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# Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Requests for entrance into the seminary are already coming in now, which, of course, can only be a cause for joy. Ordinarily we do not see much activity of this kind until the spring. The fact that it is happening now probably means that it will be a strong year.

While it is a cause for rejoicing, it is nonetheless also a cause for concern. We are almost full. At present we have room for two more seminarians. We have already accepted one for next year, who could not come this year because of business commitments.

While I thought that this building, into which we moved only about a year ago, would hold us for at least five years, it seems that we will soon outgrow it.

We expect to ordain one in June, which will make another room available, but I still

fear that we will have more applicants than we will be able to handle.

There is also the increasing trend of Novus Ordo priests becoming interested in abandoning the Vatican II apostasy, and in being trained according to traditional theol-



*The fall is a beautiful time in Pennsylvania. We recently did some landscaping near our Hampden Boulevard entrance. It was very overgrown from years of neglect on the part of the former owners. Little by little we are beautifying the outdoor areas of the seminary.*

ogy and sacramental disciplines. While this trend is by no means a tsunami, it is nonetheless much stronger than it was five years ago. Again, it is Bergoglio. As he pushes harder to make Catholics into thoroughgoing Modernists, those priests and lay people who have strong traditional inclinations are beginning to see what Archbishop Viganò has seen: that Vatican II was a revolt against Catholicism, with the

aim of totally transforming Catholicism into a new religion.

Ideally, these Novus Ordo priests who come to us at this stage of their lives need their own seminary, separated from the young men we train here. The Novus Ordo

priest requires a different kind of training. He is already “ordained” for many years, and has been formed by the Novus Ordo. As a result, there is a certain detoxification which must take place, which is not necessary for the *young* men who train for the priesthood. As well, in each case there must be an evaluation of what the Novus Ordo priest knows, and what he does not know. Many have studied on their own, whereas others have swallowed the Novus Ordo training in its entirety, not realizing its substantial departure from Roman Catholicism.

Virtually none of them knows Latin, or if he does, his knowledge is insufficient.

The obvious solution is to purchase more buildings, so that the seminary can expand, and so that we can find a separate place to train Novus Ordo priests.

Even if I had the millions of dollars in my back pocket to do such a thing, it would not solve our problem, since we lack the sufficient faculty to carry on such an expanded seminary project. The only way in which to accomplish these tasks is to purchase a large building in which separate formations could be undertaken, and in which we would have a virtually unlimited capacity for new students.

Even if we were to buy a former Novus Ordo property, typically measuring about 150,000 square feet, although it would solve our faculty problems and room problems, it would make more problems, since we could not possibly afford to maintain such a building or buildings.

For example, the repair of our 1985 boiler in the old part of the present facility, which has some cracks and leaks, will cost approximately \$19,000. Then why not buy a new boiler? That would be \$50,000. This boiler heats about 10,000 square feet of the 26,000 square foot building in which we are now.

Now imagine what such a repair would cost in a building of 150,000 square feet!

There are very few buildings available which would be suitable to our needs. It must never be forgotten that we must be

close to major airports. Such a need excludes the placing of the seminary “in the boondocks.”

I really do not know how to solve this problem. I was not expecting it at all.

**Private revelations.** Occasionally people ask me about private revelations, and why I do not speak more about them.

There are a few things to understand about them:

(1) Private revelations, including those delivered by the Blessed Virgin Mary or even the Sacred Heart, do not belong to the *deposit of faith*, that is, they are not part of Sacred Scripture and Tradition as the sources of Catholic dogma.

(2) Consequently, no one is obliged to believe the messages with an act of divine and catholic faith. The reason is that the messages delivered by the seers of these apparitions are not promulgated as the teaching of the Church, indeed they cannot be. Only what is deposited in Sacred Scripture and Tradition may be promulgated as dogma by the Church.

(3) The seer is not assisted or inspired by the Holy Ghost, as were the sacred writers of Sacred Scripture. Therefore they can err. Their memories may fail them. Consequently there is no divine guarantee that what the seer is reporting is accurate. (Pope Pius XI even condemned one of the alleged messages of La Salette).

(4) When the Church approves of an apparition, it does so without any assistance of infallibility. It is merely a prudent judgment on the part of Church authorities that there is sufficient evidence of an apparition from heaven. It makes no judgment concerning the truth or falsehood of the messages conveyed.

Given these considerations, it is evident that private revelations are accidental to the deposit of faith, and that they are believed only on human faith. By this, I mean that the *fact* of the apparition and the *message* of the apparition have no divine guarantee.

Nonetheless, to refuse to believe that an apparition has taken place, when a prudent

and impartial investigation has been done by Church authorities, would be *rash*. It would be imprudent to refuse to believe something for which there is sufficient evidence.

Therefore, there must be a balanced view of these things. On the one hand we should prudently accept the *fact* of these apparitions which are approved by the Church, and piously believe that the message handed down is true, *unless there is suspicion or evidence to the contrary*.

If apparitions are not approved by the Church, then much more caution must be observed, since one can easily be led into a belief in something which does not merit belief, and could be fraught with error.

There is a strong interest among traditionalists in apparitions. This is true, I think, because the magisterium of the Church, the voice of Peter, has been silenced since 1958. People are looking to heaven for guidance, and there is, in my opinion, an excessive credulity among many with regard to apparitions and private revelations.

There is, furthermore, much speculation and rumor about these apparitions and revelations. The third secret of Fatima is an example. Cardinal Ottaviani was present when John XXIII opened the secret in 1960. The Cardinal told Archbishop Lefebvre that John XXIII read it, folded it up, put it back in the safe, and said, "It does not concern my reign." (Archbishop Lefebvre told me this story personally).

Yet in the 1960's there was circulated a "third secret of Fatima" which was certainly bogus. Then there was the partial revelation of the secret done by Ratzinger, which I also think was totally bogus. If it was not bogus, then why did he not reveal the whole thing? Why hold back?

Indeed, if it has been kept a secret since 1960 by the ecclesiastical thugs that have given us Vatican II, is there not suspicion that it concerned the council and the whole modernist hijacking of the Catholic Church?

Anyone my age would remember that 1960 was the year in which "all hell broke loose," and it has not stopped ever since. That wicked decade saw the destruction of our faith in our churches and a true cultural revolution in the United States and in the western world in general. We are still reeling from the 1960's.

In any case, we do not know the third secret.

Catholics should, therefore, not be excessive in their interest in private revelations, but should concentrate on their holy faith and the magisterium of the Church as their guideposts in these terrible moments of the Church's history.

#### **Eucharistic miracles in the Novus Ordo?**

There are some who allege that there are eucharistic miracles taking place in Novus Ordo services.

There is even a prominent traditionalist bishop who gives credence to these alleged events.

In "Theology 101," however, we learn that it is absolutely impossible that God could perform a miracle in confirmation of falsehood. Indeed, that the miracle confirm the truth is the first criterion of its authenticity, no matter what other "evidence" there may be.

It should be pointed out that the devil can perform an appearance of a miracle quite easily. For example, in Exodus, Moses changes his staff into a snake before the Pharaoh and his court. Then the Pharaoh tells his priests to do the same. In the sight of all, the staff is changed into a snake by the pagan priest. How did this happen? It must be remembered that an angel can move at very high speed, faster than light itself, and so he can substitute, more quickly than our eyes can discern, one thing for something else. Consequently there was an appearance of a miracle done by the pagan priests, but not a true one.

This sort of thing would be especially easy for the devil in the case of eucharistic miracles.

I do not understand how a bishop who regards the New Mass as something evil and to be avoided, to the extent that he is ready to disobey the person whom he says is the pope, could possibly conclude that these "miracles," if indeed anything happened, could be from God.

In other words, if the New Mass is good, then why do we adhere to the traditional? If the New Mass is bad, then how could God approve it with a miracle? Either the New Mass is good or bad. The New Mass is either pleasing to God, or is displeasing to God. There is no gray area.

Catholics, therefore, relying not on extraordinary events, but the Church's magisterium as well as her traditional disciplines and liturgy, should shun the New Mass and adhere exclusively to the traditional Mass.

They should discount as false any alleged supernatural event which does not confirm the truth of the Faith.

This excessive interest in apparitions and miracles is an attempt to have a "direct phone line to heaven" in the absence of the functioning of the Church's magisterium. Such an attitude is very dangerous.

**Sponsoring a seminarian.** We are often asked by lay people if they can sponsor a seminarian. It means that they want to pay the expenses of a particular seminarian as he goes through our program.

The idea of sponsoring a seminarian has problems, however.

Seminaries have a relatively high rate of attrition in comparison to other walks of life.

The life of the priest requires many sacrifices, particularly celibacy, which not all are willing to undertake.

Seminary training is long and difficult. It takes seven years after high school to become a priest.

The seminary is academically demanding. Some do not make it either because of insufficient intelligence or because of poor study habits which they acquired in public schools. In many cases we find that they know absolutely nothing about English

grammar, through no fault of their own. When these students try to master Latin, which is highly grammatical, much more than English, they often fail.

Other some just decide after a few months that the priesthood is not attractive to them, and they leave. I recently had one leave after two years of seminary, for the sole reason that he had no desire to be a priest.

Yet others are dismissed for disciplinary reasons, or health reasons, or for some other unsuitability.

Given all of these factors, there is a relatively strong chance that your sponsored seminarian will not make it.

What I can do, however, is to assign a seminarian to you who remains anonymous, calling him, for example, "Seminarian A." If for some reason he does not persevere, we can transfer the Seminarian A designation to another, and so forth, until ordination. At ordination, both the seminarian and his sponsor can be made known to each other.

The seminarian, even before ordination, can know that he is sponsored, and can pray for his sponsor. He can even write a letter to the sponsor, which would be addressed and mailed by the seminary faculty.

At present we ask for \$5000 per year for room and board. We do not charge tuition. Nonetheless, the actual out-of-pocket cost per student for the seminary is \$15,000 per year.

We are always appreciative in receiving gifts in whatever form, but what is easier for us is a simple donation to the seminary for use as we see fit.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn  
Rector