likely to choose falsehood and evil. The history of the human race attests to this sad fact.

Liberalism is based on Protestantism, which revolted against the authority of the Church. "No pope is going to tell me what to think." Each person, according to this heresy, may pick up the Bible and interpret it as he pleases, supposedly with the assistance of the Holy Ghost.

This serious error led to four other worse errors: (1) naturalism, (2) individualism, (3) subjectivism, (4) socialism.

Protestantism engendered naturalism by denying the Catholic doctrine of sanctifying grace. For Luther, the soul, even after baptism, remains in the state of sin. It is not *intrinsically* sanctified, as Catholic dogma teaches, but only *extrinsically* sanctified. Christ's redemptive act is only to throw a blanket over our sinful nature. We are still sinners, but God looks at the merits of Christ, and not our sins, if we have "faith."

Hence any notion of merit or progress in the spiritual life is ruined. By analogy, protestant "spirituality" consists in faith that the bridge toll has been paid, and we no longer have to worry about anything. We are "saved." We have a "reservation in heaven."

Human beings in protestantized countries, therefore, looked to the things of this earth, rather than the things of heaven. Protestantism deprived the human race of any notion of holi-

ness. We are sinners and God knows we are sinner. Luther said that God knows that it is impossible for us to observe the commandments. “*Be a sinner and sin boldly,*” he said, “*but believe and rejoice in Christ even more boldly...No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day.*”¹

Protestantism created individualism by making each man his own pope, an independent and supreme teacher and lawmaker for himself. Government and society, whether ecclesiastical or secular, is the product of independent and sovereign individuals coming together and permitting government to exist, but always subject to the mob of individuals. *Government by consent of the governed*. This is the way in which all Protestant churches are organized. In the years from 1517 to 1789, this attitude gradually infected the thinking of citizens, even in Catholic countries, with this protestant and individualistic thinking. This revolutionary thinking can be seen in the 1649 rebellion of the Puritans in England against the authority of King Charles I, and even more so in the so-called “Glorious Revolution” of 1688, against the authority of the Catholic King James II. In other words, *power belongs to the mob*.

Protestantism also created subjectivism. How? Very easily. If everyone can interpret Sacred Scripture for himself, then there will be no objective truth about God. As a natural result, Protestantism broke up into many, many sects, each with its own set of dogmas, each claiming to follow the Scriptures.

This religious subjectivism eventually infected philosophy. In protestant countries, especially, we saw the rise of idealism, which holds that our minds cannot absorb reality, but that the things that we know are merely our own impressions of reality. This is the principal error of Immanuel Kant. These ideas fanned the flames of individualism and liberalism, since no one, in such a system, can impose an objective set of dogmas, an objective morality, or even objective facts. Reality is what you make it. Abortion, birth control, sodomy, and transgenderism all proceed directly from this “reality-is-what-you-make-it” attitude flowing from protestant subjectivism.

In the eighteenth and nineteenth centuries, this naturalism, liberalism, individualism, and subjectivism led straight to socialism and communism.

How does liberalism produce socialism and communism? By asserting that everyone is a free individual, and therefore equal in all respects. In the liberal State, if it is consistent with its principles, the government looks only at individuals, and will not recognize any other institution between itself and the individual. Hence it has a constant penchant to control institutions within its boundaries under the principle of asserting the “rights” of free individuals. It therefore reaches down into families, businesses, the Church, and any other institution, and with brutal authoritarianism, bypasses these institutions within itself, and imposes burdensome regulations. Socialism is the next step, which seeks to keep everyone equal, represses excellence, extols mediocrity, discourages entrepreneurship, and punishes profit with debilitating taxes, because everyone must be equal.

We see the effects of this intrusion of socialism into the family in the laws and practices of public schools which unabashedly deny parents their right to teach their children moral doctrines.

For the Left, therefore, liberalism was merely a passage towards socialism and communism. By eliminating the censorship of right-thinking governments, they were able to spread their errors and eventually infect the whole population.

To permit the unbridled propagation of error is as crazy as permitting deadly germs to be spread indiscriminately. We recently saw the stringent means imposed by governments to prevent the spread of Covid. Similar means were used in other pandemics in the past. Lepers, for example, were quarantined.

Evil ideas are more noxious and toxic than germs. They cause far more harm. Abortion, for example, is the effect of false ideas. These false ideas are responsible for the deaths of over sixty million innocent babies in the United States alone, which figure exceeds even the highest

¹ Weimar ed. vol. 2, p. 372; Letters I, Luther’s Works, American ed., vol. 48, p. 282.

number assigned to the mass-murderer Stalin and to his fellow mass-murderer Mao Tse Tung.

There is an old saying: *Ideas rule the world*. Evil ideas, therefore, should be repressed through censorship.

American conservatives, however, in their attempt to combat the Left, often assert the principles of the old eighteenth-century liberalism, which, as I said, was a transitional political doctrine which naturally produced socialism and communism, and with it the censorship of the truth.

Only truth has the right to be spoken or written. This is the Catholic doctrine. Pope Leo XIII taught in his encyclical *Libertas præstantissimum* of 1888:

For right is a moral power which — as We have before said and must again and again repeat — it is absurd to suppose that nature has accorded indifferently to truth and falsehood, to justice and injustice. Men have a right freely and prudently to propagate throughout the State what things soever are true and honorable, so that as many as possible may possess them; **but lying opinions, than which no mental plague is greater, and vices which corrupt the heart and moral life should be diligently repressed by public authority, lest they insidiously work the ruin of the State.** (emphasis added)

American Catholics who are political conservatives, however, do not know of this teaching, as a rule. In the political order, most of them think with this “syllogism:” *America is great. Therefore everything about its founding, its Declaration of Independence, its Constitution, and its form of government is great. Therefore to make America great again, we need to return to these ideals of 1776.*

Little do they realize that the ideals of 1776 are the very principles which have given us the horrors which we are now living.

These “ideals” were concocted by protestant freemasons (Washington, Franklin, John Hancock, James Madison, Samuel Adams, Thomas Paine, Benedict Arnold, John Paul Jones, Nathaniel Greene, Alexander Hamilton, the Marquis de Lafayette, Baron von Steuben, Thaddeus Kosciuszko), as well as by the free-thinking

atheist and womanizer Thomas Jefferson. Their principal source for these ideas was John Locke, who was from a Puritan revolutionary background, and known as the “Father of Liberalism.” They also drew ideas from the insane womanizer Rousseau (who abandoned his illegitimate children) and the filthy-minded atheist Voltaire.

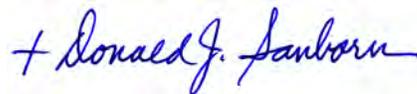
These ideas will not “make America great again,” nor will they “save America.” Catholics should realize that American political theory is intrinsically flawed, and actually has produced the political nightmare which we are presently enduring. For freedom of speech and freedom of the press have given us the proliferation of all of the false ideas which are fueling the Left. These ideas were taught to American youths for the past hundred years, and especially after World War II.

What did make America great was the general observance of the natural law and the laws of God among its citizens, as well as their dedication to hard work. Both the natural law and common sense have now disappeared from most of its citizens, sadly, and no form of government can fix that.

What will make America great is the social reign of Christ the King, and not the cocktail of naturalism, individualism, subjectivism, and socialism that has come to us from protestantism and freemasonry, as well as from anti-Catholic eighteenth century “philosophers.”

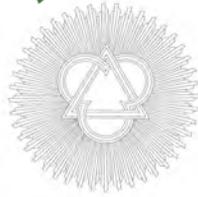
Nonetheless this sobering realization should not make Americans despair, nor should it stop them from favoring any candidate that will bring back some sanity to our nation. Americans should understand that we are living, however, in a political system which contains the logic of its own destruction.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



MAY 2022

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My dear Catholic people,

No doubt you have heard of the recent and sudden death of Bishop Daniel Dolan, occurring on April 26th. May he rest in peace.

I first met Bishop Dolan around Christmas of 1972, therefore nearly fifty years ago, in Royal Oak, Michigan, a suburb of Detroit. Bishop Dolan was a native of Detroit. I was there at the behest of Fr. Bonfil Bottazzo, a Sylvestrian Benedictine, who was saying the Traditional Latin Mass for a group of people every Sunday in the VFW hall in Royal Oak. He had visited Ecône in the fall of 1972, at which time he invited me to go to Detroit and visit the people there.

One of the persons attending was Daniel Dolan, who had recently emerged from the Cistercians in Oconomowoc, Wisconsin. He was searching, like so many other aspirants to the priesthood at the time, for a traditional seminary. Ecône, although not perfect, was infinitely better than any

other choice. He decided to apply, and came to Ecône in January of 1973.

So I knew Bishop Dolan for nearly fifty years. I was never stationed in the same place as he, but nonetheless over the

years we collaborated a great deal in the apostolate. In 1989, I had a rift with him and Fr. Cekada, since they were supporting a nun who was making trouble for the then Father Kelly. I did not think that it was wise for a priest to support a trouble-making nun.

In 1990, however, I resigned from the Society of Saint Pius V for the reason of the ordinations which took place without my knowledge or consent. I was told

that the reason why they did not inform me of the ordinations was that Bishop Mendez wanted to keep the ceremony secret. I believed Fr. Kelly and accepted it.



Christmas 1972

The place is in front of the VFW Hall in Royal Oak, Michigan. At left is seminarian Donald Sanborn, age 22, (now, at 72, unrecognizable as the same human being), in the middle is Fr. Bonfil Bottazzo, a Sylvestrian Benedictine who at the time was saying the traditional Mass in the Detroit area, and at right is Daniel Dolan, age 21, having recently left the Cistercians, and about to go to Ecône.

A few weeks later, at a reception for the newly ordained in Cincinnati, I was told that there were approximately forty people present at the “secret” ordinations, including lay persons. I realized that I had been lied to, and I decided to resign.

In 1991, Fr. Cekada reached out to me to try to reestablish the friendship that existed before 1989. I accepted.

On November 30th, 1993, Bishop Dolan was consecrated a bishop.

In 1995, I invited Bishop Dolan to our chapel in Warren, Michigan in order to do Confirmations. It was in that same year that Bishop Dolan asked me to form a seminary for the training of priests. As a result of this request, I founded Most Holy Trinity Seminary, still functioning to this day.

At the time, Bishop Dolan knew that I adhered to the Thesis of Bishop Guérard des Lauriers.¹ I published an article explaining it in *Sacerdotium*, a theological review for priests which I edited from 1990 to 1995. Bishop Dolan made no objection to the Thesis at the time.

From 1995 to 2020, Bishop Dolan, Father Cekada and I were always at peace. We collaborated on many projects. Father Cekada came every month to the seminary for a week of courses. Bishop Dolan would preach the yearly retreat. We exchanged clergy many times for large ceremonies, especially Holy Week. There was no discord. I trained seminarians for St. Gertrude’s. Among them are Father Lehtoranta, Father McGuire, and Father Nkamuke.

As everyone may recall, Bishop Dolan took part in the consecration of Bishop Selway in February of 2018. Father Cekada was the Master of Ceremonies.

Bishop Dolan did an ordination for the Institute of Mother of Good Counsel in the 1990’s, although they profess very firmly adherence to the Thesis. All was well.

For twenty-five years, therefore, there was no conflict about the Thesis. In fact, it was hardly ever discussed.

Nor was the seminary a Thesis-only institution. In fact, Frs. Dutertre and Chappot de la Chanonie came to America to be trained, in order, precisely, to avoid having to accept the Thesis at the seminary in Verrua, Italy. Now they both hold to the Thesis.

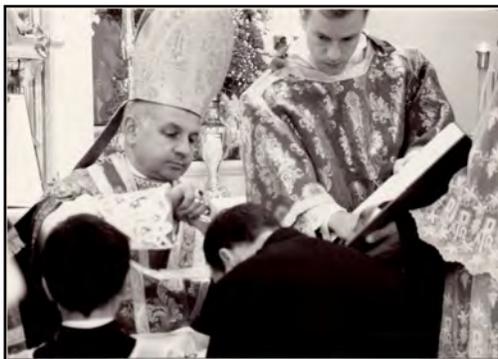
Nor was the Thesis “shoved down the throats” of the seminarians, as has been recently alleged. It was rarely mentioned. It was explained occasionally in class, since in most cases people misunderstand the Thesis, and criticize it for things it does not say. I have always said: “If you are going to criticize the Thesis, then criticize it for what it says, not for what you *think* it says.” Fr. Despósito would actually *invite* criticism of the Thesis when he mentioned it in class.

The Thesis is a theological position which explains *how* the papal see is vacant.

For some reason, however, Bishop Dolan in the spring of 2020 decided to declare war on the Thesis and Most Holy Trinity Seminary. Father Cekada was in severe decline at the time. (He died on September 11th, 2020. Even in the spring of that year, however, he was absolutely intent on recovering and returning to Most Holy Trinity Seminary to do his monthly visit and teaching in the fall of 2020).

The first word we got of this declaration of war was a comment he made to a parishioner, namely that “The Novus

Ordo is an octopus, and the Thesis is one of its tentacles.” He began to perceive the Thesis as a compromise with the Novus Ordo. In June of 2021, he pulled out his four seminarians from Most Holy Trinity Seminary, under the pretext that he wanted to ordain them as early as August of 2022. At the time, they had two more years of theology to do. This he did despite the fact that I offered, by means of summer courses, to accelerate them so as to be ready by August of 2022. It was obvious that he wanted to make the break.



Bishop Dolan confers Tonsure on a seminarian at Most Holy Trinity Seminary in Warren, Michigan. It is probably 1996.

¹ To those unfamiliar with the “Thesis,” it refers to an explanation offered by Bishop Guérard des Lauriers of the present vacancy of the Roman See. In short, it states that the see is vacant for the reason that the elected person intends to promulgate to the Church false doctrine and evil disciplines. Nonetheless he retains his election to the papacy until such time as it will be legally removed from him. This explanation is distinguished from “totalism” which holds that the false pope is not even in possession of a valid election. But both agree that the Vatican II “popes” are false popes.

In November of 2021, Bishop Dolan published in his Sunday bulletin, in a clear reference to the Thesis, although not mentioning it by name, that it “savored of heresy.”

He also on Twitter and other places praised a Ukrainian priest, who said that Most Holy Trinity Seminary was a “non-Catholic seminary.” Bishop Dolan said that this priest “spoke well,” and “was inspired by the Holy Ghost.”

He consecrated a bishop in South America who said the following things about the Thesis: The seminary (Most Holy Trinity) began to teach the Thesis to all students, not just students belonging to the RCI, after the death of Fr. Cekada; the Thesis makes the “Novus Ordo Church” and the Roman Catholic Church into one Church; the Thesis makes Bergoglio into some sort of partial pope; the logical consequence of the Thesis is to offer Mass *una cum*, since, if Francis is the pope, even materially speaking, we ought to pray for him in the canon.

All of these assertions are false. The seminary did not change its policies at all after the death of Fr. Cekada. The remainder of the assertions are also false, and stem from a complete misunderstanding of what the Thesis says.

Because of these attacks upon the seminary, and indirectly upon me and the Roman Catholic Institute, Bishop Dolan destroyed the friendship that existed between us since 1972. Unfortunately he died in enmity with me and with Most Holy Trinity Seminary.

To understand the Thesis requires a thorough knowledge of scholastic philosophy and sacred theology. Sorry to say, but Bishop Dolan never excelled in either of these subjects, his forte being the sacred liturgy, lives of the saints, pastoral theology, and devotions. In these subjects he excelled a great deal, far more than I.

Father Cekada, as well, was a liturgy and canon law man, and a great researcher, but not a deep thinker when it came to sacred theology. Remember, I knew them both very well for nearly fifty years.

This is not to criticize them, it is simply to say that I think they lacked the philosophical and theological equipment to understand the Thesis.

I always point out, however, that even the totalists adhere to the Thesis in practice, since they do not require those returning from the Novus Ordo to do an abjuration of error and to have the excommunication lifted, which one would be obliged to do if someone had been in a non-Catholic sect. In other words, Novus Ordites, despite their errors, are legally (materially) Catholics, and are not excommunicated, nor are required to do anything except to give up their errors. This is *precisely* the point of the Thesis.

Untrained clergy. The traditional movement is unfortunately plagued by untrained clergy. It is owing to the chaos in the Catholic Church, which is the effect of Vatican II. The ingredients of an untrained clergy are (1) the pride of someone who is insufficiently trained, or who may have some other impediment, to seek Holy Orders, even episcopal consecration; (2) the willingness of some prelate imprudently to confer these sacred things upon the unworthy candidate.

Once the untrained priest or bishop is let loose, he can do untold damage, either with false doctrine, bad pastoral practices, doubtful or invalid sacraments, and many other deviations which could be very scandalous. Think of a medical doctor who has never been to medical school.

Fr. Cekada wrote an article a number of years ago, in which he cited the popes regarding the necessity to train priests correctly and thoroughly.

Remember that the training of a priest is not only academic, but also, and more importantly, moral and spiritual.

It has always been the policy of Most Holy Trinity Seminary to train priests as they ought to be trained, in all aspects of the priesthood. The backbone of the Catholic Church is the secular (i.e., parish) priest. These priests in active apostolate will either build up the Church by their virtue and learn-



Bishop Dolan visits Fr. Guépin's chapel outside Nantes, France, called Notre Dame des Dons, or Our Lady of the Gifts, in English. The year is perhaps 1999. I would occasionally accompany Bishop Dolan on his European trips. They were both interesting and fun. We got along very well. For this reason I am still baffled why he turned against me in recent years.

ing, or they will tear it down by their vices and ignorance. If ever there is a time to train priests properly, it is now.

There are some that hold that because there is an acute need for priests, it suffices that they know merely an advanced catechism in order to be ordained. This attitude is extremely dangerous. It is condemned by the Church.

Many new seminarians. Thus far we have accepted eleven new seminarians for the next academic year. There are others interested. I expect to have a completely full house in Reading, consisting of twenty-five seminarians. There will be six resident members of the faculty. Keep us in your prayers.

What is the cause of this “bumper crop” of vocations? One cause is Bergoglio, whose radicalism is showing the whole world what Vatican II is all about. The other factor, I think, is that this generation is the beneficiary of the alertness of parents to the problems in the Catholic Church. The children born in the 1970’s and 1980’s were not raised, in many cases, with the proper discipline, and even more importantly, with the proper vigilance in keeping them away from bad influences. It was, to a great extent, a “lost generation.” In more recent decades, however, parents have internalized the faith more, and have raised their children in a much more supernatural way.

Decline of Catholicism in Latin America.

Here we are merely speaking of those who identify themselves as Catholics. From 2010 to 2020, the decline is as follows: Mexico: 11%; Venezuela: 20%; Colombia: 10%; Argentina: 36%; Brazil: 17%; Chile: 13%; Guatemala: 25%; El Salvador: 25%; Paraguay: 10%.

In more “springtime of the Church” news, the Archdiocese of Philadelphia is closing down many churches and consolidating parishes. These changes affect not only inner city churches in which there are very few Catholics, but also suburban churches, for example in Bucks County and Montgomery County.

Yet another springtime statistic for the New Religion is that the Archdiocese of Detroit will ordain no one this year. It is one of thirty-eight dioceses in the United States to have no ordinations.

The Fraternity of Saint Peter. It was reported recently that the priests of the Fraternity of Saint Peter will be obliged to concelebrate the Chrism Mass on Holy Thursday with the Novus Ordo bishop of the diocese in which they are situated. Of course, it will be the Novus Ordo Mass.

This is the equivalent of burning the incense to the gods once a year, a practice that was imposed on

the early Christians by the Romans. Do or die. Their consent to concelebrate is an attestation that the New Mass is indeed a Catholic rite. The logic then presses: If it is a Catholic rite, then why keep the traditional Mass? Everyone knows the answer: that the New Mass is not a Catholic rite, and that the FSSP priests, many or most of them, are adhering to the traditional rite for doctrinal reasons, and not merely aesthetic reasons.

This turn of events shows the foolishness of their having trusted the Novus Ordo hierarchy. Their fate, their status, and their condition can change from month to month, from “pope” to “pope,” from “bishop” to “bishop,” according to the whims of each.

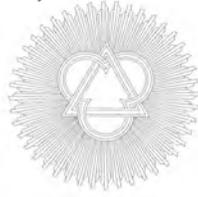
Pray for the repose of the soul of Bishop Dolan. I and the priests of the seminary all offered Requiem Masses for this intention.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



JUNE 2022

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My dear Catholic people,

During this month of June we must endure the so-called “Pride Month” in which persons who are addicted to the sin of sodomy, or who are inclined to it, take pride in what is a serious disorder.

The inclination to perform unnatural sex acts is a serious disorder because it provides a penchant in someone to perform, and indeed become addicted to, very serious mortal sins.

That these acts are contrary to nature is obvious to all, even to the leftists. It is as clear as day that all of the biological structure of the sexual organs is designed for the generation of children. Anyone who denies this is either incredibly stupid, or worse, intellectually dishonest.

All nature operates on the basis of *act* and *potency*. To be *in act*, or to *have act* means that you have some perfection that is communicable to something else. But the something else must be able to receive the perfection.

For example, a wood sculptor has in his mind the idea of a statue. He has the skill in his hands by which to transfer this idea into wood. This is *act*. Nonetheless, he needs something passive which will receive his act. This is the wood. The wood is *in potency* to receive *act* from

the sculptor. He could not, for example, sculpt steel, for it has no potency to receive his act.

All creation is composed of act and potency. All causation involves act and potency. It is a distinction which is stamped upon all nature.

Likewise in generative acts there is an active principle — the male — and a potential principle — the female.

Consequently nature dictates that male and female come together in the generative act.

This natural attraction of male to female and female to male is seen, in an analogical sense, in hardware (nuts and bolts), electrical couplings, electronic and audio hook-ups, and plumbing connections. Imagine using male with male and female with female in these applications. It would be laughable, even mentally sick, to even suggest it.

Yet we are all expected to celebrate this disorder. Just as you see shamrocks in March in honor of Saint Patrick, and bunny rabbits in honor of Easter, so you see rainbow flags in honor of the unnatural disorder. It is “celebrated” just like any other holiday, but about a sin which invites God’s devastating punishment on the nation that celebrates it.



The destruction of Sodom

Did you ever notice, at Christmas time, that the Christmas decorations in public places, such as airports, display absolutely nothing religious concerning the very nature of the feast, which is the birth of Christ? Yet they do display menorahs, which are *religious symbols* for the Jews, who deny the divinity of Christ, and who repudiate Christmas. Why do the Jews get a religious symbol for their feast, whereas it is denied to those who do accept Christ's divinity? The very term Christmas is religious, and indeed Catholic, meaning "Christ-Mass." Oddly, it is a national holiday, but you are not permitted to say anything about the reason for the day off.

But no such symbols of dissent are permitted in Pride Month. If you are against the celebration of unnatural sex acts, you are termed a "bigot." It is placed in the same category as being racist.

And why do not the sadomasochists have their Pride Month? Or the coprophiliacs?¹

There is a much deeper error in Pride Month than simply a concession to human weakness. For underneath this disordered attraction is *a repudiation of the natural law*. The natural law is divine law, inasmuch as God is the Author of Nature. He has endowed all creation with laws by which each category of creation, whether mineral, vegetal, animal, or human, has an order of operation by which it glorifies God.

The mineral world operates by physical laws which are constant and predictable. The same is true for plant life, although it acts in a higher manner in regard to these laws. The animals are endowed with their instinct, which is merely the programming of laws into their brains and nervous systems. But human beings, endowed with intellects and will, are given rational laws which they must freely elect to obey. Of all the creatures of earth, God is glorified most by the obedience of His rational creatures. We must remember that the sole purpose of all creation is *the manifestation of the glory of God*. If someone seriously acts contrary to His law, and therefore His glory, he becomes a useless creature. Just as we toss our useless items into a trash can, so will God toss such persons, if they should die unrepentant, into the eternal trash can of everlasting fire.

It is one thing to disobey the law of God, it is another thing to *repudiate* the law of God. By repudiating His law, you are essentially telling God to "go to hell."

To take pride in a repudiation of God's law is a sin against the Holy Ghost, that is, the refusal of truth known as truth. For no one in his right mind could sincerely convince himself that unnatural sex acts are in accordance with nature.

And this is why the Left delights so much in promoting the sodomitic agenda. They know very well that these are unnatural acts. They promote the LGBTQ agenda, however, *precisely because* they are atheists and subjectivists, and want to see the last remnants of God's law in society obliterated. The leftists, more than the sodomites themselves, want to tell God to go to hell. They also understand that by promoting the moral legitimacy of these unnatural sex acts, they guarantee for themselves the freedom to disobey the natural law as they please.

Abortion, or the cold-blooded murdering of innocent babies by their mothers, is another example of sin which has roots much deeper than what appears.

While in most cases people object to abortion because it is murder, which is correct, they fail to see the deeper moral roots.

Human beings are not animals. It is true that we share certain faculties with the animals, such as sensitivity, but our bodies are nonetheless united to immaterial and immortal souls.

The proof of this is man's ability to know the essences of things, that is, to abstract from the sensible world and know what lies underneath, that is, why something is what it is.

Furthermore, man is capable of knowing utterly immaterial things, such as justice, mercy, mathematics, logic, love, and many many other things which are not material. In fact, it is the possession of immaterial things, such as love, which makes human beings happy, and their loss causes great stress and sadness, as in the case of divorce. In fact, matrimony itself is an immaterial thing, yet very real. Think of what people spend on wedding receptions, celebrating an immaterial bond.

Because we are immaterial beings, primarily, our generation requires an act of creation on God's part. Our immaterial soul does not come from our parents, but directly from God. For it is impossible that material generation produce anything but matter. Human beings

¹ Persons who are sexually attracted to excrement. I wonder what the decorations in the airport would look like during their Pride Month? While someone might object that I am being extreme in this example, I respond this: Once you step out of the natural law, and glorify unnatural acts and unnatural attractions, you then open the door to *anyone's* attraction, no matter how outlandish it may seem. Abandonment of the natural law = moral chaos.

simply provide, by their generative acts, the matter that is disposed to receive an immortal soul from God.

Hence, human generation is called *procreation*, that is, a participation in God's act of creation. The child created in conception is primarily and foremost *God's* child, since it is God who provides what makes the child a human being, and not some other animal.

Hence abortion is not *merely* murder. It is to thwart the work of God in the creation of a human being. It is a heinous crime which cries to heaven for vengeance. And this is done by none other than the mother, whose every instinct, placed in her by God, is to *protect* and *nurture* her baby, rather than kill it.

Hence the greater sin in abortion is not the taking of an innocent life, but the purposeful undoing of God's plan in creation. In effect, it is to kill *God's* child.

Just as in the case of sodomitic acts, there is in abortion the original sin of Adam, in claiming to be the ultimate judge of what is good and what is evil. Even more deeply, abortion is a participation in the very first sin of creation, that of the devil, which was an envy of God's power and majesty. "*Ye shall be like gods,*" the devil said to Adam and Eve, "*having the knowledge of good and evil.*" In other words, *you* decide whether or not to have your baby, not God. *You* are the one to be pleased, not God. You exist for *yourself* and not for God.

Sodomy and abortion go hand in hand, having roots in the same original sin, both of man and of the devil.

Birth control. Many anti-abortionists are very much in favor of artificial birth control as a means of stopping abortion. Yet, in so doing, they are promoting all the logic that leads to abortion. For if I am empowered to make a choice as to whether a generative act will lead to a conception or not, then why would I not have the right to decide about the product of the conception, meaning the conceived child in the womb?

In other words, if I can be pro-choice about conceiving a baby, then what stops me from being pro-choice about having the baby? If *I*, and not *God*, decide about whether or not a conception should take place, then why can I not decide about the baby itself?

Artificial birth control reduces human beings to the level of animals, inasmuch as it does not recognize the role of God in the generative act. It does not give God the opportunity to decide about the creation of a child, but arrogates to itself that choice. Birth control is pro-choice. It creates all the logic and mentality of abortion.

When two persons engage in acts which are apt to generation, they have already made their choice. They

have already implicitly consented to the conception of a child with an immortal soul. They have already engaged God's creative act. The time for choices is over. It is God who makes the choice.

Leftists are almost always godless people who think that we have descended from gorillas, and are no different from animals. They logically conclude that aborting a child is no different from the abortion of a litter of kittens or puppies. If the animals are inconvenient for you, then get rid of them. If a child is inconvenient for you, then get rid of it. Very logical.

Since the leftists consider us to be animals, they are hedonists. This means, effectively, that "if it feels good, then do it." They believe in no objective morality. Pleasure is the dictator of what is right and wrong, and pleasure may vary from person to person. Hence for them sodomy is just one more way of feeling pleasure. So go ahead.

Leftists, however, are extremely dogmatic. Their "openness" and "tolerance" disappear whenever someone attacks their liberal ideology. They adhere to these "dogmas" with the same force with which we adhere to our Catholic dogmas. When *their* dogmas are denied, they respond with intolerance, fierceness, and brutality.

The problem of the Right. Those who adhere to the political right wing are, unfortunately, to a certain extent tainted by liberal ideas. While they are in favor of "traditional morality" in many respects, they do not realize that they have adopted many left-wing ideas which fan the flames of the leftist agenda.

For example, most people who regard themselves as "conservatives" think nothing of practicing artificial birth control. They even promote it as an alternative to abortion. But as we have seen, it contains all of the logic which leads to abortion.

Conservatives are not exempt from the ravages of so-called "women's liberation" which has torn women from the home and placed them in professions and business. Children need the stability of the home with a mother and father. Their psychological balance depends on this stability.

Many conservative anti-abortionists make exceptions, in the case of abortion, for conceptions resulting from rape or incest. They fail to see that abortion is *intrinsically evil*, which means that it is evil in all cases, without exception. If you make a single exception to something which is intrinsically, that is, *by its very nature*, evil, then you destroy your whole argument, and reduce

abortion to something merely *circumstantially* evil, that is, evil in certain cases, but not all.

Women's liberation has also caused a grave disorder in the home, where the wife claims an equal authority with that of the husband, which makes for an impossible living condition. The result is either a domineering battle-ax wife with an obsequious, mealy-mouthed husband, giving the wrong signals to the children regarding femininity and masculinity, or divorce, where the husband cannot take it any more, and the family breaks up. The United States is the most fatherless country in the world. Nearly all of the shootings in schools have been done by children from broken and fatherless homes. This is true of the most recent one in Texas. Instead of outlawing guns, they should outlaw divorce.

Often those on the Right will be infected with liberalism when it comes to sodomitic marriages. A perfect example is Donald Trump.

One thing you can say for the Left is that it is consistent. You cannot say this of the Right, and as a result the Right often gives logical ammunition to the Left.

Bergoglio says that the real problem in the Church is the "restorationists," especially in the United States. In an interview with various Jesuit magazines, Bergoglio said that the current problem in the Church is "precisely the non-acceptance of the [Second Vatican] Council." He singled out the United States as the hotbed of "restorationism," as he called it. He even said that some of the restorationists actually consider the Council of Trent more important than the Second Vatican Council. (Imagine!)

This reminds me of the Emperor Nero who himself set fire to Rome, in the opinion of many historians, in order to build his Golden House, next to the Coliseum. As the story goes, he fiddled while Rome burned. Then fearful that he would be accused of having set the fire, he decided to blame the setting of the fire on the Christians, then a tiny group in Rome, and put many of them to death, including St. Peter and St. Paul.

By analogy, Rome is burning, that is, the entire Church is collapsing from the point of view of the Catholic faith of the clergy and the people. It is in shambles. Yet the problem is not Vatican II. No. The problem is the restorationists!²

Who set the fire? The Modernists. The Church was doing fine under Pius XII. Since Vatican II, it has been reduced to rubble in every aspect of its existence, and

shows itself to be a dying organization. Is Vatican II the cause? Of course not. For Bergoglio, what we need is *more* Vatican II, and that will solve the problem.

Angst over disunity in the traditional movement. The recent rift between St. Gertrude's and Most Holy Trinity Seminary has caused not a little distress among traditionalists. Let me point out a few things.

- **All traditionalists profess the same Catholic Faith.** There is unity of faith among them all. I would even say this of the Fraternity of Saint Peter types, although their official position is to accept Vatican II. Down deep, they detest Vatican II and its changes. The acceptance of these things is a façade.

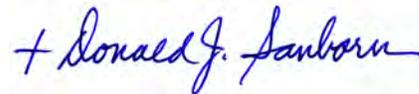
- **By contrast, Novus Ordites have no unity of faith.** The very notion of Catholic dogma and orthodoxy has been banished by the Modernists.

- **It is impossible to settle theological controversies without the pope.** One of the *very purposes* of the papacy is to settle theological controversies. Barring the pope, there will be some disagreement among Catholics.

- **We are addressing a problem in the Church that no theologian in the past even dreamed of.** There is no book of rules as to what to think and do when a supposed pope teaches heresy to the whole Church. As a result, we must take from past theologians certain principles and apply them to the present condition of the Church. But not all are in agreement as to how we apply the principles. Division occurs, but the Catholic Faith endures.

- **The traditional movement, in general, is accomplishing its essential goal, which is the preservation of Catholic doctrine, liturgy, and discipline.** By saying this, however, I do not wish to minimize the theological and disciplinary disputes as mere trifles. They are important, and Catholics should take them seriously.

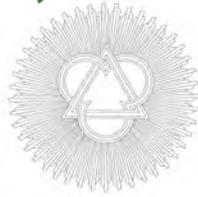
Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

²They comprise perhaps 1 or 2 percent of the entire population which calls itself Catholic.

Most Holy Trinity Seminary Newsletter



JULY 2022

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My dear Catholic people,

Many changes have happened for the seminary in the past few weeks, and there are more changes to come.

Our big news is the ordination of four new priests. You can see pictures of this magnificent ceremony in the Supplement to this newsletter.

The other change is that our move to Pennsylvania is now in progress. The remodeling is nearly finished. We are therefore beginning a gradual move. At this writing, a truck is about to leave, loaded mostly with books. Counting all the books in our library, as well at the personal libraries of the priests, there are easily twenty thousand books to transport. Each hardbound book – and nearly all of them are hardbound – weighs about 1.6 pounds. That adds up to thirty-two thousand pounds of books! Add to this the furniture: desks, chairs, bookcases, altars, sacristy items, beds, mattresses, and so forth.



We are moving!

We also have to split off the seminary from the parish here in Brooksville. This takes a good deal of administrative attention and adjustment. The present seminary building will become the school, which is also experiencing significant growth. We have people moving here from California and Wisconsin, as well as from other areas, in order to enroll their children in our school. The online school is also expanding. The total number of students, both physical and online in all of our schools, will be 280 in the fall. The online school not only benefits the children and families who receive the educational services, but it is also a way of propagating the Faith.

The Sisters of Saint Thomas Aquinas must also expand their convent facilities, since they are receiving more vocations than they have room for.

The four new priests will be of great service to us. Two will stay with the seminary, Frs. Bayer and Orasch, and two, Frs. DeSaye and Barnes, will be attached to the parish and school in Brooksville.

We are also splitting our school into separate girls' and boys' campuses. The boys will be at the present school facility on Barnett Road in the city of Brooksville, whereas the girls will be located at what is now the seminary. Frs. DeSaye and Barnes will manage and teach the boys' division. They will also reside on that campus. The split will take place from grade 8 on up.

So as you can see, this summer is a time of great change and growth for us. It is all positive, however.

The seminary begins its school year on September 15th in Reading, Pennsylvania. Since there will be six on the faculty there, myself and five priests, we hope to say Mass in various locations in Pennsylvania and the neighboring states.

We have made an offer on a church in Norristown, Pennsylvania, which will, if the deal goes through, provide the Mass in the Philadelphia area. We also will explore the establishment of Mass centers in Harrisburg, Pittsburgh, Lancaster, parts of Maryland, and Reading itself. Unfortunately we cannot offer Mass for the public in our seminary building in Reading.

The establishment of Mass centers not only provides the Mass and sacraments to the faithful, but also, with time, provides a source of income for the seminary. The seminary is completely dependent on outside sources for its upkeep. In most cases, the families of the seminarians either cannot or will not contribute to the seminary for the education of their sons for the priesthood. Consequently we must look elsewhere for this support. When everything is added up — food, building maintenance, utilities, salaries, automobiles, insurance — it costs approximately \$15,000 per year per student to educate them for the priesthood.

Donations for the education of priests is money well spent. It is likely that they will function as priests for fifty years or more. If you bought a car for \$15,000, it would be the smallest car you could buy, and you would have to junk it in a few short years.

For this reason, we ask you to continue to be generous to the seminary. Our building fund is still very much active. Not only are we facing yet more expense to completely finish the building in Reading, but our move to Reading, 1027 miles north of us, will also be expensive.

We were hit recently from the City of Reading with an extra \$80,000 charge, totally unexpected. They are requiring us to put in a system in the building by which the fire chief can communicate with his men inside the building during a fire. Since the building is made of stone, it tested poorly in this regard. When the Fire Marshal said he wanted it, I was expecting an extra \$5000 charge. It came in at \$80,000: \$45,000 for the unit, and \$35,000 to install it. It sounds crazy and it is.

For one thing, the building is virtually fireproof. It is made of solid stone, steel and cinder block. There is a sprinkler system throughout the entire building. Furthermore, it has exits everywhere. It would take less than a minute to get out of that building.

The reasoning that the City gave was that, if the police had had this system in Uvalde, where the Texas shooting took place, there would not have been so many casualties. We know, however, that this is not true, since the police waited a full hour to enter the building while the little children were being massacred. But a courageous mother, over the objections of the police, went in and picked up her child and walked out unscathed.



A recently finished hallway in the Reading seminary.

This is the "new wing," which was added in 1955 by the Lutherans to the older home in order to make an old age home for the wives of deceased Lutheran pastors. The original mansion dates from 1929.

While it is praiseworthy to prevent fire casualties, there must be a reasonable balance between prevention and common human activity. For example, if the speed limit were set at 20 miles per hour on freeways, the number of highway deaths (40,000 per year) would be cut drastically, perhaps by 90%. In so doing, however, our lives would be very seriously inconvenienced. There is a tendency in communities to impose ever stricter fire regulations on buildings. This \$45,000 contraption is yet another example. We are trying to appeal this decision.

The Norristown church. We would like to buy a church in Norristown, Pennsylvania. I have already toured it inside and out. It appears to be in excellent condition. It could easily hold 150 parishioners. It has a big social hall downstairs, and it is connected to a modest rectory which could hold two priests comfortably. I have no doubt that it would draw many parishioners from the greater Philadelphia area. It would also give the seminary a venue for its major ceremonies, such as Holy Week, ordinations, Confirmations, and on other great feast days. Our chapel in Reading is quite small (24 feet by 40 feet), and will have a very small sanctuary. We really need a church in which to have these ceremonies, as we have here in Brooksville. *Your donations would be very much appreciated.*

Fall enrollment. It appears that we will have about twenty seminarians in the fall. It is possible that we will pick up a few others, however, during the summer. We recently lost one of our seminarians who was here for two years, owing to

a gluten problem. He could not tolerate the Sacred Host, and therefore could not say Mass every day as a priest. It was a tragic loss, since he was a very good seminarian with a lot of talent and promise.

We have never had twenty seminarians. Not even close. It is heartening to see the enthusiasm among the youth for what will be a difficult and sacrificial priesthood. God is moving them, and they have not resisted.

A few changes in our seminary program. In addition to the many changes taking place this summer, we have also made some minor changes in our program. We are retaining the seven years of study, but we are making the first year a preparatory year in which we will teach the students various skills for their years of philosophy and theology. Principal among

these is a course in English grammar. Many, if not most, come into our seminary without the slightest knowledge of grammar. When we throw them directly into Latin, they struggle. Latin is an *extremely* grammatical language, far more than English. We will also teach them some etiquette, as many know little about good manners. We also need to cure them of bad speech habits, learned in adolescence. For example, there is the excessive use of the word "like." It is presently used to mean "said." So "I'm like" now means "I said." Young people tend to pepper their whole conversation with "I'm like." Another dreadful custom is the term "you guys" to mean merely the plural of *you*. "Guy" is a very demeaning term. Seminarians here are corrected constantly in their everyday speech.



A student's room in the "new wing." Each is 10 feet by 12 feet. On this corridor, each seminarian shares a shower and toilet located between the two rooms, but there is a sink in each room, which can be seen on the left.

Clergy need to be dignified in their conduct. It pertains to their exalted state. Part of this dignity is the manner in which they speak. How they conduct themselves at table is also important.

We will be drawing our new seminarians from Florida, Virginia, Illinois, Ohio, Ontario, and Wisconsin, nine all tolled. One of these is a Jesuit Novus Ordo priest who desires to quit the New Religion and regain his Roman Catholicism. There is yet another Novus Ordo priest who has shown some interest, and with whom we are carrying on a dialogue.

One of the reasons for the surge in vocations is, as always, Bergoglio. He has done us the great favor of unmasking Vatican II and the Novus Ordo in general, showing it to be what it really is.

Cemetery news. Although our Brooksville property has long been approved for use as a cemetery, to date we have not buried anyone in it. This is about to change. The delay was due to two factors: (1) determining exactly how to go about burying someone, and (2) the legal documents which had to be prepared for the permission to bury a deceased.

The first problem was solved by a local parishioner, a recent arrival in our area, who volunteered to handle the practical aspects of burying someone. The second problem has been solved indirectly by the recent ordinations, since I have handed over to Fr. DeSaye all of the documentation

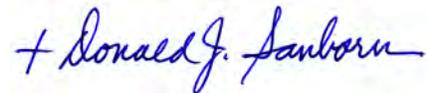
necessary to prepare the legal aspect. Fortunately I had all of the cemetery documents from the Diocese of Brooklyn cemeteries. (My mother saved *everything*). Hence there was no need to have recourse to a lawyer in order to prepare the documents.

Legally speaking, the church grants a perpetual permission to bury on the church property. What is required is the signature of the pastor of Queen of All Saints Chapel (the new name of the Brooksville property), or his designee. This is required in order that no unworthy person, for example a heretic or public sinner, be buried in the consecrated ground.

The cemetery will hold 960 deceased persons. Because of the high water table in Florida, only one, by law, can be buried in each plot.

The cemetery, in the shadow of the church, will enable the priest to conduct a burial as foreseen by the Church's ritual, that is, straight from the church into the ground. No need for limousines. More information will be forthcoming soon.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector



The Hood

This is a very expensive item in the kitchen, required for fire prevention. In the case of fire, it will rain down up the flames a powder which will immediately extinguish them. It is required for all commercial kitchens. The remodeling of the kitchen will cost a total of about \$90,000.

ORDINATION TO THE PRIESTHOOD

JUNE 29TH, 2022



From left to right: Fr. Francis Miller, O.F.M., Fr. Federico Palma, Fr. Oscar Saavedra, Fr. Nicolás Despósito, Fr. Damien Dutertre, Fr. Gregory Barnes, Fr. Michael DeSaye, Bishop Sanborn, Fr. Tobias Bayer, Fr. Nico Orasch, Fr. Germán Fliess, Bishop Selway. The newly ordained are immediately on Bishop Sanborn's right and left.



Left to right: Fr. Michael DeSaye, Fr. Tobias Bayer, Fr. Gregory Barnes, Fr. Nico Orasch.



The Litany of the Saints



Bishop Selway receives the first blessing from the newly ordained Fr. DeSaye.



Bishop Neville imposes hands on the ordinands.



The newly ordained recite aloud the entire Mass with the celebrant. In the middle are the assistant priests, Fr. Palma (first row) and Fr. Saavedra (second row).



Fr. Bayer's hands have just been anointed, and wrapped in a manutergium, which, by custom, is placed in the hands of the priest's deceased mother before she is buried.



José Santos Casas from Málaga, Spain, kneels after he has been given Tonsure, which confers the clerical state upon a seminarian. It is the first step toward the priesthood.



Three seminarians, Andrew Nowrouz, Christian Ingham, and Truth Ingham received minor orders on June 29th.



The family of Fr. Tobias Bayer



The mother and father of Fr. Michael DeSaye

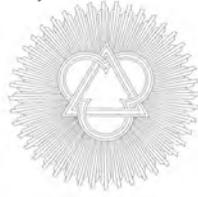


Fr. Nico Orasch, who is from Austria, with his mother



Father Gregory Barnes with his mother and father

Most Holy Trinity Seminary Newsletter



AUGUST 2022

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. Please visit our website at mostholytrinityseminary.org

My dear Catholic people,

This month we are pleased to announce the upcoming episcopal consecration of Father Germán Fliess, scheduled for November 30th of this year, in Brooksville, Florida.

We have decided upon this consecration in order to make sure that the Roman Catholic Institute, its seminarians and its faithful, never be deprived of the services of a bishop, particularly in what pertains to the continuation of valid sacerdotal and episcopal orders.

Not only is validity of orders a concern, however. We desire also to ordain and consecrate clergy who are well formed, both spiritually and academically, and who enjoy good reputations.

The Catholic priesthood and episcopacy could be compared to 24 carat gold, inasmuch as they are gifts which proceed directly from the Holy Ghost. They are always of supreme supernatural dignity, whether they should be possessed by great saints or by the most depraved sinners. Just like gold, they do not change, do not tarnish or rust, do not lose their intrinsic excellence, no matter who possesses them.

Since these gifts are so exalted by nature, it behooves the possessor of them to be of the highest morals and piety, and sufficiently trained in philosophy and theology, according to Canon Law. It is for this reason that we operate the seminary according to high standards, the best that we can do, always improving wherever we can.

A good and well-trained priest can attract non-Catholics and Novus Ordites to the Catholic Faith simply by his piety, dignity, knowledge, good morals, and refinement. Conversely, although a strong Catholic can look beyond even the serious faults and sins of a priest, concentrating on his sacred priesthood, nonetheless the weak can be easily turned away by such aberrations.



Father Germán Fliess

For these reasons, we strive to produce from our seminary priests and bishops with all of the good qualities which I mentioned.

Father Fliess is just such a priest. Anyone who knows him could attest to that.

He is pious, zealous in apostolic labors, humble, obedient, discreet, very intelligent, absolutely

firm in his faith and uncompromising detestation of modernism. He is well versed in Sacred Theology, and teaches Sacred Scripture, Latin, Greek, and Hebrew in our seminary.

He is so humble, in fact, that when we approached him about the idea of being consecrated, his first reaction was that he would absolutely abhor any position of direction or management. We assured him that we would preserve him from such roles, and reserve him for the distribution of the sacraments.

Please keep Father Fliess in your prayers, as the episcopacy is a heavy burden. The very life of the Church — the priesthood, the Mass, the Holy Eucharist, and the episcopacy itself — is placed in the hands of a consecrated bishop, and his accounting to God increases a hundred-fold. The Church rises and declines as its priests rise and decline, and it is the bishops who choose and ordain priests.

Progress in the Reading seminary building.

The remodeling has continued at a feverish pace in order to make our September 15th start date a reality.

We have moved the entire library, about 15,000 books, to Reading. We are awaiting the bookcases which are being built by Mike Gough, a parishioner in Michigan. He will also cut down the eight-foot bookcases which we have here in Florida (which he also made years ago) in order to fit a low ceiling. We have to stash our books in various parts of the building, since there is not a single room which will accommodate all of them. But that is not a serious problem.

As is the case in any building project, our remodeling has met with some setbacks, but nothing insurmountable. Occasionally there was a shortage problem. For example, there is a

shortage of electrical panels because, when there is rumor of shortage, the big building contractors buy them all up, so as not to be lacking for their enormous projects.

Why do we have shortages in this country? I thought that it was only the Soviet Union that had shortages. In my seventy-two years of living in the United States, I never thought that I would see the day that we would want for anything.

More springtime in the Church. Of course, I am being sarcastic. In a recent study, it was determined that the average age of Novus Ordo nuns is 80. Given the fact that there are still some under 80, we must conclude that there are many who are well over eighty years of age.

The conclusion is that the Novus Ordo nun will become extinct in about a decade or so, at least in this country.

This is both good news and bad news. The good news is that they will no longer be able to corrupt the souls of the young by their modernism. The bad news is that it represents the death of religious life. It died a long time ago, when Vatican II sucked the Catholic Faith out of it. For all these sixty years since Vatican II, religious life of nuns has been operating merely as a dying institution with the momentum left over from the past. The same can be said of religious brothers.

There are *some* vocations to the Novus Ordo priesthood, but even that number is in severe decline. This year there were thirty-eight dioceses in this country which ordained no new priests.

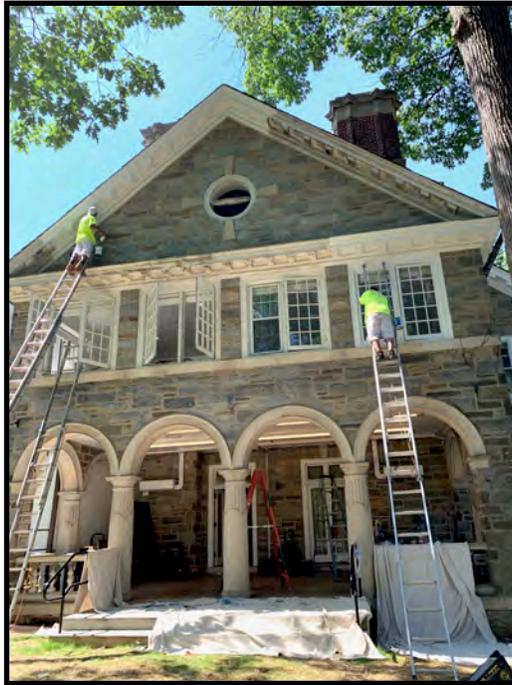
There is no life left in the Novus Ordo institutions. The Novus Ordo is like a dead body in a casket. Whatever is left is from the time that it had life, but even this institutional vigor will



Boxes containing some of the fifteen thousand books which are waiting to be placed on bookshelves

gradually fade away, just as a dead body rots in the grave.

The Novus Ordo has attempted to place the soul of modernism into the body of the Catholic Church. These are two things which are radically opposed, and will never come together into one living body, one moral entity. It is something like infusing the soul of a gorilla into the body of a man. It just will not take. The Catholic Church, as an institution, was made for a single thing, which is the Catholic Faith. Only then will it function properly, and only then will it produce the richness of vocations to the priesthood and the religious life.



The painting of the sashes and trim

Salvation through piety alone. Everyone is familiar with Luther's heretical teaching known as *salvation through faith alone*. This means that the single act which is necessary for salvation is faith, which for him, and for protestants in general, means *trust in God*. For Catholics faith means the assent of the intellect, by means of a supernatural virtue infused by God, to the truths revealed by God and proposed as such by the teaching authority of the Roman Catholic Church.

Therefore for Luther, and for those who follow him, sins do not count against you in the order of salvation. There is no need to mortify yourself. No need to do penance. Luther said: **“Be a sinner and sin boldly, but believe and rejoice in Christ even more boldly...No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day”**¹

No Catholic would ever hold this. Every Catholic knows that he will be judged on his actions when he dies, and not merely on his trust in God. Nonetheless there are many Catholics, and

I am referring to those who have rejected Vatican II and adhere to the traditional Faith, who hold an equivalent formula, which I describe as *salvation by piety alone*.

This is the typical case. Such a Catholic believes all that the Church teaches, recites faithfully his Rosary frequently, even every day, goes to Mass every Sunday, goes perhaps to devotions during the week, goes to confession often, and has many pictures of Our Lord, Our Lady, and the saints in his house. He may even conduct the family rosary every night in his home.

On the other hand, this same Catholic will live by all of the standards of the modern culture. He watches impure movies on television, the theater, or the internet. He listens to rock music. He raises his children according to all of the modern ideas, that is, permitting them to follow their instincts without discipline, or by inefficacious discipline. If he is a man, he fails to assert his authority in the home. If she is a woman, she is heavily influenced by feminism, and fails to understand her role in the home.

All of the modern style of clothing is worn, no matter how immodest. They go to crowded beaches where there is grave immodesty. They go to places like Disneyland, which needs no comment.

They accept into their families those who are divorced and remarried, or who are living in fornicatory concubinage.

They send their children off to colleges and universities which are designed to destroy the Catholic Faith in their children as well as their morals. They applaud their achievement when they graduate, thinking nothing of the spiritual

¹ Weimar ed. vol. 2, p. 372; Letters I, Luther's Works, American ed., vol. 48, p. 282

destruction of the child.

They approve of spouses for their children who are heretical, godless, and/or impure.

And when finally all is said and done, and their children are grown and have become atheists and leftists, these same Catholics will come to the priest and ask, "Where did I go wrong?"

They went wrong in the same way that Luther went wrong. They thought that piety alone would make their children Catholic, and would protect them from bad influences of the modern world. For Luther it was *faith alone*; for these Catholics it is *piety alone*.

Contemplate the Holy Cross. There are two great lessons in the Cross of Christ: (1) the love of Jesus for His Father; (2) the putting to death of the old Adam of sin.

Our Lord on the Cross obtained our salvation by giving His Father, in the name of the humanity which He had Himself taken, the obedience to His will, even to the death on the Cross. This obedience of Christ was the remedy for the disobedience of Adam, and ultimately of every human being who commits a sin. The fragrance of His Son's obedience far outweighed the stench of human sin. This is one aspect of the redemption of the human race.

The other aspect is the mortification of the man of sin. There was a death penalty to be paid for the sins of men, and Our Lord paid it.

Catholic spiritual life is based on these two aspects of the Cross. On the one hand there is love of God, which includes obedience to the commandments of God and piety, that is, all of



The altar in the chapel in Reading

the acts of adoration and prayer which we offer to God. On the other hand, there is mortification, that is, the putting to death in our souls of the effects of sin, original sin and actual sin. Part of this mortification is the avoidance of the occasions of sin.

The modern culture is a product of the devil, and is one, enormous occasion of sin. Piety will not be pleasing to God, and will produce no good effect, if Catholics are imbibing every day the poisoned cup of the modern culture.

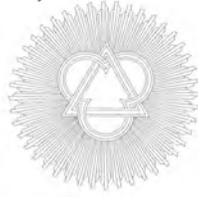
If Catholic parents want to raise Catholic children and not pagan children, and if they want Catholic grandchildren, it is necessary that they cut from the modern world. It requires a great deal of sacrifice. They cannot frequent or enjoy many things which others frequent and enjoy. Children must understand the necessity of this mortification and sacrifice.

I am sure that the Catholics who lived in the Roman Empire in the early days of the Church had the same problem. Rome was a place of wanton debauchery, cruel games, gross immodesty, idolatry, and superstition. The Church flourished, however, in these early times, and it is because the Catholics kept themselves away from the pagan culture of their time.

Sincerely yours in Christ,

Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



SEPTEMBER 2022

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My dear Catholic people,

I wish that I were writing this newsletter from our new facility in Reading, Pennsylvania. Unfortunately, we are still here in Florida. I say “unfortunately” since our presence here places a serious burden on the school we operate here in Brooksville.

As I indicated in my last newsletter, the number of pupils in our local school has increased tremendously. The number of online students has also seen a very great increase. For this reason, it was imperative that our local school take over the seminary building, in order not only to have more space for students, but also more space for electronic equipment by which to operate the online school.

There are various reasons why our building in Pennsylvania is not ready. One, I believe, is the excessive optimism of the general contractor. When I inspected the building in May, I said to him, “Do you really think that this will be ready in one month?” (They had originally estimated to me that the building would be complete by the middle of June). He said, “Well maybe by the middle of July.” I was still very skeptical, but since I did not have a lot of experience in this sort of thing, I took his word for it. Here it is in the middle of September, and the remodeling is now only coming to an end.

The other problem is shortages. Everyone is experiencing shortages. No matter what the news media may tell you, the economy is as hot as steam, and the construction industry is very busy. People are flying airplanes at an unprecedented rate, and are paying extremely high airfares.

The shortage problem is due not only to high demand, but also due to the fact that many of the

components are imported from Communist China. For one reason or another, they are behind in production of certain necessary items. One electronic chip can hold up a necessary component of our project.

We experienced this in August when we were missing a made-in-China chip for our fire alarms. We solved the problem by using ceiling-mounted alarms for the rooms, which normally take a wall-mounted units. At this writing, however, the holdup is an electrical panel which has been on order *since January*, but which has missed several promised delivery dates, and which now “promised” in November. Will it again be put off? No one knows. It comes out of Texas, but may be waiting for some parts from the communists.

I remember a time when the United States did not even diplomatically recognize Communist China. There was no trade. China was an economic wasteland. Its products were poorly made.

Then in the late seventies, the disgraced Nixon went to China in order to “open it up.” The idea was that American entrepreneurs could profit from the slave or near-slave labor of the communist state, thereby stripping our country of its ability to produce what it needed. There was a tremendous drain of manufacturing in the United States.

I thought at the time that this was a very imprudent move on the part of the government. For the trade would build up China as a world economic power, I thought, with the effect that the Chinese communists would eventually become our enemy, and our manufacturing capabilities would lie in the hands of our enemy.

This is precisely what has happened, now decades later. It is very probable, in my opinion, that we are headed for war with China. Can you imagine

the amount of shortages there will be when this war comes? And this “opening” to China has brought in countless spies to our country, and also provided corrupt individuals in our government with generous bribes from the communists. I think you know whom I mean.

These communist enemies are buying up our farmland, and no one in the government seems to care about it. Imagine the coming panic when our shelves are bare.

Our delay, therefore, in occupying our building is largely due to the communists in China, and ultimately due the bad government of this country for many decades.

Irish priest laments the vocations they are receiving in Ireland. Dr. Taylor Marshall posted a video a few weeks ago of an elderly Irish priest, sitting in his office in a plaid sports shirt and cardigan sweater. He was the perfect picture of the Novus Ordo. A product of the 1960’s, his big concern was not that Ireland was short of vocations (only four new seminarians this year in all Ireland, which has only one seminary now), but that these seminarians were of the wrong kind.

“They want to wear the soutane [cassock],” he said. “They want to talk about sin,” he said. Then the most terrible accusation came: “They want to say the Latin Mass!”

I also received a telephone call from a man in Ireland who told me that one of the Novus Ordo clergymen in his country said that the “sedevacantists will be screaming at the bottom of hell.” Ironically, the man does not believe in hell, but I guess there are exceptions.

Why is there so much hatred of the sedevacantists by the Novus Ordo? It is because the sedevacantists put an arrow in the heart of Vatican II. No other position in the traditional movement does this.

The success of the modernists in subverting the Catholic Faith on a worldwide scale is owing to two causes: (1) the fact that the modernist doctrines were sanctioned and promulgated by a general council, known as Vatican II; (2) the fact that “popes” were elected who taught these doctrines universally, and who insisted that all accept them.

All other traditional persuasions, such as the Society of Saint Pius X, the various *Ecclesia Dei* groups like the Fraternity of Saint Peter, and those who promote indult Masses, accept Vatican II and recognize the Novus Ordo hierarchy as having the power to teach, rule, and sanctify in the name of Christ.

Either they are united to the Novus Ordo, or they *aspire* to be united to the Novus Ordo, which is the case of the Society of Saint Pius X.

What characterizes all of them is a willingness to accept the legitimacy of Vatican II, despite whatever error they may perceive in it, and the legitimacy of the “popes” who promulgated it, and the disastrous reforms which have wrecked the Catholic Church.

For this reason, the Novus Ordo hierarchy does not spew out its vitriolic fulminations against them, since they are, to a greater or lesser extent, “part of the fold.” The Novus Ordo knows that, for as long as they recognize the legitimacy of Vatican II and the authority of its hierarchy, the war is already won in the long term. Those groups will eventually become a “High Church” of the Novus Ordo, under its complete control.

Vatican II must be condemned. It cannot survive in any way as a Catholic council. There are precedents in the past. Pope Saint Leo I (the Great, 440-461), condemned the Second Council of Ephesus as a “robber council,” because it was infected with the Nestorian heresy. It was a council of ecclesiastical criminals, in other words. Part of the Council of Constance was rejected for its conciliarist (anti-papal) attitudes and doctrines. The Council of Basel was also rejected.

All of the authority of a council comes from its approbation and promulgation by the pope. Every bishop in the whole world could be united in council, but their teachings and enactments amount to zero until they are accepted, approved, and promulgated by the Roman Pontiff. Councils of bishops do not in any way enjoy infallibility in their doctrines.

Sedevacantists hold that the Vatican II “popes” never received the authority to rule the Church, for the reason that they intended, precisely, to use this supposed authority for the imposition of modernism upon the Church.

For example, if a captain of a ship intends to sink the ship, by that very fact he does not have the right to command the vessel. This is common sense. Once his intention is discovered, the crew would put him in the brig.

Consider the case a few years ago, when the pilot of a German commercial aircraft decided to drive the plane into the side of a mountain, all because he had a fight with his girlfriend. Had the airline known of his intention, it would not have let him fly.

The underlying reason why an evil intention is incompatible with authority is that authority, by its very nature, has as its purpose and end the common good of the society over which it is placed. To intend,

therefore, something that is contrary to the essential good of that society, is to thwart the very purpose of authority, and thus makes it non-existent.

Since modernism, according to Saint Pius X, is the worst enemy which the Church has ever faced, we hold that the intention to promote modernism in the Church is a treason of the worst kind, the work of the enemies of the Church, and of the devil himself. It is therefore *impossible* that Vatican II be authoritative, and *impossible* that the Vatican II “popes” have the authority to rule the Church.

For the Church is both *infallible* and *indefectible*. If we grant validity to Vatican II and to the Vatican II hierarchy, we are bound logically to say that the Church is neither infallible nor indefectible. But this is heresy. Consequently, we are bound by faith to draw the conclusion that it is *impossible* that Vatican II be a true council, or that the Vatican II hierarchy have the power from Christ to rule the Church.

We therefore cannot hold to “opinionism,” as many do, that is, that it is a matter of opinion whether or not the Vatican II “popes” are true popes or not. For our faith in the infallibility and indefectibility of the Church *demand*s the conclusion that these men cannot be true popes. It cannot be a matter of opinion whether or not the Church has defected. To even call into doubt the indefectibility of the Church is itself a heresy.

Sodomy now approved. The German bishops recently said that sodomitic acts are not sinful. A recently “elevated” Novus Ordo Cardinal from Brazil made a more moderate statement, namely that sodomitic acts are immoral only for Christians. So it is all right for pagans. The conclusion from this is that God was wrong to punish the sodomites for their sodomy, since they were pagans, and did not have the revelation of God.

This is to reduce the sin to merely what is known as a *divine positive law*, that is, something which God commands or forbids, not because it pertains to natural law, but because God wills it. For example, stealing is contrary to the natural law, that is, against justice. But that we cannot do unnecessary servile work on Sunday is not based on the natural law, but purely on God’s will.

Any sins concerning the use of sex are sinful because they are contrary to the natural law. The natural law is that any use of the sexual faculties must be for the reproduction of a human being. Any positive and deliberate exclusion of that end is a sin contrary to nature. For this reason, artificial birth control, solitary sins, sodomy, and bestiality all come under this title of sins contrary to nature. This is Catholic doctrine.

An interesting article from 1983. As I was packing for our move to Reading, I came across an article which was given to me years ago. It appeared in *The Humanist* in their January/February 1983 issue. It is entitled “A Religion for a New Age.”

It is authored by a John J. Dunphy, then twenty-nine years old, who seems to be a baptized Catholic, both from his name, and from his constant snide remarks about the Catholic Faith. He trots out all of the usual anti-Catholic drivel, e.g., Galileo etc., accusations which have long since been answered and debunked.

His theme is essentially that Christianity, and particularly Roman Catholicism, has to be eliminated as something antiquated and harmful to people’s rights, particularly those of women, sodomites, and those addicted to artificial birth control. Of course, he trashes creationism, the idea that God created the universe out of nothing, but oddly offers no alternative to the obvious problem of how something comes from nothing, which principle is the backbone of the demented and ludicrous evolutionist mythology.

He calls for a New Religion, a religion of humanity. “If God has failed in his role as cosmic policeman,” he says, “and if Christianity has failed to uphold the dignity of humankind and to protect the inalienable rights of all — and who can argue with either hypothesis — then a viable alternative to both must be sought. That alternative is humanism.”

Ho hum. These ideas are as old as horses and carriages. They were made popular in the nineteenth century by Karl Marx and fellow communists, Nietzsche, and many others. The “humanity is God” theme has been with us for a long time. Woodrow Wilson said “Christianity has not succeeded in uniting peoples. We will succeed, I hope, by the League of Nations.” The League of Nations did a great job of uniting peoples, did it not? Almost as good a job as the United Nations.

This idea that humanity can perfect itself, and make the earth a perfect place in which to live, is the implicit denial of the doctrine of original sin and its devastating effects, as well as the denial of humanity’s need for a Savior, a Redeemer, and the subsequent gifts of sanctifying and actual grace. It goes back to the Garden of Eden: *Ye shall be like gods*. In other words, man, by worshipping himself, can make the earth into a paradise without God. We see this theme in the various pronouncements of Bergoglio, who, in my opinion, does not believe in God, but believes in humanity. There is hardly anything which comes from his lips which does not preach in some way the deification of humanity and the earth.

What is chilling in this article, though, is that the author calls for the spreading of his New Religion by means of the public school classroom:

I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing the classroom instead of the pulpit to convey humanist values in whatever subject they teach, regardless of the educational level...The classroom must and will become an arena of conflict between the old and the new — the rotting corpse of Christianity, together with all of its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of “love thy neighbor” will finally be achieved.

These words were penned thirty-nine years ago, and how they have come true in our times! Teachers in public schools see themselves as not merely conveyors of academic skills, but as high priests of a new religion of humanism, self-anointed to lead humanity down a rosy path of peace and brotherhood. The recent upsurge of transgenderism, taught now to tots, is a perfect example. For it denies nature, and by denying nature, it denies the Author of Nature. In other words, you can be whatever you want to be, regardless of what God has made you. *Ye shall be like gods, having the knowledge of good and evil.* Put differently: *You will decide what is good and evil, not God.*

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

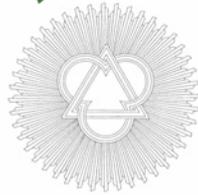


One of the classrooms in the new seminary building.



A typical seminarian's room in the Reading seminary.

Most Holy Trinity Seminary Newsletter



OCTOBER 2022

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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,



Most Holy Trinity Seminary

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

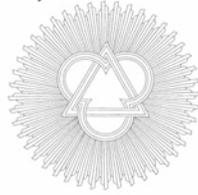


*A classroom
We have had to line all of our classrooms with
books to accommodate the 15,000.*



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.*

Most Holy Trinity Seminary Newsletter



NOVEMBER 2022

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My dear Catholic people,

We are very gradually getting settled in our new home. There are still many unpacked boxes. The worst part of moving, I think, is not the packing, but the unpacking. When you pack, everything goes into one place: a box. When you unpack, you need to find a new place for everything. I sincerely hope that we will not have to move again. Nonetheless, I have a certain fear of receiving yet another strong influx of applications to the seminary this coming year.

Make plans. Recently a very elderly woman passed away in one of our Mass centers. She had been a faithful parishioner at Our Lady Queen of Martyrs in Fraser, Michigan for many years, and all her life had attended the traditional Latin Mass. Her deceased husband had been very influential in bringing the Society of Saint Pius X to the Detroit area back in the 1970's.

She was buried from a Novus Ordo church. She had specifically asked, however, for the traditional Mass for her funeral.

I have seen this phenomenon repeated many times. It is very important that you choose a person (with alternates if he or she cannot serve) to oversee your funeral, and –very important – *empower* them, both legally and with money, to

take control of your deceased body, and make all of the funeral arrangements.

You then must inform all your relatives of the arrangement, and request that they not in any way place obstacles to what you have designated. *Do not* put these arrangements in your will, as this is opened and executed long after you are gone.

Some statistics. A recent Pew Research Center report gave these statistics for religious affiliation in the United States. 29% of adults have no religious affiliation. 32% say that they seldom or never pray. In another report, from the Hartford Institute for Religion Research, it said that church attendance has dropped by 12% in the last year and a half.

The fastest growing group consists of those who have no religious beliefs whatsoever. They number 30% of the population.

Although these statistics do not assign a cause for the decline, I believe that it is mostly due to Modernism. This heresy, this mentality, affected Protestantism long before it affected Catholicism. As early as the eighteenth century, there was a call from Immanuel Kant that religions should shed their dogmatic differences, and amalgamate into one big church. This idea took on the name of ecumenism. It is the enemy of dogma.

The effect in religion is that there is no substance left in it. Sermons are vanilla-flavored blather, usually about self-help (“you need Jesus”), loving your neighbor, which usually translates into accepting sodomitic relationships among your relatives, or some form of earth worship, usually climate change.

At around 1900, Msgr. Delassus, a French prelate, wrote a book entitled *The Anti-Christian Conspiracy*, in which he says that the goal of the anti-christian forces in the world is to change Roman Catholicism into a dogma-less humanitarianism.

Is there any better description of the Novus Ordo? Because this is the goal of the modernists, it is of no wonder that they are not appalled by the sharp decline in the life signs of the Catholic Church, decline not only in church-goers, but also in the beliefs of those who do profess to be Catholics. For them, Vatican II began a slow and painful process of burying Roman Catholicism once and for all, and replacing it with a religion of humanity with no dogmas.

Bergoglio’s frequent ranting and raving against the “rigid” in the Church, those who are attached to the Traditional Latin Mass and to dogmas, is a sign of this intent to wipe Roman Catholicism off the face of the earth. Msgr. Fenton, an excellent American theologian at Vatican II, made the remark: “This is the end of Catholicism as we have known it.”

No matter how much the numbers decline, whether in Mass attendance, baptisms, or weddings, no matter how many seminaries shut down, no matter how many parishes are closed or consolidated, no matter how many people are ignorant of the most fundamental of Catholic dogmas, the modernists’ solution is to get a huge hypodermic needle, big enough for an elephant, and squeeze *more* Vatican II into the veins of the Church.

Bellyaching. In this regard I feel somewhat sorry for the many Novus Ordo conservatives who fail to understand this grand plan, and are

still attempting to find crumbs of Catholicism in the Novus Ordo.

They want to be Catholic. They want to be pinched and wake up from a bad dream, and find out to their delight that Vatican II never took place.

They vent their frustrations by constantly bellyaching. They dig up dirt from the Novus Ordo – and there is plenty of it – and broadcast it, as if to say over and over again, “This is not Catholic!” Yet they continue begging the Novus Ordo for a Catholic existence. They do not understand that, for the modernists, pre-Vatican II Catholicism died a long time ago. They killed it with Vatican II. As far as they are concerned, it is not coming back.

There are two elements in the Church: (1) the *religion*, consisting of dogma, morals, and worship, and (2) the *structures*, that is, the juridical structures, the hierarchy, and the physical structures, the churches.

The purpose of the juridical and the physical structures is to *contain* and *protect* the religion. These structures have no other purpose. They become meaningless, even perverse, if they should fail in this regard.

In normal circumstances, the structures and the religion form a single unit. Since Vatican II, however, the structures have deviated from the religion. Those elected and appointed to be the “popes” and “bishops” have deviated from the Catholic Faith, and, what is far worse, are imposing their deviate ideas upon the faithful.

Because of this imposition of a false religion upon the Catholic faithful, they have no authority to rule the Church. Nonetheless because they have never been legally removed or dismissed from their elected or appointed places, they continue to have an *appearance* of authority. It is for this precise reason that they have been able to lead astray billions of Catholics into a false religion.

Conservative Novus Ordites labor under the conviction that to leave the structures, now inhabited by modernists, is to leave the Church. It

would be the same as saying that to run out of a burning church is the same thing as leaving the Catholic Church. *It is never schismatic to flee from heretics, and particularly heretics who want to poison your own faith.*

Indeed it is the solemn duty of Catholics to flee from such evildoers. While we lack the authority to depose them, we nonetheless have the obligation of denouncing their heresies and their evil intentions, and of avoiding the poisonous Modernism that they are feeding to the flock.

The imposition of heresy does far more damage to the soul than fire does to the body.

To leave the structures, to flee from the heretics, does not mean that one is *detached* from the structures. Your goal is to return to them one day, when the heresy is gone, just as you would return to a church building when the damage of the fire is repaired.

I pray that the Novus Ordo conservatives realize that their bellyaching simply leads to depression, and does no real good at all. Do we not all already know that the Novus Ordo religion is an abomination? Do we need to be reminded of this?

A Novus Ordo priest with guts. A retired Novus Ordo priest in County Kerry in Ireland recently mounted the pulpit, and condemned abortion, transgenderism, and sodomitic acts as mortal sins. A number of people walked out.

The Novus Ordo bishop of the diocese apologized to those who found the homily offensive, and said the priest's views do not represent the Christian position. The bishop forbade him to say any more public Masses.

The priest responded: "I know myself that what I said cannot be disproven by any honest-to-God Catholic, Christian or Catholic teaching, and that's the bottom line."

What is remarkable about this incident is not that the bishop is a heretic – we already knew that – but that a Novus Ordo priest had the guts to say it, and did not back down when pressured by his bishop.

In any Catholic Church before the Council, his remarks would have been considered perfectly normal.

Bishop Williamson's lamentation. In a recent post on his blog, Bishop Williamson pointed out that the SSPX, or "Newsociety," as he calls it, received into their four seminaries a total of seventy-nine new seminarians. On the other hand, the single "Resistance" seminary, located in France, received only one or two seminarians.

He mentions that some may attribute this vast gap to the fact that Bishop Williamson demurred from founding an organization of Resistance priests back in 2012, when he became detached from the SSPX.

Nonetheless, the bishop defends the lack of organization, claiming that what ruined the mainstream SSPX was, precisely, the organization. The clergy and seminarians followed not the principles but the organization which, he said, was going down the wrong path.

I think that he is wrong. What put the SSPX down the wrong path, one of compromise with the Novus Ordo, was the unrelenting desire of Archbishop Lefebvre to reach a working agreement with the Novus Ordo. This was in his mind from the beginning, and he did not give it up even after the episcopal consecrations in 1988. In June of that year, he referred to John Paul II as an "antichrist." Yet, after the ceremony of consecration, he said to the journalists: "Don't worry, in five years everything will be patched up." He was referring to his relationship with the modernist "popes."

To my knowledge, Archbishop Lefebvre never left any instructions or testament, either to his successors or to the clergy or seminarians of his Society, as to the parameters of the negotiations with the "antichrists" (his term) in the Vatican.

They were on their own.

Since the Archbishop is a type of sacred prophet for the SSPX, blame cannot be placed

upon him. The blame is therefore shifted to the “organization.”

I think that the paucity of vocations in the Resistance is due precisely to *lack of organization*. You will not attract young men to a life without organization, in which they are subject to the whims of the lay people for their future and livelihood, who are often fluctuating in their theological beliefs, and yet more often disloyal to their priests.

It is for this reason that I founded the Roman Catholic Institute, in which everything is spelled out to the clergy: Their theological positions, their pastoral practices, their liturgical observances, their rights and duties, provision for their livelihood, where they will be assigned, the powers of the superiors of the organization and the limitation of their powers, a penal code, and many other things.

In this way there are no surprises. All of our theological positions are clear and firm. There are no “liberals” and “conservatives” in the Roman Catholic Institute. There is peace and unity, and this because of the organization.

Interesting article in the *New York Times*. Of all places, in a newspaper which is “hanging off the port side of the ship,” that is, known for its very leftist views, there was an article entitled *How Vatican II Failed Catholics – and Catholicism*.

The author, Ross Douthat, himself a Catholic, but by no means a traditionalist, makes many remarkable and insightful points regarding Vatican II and its consequences.

His main theme is this: Vatican II made it easier to be Catholic, but this did not have the desired effect of bringing more into the fold. Instead, there is “crisis and diminishment,” as he put it.

He points out the typical modernist response to the deplorable decline in the Church’s life signs: “If the changes of Vatican II had not been enacted, then the Church today would be merely a small sect.” Of course, this is nonsense.

The author responds that Catholicism is already a small sect in many parts of Europe, traditionally known as the “Main Street of the Catholic Church.”

He says that in Germany, Sunday Mass attendance is at 9%, whereas in France and Holland it is at 5%. He adds with perfect accuracy: “Any secular organization that conducted a sweeping renewal effort that yielded such results would know exactly what to think; *any claim that but for those reforms we’d be at 1 percent rather than 5 percent* would not be taken seriously.” [emphasis in the original].

He mentions that sub-saharan Africa is an exception to the rule, since there is growth in those countries, but notes that it is but an exception. He cites Argentina as an example of Latin America, where between 2010 and 2020, the number of persons identifying as Catholic fell from 76% to 49%.

His final sentence is the most poignant: “What really breeds cynicism is when the church behaves like the Soviet empire in its dotage and demands constant encomiums to the wisdom and success of a now decades-old renewal project, when everyone can plainly see it’s presiding over crisis and decline.”

If I could rephrase it: What is ridiculous is the propaganda that Vatican II was a wonderful success, when there is evidence all around us that it has caused a severe decline in the Catholic Church.

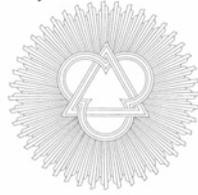
I could not have said it better myself. My comment to the person who sent me this (my brother Kevin) was: “It is nice to see someone in the ‘mainstream’ saying something that I have been saying since I was fourteen years old.”

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



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

My dear Catholic people,

I take this opportunity once again to thank our many benefactors who have helped this past year not only with the usual daily expenses of the seminary, but as well with the building fund.

The remodeling of the building is now complete. The contractor comes back now and again for what is known as the “punch list.” This is the list of little glitches and quirks which the contractor is bound by contract to fix. His work is guaranteed for one year.

We currently have seventeen seminarians. Two have left since the beginning of the year. These departures are quite normal for any seminary, particularly in the first year. It is more rare that a seminarian who makes it through the first year will quit in his later years, but it does happen occasionally. After five and three-quarter years of study, the seminarian receives subdiaconate. At this point he makes a permanent commitment to the priesthood and to perpetual and perfect chastity, renouncing his right to get married. In a certain sense, he marries the Church at subdiaconate. For him it is as momentous a day as his marriage would have been for him. And unlike marriage, the priesthood is not broken by death, but remains in eternity, whether in heaven or hell. It places a character on the soul which will increase his merit, and therefore his glory, in heaven, or increase his punishment in hell if he has been an unworthy priest. Needless to say, it is a big decision, and some do leave as subdiaconate approaches.

At this writing, there are seven young men who have shown interest in the seminary for next year: two Brazilians, one Argentinean, three Americans, and one South Korean. This represents a very strong showing for this time of year. Normally we do not see these numbers until the spring.

I will have to be selective, however, for a number of reasons. The first is, as always, limitation of space. We could solve this problem by purchasing an annex of the seminary, in which courses could be given either by the priests resident in the annex, or by

Zoom. However, to purchase such a building would require more capital, something we do not have at the present time.

Another aspect about expansion is that the purchase of a building is only the beginning. Like your home, a seminary must be maintained. It requires repairs and upkeep, which at times can be very expensive.

Yet another consideration is whether we can support the seminarians who do come to us. Young men eat a lot.

Most important, however, is the fact that we must regulate the number of priests whom we train and ordain, so that there is a proportionate number in regard to the number of people whom we serve. Yes, it is possible to have too many priests. Certainly every priest is valuable inasmuch as he offers the Holy Sacrifice of the Mass, but because they are human beings, and not pure spirits, like angels, they must be fed, clothed, housed, insured, and have access to automobiles, all of which costs money.

We are constantly trying to expand our apostolate, especially now that we are here in Pennsylvania. Our number of priests, however, must be in proportion to our expansion.

It is true that older clergy must be replaced. There are quite a few of us “old-timers” around, relics from the 1950’s who have only a limited number of years left, and may well become inactive due to poor health.

Our apostolate. This past year has been one of growth for us. As you know, the burgeoning number of seminarians required that we relocate to a larger building. The nuns have seen more and more vocations, and they too must in some way expand their facilities, either through adding on an addition, or by buying a building. They recently received an offer from a layman to operate rent-free a boarding school in a large facility in the Northeast. The Sisters are looking into it, but a boarding school is a big undertaking. It may be something very popular, however, given the

horrid conditions in public schools and even so-called “Catholic” schools.

Our missions in Australia are flourishing, so much so that Fr. Palma will be spending six months out of the year there. Our church in Phoenix is doing well, and our Mass Center in Vero Beach, Florida, although small (about 35 souls), has also persevered, and since 2015 has managed to save about \$100,000 in the hope of obtaining a church.

Our priest in France, Fr. Chappot de La Chanonie, is busy helping Fr. Philippe Guépin in his apostolate. He told me recently that they will open a new mission in the western part of France, and that they intend to open a school. Apparently homeschooling will soon be banned in France.

Unfortunately we have had setbacks both in Canada and in England. The draconian restrictions which Canada placed on its population owing to Covid did much to make it difficult for both the priest and the laypeople to attend Mass. But far worse were the new socialistic policies of the Province of Quebec against homeschooling, as well as other anti-family enactments. As a result, three very supportive families in the province moved away, two to France, the other to New Brunswick.

Despite the similar anti-Covid restrictions in England, our mission there managed to survive rather well. Recently, however, our coordinator there was forced to resign from the post owing to extra attention which he needs to give to his new business. Despite our calls for a replacement, not a single person in the United Kingdom has come forth as a volunteer. It is very disappointing. Their clergy come from France, most of the time, and occasionally from the United States. There must be someone in the UK who will handle the ground work on their end. Lacking such a person, we have

suspended all operations in England. It is a sad ending to much effort which has been poured into England since 2015.

On the brighter side, our French priest has been requested for a mission in Spain. Despite its glorious history as an eminently Catholic country, Spain has been slow to react to Vatican II. It is rewarding to see some activity there. We are looking into the possibilities.

I will travel to France around New Year’s Day in order to confer the Sacrament of Confirmation at Christ the King Chapel in Nantes.

Episcopal consecration. On November 30th, I had the pleasure of consecrating Bishop Germán Fliess. At thirty-nine years old, Bishop Fliess promises to give many years to the episcopacy. We pray that he fulfill his duties with devotion and perseverance. Pictures of the consecration can be seen on the next page.

Continued support. We ask our benefactors to continue to support us in the New Year. Given the increased number of seminarians and faculty, and given the unknown expenses to be incurred in this new building, e.g., utilities, we ask that you be steady in your donations. The seminary is the most important apostolate of all that we do.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector



The anointing of the head.



The new bishop says Mass with the consecrating bishop. He is assisted by the co-consecrator, Bishop Selway, on his right, and by Father Saavedra, substituting for a co-consecrator.