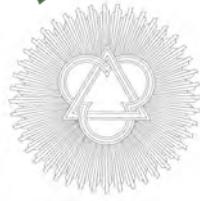

Most Holy Trinity Seminary Newsletter



JANUARY 2023

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My dear Catholic people,

Earlier this month I travelled to France, and in the city of Nantes administered the Sacrament of Confirmation to forty-three recipients.

Relatively few of the recipients were children, as is usually the case. Of the forty-three, I would estimate that at least thirty-five were men, and of those, about twenty-five were *young men*. I learned later that most of these were converts from *nothing*, that is, from no religion at all. It should be noted here that 55% of the people in France are atheists. It is therefore fairly common to grow up with no religion at all.

I was told that Father Chappot de La Chanonie, a graduate of our seminary, has been instructing these young men in the Catholic Faith. It was very edifying to see this result, and even surprising.

Young men today have many temptations against both chastity and the faith itself. As a rule, they are not raised in the spirit and practice of christian mortification of their senses, but are taught to indulge in whatever inclination comes to their mind

or body. They are, furthermore, subject to the temptation of conformity to others, either to their parents, who may well be religion-less, or to teachers and schoolmates, who are likewise imbued with the atheistic and hedonistic culture.

Men are more attracted to conformity in these things than women are. A woman will worry more about conformity to fashions in dress and make-up, than

about conformity to ideas. Men are the opposite. They have little or no care for passing fashions, but do have a very strong desire to be accepted by fellow men from the point of view of ideas. For this reason, they are more prey to temptations against the faith. It



Confirmations in Nantes, France

The confirmands and clergy pose for a picture after the ceremony. On the left, in surplice, is Father Tobias Bayer, who accompanied me on the journey. On the right, in surplice and stole is Father Philippe Guépin, the pastor of the chapel of Christ the King in Nantes. At the extreme right, in surplice, is Father Henry Chappot de La Chanonie.

is also true that women, by nature, are more prone to acts of piety than men are.

The typical young man today becomes addicted to sexual pleasures at a young age. This addiction blinds him to spiritual things, leaving him in a rut from which he cannot escape on his own power. This addiction, furthermore, causes him to be depressed, since he knows down deep that he is acting like an animal, and not like a human being.

By the grace of God, however, this depression and interior disquiet can bring him to a desire to be reconciled to God.

What I have described was precisely the case of Saint Augustine. One day, he was so overwhelmed by the weight of his impurity that he went into his garden and wept bitterly, with his head in his hands. As he wept, he heard the voice of a little child singing, in Latin "*tolle, lege.*" which means "*take up and read.*" He looked around, but there was no child to be found. He went back into his house, picked up Sacred Scripture, and opened it randomly, and found these words of Saint Paul: *Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.* (Rom. XIII: 13, 14)

Saint Augustine said: "As if a light of security had infiltrated my heart, all the darkness of my doubts had dissipated."

We know the rest. He went on to become one of the greatest saints of the Catholic Church, one of her greatest doctors, second only to Saint Thomas Aquinas. In fact, St. Thomas quoted him more than any other doctor of the Church.

The death of Ratzinger. The last of the suit-and-tie priests, the radicals who inspired and directed Vatican II, has passed on to his judgement. Only God knows what is in store for those who have destroyed His vineyard with the ravages of Modernism. Karl Rahner and Hans Küng, his radical cronies, have already preceded him to the judgement seat.

The media and the Novus Ordo conservatives regard him as a great man, a great conservative who was preserving the Faith against the naysayers.

Of course we know this is false. But it is true to say that he was a Novus Ordo conservative. This designation, however, does not in any way exonerate him, or make him worthy of praise.

What is damning in the term is *Novus Ordo*. This term indicates the entire revolution of Vatican II, which infected dogma, morals, discipline, canon law, and the liturgy. Every single aspect of Catholic life

was injected with this poison, with the result that billions of souls have lost the Catholic Faith.

Everyone detests the crime of genocide. If we take Hitler, Stalin and Mao-Tse-Tung together, it might add up to 100 million dead bodies.

Genocide is to destroy people's bodies. Vatican II perpetrated a *spiritual* genocide, however, in which *billions* have lost the Catholic Faith. Spiritual death is an everlasting death, one that never quits. It is a perpetual and continual pain of separation from God. It is everlasting agony.

What is yet worse, Ratzinger personified the attempt to "marry" this godless revolution of Vatican II with the Catholic Faith. He encouraged the traditional Latin Mass, but under the aspect of Modernism, that is, because it corresponds to people's tastes and sensitivities. For this he is praised and glorified, in contrast to Bergoglio, who is vilified for merely being a *consistent* Vatican II proponent.

We cannot, however, permit the Catholic Faith to become the illegitimate child resulting from the union of two religions which are diametrically opposed to each other. We cannot be in communion with those who have destroyed our Faith. Vatican II must be condemned and repudiated as a *conciliabulum*, which is the Church's term for an illegitimate and phony council. Only then will there be a true restoration, and only then a true peace.

It is the characteristic of non-Catholic sects to have liberal and conservative branches. The very term "conservative" implies the legitimacy of its correlative, namely "liberal." So there are liberal and conservative Jews, liberal and conservative Protestants, liberal and conservative Moslems.

The Catholic Faith, by its very nature, and even by its name, is *universal*, that is one single set of dogmas and morals for everyone, without any deviation, one government, one worship, one great institution. If we accept anything less than this, we will be worse than the very perpetrators of this apostasy of Vatican II.

A move to get rid of Francis? The Italian newspaper *La Stampa* reported that there is a movement afoot among some cardinals to put pressure on Bergoglio to resign. An anonymous cardinal stated, "The secret plan will be formulated on various axes and phases, but it will have one objective - to place the pontificate under such stress that Francis will have to resign." Interesting.

More invalid Novus Ordo baptisms. Recently it was discovered in a diocese in the southwest that a

Novus Ordo priest was conferring baptism in an invalid manner. He changed the formula from "*I baptize you...*" to "*We baptize you...*" Even the Novus Ordo, which has succeeded in rendering either doubtful or invalid nearly every sacrament, recognized that this was an invalid formula.

The priest, apparently, has been doing this for years, which means that hundreds, if not thousands, of baptisms have been affected. They all have to be redone, according to the diocese.

There was almost an identical case in the Archdiocese of Detroit a few years ago.

Who is to blame for this? The priest? No, Vatican II and the modernistic training which the candidates for the Novus Ordo priesthood receive. The only word for this training is *garbage*.

For one thing, they are told that the sacramental forms are not "magic words." This is to mock the Church's traditional solicitude for the accuracy of the form of the sacrament. A sacrament is a *sign*, and therefore like any sign, it must be clear and unambiguous. Imagine a traffic light which emitted an unclear color.

Secondly, Novus Ordo clergy are encouraged to ad-lib in the Mass and sacraments. They are encouraged to make their own comments in the Mass, to conduct the "liturgy," as they call it, in their own personal style.

Thirdly, there is so much emphasis on "the community" and lay participation in the Novus Ordo, that it would not be surprising that a priest would think that "We baptize" is actually better than "I baptize," which is so "exclusive." The new theology concerning baptism is that it is an initiation into the Church. The dogma of original sin has been neglected into oblivion. The idea of the minister of the sacrament being the instrumental cause of the sacrament is mocked as "medieval" and "aristotelian."

With all of these factors swirling in the head of the Novus Ordo priest, it is of no wonder that he thought nothing of changing the words of baptism.

Our policy now is this: If you arrive from the Novus Ordo, it is necessary that your baptism be verified either by yourself, or by some witness. Otherwise we baptize again conditionally. For who knows how many other instances of invalid or doubtful baptisms there have been? We have seen many videos of Novus

Ordo priests pour the water onto the hair, and not the forehead, of the recipient. To do so is to render the sacrament doubtful.

Mass in Harrisburg. Since Christmas, we have been offering Mass in Harrisburg, Pennsylvania. The location is the Holiday Inn Express, 4201 Union Deposit Road, Harrisburg, Pennsylvania 17109. The Mass time is 10:00 A.M., but in February, only, there will be some changes in the Mass time owing to previous commitments of the hotel. Please check our website. We are also looking forward to opening a Mass center in the Philadelphia area. Those who are interested in these Masses should send us an email at the address that is located on page 1. In time we hope to purchase churches in these areas, but we must save some money in order to do that.

Mass intentions. The clergy of the seminary may receive Mass intentions. The Mass stipend currently stands at \$25.00. However, this may change in time because of inflation. The Mass stipend helps the priest to meet his personal expenses, such as his cassocks, suit, and other clothing, as well as many other expenses, such as his personal computer and books.

Thank you. We received many extraordinary donations at Christmastime. We thank you for these. We are still unsure of what our monthly expenses will be for food, gas, electricity, water, etc. Prices are generally higher here in the northeast. We have discovered, however, that our building is very well insulated, and holds the heat quite successfully.

The winter in Reading is relatively mild. Usually we have low thirties at night and low to middle forties during the day. We have received only dustings of snow. But the winter is not over yet!

Sincerely yours in Christ,



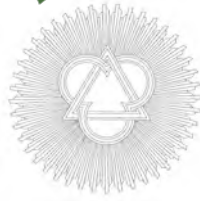
Most Rev. Donald J. Sanborn
Rector



Some unexpected damage

Upon my return from France, I discovered this extensive damage to our front porch. A large branch fell from a nearby tree, on our own property. There had been no wind or bad weather when it happened, but there had been some very high wind the week before, and it is possible that the branch became weakened, and merely fell. Oddly, no one heard it. This is probably because all but one resident of our building were away that day in New York, visiting the Metropolitan Museum of Art. We are claiming the damage on insurance, but there is a \$5000 deductible. This is one of two trees which need to be taken out completely. They probably antedate the building, which is over ninety years old.

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My dear Catholic people,

You may recall from the last newsletter that I visited in January the chapel of Father Philippe Guépin in Nantes, France. The sad news is that he passed away suddenly on Tuesday, February 7th, just a little over a month after I saw him in France. No autopsy was performed, so we do not know the cause of death. He was found dead by his assistant, Father Henry Chappot de La Chanonie, a priest who was trained at Most Holy Trinity Seminary and who is a member of the Roman Catholic Institute. Father Guépin was seventy-one years of age.

I first met Father Guépin in October of 1971, as we both entered Ecône on the first day of the academic year. I have been in contact with him over the years, and much more in recent years, after he invited me to come and do Confirmations in his chapel. Even before this invitation, however, I would visit him from time to time in France, or see him in Italy while we were both visiting the priests of the Institute of Our Mother of Good Counsel in Verrua. In the year 2000, he made the trip over from France to Michigan in order to attend the celebration of my 25th anniversary of the priesthood.



Father Philippe Guépin

This picture was taken after a baptism on Sunday, February 5th, and is probably the last taken of him.

Father Guépin was an extraordinary priest. Full of priestly zeal, he would travel extensively in France in order to bring the Mass and sacraments to lay people, religious sisters, and elderly priests. He was deeply pious, and particularly devoted to the Blessed Virgin Mary. Every year he organized an elaborate outdoor procession in the streets of Nantes in honor of Our Lady's Assumption. During the summer months he preached retreats and days of recollection to the lay people. He made himself always available to the lay people, carrying his phone with him at all times, and keeping it close by his bed at night, in case there should be a sick call.

Father Guépin was noted as well for his attention to the beauty of his chapels. He had "agents" in France who would comb the flea markets and the antique dealers for beautiful articles which were being discarded by the Novus Ordo. I myself consecrated a magnificent altar in his chapel which he retrieved from a church in Rennes. His chapel was loaded with the relics of the saints.

He was very devoted to the Divine Office. He once told me that he never missed a single day of the breviary. This feat is extraordinary, since priests, although seriously obliged to the recitation

of the Office, are occasionally excused for reasons of illness, apostolic duties, works of charity, or other impediments arising from travel, etc. He would even recite it when very ill with fever. He said, "Sometimes it was very difficult."

Father Guépin was an "icon" in France, in the sense that everyone in the traditional world knew him, and even if they disagreed with him, respected him for the dignity and the zeal which he brought to the priesthood.

He was ordained by Archbishop Lefebvre in 1977, together with Father Cekada. He was a sedevacantist even then. In 1979, Archbishop Lefebvre regained hope of reconciling with the modernist heretics, owing to the overtures of the arch-modernist John Paul II. In order to please the modernist heretics, the Archbishop issued a decree that he could not tolerate in the Society of Saint Pius X anyone who would not mention the name of John Paul II in the canon of the Mass.

Father Guépin, together with a few other French priests of the SSPX, told him politely that they, in conscience, could not accept to mention the name of the arch-modernist in the canon. As a result, Archbishop Lefebvre dismissed them from the Society of Saint Pius X.

It should be noted that Archbishop Lefebvre was very ambivalent in his views concerning the Novus Ordo "popes." Fr. Guépin was one of Archbishop Lefebvre's drivers, who would therefore accompany him on his long journeys in France to spread the word. Father Guépin told me that on one of these trips, Archbishop Lefebvre confided to him that he, Archbishop Lefebvre, did not think that Paul VI was a true pope. It was around the same time that he made statements, in 1976, to Parisian newspapers, which cast doubt on the papacy of Paul VI. It is furthermore true that Archbishop Lefebvre made many statements which contained all the *logic* that would lead you to conclude that the Vatican II "popes" were not true popes. Father Cekada did a video in which he brought forward these many statements of the Archbishop which logically supported sedevacantism. It is entitled "Marcel Lefebvre: Sedevacantist." It is available on YouTube.

I say this to point out that the sedevacantist position was not something merely "cooked up" in the minds of some extremist seminarians and

priests. All the principles of sedevacantism were learned from the Archbishop himself.

Nonetheless the Archbishop knew that he could not negotiate with the modernist heretics unless he recognized their authority. This was the reason for the great shift in attitude in 1979 and 1980.

In that same year, 1980, he came over to the United States with the intention of giving the same ultimatum to then Father Kelly, then Father Dolan, and Father Cekada. They proposed to him, however, that the sedevacantist position was a legitimate theological opinion, something which he agreed with, for he said at their meeting: *"I do not say that the pope is not the pope, but I do not say either that one cannot say that the pope is not the pope."* The problem was resolved by an agreement on the part of the Oyster Bay clergy that they would not be public about their sedevacantist positions. The Archbishop, on his part, refrained from dismissing them.

I am not sure exactly when Father Guépin founded his chapel in Nantes, but I know that when I visited him in 1986, he was already very well established there.

Father Guépin was very devoted, as well, to Saint Joan of Arc and to Saint Louis, the King of France. You should understand that French traditionalists are very devoted not only to the traditional Mass and sacraments, but also to the Catholic traditions of their country. France was the first European country to achieve the status of an organized nation. The King of the Franks, Clovis, was baptized by Saint Remigius (Saint Rémy in French) in Rheims in the year 496. From that moment on, the land we now call France became deeply imbued with Catholic culture. The remnants of this once great Catholic culture is evident to any visitor of France.

The French traditionalists detest, with good reason, the French Revolution and all of the neopaganism which it brought to their once Catholic country. They look back upon Saint Joan and Saint Louis with great devotion and fondness as symbols of Catholic France.

I have absolutely no doubt that Father Guépin died in the state of sanctifying grace. But this certitude which I have should not lead anyone to conclude that we should not pray for the repose of his soul. God judges souls, and not men. May he rest in peace.

“Catholic” Italy has the most rapidly declining population. It was recently in the news that Italy leads in declining population rate. It is due to the fact that the Italians are not having enough children. Why is this so? Because of the Novus Ordo.

Although you will read in the Novus Ordo catechism that artificial birth control is wrong, it is nonetheless true that for decades, since the 1960’s, the Novus Ordo clergy have virtually condoned the practice by their silence, even though nearly all of the couples of child-bearing age are engaging in artificial birth control of one form or other.

Artificial birth control is a mortal sin. It is a sin against nature, and thwarts the principal purpose of the marriage act. In the moral theology books it is listed with other sins against nature, such as sodomy and bestiality. Saint Thomas says that it participates in the notion of murder, since it deprives the would-be child of its conception.

The Novus Ordo clergy is to blame for the low birth rates, as the Western world glides toward extinction by means of contraception and abortion. The winners will be the Moslems, who do not believe in birth control, and who also permit the having of many wives, which further increases offspring.

So see Europe now, before it becomes a Moslem state.

The FBI now after the Catholic traditionalists. In a recent memorandum found in the files of the FBI office in Richmond, Virginia, there was a warning against traditional Catholics who reject Vatican II and are against Francis and John Paul II. It said that they use the traditional Latin Mass. The FBI agents are meant to infiltrate these groups, called “RTC’s” (Radical Traditional Catholics), and report about them, since they are, as the memorandum states, “hate groups” and “potential terrorists.” Apparently it mentioned by name the SSPX and the SSPV. We did not appear on that list.

One can tell from the detail that was provided in the memorandum that it was written by a Catholic.

So apparently rosaries have become weapons of mass destruction.

I suggested to Bishop Selway that we announce on Sundays that the spy from the FBI is invited for coffee and doughnuts after Mass.

While we may be tempted to shake this off as something ridiculous, it is, nonetheless, a sign of things to come. “Woke” is becoming a state religion, and those who disagree with it will become “dangerous.” Life will be made miserable for us. Will they put us on “no fly” lists, for example, because we are “potential terrorists?” Will we receive low social credits, as in Red China, because we do not conform to the state religion of “woke-ism?”

The Left will not tolerate us any more than the French Revolution tolerated the refractory priests, those who refused the oath to the revolutionary constitution. “*No liberty for those who deny liberty*” was the revolutionary slogan, as well as *Liberty, Equality, Fraternity...or death!*” It should not be forgotten that the French revolutionary monsters put to death a whole convent of contemplative Carmelite nuns as being a “threat to the State.” The Left will not tolerate us any more than the Russian Revolution tolerated the Catholic Church, or any religion for that matter. The Left will persecute us just as the communists persecute the Catholic underground in China. It is not to be forgotten that the Chinese communists have concentration camps for the Uyghurs, in order to “reeducate” them.

Persecution, however, for the true Faith is the greatest gift we can offer God, and guarantees for us a great reward in heaven. “*Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.*” (Matth. V: 11-12)

Cause for alarm. The leaders of the world have apparently not learned the lesson of World War I. The lesson is this: That great powers should not intervene in conflicts between two nations.

I am referring, of course, to the war in Ukraine. I think that Ukraine is entirely in the right with regard to its claims to territorial integrity. The lands which Russia hopes to grab from Ukraine were granted to Ukraine by Lenin (the Donbass region) and by Khrushchev (Crimea). Russia should face the stupidities of its past communist leadership for having given away territory which once belonged to the Russian Empire. The Soviet republics had the right to secede from the Soviet Union at any time. This right was guaranteed by Stalin’s constitution in the 1930’s and in the revised constitution of the 1980’s. The

Russians should have thought of a breakaway province at that time. Too late now.

In 1914, Austria-Hungary was entirely in its right in invading Serbia for having participated in the assassination of the Archduke Ferdinand. (But let it be said that his visit to Sarajevo was extremely imprudent, since it was a hotbed of anti-Austrian unrest. It is also true that there was a bomb thrown at his car, which wounded one of the attendants, but the Archduke imprudently insisted on continuing the journey through the streets).

Kaiser Wilhelm II, the most maligned and vilified person of the whole conflict, said repeatedly in the weeks leading up to World War I: "Let it be a local conflict." In other words, he had the wisdom to see that the participation of the great powers of Europe would lead to a conflagration that the world had never seen up to that time. No one listened. Russia, her flames fanned by France, seething with revenge against Germany over the loss of Alsace-Lorraine in 1871, saw herself as the protector of all the Slavs. She mobilized against Germany. Germany had no choice but to declare war. And the rest is history, as the saying goes.

Ukraine is a very similar situation. It would be a grave injustice that Russia prevail over Ukraine in this land-grab. It would be a much worse evil, however, that the whole world become involved in a nuclear exchange, which would not only kill many people and destroy infrastructure from nuclear blasts, but would ruin the soil in such a way that the radiation would make it impossible to grow edible crops. In other words, it would be prudent to tolerate the injustice done to Ukraine in order to avoid a destruction of the world. It is a question of the lesser of two evils.

It must also be said that just as Austria-Hungary deserves some blame in starting World War I by sending its Archduke to Sarajevo, so Ukraine is not without blame in uniting itself with the West, with full knowledge that such a move would enrage Russia.

Another worrisome factor is that Putin's legacy depends on winning in Ukraine. He cannot "back out" without shame. If put up against a wall, he will resort to any means in order to win.

We must pray fervently that this war not escalate into an armageddon.

Yet another cause for alarm is China. In these past few weeks, two highly placed officials of the U.S. government, one of them a general, predicted war with China within the next two years.

If the prediction has merit, the people of the United States, together with its government, should be in a panic. Not only would there be almost inevitably a nuclear exchange, but it would also mean that this country would be deprived of all the products manufactured in China.

Practically every single thing which you buy, with the exception of food, is made in China. Even things not made in China contain electronic chips and other elements which come from China. Without these electronic components, virtually nothing would work. Since the early 1980's, this country has been drained of its manufacturing capabilities. Even the clothing you put on often comes from China.

The alarm is that our government does not seem to perceive this danger of being cut off from Chinese goods. It is concerned more about climate and "equity apartments" in the suburbs.

What is also disquieting is that the recruitment numbers of our military are falling short. Young people are not interested in joining the armed forces. I think that one of the causes is that the armed forces have been "woke-ified," that is, more interested in what pronoun to use instead of how to kill the enemy. The other reason, I think, is that many of the wars since World War II have been fought half-heartedly and without strategic success. This is not due to lack of bravery on the part of the soldiers, but due to bad decisions by the government in how to conduct the war. I am thinking about Korea, Vietnam, Iraq (which has become a political satellite of Iran) and Afghanistan, which needs no comment at all.

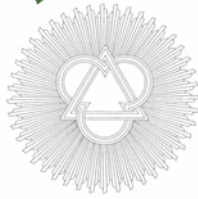
The state of the world and the state of our country is not good. Again, let us pray.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

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MARCH 2023

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My dear Catholic people,

I am sure that most of our readers are horrified by the progress of liberalism or “wokeness” in our society. Attitudes which would have been considered outlandish even as little as ten years ago are now the norm, such as transgenderism, “neutral” pronouns, non-binary people, drag queens, and sodomy. Political trends are also alarming, such as critical race theory, the teaching — or preaching — of transgenderism to children, even the very young, introducing young persons to pornography, as if it were something acceptable and normal. There is also the utter flouting of immigration laws by the government itself by permitting open borders. There is serious doubt about our electoral system, because of sloppy, shoddy, and even dishonest voting policies. The police are vilified, their hands tied with regard to criminals for fear of being jailed themselves. Left-wing communities want to cut the police back, or even do away with them. Leftist cities are now becoming very dangerous. In one of these cities, shoplifting under \$1000 is not to be prosecuted.

Add to these things the threat of war with Russia and war with China.

The question is: How did all of this corruption come about in a nation which, up to about 1960, was stable in its laws and customs, solidly anti-communist and anti-socialist, observant of the natural law with the exception of its divorce laws?

For example, up to the 1960’s, it was illegal to sell birth control devices in pharmacies. Abortion was a felony, punishable by prison. There was not even a question of same-sex marriages. Sodomitic acts were considered against the natural law, and were banned in public. It was not even discussed in

public, but only whispered where necessary. The rare cases of transgender operations had to be done in left-wing Sweden, and were so uncommon that it would be something you would read in a newspaper.

In the 1950’s the federal government actually had a *surplus*, that is, no national debt.

Families were, in general, very stable. Divorce was rare, especially since the person suing for divorce had to prove a sufficient reason for it in the eyes of the law, e.g., adultery, desertion, etc. No-fault divorce arrived in the 1960’s. Mothers stayed home and cared for the children and kept order in the home. Children grew up psychologically balanced and secure, for the most part, and this was because of their stable upbringing. There were no school shootings.

Pornography was outlawed until the Supreme Court decided, again after 1960, that it was “art,” and placed it under the protection of “freedom of speech.”

Decent people did not use vulgar or impure words. Women dressed modestly. Most people went to church on Sunday. Before Vatican II, every Sunday Mass attendance in the United States was at 75%.

What happened? How did this country decay? How, in one person’s lifetime, did America descend from being a nation, if not Catholic, at least one which abided by the natural law in most cases, which had a sane and decent culture and way of life, and an abhorrence of socialism and communism?

There are a number of reasons for this, but the main reason lies within its own principles.

It goes back to the Renaissance. The spirit of humanism in the Renaissance was that man was not corrupted by original sin, and that, left to his nature and to his own intellectual lights, he could be virtuous and wise, and create a perfect world without religion. For this reason, it was common in paintings to see figures nude or almost nude. This was unheard of in the Middle Ages, but was seen often in ancient sculpture. Clothing, it should be recalled, came to us as a result of original sin. We were embarrassed to be naked because we were no longer in complete control of our passions.

The Renaissance, however, wanted to portray “man as man,” that is, man considered without original sin, in his pure nature, not in need of redemption or grace, but capable of succeeding on his own.

From these attitudes of the humanist Renaissance there grew up over the centuries, and particularly in protestant countries, a movement known as *unbelief*. This came in the form of rationalism, deism, and even atheism. It was radically opposed to christianity in general, but especially to Roman Catholicism which it characterized as *obscurantism*.

Rationalism is the system which rejects anything which cannot be proven by human reason. Consequently, supernatural mysteries such as the Blessed Trinity, the Incarnation, original sin, and so forth, were rejected out of hand.

Deism holds that a supreme being exists, that he made the universe, but has no care about it. He does not make laws for humanity, and exercises no governance or providence over mankind. We owe him nothing except honor.

Atheism, of course, denied the existence of God altogether, as well as the immortality of the soul, the future life, and heaven and hell.

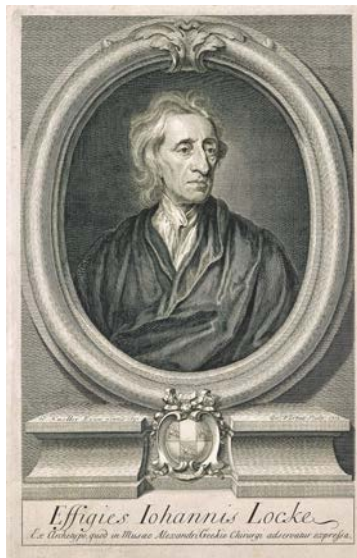
These movements gained traction in the seventeenth century, and became extremely popular among the upper class and middle class in the eighteenth century. “Philosophers” emerged in these two centuries who would systematize and develop these new ideas. Among them were John Locke, David Hume, Immanuel Kant, and others. Deism and atheism flourished in England particularly.

The prime movers of the American Revolution were freemasons and deists. Jefferson was rumored

to be an atheist. All of them were great admirers of John Locke.

Locke taught that human beings are born with unlimited liberty, except in what binds them by the natural law. Locke’s theory of government was the *social contract*. He says that political authority is something created by the people, who give up their rights to govern themselves to a legislative body which governs for them. They do this in order to better preserve their own freedoms. The majority rules.

From this theory flow the ideas of the *sovereignty of the people*, and the *right of revolution*, that is, that the people govern, and that have the right to rise up, even through violence, against what they believe to be a tyrannical government, and dissolve its connections to it.



John Locke
1632-1704

Catholic political philosophy differs greatly from all these ideas. It teaches, with Saint Paul, that *all authority comes from God*. It teaches that the State is not merely a creation of the people, the effect of some contract, but something that pertains to the very nature of man. Consequently, political authority is not derived from the consent of the governed, nor are the people sovereign. To the contrary, the ruler or government is sovereign because it is wielding the power of God to rule. In Catholic philosophy, it pertains to the people to determine *how they will be governed*, (e.g. to establish a constitution), and *who shall govern them* (e.g., by election, by hereditary monarchy, etc.)

Nor are people born with unlimited freedom. Our freedom is limited not only by the natural law, as Locke admitted, but also by the revealed law

of God, i.e., by the laws of Christ the King, made known to us by His Church on earth, the Roman Catholic Church. People are, furthermore, born subject to their parents, and to the laws of their nation.

Nor are people free to rise up against their rulers. A mob of revolutionaries has no legitimacy whatsoever. It is to subject the government to the private judgment of individuals. It would be no different from a lynch mob’s hanging of a person whom it found to be guilty.

Nor is government by the consent of the governed, that is, it is not true to say that a law has va-

lidity because the people approve it. It has validity inasmuch as legislators, using the authority of God, prescribe something which is in accordance with the common good and with the natural law and revealed law.

America's foundational problems. America was born in the eighteenth century, when these ideas of Locke's were in full swing. The central error is that America was conceived on the basis of creating a state based upon pure nature and reason. Implicit in this idea was the denial of the reign of Christ the King, the denial of supernatural revelation, and with it the denial of original sin and the effects of original sin.

This philosophy left America on its own, that is, without the Savior, without supernatural revelation, without the Catholic Church, and laden with the effects of original sin. It was, as the Founding Fathers called it, the *Empire of Reason*. It was the perfect political expression of Renaissance humanism: a state without God and without revelation, and therefore without redemption and without grace. It was a state of pure nature and ruled by reason alone.

It is the teaching of the Catholic Church that man, without grace, cannot long persevere in all the virtues, but will eventually fall into mortal sin. Nor can he return from mortal sin except by the grace of God.

History has proven that human beings, deprived of revelation and grace, have fallen into the most grotesque forms of barbarism and savagery. They have also fallen into gross ignorance concerning God and morality, as well as insane and ludicrous superstitions. It is a fallen race.

All of the leftists in Europe regarded the fledgling American republic as the darling of a new world of politics. It was for this reason that the French leftists, later to be revolutionaries, flocked to Washington's army in the 1770's, so much so that he had to send many back. A primary example was Lafayette, an atheist and freemason.

America has no defense. American culture was generally observant of the natural law because its inhabitants observed it. There was nothing in its constitution, however, that required laws to be in conformity with the natural law. Nor did it define what the natural law was. Nor was God or Jesus Christ even mentioned in it.

When the wicked influences of the 1960's invaded this country, therefore, America had no immune system by which to resist them. For who is to say what is the natural law? Transgenders would say that they are *naturally inclined* to change their gender.

The same may be said for those who contract same-sex marriages. If the majority of the "sovereign people" think that transgenderism and same-sex marriage are natural, then these aberrations become law.

If America had been founded upon the laws of Christ the King, such a thing would never have been possible. America has no moral compass, and is now astray and lost in a forest of unnatural absurdities.

What also contributes to America's cultural downfall are its three cherished "freedoms:" freedom of speech, freedom of the press, and freedom of religion. As I have said in a previous newsletter, these so-called freedoms are condemned by the Catholic Church. In what regards the press and speech, it is true that we should be free to say what we please, *provided that it be in accordance with the moral law, revealed doctrine, and right reason*. Just as no one has the right to spread a disease of the body, so no one has the right to spread error, which is a disease of the mind. Furthermore, although the Church teaches that false religions, for a proportionate reason, could be *tolerated* in any given country, there is no case in which someone would have the *right* to profess a false religion. For all human rights have their origin in God, and it is unthinkable that God could place a right in man to do something wrong.

It should be noted, as well, that toleration is not permission. Toleration is to say nothing in the presence of an evil. It is "to look the other way," as the saying goes, but it is not a permission. Law can never authorize what is evil, since all law is a reflection of the eternal law of God.

It could be objected here that the United States has been always favorable to religion, never interfering with it, and exempting it from taxes.

True, but the point here is that this freedom of religion comes at the price of the government's being free *from* religion. Religion in this country is a completely private affair.

The Empire of Reason has become the Empire of Insanity, Ignorance, and Moral Decadence. The dreamy, idyllic world which the eighteenth-century *philosophes* and deist freemasons concocted, a political state of pure nature, without God or religion, has become sick, having lost its common sense. Because man without grace has fallen, the natural law has been discarded, and the road to barbarism and chaos is wide open before us.

An example of this fall from reason is the fact that, in 1973, the Supreme Court decided that the Constitution gave all women the right to an abortion. *The Constitution, however, is absolutely silent about abortion*. Yet it took exactly fifty years, and sixty mil-

lion murdered babies later, for the Supreme Court to figure out that the it was wrong.

So this "Empire of Reason," this child of the anti-Catholic, anti-God, anti-Savior "Enlightenment," has become an Empire of Error, an Empire of Absurdities, an Empire of Unnatural Vice, an Empire of Infanticide, and has fallen, without grace, face first, into a cesspool of moral muck. Let us pray that it come to its senses.

Expansion of our apostolate. On a happier note, the Roman Catholic Institute has expanded its apostolate recently into new areas, and has experienced growth in the existing areas.

We are restarting our presence in England by providing bi-monthly Mass in the Midlands. I am hoping to provide England with an every Sunday Mass and a full-service priest by July of 2024. The English parishioners, however, must manifest sufficient enthusiasm and dedication in order to qualify for this.

Father Dutertre has been permanently assigned to Nantes, where he and Father Chappot de La Chanonie have succeeded to the apostolate of the now deceased Father Philippe Guépin. Father Jocelyn Le Gal, of the Institute of Our Mother of Good Counsel, has been so kind as to come from Paris (250 miles) on a regular basis to hear the confessions of the nuns and the priests in Brittany, where Nantes is located.

Father Dutertre will travel to Spain this month, to a town near Santiago de Compostela, to provide Mass to persons who have requested our services. We hope and pray that the mission will succeed.

Father Palma will soon take up residence in Australia to help Fr. Eldracher, who has been there since 2017. In the various missions which they will serve in the cities of Australia, there are now about 250 parishioners. They will also travel to Singapore and India, where we have been requested. There have also been calls from Brunei and Sri Lanka.

I am told that there are now about 300 parishioners in Brooksville, Florida. Vero Beach is also doing better after Covid, which affected its attendance badly. There are about thirty-five attending that Mass. Poor Vero Beach has lost many of its parishioners to Brooksville, who moved there for the school, primarily. Vero Beach would have probably fifty or sixty parishioners were it not for the "draining" effect of Brooksville.

Finally here in Pennsylvania, we have opened missions in Harrisburg and the Philadelphia area, King of Prussia more precisely. Both are showing promise of growth.

Canada. An unfortunate development, however, is that we can no longer service French-speaking Canada.

When I sent Father Dutertre to Quebec, it was with the understanding that he would visit the seminary once a month in order to "get his batteries charged," so to speak, as it is not good for priests to be entirely alone and isolated.

When Covid arrived, the draconian rules established by the Canadian government had two very bad effects: (1) it rendered impossible Father's passage to and from Canada, since he was unwilling to take the vaccine; (2) it forbade the offering of the Mass in public places, which meant that the Masses had to be conducted in catacomb-like circumstances.

Since the Covid restrictions endured for a long time, I finally told Father Dutertre to return to the United States where he could be with other priests.

While we were awaiting the reopening of Canada, however, the Quebec government enacted extremely restrictive and oppressive laws regarding homeschooling. Since the traditional Catholics want no part of public schools, most of them homeschool their children. The sad result was that those families who were the most supportive of the Quebec mission, by the donation of their time, effort, and money, decided to leave the Province of Quebec.

Yet another factor is that there are other French-speaking priests in eastern Canada, although not affiliated with us. Many of the faithful in Quebec were already very loyal to them long before we arrived.

When Canada reopened, therefore, Father Dutertre felt that there was insufficient support to continue the mission. For this reason, we sadly terminated it.

The only person, furthermore, fluent in French is myself, now that Father Dutertre has returned to France. It would not be possible for me, however, to service the mission on a regular basis.

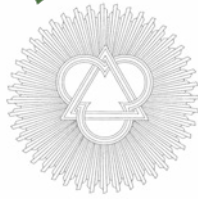
May you have a fruitful Lent.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn, Rector

Most Holy Trinity Seminary Newsletter



APRIL 2023

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My dear Catholic people,

A blessed Easter to all of our readers. This holy feast has a special meaning to us in these days of cultural, moral, and political darkness. The feast focuses our attention on the life of the world to come, which is our true life, in the sense that it is everlasting and without any pain, old age, disease, or discomfort. Most importantly, it is a life in which there is no sin and no effects of sin within our souls, and a life in which our souls will be filled with the knowledge of God. Our bodies will be restored to us, and we will live in an order that is indescribable and impossible on this earth, which is an order in which *God is obeyed*. "Blessed are they who mourn," Our Lord said. We mourn because we love God, but live in a world which despises God and His laws, and we must simply endure this exile and valley of tears, as we call this world in the *Hail Holy Queen*.

Plenty to mourn about. We read recently about a tragic event in Nashville, Tennessee, in which a transgender person killed six people in a Presbyterian school.

From the note that was left, part of the motive was suicide. It means that this person was severely depressed over a long period of time (for the act was planned months in advance).

Depressed about what? Is it possible that, after having arrived at twenty-eight years of age, she realized that changing her gender was a mistake, and was causing the grief she was experiencing?

The Guardian reports the following statistics for trans and non-binary youths who considered suicide: "56% in Texas; 54% in Florida; 50% in New York; 54% in Pennsylvania; 51% in Illinois; 54% in Ohio;

55% in Georgia; 53% in North Carolina; and 52% in Michigan." Statistics vary, but nevertheless it is clear that there is a very serious tendency in these young persons to become depressed and to commit suicide.

Despite these dreadful statistics, the public schools, on the whole, are pushing transgenderism among minors, and even very small children. In many cases, if not most, the children are instructed not to tell their parents about their sexual choices.

It is needless to say that this is the most cruel form of child abuse imaginable.

Whom, for example, will these transgenders marry? Someone of the opposite sex? Or another transgender? The obvious answer is that they will find no one to love them since they have transformed themselves into something which would be repulsive to either sex. What woman would marry a woman who has changed himself into a "man?" What man would marry a "woman" who was originally a man? Or will a man-turned-woman marry a woman-turned man?

These persons are depressed precisely because they have attempted to change their God-given nature. Once they arrive in puberty, and understand love and marriage, it is too late to do anything about it.

Change in doctrine? In March, *Breitbart* reported that Novus Ordo Cardinal Jean-Claude Hollerich called for a change in Catholic teaching regarding sodomitic acts. This cardinal, it was stated, is a Jesuit recently appointed by Bergoglio to his inner cabinet of advisors. Hollerich is quoted as saying: "How can you condemn people who cannot love except the same sex?" "We can only charge people with moral conduct they can bear in their world." "If we ask impossible things of them, we will put them off." Hollerich also

said that to prohibit sodomitic acts to homosexuals “is like saying that their life has no value.” The obvious implication is that human beings exist solely for sexual pleasure, and their life has no value if there is none.

Novus Ordo Cardinal McElroy of San Diego also called for a “more positive view of gay sex,” than what is portrayed in the 1992 *Catechism of the Catholic Church*, promulgated by John Paul II, which refers to it as “intrinsically disordered,” and “contrary to the natural law.” Cardinal Hollerich insisted that “the theological-scientific foundation is no longer correct.”

Recently, as well, there was a conference in southern Germany in which a “theologian” spoke. His name is Bernhard Bleyer. The Diocese of Passau put up an article on the Internet from which I am quoting below.

Bleyer began his talk by emphasizing that “We must strive to understand the biblical texts, this is central to theology.” He said that theology is always dependent on dialogue with scientific facts.

There is no passage in the gospels, he said, that deals with the moral evaluation of homosexuality. Bleyer’s conclusion: There is not a single place [in the Bible], he says, that justifies the Holy See’s condemning of homosexual acts. “Homosexual sex between women is never clearly discussed in the Bible. There is no passage in the gospels that deals with the moral evaluation of homosexuality,” Bleyer said. His conclusion: The biblical foundation cited by the Magisterium and the violation of the natural moral law show “exegetical and logical-argumentative deficits”.

“For him,” the article continues, “the question also arises as to whether, in the current state of scientific debate, the understanding of what is “natural” needs to be thought further than it has been up to now, and whether reproduction should really be given the decisive moral importance and not also other dimensions of meaning such as relationship, desire and identity.”

Response. Let us look at Sacred Scripture.

(1) *Leviticus XII: 22-30*. “Thou shalt not lie with mankind as with womankind, because it is an abomination. Thou shalt not copulate with any beast,



Lot and his family flee from the rain of fire and brimstone upon Sodom.

neither shalt thou be defiled with it. A woman shall not lie down to a beast, nor copulate with it: because it is a heinous crime. Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you, and with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants. Keep ye my ordinances and my judgments, and do not any of these abominations: neither any of your own nation, nor any stranger that sojourneth among you. For all these detestable things the inhabitants of the land have

done, that were before you, and have defiled it. Beware then, lest in like manner, it vomit you also out, if you do the like things, as it vomited out the nation that was before you. Every soul that shall commit any of these abominations, shall perish from the midst of his people. Keep my commandments. Do not the things which they have done, that have been before you, and be not defiled therein. I am the Lord your God.”

(2) *Romans I: 26-27 and 32*: “For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error....Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them.”

Bleyer is correct in saying that there is no place in the gospels which condemn the sin of Sodom, but there are plenty of other places in which it is condemned. Our Lord saw no reason to bring it up, since the Jews abhorred the sin, based on the text of *Leviticus*. The same book, containing the law of God as revealed to Moses, calls for the death sentence for those who commit these sins. (*Leviticus XX: 13*).

The sin is, furthermore, contrary to the natural law. Therefore even without revelation, it is evident that sodomy is immoral.

The reason is simple: Sexual acts are clearly for the purpose of the generation of a child. The pleasure which is associated with them is placed there by the

Creator precisely in order that human beings generate children. The same applies to food. The pleasure of taste in eating is placed there in order that we eat. We would never touch food if it were disgusting to eat.

The general principle is, therefore, that pleasure cannot be attained *except as an accompaniment to some other act*. Consequently, in order that the pleasure be in accordance with the moral law, it is necessary that the act which it accompanies be accomplished according to nature.

For this reason, gluttony is a sin, since the use of food in this case *exceeds* the natural need, and can actually cause disease and not health. But eating too much is not contrary to nature. It is merely an excess of a good thing.

Artificial birth control, however, is *contrary to nature*, since it positively thwarts the primary purpose of the marriage act, which is the generation of children. The same may be said of solitary sins.

Likewise sodomy and bestiality are contrary to nature, inasmuch as the acts posited could not in any way lead to the generation of children, but are sought merely for pleasure.

In moral theology there is a saying: *Natura est quodammodo Deus*. “*Nature is in a certain way God*.” This should not be taken in some pantheistic sense, but only in this sense: that what is contrary to the law of nature is contrary to God, since God is the Author of nature.

How they will change the doctrine. Bergoglio will not overtly change the doctrine concerning sodomy. He will do it in the same way that the condemnation of artificial birth control was changed, as well as that of fornication and adultery.

Although the official teaching of the Novus Ordo is that artificial birth control is a sin, nonetheless about 90% of Catholics think that it is perfectly all right. Why? Because no one enforced the teaching from the pulpit, in catechetical instructions, or in the sacrament of penance, which virtually does not exist any more in any case.

It is something like having a posted speed limit on the highways, but no police to enforce it. People would zoom down those roads as fast as their cars would take them.

A similar thing happened with adultery and fornication. Bergoglio, in his encyclical *Amoris lætitia*, effectively permitted adultery by permitting couples living in adultery to receive communion. He condoned fornication by saying that sometimes God wants you to stay and fornicate with your live-in non-spouse “in order to hold the family together.”

Something like this will be worked out for sodomy as well. The only thing left will be bestiality.

The underlying immorality in these attitudes is that the essential purpose of sexual relations may be cast aside in order to achieve pleasure or some other extrinsic goal. For example the “arch-conservative” Ratzinger, who proved his adherence to Roman Catholicism by wearing the fancy red shoes, taught that prostitutes, both male and female, could use birth control devices in order not to spread AIDS. Once you establish the principle, however, that something intrinsically evil (birth control) can be done in order to achieve some good which is extrinsic to the sexual act, you destroy all morality. For implicit in this idea is that the *end justifies the means*, a principle explicitly condemned by Saint Paul.

Why is the transgender agenda being forced down our throats? According to statistics, there are about 1.4 million people in the United States who identify as transgender. That accounts for .4% of the population. Why is there this mania to be concerned about turning people into other genders?

The reason is simple: *Precisely because it is so outrageous*. Transgenderism is the final battle of the Left against the natural law. If they can convince you to be accepting of transgenderism, then they have convinced you to have completely abandoned the natural law. Once this is done, the path is open wide to them for all of their agenda.

It is, furthermore, the ultimate slap in the face to religion in general, and implicitly to God, as Author of nature. It provides man with total freedom from God, religion, the natural law, and even common sense. “*Ye shall be like gods*,” the devil said to Eve, “*having the knowledge of good and evil*.” In other words, *you decide*, and not God, what is good and evil.

Now you even find pictures of transgenders on beer cans. It is a propaganda campaign of the Left, and they are victimizing children in order to achieve their ends. It is downright hellish.

England. I traveled to England for Easter Sunday, where there was a very good turnout, especially considering the setbacks during Covid and other problems.

What was especially remarkable was the presence of so many young men, a phenomenon which I noticed as well in Nantes, France, when I did Confirmations there in January of this year.

The English mission will be serviced by Fathers Dutertre and Chappot de La Chanonie, who are stationed in Nantes. American clergy will also occasionally visit.

Spain. Fr. Dutertre traveled recently to northwestern Spain where he said Mass for a small but en-

thusiastic group. We hope to develop Spain as well, which for all these decades has been very slow to react against the changes of Vatican II.

Please pray for the seminary and for our missions.

Sincerely yours in Christ,

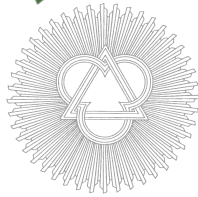
+ Donald J. Sanborn

Most Rev. Donald J. Sanborn
Rector



Above left: A beautiful tree in bloom on the grounds of Most Holy Trinity Seminary in Reading, Pennsylvania. Above right: The baptism of Blaise Igwilo. Frankie Logue, England's factotum, stands in the background. Stephanie Gilchrist, the godmother, holds the baby. Below: The proud parents, Benjamin and Linda Igwilo, with Bishop Sanborn.

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

On May 11th, Bishop Selway consecrated the chapel of the Sisters of Saint Thomas Aquinas in Brooksville, Florida. The project of building the convent and the adjoining chapel was begun in 2014. Nine years later, it has now been completed.

The ceremony lasted eight hours. Needless to say, it was very elaborate. Although the consecration of the chapel did not directly involve the seminary, nonetheless our clergy and seminarians were deeply involved in the preparation for it, and in the ceremony itself.

Bishop Selway and others who were taking part were up until 4:30 A.M. preparing for it. When I saw him at 7:15 A.M., he looked as fresh as a daisy, walking around in his purple choir robes. The ceremony began at about 8:30 A.M., and finished at about 4:30 P.M.

Not all churches or chapels can be consecrated. Only those which are made of very durable materials are eligible. Since the nuns' chapel is made of solid stone, it qualified for the ceremony. It is the

first time that I have seen a consecration in my nearly forty-eight years of the priesthood.

The ceremony was performed perfectly. There were no glitches. Congratulations to Bishop Selway,

the Sisters of Saint Thomas Aquinas, the priests who helped (and especially to Fr. Barnes who was the Master of Ceremonies), to the sacristans (whose job was enormous) and to the magnificent choir consisting of both Sisters and some of the girls from the school, as far as I could tell. As always, they were flawless and superb, and their talents were enhanced yet more by the wonderful acoustics in the chapel, all of which transported the listener to another world.

What was especially remarkable in the chapel was the altar (seen on this page), which is a gothic revival piece from the nineteenth century. I spotted it in a place called *Fluminallis*, which is a used church goods dealer in Holland. I was unable to use it myself, but I mentioned it to Bishop Selway as a possibility for the Sisters.



The owners of *Fluminalis* said that they found it abandoned in a barn in France, covered in dust and straw. They brought it to Holland, but when the Sisters contracted to buy it, they sent it to Belgium to be gold plated. The effect is stunning.

It is a stone altar which is surrounded by a solid bronze exterior, gold plated. The altar must be of stone in order that a church be consecrated.

The Sisters did all of their fundraising for their convent and chapel by themselves. They never asked me for a single penny. They even persuaded non-Catholics to contribute to it. Some of their largest benefactors were non-Catholics.

Religious Sisters have a way of opening wallets which priests and religious men do not have. There is something about a nun which inspires generosity. It also helps that they sing like angels.

These Sisters work very hard in the work of saving souls. They are training our youth, with the solid expectation that they will grow up firm in the Catholic Faith and in Catholic morality and piety. I have no doubt that vocations to the priesthood will come from the apostolate of the Sisters, which is not confined to Florida, but which extends all over the country by means of their interactive online school.

We should not forget the clergy stationed in Brooksville, as well, who are now operating, in a separate facility, an all-boys school for the upper grades. It is something which we have wanted to do for many years, but could not, owing to lack of personnel, space, and funds.

Our expansion is by no means at a standstill. The seminary has at present sixteen seminarians. I expect that we will receive four more, at least, for the fall semester. We are not ordaining anyone this year, so no space will be made available by priests who are leaving for the apostolate elsewhere.

So the seminary is not in need of expansion, although we are in need of a church within a reasonable distance in which to hold our major ceremonies. We are constantly looking, but nothing suitable has turned up yet.

The Sisters need to expand their convent facilities, since they are receiving more vocations, and will certainly receive yet more in the proximate future.

We also keep constantly in mind the idea of a community of religious brothers. For this we need a

building, a priest to run it, and the funds to keep it going. These brothers could help the seminary a great deal as well as our schools. They could assist in the daily chores in these institutions, but they could also function as teachers in our schools, like the Brothers of the Christian Schools, founded by St. John Baptist de la Salle, whose feast we recently celebrated. These brothers did tremendous good in their schools and colleges before Vatican II. Now their enormous novitiate in upstate New York is again for sale for \$15,000,000. There is a Jesuit novitiate about fifteen miles to the west of us which is completely empty, but not for sale. Its indoor area is 150,000 square feet, and has 150 rooms and a beautiful chapel. It was built in the 1920's by a single family for the price of 2.5 million dollars. At the going prices, it would cost about \$70,000,000 to construct. We are not ready for such a thing, in any case, but I do expect that within five years, at most, we will be looking to somehow expand the seminary.

The "springtime of the Church." I remember when Novus Ordo Cardinal Cooke of New York uttered these words in reference to Vatican II. It was in the 1970's. I remember when I was a teenager in the 1960's that there was a keen optimism about Vatican II and its future effects. Paul VI had the illusion that liberals, intellectuals, atheists, agnostics, materialists, and "modern" people of all types would flock to the Catholic Church, since he transformed it into a modernistic institution. It is comparable to transgenderism. He attempted to make the Catholic Church into something it could never be, in the hope of its being "attractive" and "with it."

He also thought that ecumenism, through its demolition of dogmas or its transformation of their meanings, would draw many non-Catholic sects into the Church. Apart from a tiny group of Anglicans who joined up because they were horrified by anglican "priestesses" and "bishopettes," not a single non-Catholic sect has joined the Novus Ordo religion. They are happy where they are. By contrast, the Catholic Church in the past, when there was not even question of compromising dogmas, managed to attract many non-Catholic sects, and brought whole peoples back into the fold. Among these were the Syro-malabars and the Ruthenians. It is also true that not once but twice, the Greek

schismatics agreed to return to Rome, first in the thirteenth century, and again in the fifteenth century. But when they returned to their sees in the Byzantine Empire, the people were angered by their submission to Rome, and the project failed. In the 1430's, which was the second occasion of their reconciliation, they returned to Constantinople and found that their people were saying, "We would rather be subject to the moslem Sultan than to the pope."

So how is the "springtime" going? Well, it seems to be pretty wintery in the Diocese of Erie, Pennsylvania. The Novus Ordo Bishop of that diocese was quoted on the website exploreVenango.com:

The number of practicing Catholics in our diocese has declined steeply, as has the number of active priests available to serve in parishes. In fact, while the population in the 13 counties of our diocese has dropped by about seven percent since 1990, the number of Catholics who attend Mass on Sunday has dropped by 78 percent. I understand the pandemic hastened some of this decline. But that does not change our situation.

The website also said:

Attendance at Mass had dropped from 120,000 people in 1990 to 52,113 by 2012. Just prior to the pandemic, in 2019, attendance was as 36,927. This year, it is 26,770.

This is nothing short of a *disaster*. For what is most remarkable is that the comparison is made to 1990! I would like to know what the comparison would be to 1950.

These figures, however, are a mere representation of the general decline of Catholic Faith and practice since Vatican II. The diocese also said that the number of parishes has declined since 2012, by 20.5%, and the number of priests has declined by 56% since 1990, that is from 212 to 92. I wonder how many there were in 1950? The projected number of priests for 2031 is 62, which would mark a decline of over 70% from 1990. By contrast, the population of the counties of the diocese fell by only 7% from 1990 to 2023.

Is it an exaggeration to say that the Novus Ordo religion is dying?

The real enemy. Bergoglio, however, consider the real enemy to be... you guessed it... the traditiona-

lists! He has them on the brain. He cannot stop talking about them. He *hates* us.

He recently stated, answering this question: *The Second Vatican Council talks about the relationship between the Church and the modern world. How can we reconcile the Church and the reality that is already beyond the modern? How do we find God's voice while loving our time?* Bergoglio answers:

I wouldn't know how to answer that theoretically, but I certainly know that the Council is still being applied. It takes a century for a Council to be assimilated, they say. And I know the resistance to its decrees is terrible. There is incredible support for restorationism, what I call "indietrismo" (backwardness), as the Letter to the Hebrews (10:39) says: "But we do not belong to those who shrink back." The flow of history and grace goes from the roots upward like the sap of a tree that bears fruit. But without this flow you remain a mummy. Going backwards does not preserve life, ever. You must change, as St. Vincent of Lérins wrote in his *Commonitory* when he remarked that even the dogma of the Christian religion progresses, consolidating over the years, developing with time, deepening with age. But this is a change from the bottom up. The danger today is *indietrismo*, the reaction against the modern. It is a nostalgic disease. This is why I decided that now the permission to celebrate according to the Roman Missal of 1962 is mandatory for all newly consecrated priests. After all the necessary consultations, I decided this because I saw that the good pastoral measures put in place by John Paul II and Benedict XVI were being used in an ideological way, to go backward. It was necessary to stop this *indietrismo*, which was not in the pastoral vision of my predecessors.

This answer betrays both a supine ignorance and a breathtaking stupidity. In the first place, Saint Vincent of Lérins is noted for his statements concerning the *changelessness of Catholic dogma*. His famous quotation is *Quod semper, quod ubique, quod ab omnibus*. This means that a sign of Catholic dogma is that it has been held *always, everywhere, and by all*.

Secondly, progress in dogma does not mean change in dogma. It means that the Church makes dogmas, in the course of time, more explicit. This is usually occasioned by heresies, which have, as their happy side effect, the promulgation of more explicit

statements concerning divine mysteries. This was especially true of the christological dogmas in the early centuries, and of the eucharistic dogmas during the Middle Ages.

Evolution of dogma, on the other hand, understood in the modernist sense, is that dogmas change over time, namely that a dogma which was considered true five hundred years ago is no longer true today. This idea was condemned as a *heresy* by Saint Pius X.

Bergoglio means by “backwardness” nothing else than adherence to traditional dogmas, moral teaching, sacred liturgy, and disciplines. In other words, it is adherence to the Catholic Faith. He stupidly and insultingly relegates this firm adherence to “nostalgia.” Does he really think that the Catholics who are adhering to tradition are doing so out of *nostalgia*? Are they emptying their wallets for new churches, driving for many hours on Sundays for the traditional Mass, and even moving to different areas for the sake of *nostalgia*? For a mere trip down memory lane?

In fact the opposite is true. I have always noticed that the older generation embraced Vatican II with the greatest enthusiasm, whereas the younger generation sought out the traditional Faith. Most of the younger generation, unfortunately, has been poisoned by Vatican II, and has abandoned the Faith, even religion, altogether. “*By their fruits you shall know them,*” Our Lord said referring to false prophets, and the fruits of Vatican II have been bitter and rotten down to the core, and they stink of corruption.

So as Bergoglio is declaring the traditionalists the enemies of the Church, who constitute a small percentage of those who call themselves Catholics, what was once the glorious Catholic Church has been reduced to ruins by Vatican II and its wicked efforts. Statistics do not lie. Ask the Novus Ordo bishop of Erie.

Even if, however, the Novus Ordo churches were bursting at the seams, and their seminaries were full, it remains that the Vatican II religion is a *new religion*, alien to the Catholic Faith. In that respect it differs in no way from Arianism, Protestantism, and the many other heresies which have been concocted by the devil in his attempt to destroy the Catholic Church.

A sign of youth and strength. While the Novus Ordo is reporting its devastating losses, it is interesting that at the same time the Society of Saint Pius X, which has the most prominence, because of its size, as a representative of tradition, managed to build a large church in Kansas for \$42 million. Although we disagree with them on many points, nonetheless the contrast between youthful and vigorous tradition, on the one hand, and an aged and decrepit modernism on the other, cannot be missed. Tradition is building and expanding; the Novus Ordo is shrinking and dying.

Recent articles on the Thesis. As you may recall, last year there was a good deal of controversy about the Thesis of Cassiciacum, which states that Bergoglio is not a true pope, and never was, because of his intention to promulgate heresy, but that on the other hand, he remains in possession – unfortunately – of a legal designation to be pope until it is legally removed from him.

Many agree with this, but many do not. As a result, our priests, and particularly Father Damien Dutertre, did an enormous amount of research on the subject, with the effect that many texts concerning heretical popes, heretofore unseen, have been found and published. We obtained, at his request, a work from 1699 in twenty volumes, in which a theologian collected everything that was ever written by any theologian up to that time about the Roman Pontiff.

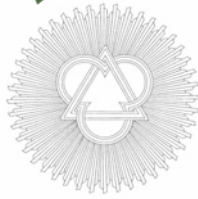
These articles can be found on our seminary website. Soon there will be a dedicated website for them, which is presently in preparation. I encourage everyone to read these articles with an open mind, and decide for themselves if there is not reason to adhere to the Thesis.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Once again we have to endure a month of “pride” manifestations, although it is for us a month dedicated to the Sacred Heart of Jesus.

“The lady doth protest too much.” This line was spoken in Shakespeare’s *Hamlet* by Queen Gertrude, reacting to the excessive emphasis that one of the characters (the Queen Player) in the play was using to show her love and fidelity to her deceased husband. In other words, she emphasized it so much that she lost her credibility.

The line has become a proverb referring to those who are obsessed with affirming something which is obviously false, ultimately in an effort to convince themselves.

The same is true, I believe, of the loud and incessant exaltation of an attraction and activity which is clearly contrary to nature.

All sexual attraction is based primarily on the need to generate children. Its pleasures and its consolations are secondary to this end, and they cannot be sought without this end.

Sexual attraction, as well, is necessarily of opposites, just like electricity. The opposition in sexual attraction is based on act and potency, a principle which is present in all nature, whether mineral, vegetative, animal, human, or angelic. Only God is Pure Act, that is, He is all-perfect, and is in no need of any further perfection. Potencies in the rest of creation are abilities to receive a perfection. For example, clay has the potency to be molded into a statue by the hands of an artist, whereas a rock does not have this potency. Hence, the

statue is the result of the combination of act, provided by the mind and hands of the artist, and potency, which is provided by the ability of the clay to receive the act of the artist.

Therefore, for the production of the statue, the artist needs the clay and the clay needs the artist. When they come together, a statue is “generated.”

The same is true in the act of human generation. For this reason, there is a natural tendency for male to seek female and female to seek male.

God has placed a very strong attraction to the opposite sex in us for the very purpose of generating children. Due to the effects of original sin, however, our movements of the sensual nature are no longer under the absolute control of reason, and as a result, human beings are beset with temptations to impurity, and do frequently fall.

We humans, however, are not purely material things, as the animals are. We are endowed with reason. Consequently, the attraction of male to female and of female to male among human beings is not completely physical, but both rational and emotional as well. Accordingly, men are attracted to the feminine qualities of a woman’s character, and women are attracted to the masculine qualities of a man’s character. This is why they fall in love. It is, again, a question of act and potency, the two characters being mutually complimentary.

So why is there this disordered attraction of male to male, and female to female? I do not think that it is something physical, but something emotional and psychological. In other words, I think that homosexuals

have somehow received, perhaps in their upbringing, a formation which was different from their physical sex.¹

Proof of the natural opposition in sexual attraction is that homosexuals are not truly homosexual. The existence of so-called “drag queens” indicates that these men, dressing up as women and acting like women, are, in a sense, women inside, that is, psychologically, and are attracted to men. Some even undergo so-called gender transformation. But this is heterosexual. The same is true of homosexual women. They strive to shed all forms of femininity, and try to be as manly as they can be. Their attraction to women, therefore, is not really homosexual, but heterosexual. In other words, the only sexual attraction is toward an “other,” that is, someone who is perceived to have sexual qualities which you do not have.

What is mysterious is how the emotional constitution of these persons does not follow their physical constitution. There are a lot of theories, but no one really knows why.

In any case, this dysfunction is certainly a disorder. Just as there are physical disorders, so there can be emotional disorders and sexual disorders. A disorder, whether it is self-inflicted or not, is never something to be proud of. It is something to lament.

In these protestations of “pride,” therefore, there is an underlying lack of credibility. They are trying to convince themselves and the rest of the world that there is nothing wrong with sexual disorder. In extolling this disorder, they make themselves shameful.

The Roman poet Horace said: *You may drive out nature with a pitchfork, yet she'll be constantly running back.* Everyone, even the most liberal and leftist, knows that same-sex attraction is contrary to nature. No matter how many rainbow flags are flying, parades are marching, and drag queen shows are performed, nature will constantly run back. Men acting like women is repulsive. Same-sex attraction is simply unnatural, and same-sex acts are perversions of what God has established in nature. No pitchfork will ever convince the human race otherwise.

Why is there not a heterosexual pride month?

The reason why there is no month promoting heterosexuality is that it is perfectly in accordance with nature, and there is no need to emphasize “pride” about it.

Indeed, a show in which women were dressed as women, and acting like women, or the same for men, would not be very interesting, would it? The attraction to the drag queen shows is the same as for a circus freak show, that is, to see some physically — or in this case sexually — deformed human being.

Nature, in other words, does not need to protest that it is something to be proud of, since it is already a reflection of God's nature, and everyone knows it.

A Leftist dogma. The leftists *love* the exaltation of unnatural sex attraction and acts, since these confirm their philosophy of subjectivism and their moral code of hedonism. Subjectivism teaches that the mind is not obliged to conform itself to the object in nature, but that nature must conform itself to the mind, as each individual sees it. This idea is based in the mostly protestant eighteenth century thinking, and was systematized by Immanuel Kant. It springs from protestantism, which absurdly teaches that the Spirit of Truth inspires each person reading the Bible to know what its passages mean. If this were true, then all protestants would believe the same thing. Do they? Of course not. They have constantly split up over questions of doctrine. This absurdity of protestantism is what led to what is known as *unbelief* in seventeenth century England among the intellectual classes. It spread to France in the eighteenth century from where it was catapulted all over the world. Five thousand Methodist congregation in the United States just recently split from the main group because of its approval of sodomitic acts.

Hedonism states that pleasure is the ultimate happiness of man, and that, therefore, if it feels good, then do it. This is essentially to act as an animal acts.

Evolutionism, that demented and absurd mythology of the leftists, teaches that we are no different from animals.

Consequently, even though down deep the leftists know that same-sex attraction and acts are contrary to nature, they need to favor it in order to bolster their own systems. It is only logical.

The U.S. population is morally corrupt. A recent Gallup News Poll reported that more than 70% of Americans say that same-sex marriages should be legal. This is up from 27% in 1996. What is more shocking is

¹ The renowned moral theologian Merkelbach even speculates that repeated sins of ancestors can produce a physical tendency toward a particular sin in the descendants. This seems to be true of alcoholism. But this is merely a speculation, and has never been proven.

that 49% of Republicans are in favor of its legalization, and 41% of weekly church-goers feel the same.

This attitude should be ascribed, I think, to the principle of *liberalism*, which is that someone should be free to do whatever he pleases, provided that he does not encroach upon someone else's liberty. Such a principle utterly divorces law from morality. I am sure that most of these Republicans and church-goers do not agree with same-sex marriages, but feel, nevertheless, that they should be legalized according to the principle which I just enunciated. Liberalism leads to a moral schizophrenia. Even Trump is quite comfortable with the same-sex movement. Liberalism is the very reason why America has descended into moral corruption, which is the biggest single factor in any nation's demise.

The official approval of "pride month" places the celebration of same-sex attraction, unnatural sexual acts, and drag queens on the same level as the Fourth of July, a patriotic time. Now waving the rainbow flag in June is the equivalent of waving the American flag on Independence Day.

Once you concede the permission, nay, the exaltation of unnatural acts, the field is wide open to all sorts of unspeakable sex acts, which could not even be decently mentioned here. Already in the "pride parades" the representatives of masochism, for example, were present.

The sexualization of the youth, in fact of tots, will lead necessarily to their legal ability to consent to sex acts with adults. This, in turn, will lead to pedophilia.

Bergoglio attacks again. Bergoglio has traditionalists on the brain. Although they account for a very small percentage of those who call themselves Catholic, nonetheless Bergoglio sees them as the real enemy of the Church. Toward the end of May he told the bishops to be more "reflective" in their social media posts. Reuters suggested that "the Vatican was likely responding to 'fierce' attacks on the Pope from 'far-right' commentators and 'conservative Catholic bishops.'"

Although these terms were not used, the Vatican communique nevertheless did say at the end: "unfortunately, broken relationships, conflicts, and divisions are not foreign to the Church. For example, when groups that present themselves as 'Catholic' use their social media presence to foster division, they are not behaving like a Christian community should."

The reference is obvious.

Another Novus Ordo priest. Recently another Novus Ordo priest expressed interest in joining us. Clearly I cannot reveal who he is, but please keep him in your prayers.

He came to the same conclusions as our own concerning the New Religion, the New Mass, and Vatican II both by pious and persevering prayer to know the truth, and by assiduously reading and listening to our materials on the internet.

Another interesting article. On this note, I alert you to another article on our website, researched and written by Fr. Damien Dutertre, on the new ecclesiology, a heresy of Vatican II which has been neglected by traditionalists in their anti-Vatican II research. The Society of Saint Pius X, for example, seems to accept the new ecclesiology, since I once heard Bishop Fellay refer to "partial communion" versus "full communion." This distinction never existed before Vatican II, and comes straight from the protestant Oscar Cullmann, a personal friend of Ratzinger, through whom it ended up in Vatican II.

This article is part of a series of articles which lays out the entire argument which supports our position and our apostolate. The argument is this: Vatican II taught heresy and introduced into Catholic institutions a new religion different from the Catholic religion. But it is impossible that the authority of the Catholic Church promulgate to the whole Church heretical doctrines and a religion which is alien to the Catholic Faith. It is therefore impossible that those who have promulgated this false religion have the authority from Christ to rule the Church.

The articles will then prove *how* the Vatican II "popes" are not true popes, inasmuch as they *cannot* possess authority, but nonetheless at the same time possess valid elections to be popes. What blocks their becoming popes is their intention to impose this false religion upon the institutions of the Church. This, in a nutshell, is the Thesis of Bishop Guérard des Lauriers.

The Thesis prescind from the personal sin of heresy on the part of Vatican II popes, since (1) it is not the central problem; (2) theologians are divided as to what are the effects of the heresy of the pope; (3) in fact, these men never were popes.

The personal sin of heresy in these men, whether popes or not, is not the central issue since Vatican II. What is central is the *imposition of the heretical teachings, liturgy, and disciplines upon the whole Church.*

The research which developed these articles was motivated by the controversy in recent years concerning the Thesis. Controversy among the clergy is a worrisome event for the laity, but they should understand that, historically, theological controversy is what causes a greater understanding of the Faith and of theological conclusions which flow from the Faith.

What is important is that those involved in the controversy do not resort to using nasty epithets regarding those who disagree with them, but instead maintain a high level of courtesy and respect, always conscious that both sides are seeking the truth.

More bishops for the SSPX? Strong rumors continue to swirl alleging that the management of the Society of Saint Pius X has asked the Vatican for approval to consecrate some bishops.

It is certainly true that they need bishops. The question is: What price will they have to pay in order to obtain the approval of the arch-modernist and tradition-hating Bergoglio?

If they do not obtain this permission, they will be forced to consecrate bishops without permission, thereby violating the 1983 Code of Canon Law, which punishes such an act by excommunication.

Since they have been cultivating in recent decades the idea of reconciliation with the modernist inmates of the Vatican, to be stung by excommunication may well alienate a number of their clergy and parishioners.

I do not see the modernists in the Vatican approving Vatican II-hating candidates for consecration.

The next question will be: Who shall consecrate? We recently saw that a Novus Ordo bishop, consecrated in the 1968 new rite, was invited to bless the Holy Oils on Holy Thursday. They did not require him to renounce the errors of Vatican II. Was this a weather balloon to see how the SSPX adherents would react?

It is to be remembered that the SSPX considers the new rite of priestly ordination and the new rite of episcopal consecration to be valid.

Time will tell, but what is true about the SSPX is that they have never abandoned the idea of hooking up with the Novus Ordo, and of becoming something like the Fraternity of Saint Peter and other organizations who have the traditional Mass, but function under the auspices of the Novus Ordo hierarchy. Implicit in this arrangement is that Vatican II, the New Mass, ecumenism, all the new sacramental rites, the 1983 Code of Canon Law, and so forth, that is, all the elements of the New Religion, are heresy-free, and perfectly in ac-

cordance with the Roman Catholic Faith. It reduces the resistance to Modernism to merely a question of taste, preference, sensibilities, and nostalgia.

Consequently neither their clergy nor their people know when this marriage of Roman Catholicism and Modernism will take place, or when their churches and their seminaries will fall under the control of the modernists.

Summer travel. This summer our clergy will be doing some extensive traveling. I will be visiting Poland and France. Covid has kept me out of Poland for a long time. I will visit Father Trytek there, who is a member of the Roman Catholic Institute, and do some Confirmations.

Then I will travel to France, where I will visit Fathers Dutertre and Chappot de La Chanonie, also both members of the Roman Catholic Institute. They have now taken over the reins of the parish there as well as of the Mass centers in Montauban (near Rennes), which is to the north of Nantes, and in the Vendée, which is to the southeast. They have their hands full. I have visited Nantes many times since I was first invited there in 1986 by Father Guépin, who sadly passed away suddenly in February. To see his place of operation without his presence will be a very unusual experience for me.

Father Petrizzi will spend time in Arizona, replacing Father Palma, who, in turn, will go to Australia in order to replace Fr. Eldracher, who will return to the United States for a time. This is not merely tourism, but a necessary part of keeping our priests in good order. A priest left by himself without the company of other priests and the guidance of superiors can easily go astray.

Bishop Fliess, finally, will visit Australia to do Confirmations, and Fr. Eldracher, in this month of June, will visit some faithful in Singapore.

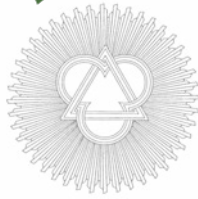
Your prayers for our clergy are greatly appreciated as well as your donations to keep our missionary activity going.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

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JULY 2023

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My dear Catholic people,

During this month of July, Americans turn their thoughts to the founding of this nation. As we look around at the moral condition of it at present, it is hard not to wonder what happened to it.

What is striking is that even ideas that pertain to *common sense*, such as marriage between male and female, and the arrest and prosecution of criminals, are now being called into question.

What is more worrisome is that once common sense is abandoned, the gates are opened to many other moral ills, as well as the enthrone-ment and protection of them by law.

A country is not great because of its riches, its military might, or the extent of its empire, but because of the virtues and morals of its people. By analogy, a man is not great because he is a weightlifter capable of beating people up, or because he has a lot of money.

These virtues and morals are expressed in the laws of the nation as well as in the customs and attitudes of the population on the whole. We might call this the *culture* of a nation.

We hear much about making America great again, which leads us to the question: What made America great, and why is it not now great? What happened?

Why America was a great country. The United States was never a Catholic country, but nonetheless

up until the 1960's, the population in general observed the natural law, rejected socialism and communism, were hard working, and were religious, even if most were protestant.

How did America get to the point at which we are now? There are many causes:

- **Protestantism.** By its very nature protestantism is liberal. Its main flaw is *free examination of the Scriptures*. This principle means that, in theory, there can be as many different interpretations of Sacred Scripture as there are protestants. There is absolutely no limit, and there is nothing objective. This lack of objectivity breeds *subjectivism*, whereby there is no objective truth, but conceivably as many private "truths" as there are protestants. This subjectivism will lead to liberalism, inas-much as each protestant, at least to be consistent, must "respect" the dissident views of the protestant who disagrees with him. I experienced an extreme case of this when a

protestant man told me that he would not attend the ordination of his son to the protestant ministry. Why? Because his son says that St. Paul in Romans, chapter I, does not condemn sodomy. I said, "But what about free examination of the Scriptures?" He said, "not in that case." In fact, however, the protestant cannot object to such an interpretation. This liberal attitude built into protestantism opens the door to liberal thinking in everything.



The Declaration of Independence

- **The autonomy of reason.** The Founding Fathers were soaked in the ideas of the deist English philosophers of the seventeenth and eighteenth centuries, and principally those of John Locke, who wrote a treatise specifically on political theory. He said that all religions should be tolerated (except Catholics and atheists) but that religion should play no role in political life. Religion should be an entirely private affair. Reason alone should be the guide of man's morality and laws. Reason, however, when not guided by the true Faith, has proven itself, historically, to be utterly unreliable in matters of philosophy, religion, and morality. Throughout history, "reason" has produced the most outlandish and absurd superstitions, and has approved of the grossest forms of immorality.

- **Separation of church and state.** Based on the autonomy and supremacy of reason over religion, the United States was formed with absolute freedom of religion and separation of church and state. This means that the making of laws was not under the direction of any religion whatsoever, and obviously not the Catholic Church. Consequently laws could be made by atheists, free-thinkers, socialists, communists, leftists, sodomites, and anyone who was popularly elected. An example of the danger involved in this thinking is shown in the *Roe vs. Wade* decision. The Supreme Court justices decided in 1973 that abortion was a private affair, and that the Constitution gives you the right to privacy. Therefore you have a constitutional right to have an abortion. (In fact, the Constitution is silent about both abortion and privacy). Forty-nine years later, after the murder of sixty million babies, the same Court decided that the 1973 justices made a mistake. Now you do not have a constitutional right to have an abortion. If Catholic morality had been the guide of America's laws, there would have been no slaughter of innocent babies. The figure of sixty million babies, by the way, equals the total number of murders perpetrated by the three "greatest" genocides of history: Mao, Stalin, and Hitler. Yet the United States government made no excuse or apology for this heinous crime. So much for "reason."

- **A false notion of human liberty.** John Locke held that human beings are born completely free,

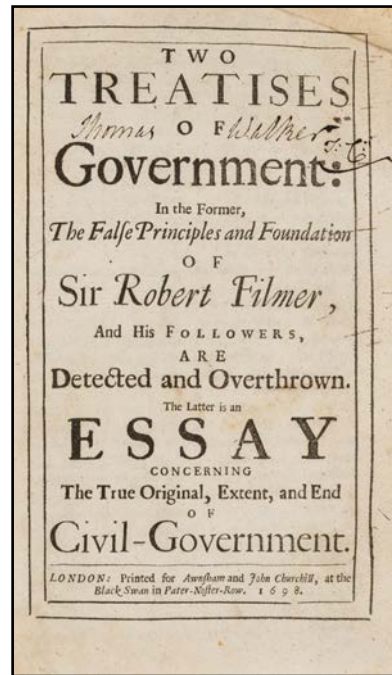
and that the only limitation of their freedom would be an encroachment upon the liberty of others. This notion of liberty divorces human morality from the law of God, from the royalty of Christ, and from the Catholic Church. It also makes public morality depend on the rule of the majority. We are witnessing now the disaster which this idea has caused in society. With this notion of liberty, how can the law

— or even an individual — make any objection to sodomy or even drag queens? This Lockean notion of liberty would say, "If it does not affect you, then why object to it?" The Catholic notion of liberty is that we always enjoy free will (unless we are drunk or impaired in some way), even when we obey laws. The will is fixed on the good. The law points out the good, and we freely elect to choose the good and obey the law. Locke's liberty places an opposition between law and liberty. Law and government, in Locke's view, become necessary only in order to prevent people from encroaching upon one another. The Catholic Church would say that both human law and government are reflections of God's law and government of the universe, and are absolutely good and necessary in order that man

attain both his natural and supernatural ends.

- **Government by consent of the governed.** Since everyone is totally free in the Lockean system, no law can be made without the consent of each person. Consequently, the only possible political system is democracy and majority rule. This notion leaves the door open for anything, provided the majority be in favor of it.

- **The social contract.** John Locke was the first to teach the doctrine of the social contract, although it was popularized in France by Jean-Jacques Rousseau. The social contract teaches that the State is the effect of a contract among its citizens whereby they surrender their liberty to the government in exchange for the order which the government provides to its citizens. The Catholic notion of the state, on the other hand, is that it is something that proceeds from the natural law, and that its power is



Locke's treatises on government

derived from God, and not from a social contract or from the consent of the governed.¹

• **Right of revolution.** Locke defends the right of peoples to rise up against rulers whom they do not like, and replace them with a new ruler or new kind of government, as they wish. This is the effect of Locke's notions of personal liberty, the social contract, and government by the consent of the governed. Catholic political philosophy teaches that while unjust rulers may be resisted when they make unjust laws, the people do not have the right to rise up and depose them.

• **Democracy, in the sense that political power rests with the people.** America was founded as a republic, and not a democracy. In the beginning only those male citizens who owned a significant amount of land had the right to vote. Nonetheless, in the nineteenth century, particularly under Andrew Jackson, the United States slipped into democracy understood in the sense that political power rests with the people.² This idea was condemned by Saint Pius X in the encyclical *Notre Charge Apostolique*, condemning the Sillon in France. This notion of democracy is a pure invention of John Locke and was popularized by Rousseau. The government, in this case, is nothing else than a puppet of the majority, which, deprived of the direction of the Catholic Faith, very often makes decisions which are disastrous to the common good.

• **Socialism.** This is a direct result of the revolutionary notion of equality and liberty, inasmuch as the State does not recognize any other entity within itself but free individuals. Hence, it will not respect the authority of the Church, nor of the father of the

family, nor of any other institution, but recognizes only individuals. Hence, it will seek to control every aspect of human life within the State. We have seen this at work recently in the State's invasion of the home by the indoctrination of small children in the "advantages" of changing their genders. They are often told not to tell their parents about these indoctrination sessions. Biden recently made this statement about American children: "They are all our kids." Then in New York we recently saw a parade of drag queen sodomites singing, "We are coming for your children."

• **Vatican II.** We must mention here the effect of this dreadful assembly not only upon America but also upon the world in general. The Catholic Church, before Vatican II, was a loud voice throughout the whole world proclaiming to both Catholics and non-Catholics alike all the revealed principles of morality as well as of the natural law. It was a bulwark of opposition to pornography, birth control, abortion, and many other ills which affect us today. Vatican II, with its stated purpose of conforming the Church to fit the modern world, shut down this loud voice, and the Novus Ordo religion, which now occupies our churches, has become a spreader of relativism, laxism, and liberalism. It has contributed a great deal to the moral decline of the United States and of many other countries.

• **The move to the cities.** Yet another major factor in the turn of America toward liberalism, socialism, and immorality is the fact that, during the 1960's there was a great influx of population into urban areas. Historically, urban areas have tended to be liberal, and rural areas conservative. This



Saint Pius X

¹ St. Robert Bellarmine's political philosophy holds that political power proceeds from God, which He gives to the people, with the result that the people are indeed the possessors of political power *primordially*, but that they transfer this power to the government once it is established. The Dominicans disagree, saying that the only role of the people in government is to determine how they will be governed (i.e. the form of government) and who shall rule them. The power to rule is given directly to the ruler by God.

² Democracy can be considered as a form of government, in which persons who should govern are designated by popular vote. The Church is indifferent as to *form* of government, although Catholic philosophers prefer something called *temperate monarchy* as the best form. But democracy can also mean that political power rests with the populace, and not with the government, and this is condemned by the Church.

trend can be seen in county maps of the United States in recent elections. The rural counties are nearly all red; the city counties are nearly all blue. The reason for this is, I think, that urban dwellers, *on the whole*, are university or college graduates and upper middle class or high class economically. The average university or college — not all — is a hell-hole of liberalism and fornication. For this reason, those who attend these institutions lose both their faith and their morals, unless they somehow keep themselves immune from these bad influences. They emerge from them as godless, hedonistic, and leftist, all perfectly in accordance with the eighteenth century political thinking which I have described above. They usually have friends who have the same dispositions. Liberalism becomes fashionable in the big city, whereas conservatism is anathema. Rural populations, on the other hand, *as a whole*, have not been exposed to these influences, tend to be more “down to earth” because of their daily work routines, many times with their hands, and tend to be more religious.

Is there hope for America? I do not know. For America to return to its past greatness, to being a country of the observance of natural law, of a hatred for socialism and communism, and of downright common sense, its population would actually have to call upon principles which run contrary to the political and social principles which operate it now and since its inception. America is in its present fix because of the enormous errors of the Founding Fathers in accepting the new philosophy of the eighteenth century, and relying upon reason alone, to the exclusion of religion for its guiding moral and legal principles. If they had studied their history, they would have realized that reason alone, without the direction of supernatural faith, leads to error, atheism, and wanton immorality, which is exactly what we have now. It is true that reason, by itself, is capable of achieving a knowledge of the truth, but since it has been darkened by original sin, it easily and often errs. The Founding Fathers denied original sin and its effects.

America, in other words, was founded by people who were the leftists of their time, and it is their leftism which generated the godless government, tainted by subjectivism, a false notion of liberty, and the right of revolution, all of which in turn leads to the rule of a morally corrupt majority, socialism, and moral subjectivism. Its greatness in the past was that its populace never drew the logical conclusions of these principles embedded in American government. The sixty million babies drew the conclusions, however.

Christ is the Savior of humanity. How do you make a “successful” country without Christ the Savior and Christ the King?

More springtime in the Church. The German Bishops’ Conference recently said that 522,821 parishioners left the Catholic Church last year, up from 359,338 in 2021. The number of Catholics in Germany has decreased by 29% since 1990.

Identifying as cats. In England, a teacher called an eighth-grader “despicable” because the student said that people cannot identify as cats. The teacher told the student that he or she needed to go to a different school. So much for “diversity” and “inclusion.” The reality is that if you are not woke, you get burned at the stake. These are the same people who would criticize the Inquisition for being intolerant.

The Michigan House recently passed a bill which makes it a felony to not use someone’s preferred pronouns. You can get five years or a \$10,000 fine.

No mention was made, however, of the pronouns to be used with those identifying as a cat or, say, a hippopotamus. As crazy as this sounds, there is no difference between identifying as a woman when you are a man, and identifying as a cat or hippopotamus when you are a human being.

Mass stipends. Unfortunately, owing to inflation, we must raise the amount of the Mass stipend to \$30.00. My point of reference has always been the known stipend in the 1890’s, which was one dollar. According to the Inflation Calculator app, that figure now comes to \$36.49 in 2023 dollars. I also know that the stipend was two dollars in 1942, which comes to \$37.16 in 2023 dollars. The thirty dollar figure is therefore actually a little low.

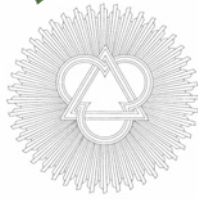
Mass stipends are used not only for supporting the priest in his most important function of saying Mass, but are also an offering of sacrifice in union with the Holy Sacrifice of the Mass.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



AUGUST 2023

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My dear Catholic people,

In this month of August we can turn our minds toward some good news, for a change. Here I will share with you some photographs and news of the various places which both Bishop Fliess and I visited during the month of July.

Bishop Fliess traveled to Australia. The visit was long overdue, owing to the travel restrictions imposed in Australia during Covid. Father Federico Palma joined him there, while Father Eldracher came to the seminary in Reading for some “battery charging.” This is the term we use for the spiritual refreshment which those priests need who are working by themselves in a certain area.

Father Eldracher has worked very hard in Australia since he went there in 2017. The number of Confirmations is testimony of it. Bishop Fliess confirmed fifty-eight persons, all tolled, in his visits to Melbourne, Brisbane, and Sydney.

The news is also good from Europe. I confirmed forty-six persons in Krakow, Poland, where Father Trytek has been toiling for many years. He says Mass not only in Krakow, but also in Warsaw, Wroclaw (pronounced Vrotzvahv, the former Breslau), and occasionally in Stockholm. It is my hope that we can send Father Trytek some help in the future. He is a member of the Roman Catholic Institute.

One of the persons whom I confirmed was a young man from Bergen, Norway, who recently converted to the Catholic Faith with the help of Mr. and Mrs. Socquet-Juglard. Mrs. Socquet-Juglard is the

former Cecilia Omlor. She is married to a Frenchman who works in Norway.

In France, I confirmed another fifteen. It is to be remembered that I was in France in January of this year, where I did many more Confirmations. However, Father Guépin passed away in early February. As a result, Father Dutertre had to depart from the seminary almost immediately in order to return to his native land. It was necessary in order to help the recently ordained Father Chappot de La Chanonic with the heavy burden of operating three Mass centers in Brittany and in the Vendée, not to mention our missions in England and in Spain.

Fortunately, I was able to send some help to these two priests in France. He is Father Orasch, of Austrian nationality, who recently returned to us after having spent some time with a traditional religious congregation in Brazil. He speaks not only his native German, but also English, French, and Slovak, all perfectly. He also has an extraordinary skill in Gregorian chant and has been blessed with a fine voice.

Father Dutertre will be helping out in a school in France, now being organized by some lay people.

A piece of good news for them was that they discovered that they, meaning their ecclesiastical association (we would say *corporation*), owned a chapel in the Vendée, the area to the southeast of Nantes. They did not know that they owned it until they discovered it in Father Guépin’s papers.

Although they already say Mass in the Vendée, this chapel is at a sufficient distance away from their present location so that they could easily service both

locations without any overlapping. The Vendée is a very Catholic region, and the population is very conservative.

They will increase service to England to once a month, and if England continues to grow, we will try to increase the frequency. I hope to send to France yet another priest, of English language, in June of 2024. He would reside with our other priests in Nantes, and travel from there to England. There is a nonstop from Nantes to London for forty euros (about \$44.00).

More “springtime of the Church” news. On August 1st, the Saint Louis Archdiocese closed down permanently thirty-six churches. Another fifteen churches will be merged into five new parishes with different names. Twenty-seven of these groups of merged parishes will share a pastor. The euphemistic term which the archdiocese has given to this shrinkage is “All Things New.” I think “All Things Rotten” would be a more realistic way of putting it.

This is yet one more piece of evidence that Vatican II has completely failed to be the promised “springtime.” While I think that the sinister prime movers of Vatican II knew that the effects of the council would be the destruction of Catholicism, and rejoiced in the very idea, I also think that many were so naive as to have high hopes that the Church would flourish in the new direction which it was taking.

Recently, when a beer company saw that their promotion of woke ideology severely damaged their customer base, they immediately receded from this promotion. The Novus Ordite hierarchy, however, upon seeing the downward plunge of all of the Church’s life signs, do not recede from the changes of Vatican II, but instead insist on more changes, more Vatican II. One can only suspect their intentions, therefore. Why do they continue to apply the poison? Perhaps they want to see the death of Catholicism? What else can we conclude? If a physician sees that his treatment of a patient is actually killing him, does he order more of the same treatment?

Nonetheless, the fact that Novus Ordo churches are closing, that the Novus Ordo has few vocations, and that the people are deserting them, is very good news. Why? Because it is a false religion which is operating under the “brand” of Roman Catholicism. The sooner it dies, the better.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

AUSTRALIA



Bishop Fliess surrounded by those whom he confirmed in the Melbourne chapel.



Above, Bishop Fliess confers the Sacrament of Confirmation. At right, Bishop Fliess and Father Palma pose for a picture with kangaroos. No trip to Australia can be considered “valid” if you do not see a kangaroo. Notice they are wearing coats. It is winter in Australia.



POLAND



Bishop Sanborn gives a sermon. Father Trytek translates.



Bishop Sanborn confers the Sacrament of Confirmation in Krakow, Poland. Notice the icon of Our Lady of Czestochowa above the altar.



Above, Father Orasch celebrates Mass on the beautiful altar which adorns the chapel in Nantes. Father Guépin had managed to buy the altar from a church in Rennes which was getting rid of it. Below, the interior of the newly discovered chapel in the Vendée.





Above, the Daughters of Wisdom of St. Anne's House kneel before Bishop Sanborn for his blessing. They are located in Montauban, about sixty miles to the northwest of Nantes. The priests say Mass here every Sunday. There are about fifty parishioners. Below, Bishop Sanborn confers Confirmation in Nantes.





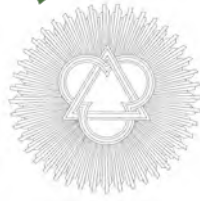
*Above, Bishop Sanborn poses outside of the Nantes chapel with those whom he has confirmed.
Below, Bishop Sanborn gives his blessing to some young men about to depart on a pilgrimage
to a shrine in southern France.*





No trip to France is complete without some sightseeing. Above is the side altar in honor of the Blessed Virgin Mary in the cathedral of Versailles. The words "autel privilégié" indicate that any priest saying Mass there can gain a plenary indulgence for the souls in Purgatory.

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Bergoglio again attacks the Catholic Faith.

In a recent interview given while he was at the World Youth Day in Portugal, Bergoglio again took the opportunity to attack those attached to tradition and unchanging Catholic dogma.

He was talking to Portuguese members of the Jesuit order. One of the Jesuits complained that he had “suffered” during a year-long sabbatical in the United States, in which he discovered that many Catholics, and even some American bishops, were criticizing the “reign” of Bergoglio.

Bergoglio responded. He said that there was a “very strong reactionary attitude” in the Church in America. He termed this attitude as “backward.” He equated attachment to tradition with “ideology.”

Then here comes the heresy: “I want to remind these people that backwardness is useless, and they must understand that there’s a correct evolution in the understanding of questions of faith and morals,” that allows for doctrine to progress and consolidate over time.¹

The notion of evolution of dogma is a condemned heresy, condemned by none other than Saint Pius X in his Oath Against Modernism and in his encyclical *Pascendi*. This heresy is the cornerstone of Modernism, and is the basis of all of the reforms of Vatican II. It calls for a perpetual evolution not only of dogma and morals, but also of disciplines, liturgy, law, and every other aspect of the Church’s essence. Nothing is more the enemy of

Roman Catholicism than this idea of evolution of dogma.

In another Jesuit interview, Bergoglio spouted yet another heresy of the moral order. He said: “According to current Catholic teaching, homosexual people are called to abstinence.” Then he added that in his opinion, however, in the Church one should “not be superficial and naive” and “force people to do things and into behavior for which they are not yet ready or for which they are not capable. People should be accompanied spiritually and pastorally. This requires a high degree of sensitivity and creativity. But everyone, absolutely everyone, is called to live in the Church: never forget that.”

It is significant that Bergoglio places opposition between “spiritual accompaniment” and abstinence from all sexual activity. In traditional moral theology, the Catholic priest must inform a person inclined to unnatural sex acts that he must abstain from all sexual activity. He encourages him to avoid all occasions of sin, and to confess without delay if he should fall into sin. Is this not spiritual direction?

In so many words, Bergoglio has given license to sodomites to practice sodomy, but at the same time to be under the spiritual “accompaniment” of a priest.

But what can the priest tell such a person in “spiritual accompaniment” except what I just said, that is, the traditional moral teaching and pastoral practice of the Church? Bergoglio used this phrase of “spiritual accompaniment” in *Amoris laetitia*, in which he made the case for justifying both adultery

¹ Quoted from the Associated Press.

and fornicatory concubinage, each with “spiritual accompaniment.” It effectively means that despite your sins, the priests gives you sacraments.

Bergoglio also said that sensitivity to homosexuality varies according to “historical circumstances.” He complained that in the past sins of impurity were examined “with a magnifying glass” and that in the Church other sins were not important. Only sins “below the belt” were relevant, as he put it.

He said that the Church in the past had no care for the exploitation of workers, for example. It cared only about sexual sins.

Of course, his accusation is not true. Two of the four “sins which cry to heaven for vengeance” listed in traditional Catholic catechisms, are none other than *to cheat workers of their pay*, and *to oppress the poor*. Hardly an insensitivity to the oppression of workers. Coincidentally, the sin of sodomy is also listed among these. So one could hardly accuse the Church of insensitivity to crimes of injustice against workers and the poor. In addition, Pope Leo XIII addressed the condition of the working man in his encyclical *Rerum Novarum*, and Pope Pius XI reiterated these concerns in his encyclical *Quadragesimo Anno*. Catholic theologians, as well, wrote many books on the subject of the abuses of both liberal capitalism and of socialism and communism. Once again, Bergoglio shows himself as ignorant of both Catholic magisterium and Catholic theology.

Novus Ordo prelates voice concern, but still fail to see the central problem. Novus Ordo Cardinal Burke recently wrote an introduction to a book entitled *The Synodal Process Is a Pandora’s Box* by José Antonio Ureta and Julio Loredó de Izcue. In this introduction, the Cardinal severely criticizes the notion of synodality, that is, the process of forming doctrines, moral teachings, and practices, based on the preferences of bishops, clergy, and laypeople. This is in contrast to the traditional method of the Church, which is to draw these things from Sacred Scripture and Tradition, as well as from previously existing magisterium. An example of this radically new way has been seen in Germany, where a synod has called for reforms which are blatantly contrary to the Church’s teaching. The fear is that what has happened in Germany will spread everywhere.

Cardinal Burke states: “Synodality and its adjective, synodal, have become slogans behind which a revolution is at work to change radically the Church’s self-understanding, in accord with a con-

temporary ideology which denies much of what the Church has always taught and practiced.” He notes that the Vatican II dogmatic constitution on the Church makes no mention of synodality. He also mentioned that similar concerns have been voiced by “other prominent cardinals,” citing the late Novus Ordo Cardinal Pell of Melbourne, Australia, who said: “[Synodality] has developed into a toxic nightmare.”

Novus Ordo Cardinal Gerhard Müller called the synodal path a “hostile takeover of the Church of Jesus Christ.” He also said, concerning the promotion of the synodal process, “If they succeed, it will be the end of the Catholic Church.” He added: “And we must resist it like the old heretics of the Arianism.”²

What planet have these Novus Ordo prelates been living on? The hostile takeover of the Catholic Church began in 1958 with the election of John XXIII, exactly sixty-five years ago. These people are talking as though no substantial changes have been made to Roman Catholicism until “synodality.”

Notice that Cardinal Burke cites Vatican II. Perhaps he is right that the term does not appear in *that* document. The fact, however, that he would look to that council for orthodoxy shows that he understands absolutely nothing about what has happened to the Catholic Church. Synodality, taken as Cardinal Burke means it, is merely a natural outgrowth of the defection from the Faith which took place in that wicked assembly.

In fact, the council does mention the Synod of Bishops in paragraph 5 of the document entitled *Christus Dominus*, which treats of the role of bishops. In addition, a number of Synods were conducted after the council, sixteen to be exact, from 1967 to 2023.

Cardinal Burke misses the whole point. There is absolutely nothing wrong with a synod of bishops. It is nothing else than an informal council. That the bishops come together and meet with the pope in a synod, and express their ideas, is perfectly normal and even salutary.

The point is that the spirit of this new synodality is *modernist*. Modernism requires that the authority of the Church listen to and learn from not only the bishops but also lay persons in order to adjust the dogmas and moral teaching to the general religious experience of the time.

The Second Vatican Council also called for councils to be held on the national level, in which both clergy and lay people take part (paragraph 26

² The content and quotations were taken from an article of Thomas D. Williams Ph.D, appearing in *Breitbart News*.

of *Apostolicam Actuositatem*). Again, there is nothing intrinsically wrong with such an idea.

What is wrong is that these meetings (e.g. the German Synod) are loaded with the heresy of Modernism. Worse, the supposed “pope” is also loaded with the heresy of Modernism.

To blame the Church’s problems on synodality is the same as blaming the glass for the poisonous drink which it contains. The poison is in the drink, not in the glass. So the poison is in the heretical bishops and lay people, not in the meeting or “synod” which they are having.

There is definitely a rising tide of “traditionalism” which is a very imperfect word for a generic reaction against Modernism and Vatican II. There are all levels and shades of this reaction, however. Most of those reacting still have not perceived that Vatican II is the problem, together with the modernist phony popes who have promulgated all the errors and heresies which the Catholic Faith abhors.

Up to now, the reaction of the Novus Ordo conservatives has been nothing but *talk*. Talk, talk, talk. Blah, blah, blah. So many of them can be seen on YouTube doing just that, pointing out the outrages of the Novus Ordo, which they pepper with complaining, whining, and hand-wringing. At the end you are depressed. It is as if we do not already know that the Novus Ordo is a disaster. It is as if complaining will solve it. It never does.

So Viganò talks, Burke talks, Müller talks, Pell talks, Strickland talks. But nothing is done.

What needs to be done? I paraphrase the late Father Barbara: *It is necessary to unmask the Novus Ordo hierarchy as a bunch of false shepherds, stripped of the authority to rule the Catholic Church, because of their intention to promulgate heresy to the Catholic Church.*

Just as malfeasant, corrupt, and treasonous presidents should be impeached and removed from office, so all the Novus Ordo “talkers” need to make public accusation of the Novus Ordo hierarchy as a body which is corrupting the Roman Catholic Church with the promulgation of false doctrines, evil liturgical practices, and disciplines which are not in accordance with the Catholic Faith. They also need to publicly denounce the Second Vatican Council as an evil and heretical council, an illegitimate council, inasmuch as it had as its goal the injection of the heresy of Modernism in the Church.

Only then will there be some progress in solving the problem in the Church. The modernists will continue to go on their merry way for as long as those who have influence and prominence do nothing but talk, whine, complain, and wring his hands.

More “springtime” from Vatican II. The *Epoch Times* recently reported that seventy-five Catholic [Novus Ordo] schools will be closing this academic year.

Most of the closures have been in major cities. Some of these closures were due to changing demographics, where neighborhoods change in such a way that there is little demand for the Novus Ordo school. But this was not true in all cases.

Even in areas where there is a significant Catholic population, their enrollment is down and they are facing financial difficulties.

One of the causes is that the people favor the abandonment of Catholic beliefs in favor of modern trends. In one Novus Ordo school, for example, both parents and students protested the fact that the school did not renew the contracts of four persons who were either openly homosexual or who supported LGBTQ ideology.

Some of the students attended the school’s prom as same-sex couples and kissed on stage at graduation events. One parent commented, “It’s like having public school with tuition.” The tuition in this school is \$18,000 per year.

At another school a lesbian was invited to speak at the graduation, who refers to herself as a “big ol’ dyke.”

Although a group known as the Catholic Action League complained to the archdiocese in which the school was located, no response was received.

There is also speculation that the Novus Ordo is selling off these school properties in order to raise funds to pay off debts incurred by lawsuits arising from the immorality of the clergy. One of the closed schools has an estimated real estate value of \$32 million. That would pay off a lot of clerical filth.

Another piece of “springtime” news is that the venerable Saint Charles Seminary in Overbrook (a suburb of Philadelphia) is entering its last academic year. Built in stages since the nineteenth century by the archbishops of Philadelphia, it is (was) probably the most beautiful seminary building in the United States, sitting on an expansive campus in an exquisite area. I remember visiting it in the late 1970’s, when I was so impressed by the magnificent baroque chapel. In a recent photo, I was saddened to see that they had stripped it all down, just as the Calvinists did in the Protestant Revolt. But Modernism reigns in those buildings, so they would be better torn down than to continue as a house of heresy.

The Archdiocese is trying to raise over fifty million dollars for a new seminary building in Lower Gwynedd Township, also a suburb of Phil-

adelphia. It will be located on the campus of Gwynedd Mercy University. The information on the internet says that some seminarians may take courses in the university, and some secular students may take theology courses in the seminary.

I find it rather odd that a seminary should be placed on the same campus as a co-ed university. Will girls be coming over to the seminary to sit in on theology classes next to the seminarians?

The demise of Saint Charles Seminary's beautiful buildings and campus in Overbrook, and their being replaced by a what looks like a card house on a co-ed campus, is so symbolic of the demise of Catholicism in general. When a great edifice falls into ruin, it happens by degrees: a column here, a wall there, until finally it is nothing but rubble. So we see day by day the decline of Catholicism, still very much alive, to be sure, but only in tiny groups meeting in halls, hotels, or sometimes churches, which are usually only a shadow of the former glory of Catholic edifices.

What is more to be deplored is the collapse of the true Faith in the souls of millions upon millions of those who are Catholic in name, but who belong to a false religion, the Novus Ordo.

Cardinal Consalvi, the Secretary of State of Pope Pius VII, when threatened by Napoleon that he would destroy the Catholic Church, responded: "You will not succeed, Your Majesty. Not even we [priests, bishops and cardinals] had been able to do that."

Controversy concerning Baptism. I have enclosed an article concerning the conditional baptism of those who have been baptized in the Novus Ordo.

Father Lehtoranta, of the Saint Gertrude the Great clergy in West Chester, Ohio, recently wrote an article criticizing the policy of the Roman Catholic Institute concerning Novus Ordo Baptisms.

The policy of the Roman Catholic Institute is to investigate the *fact* of the Baptism, and then its *validity* (i.e., how the ceremony was performed), presuming doubt if valid conferral cannot be proven. This policy refers to Baptisms conferred after 1990. The St. Gertrude clergy investigate the *fact* of the Novus Ordo Baptism, but *presume* that it is valid if the fact can be proven, usually by certificate.

I have written a response to Father Lehtoranta's critique.

The lay people tend to be saddened and uncomfortable by the appearance of controversy, but they should not. There are two things to consider.

First of all, there have always been questions and controversies about theological and disciplinary matters in the Church, but they were resolved by the Vatican. That was the end of the controversy. Since the Vatican is not operating lately, these matters must be discussed among the clergy, and they may not agree. In the second place, controversy is good inasmuch as it drives the clergy to do theological research. The great Fathers of the Church were moved to write their long and elucidating tracts on Catholic theology owing to both controversy and heresy in the early Church. Controversy is an occasion of the discovery of the truth.

Controversy, however, should never descend into sarcasm or bitterness, because these things do not serve the truth, and because the controversialists all mean well and desire nothing but to be good Catholics.

Sincerely yours in Christ,

+ Donald J. Sanborn

Most Rev. Donald J. Sanborn
Rector

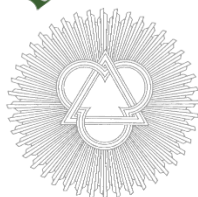


A trip to the Metropolitan Museum of Art

Some of our seminarians, who were doing their summer apostolic duty, took a day off to visit the Metropolitan Museum of Art in New York, certainly the biggest and best of the art museums in the United States. Afterwards they took a walk in Central Park, where this picture was taken.

From left to right, first row: Thomas Tobias (Wisconsin), Gregory Tirona (California), Andrew Nowrouz (California), Dimitre Vidal (Brazil), Christian Pawlowski (Alberta). Back row: Michael Hudson (Illinois), Aedan Gilchrist (United Kingdom), Braydon Kelley (Pennsylvania).

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

We have begun our twenty-ninth academic year, counting from our first academic year in the fall of 1995.

We have here in Reading nineteen seminarians total. We have never had so many. I remember during the early 2000's, we usually had about seven or so. Once we hit ten, and I thought that was very good.

There is actually a twentieth seminarian studying in France. He is a Brazilian who is being instructed by the priests who are resident in Nantes, Fathers Dutertre, Chappot de La Chanonie, and Orasch.

Of these twenty seminarians, five are from Brazil. For a very long time, Brazil was "dormant" in the traditional movement, considering the size of its Catholic population. True, there were some groups that were in communion with the modernist inmates of the Vatican, but there was not much activity from the sedevacantist side.

This year we are teaching courses in Logic, Cosmology, Canon Law, Moral Theology, Modern Errors (consisting of a study of the *new theology* which inspired Vatican II), Christ History (consisting of a special study of the reign of Pope Pius XII), De Deo Trino (the Holy Trinity), De Gratia

(Grace), Commentary on the Gospel of Saint Luke, Commentary on the Psalms, Explanation of the Holy Sacrifice of the Mass, plus four levels of Latin, Greek I, and French I. In addition, the seminarians receive a spiritual conference every day.

As you can imagine, it is a full day both for the seminarians and the faculty. In addition to the four faculty members here, we have the help of Father Dutertre in France who not only teaches dogma courses by Zoom, but also gives one of the spiritual conferences every week. Bishop Fliess also helps by teaching the course on Saint Luke's gospel, Latin II in Portuguese, Latin IV in English, and Moral Theology II.

"But let your speech be yea, yea: no, no: and that which is over and above these, is of evil." (Matt. V:7) This is most appropriate text to apply to Bergoglio this week, as he begins his infamous Synod. As I said last month, there is nothing new or evil about a synod. The word *synod* comes from a Greek word meaning "coming together." It is simply a meeting.

What is wrong with this synod is its wicked agenda. In anticipation of its departure from Catholic teaching, a group of five Novus Ordo cardinals, on July 10th, posed to Bergoglio a number of questions, which they called "*dubia*," which is Latin

for *doubts*. (The questions, it should be noted, were not about anything at all doubtful, but about matters which are taught by the Church's universal ordinary magisterium). Instead of responding with clear "yes" or "no" answers, which the questions obviously required, he came back with typical modernist gobbledygook which avoids outright heresy, but very craftily communicates the heresy into the hearer's mind. Ratzinger was a master at this.

The first question was whether "the cultural and anthropological changes of our time should push the Church to teach the opposite of what it has always taught."

Bergoglio answered on July 11th, the day after: "The Church must constantly discern between that which is essential for salvation and that which is secondary or less directly related to this goal." This upholds the modernist idea, condemned in Saint Pius X's *Pascendi*, that dogmas must change as man changes. It is a heretical statement. Leo XIII, furthermore, said that there is no "gradation" of importance in the Church's teachings, but that each one of its dogmas has the same value and the same importance and must be believed by the same act of faith.

Their next question concerned the blessing of sodomitic union of same-sex couples. The response came in this form: *That if these blessings are given, they are not the equivalent of the sacrament of matrimony*. This statement clearly opens the door to the bestowal of these blessings, which has already taken place many times in Germany and Austria. This response is quite different from what was said by the so-called Congregation for the Doctrine of the Faith in 2021, which prohibited such blessings, adding, "God Himself does not and cannot bless sin." It also added that blessing such a union would be "to approve and encourage a choice and a way of life that cannot be recognized as objectively ordered to the revealed plans of God."

Bergoglio elaborated: "Pastoral charity requires patience and understanding and, regardless, priests

cannot become judges who only deny, reject and exclude." He added: "For this reason, pastoral prudence must adequately discern whether there are forms of benediction, requested by one or more persons, that do not transmit a mistaken conception of marriage, because when a benediction is requested, it is expressing a request for help from God, a plea to be able to live better, a trust in a Father who can help us to live better."

Live better! How do you "live better" when you are leading a life which merited the blasting of Sodom by means of white-hot sulphur?

He also said that bishops, in regard to these blessings, need not make any fixed norms or protocols, but that the questions of same-sex couple blessings should be dealt with on a case-by-case basis, "because the life of the Church runs on channels beyond norms." (Translation: "Bishops, do whatever you please, just don't make any laws about it in your diocese.").

Notice in all of these responses the diabolical deceit and treachery whereby sodomy, punished by God so severely in the Old Testament, and clearly condemned by Saint Paul in Romans I, can now be the object of blessing. To avoid the criticism of conservatives, however, he says that it should be done under the table.

Artificial birth control was handled the same way. Nearly all Novus Ordo Catholics hold that artificial birth control, also a sin against nature as much as sodomy, is morally acceptable. So the Novus Ordo catechism says one thing, but Novus Ordo practice is yet another.

The second attempt. The cardinals, unhappy with these foggy and deceptive responses, a few weeks later submitted a series of questions, requesting a *yes* or *no* answer. The questions were these:

It is asked whether, following the affirmations of *Amoris Lætitia*, (nos. 300-305) it has now become possible to grant absolution in the sacrament of penance and thus to admit to holy Communion a person who, while bound by a valid marital bond, lives together with a different person *more uxorio* without fulfilling the conditions provided for by

Familiaris Consortio, 84, and subsequently reaffirmed by *Reconciliatio et Paenitentia*, 34, and *Sacramentum Caritatis*, 29. Can the expression “in certain cases” found in Note 351 (305) of the exhortation *Amoris Laetitia* be applied to divorced persons who are in a new union and who continue to live *more uxorio*?¹

2. After the publication of the post-synodal exhortation *Amoris Laetitia* (304), does one still need to regard as valid the teaching of St. [sic] John Paul II’s encyclical *Veritatis Splendor*, 79, based on sacred Scripture and on the Tradition of the Church, on the existence of absolute moral norms that prohibit intrinsically evil acts and that are binding without exceptions?

3. After *Amoris Laetitia* (301) is it still possible to affirm that a person who habitually lives in contradiction to a commandment of God’s law, as for instance the one that prohibits adultery (Matthew 19:3-9), finds him or herself in an objective situation of grave habitual sin (Pontifical Council for Legislative Texts, “Declaration,” June 24, 2000)?

4. After the affirmations of *Amoris Laetitia* (302) on “circumstances which mitigate moral responsibility,” does one still need to regard as valid the teaching of St. John Paul II’s encyclical *Veritatis Splendor*, 81, based on sacred Scripture and on the Tradition of the Church, according to which “circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act ‘subjectively’ good or defensible as a choice”?

5. After *Amoris Laetitia* (303) does one still need to regard as valid the teaching of St. John Paul II’s encyclical *Veritatis Splendor*, 56, based on sacred Scripture and on the Tradition of the Church, that excludes a creative interpretation of the role of conscience and that emphasizes that conscience can never be authorized to legitimate exceptions to absolute moral norms that prohibit intrinsically evil acts by virtue of their object?

The answers to these question are very clear and simple. To number 1: *No*. To number 2: *Yes*. To number 3: *Yes*. To number 4: *Yes*. To number 5: *Yes*.²

To date there has been no response. “*But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.*” (Matt: V:7) Enough said.

Archbishop Viganò was recently invited to speak, remotely by means of a recorded message, at the Catholic Identity Conference held annually in Pittsburgh. This is a meeting of what we would term *Novus Ordo* Conservatives, more or less *recognize-and-resist* types. They cancelled the showing of his speech.

The reason is that in this talk, which I saw on YouTube, he gave all of the logic for the formal vacancy of the Roman See without actually making that explicit statement. He may have thought that it would have been too much for his listeners, desiring that they draw the conclusion themselves.

He always referred to Bergoglio’s “pontificate” with a gesture indicating quotation marks. He always referred to him as “Bergoglio” and not as “Pope Francis” or even just “Francis.”

What is astonishing, furthermore, is that he presented as the reason for the non-papacy of Bergoglio the principle of *defect of consent*. This means that although Bergoglio was validly elected, he nonetheless never achieved the papacy because he did not consent to what is required of a pope. Instead, he intended, in saying “I accept,” the utter overthrow of Roman Catholicism, and to replace it with a religion of humanity in accordance with the New World Order.

The significance of this statement from a *Novus Ordo* prelate cannot be exaggerated.

1 *More uxorio* means “as husband and wife,” i.e., who may engage in sexual intercourse.

2 It should be noted that this text of *Veritatis Splendor*, which Wojtyla most probably did not write, since it is too Catholic, clear, and affirmatory for him, however much it affirms what is true, nonetheless is contradicted by Vatican II’s Declaration of Religious Liberty, which affirms the right to embrace and propagate false religions. In other words the “rights of conscience” prevail over the objective right of God to be believed, worshipped and adored according to His infallible revelation, proposed by His infallible Church. The worst form of immorality, it should be remembered, is the sin of embracing a false religion, second only to the hatred of God. If “conscience” can condone a false religion, why can it not condone adultery or sodomy?

Many sedevacantists, if not most, argue Bergoglio's non-papacy through his *personal sin of heresy*. Some say that, because he was a heretic before his election, he was not validly elected. Others say simply that because he is a heretic, he cannot be the pope, and disregard the question of election. Finally, others argue that the Novus Ordo cardinals are incapable for electing anyone, because they are heretics too.

This argumentation is fraught with problems, however. (1) The Catholic Church has never made any rules concerning the treatment of heretical popes; (2) theologians disagree about when and how heretical popes would fall from office; (3) In order to be disqualified from valid election, it is necessary that the candidate be legally declared heretical before entering the conclave; (4) in order to be disqualified as a papal elector, it is also necessary to be a legally declared heretic.

In short, the arguments based on personal sin of heresy reduce the Church to a mob, in which anyone can accuse anyone else of being guilty of the crime of heresy together with all of its canonical effects. This major flaw deters many Catholics from embracing the sedevacantist position.

The making of a pope requires three things: (1) a valid election; (2) a valid consent; (3) the transfer of power from Christ when (1) and (2) are verified.

The defect of consent is precisely where the obstacle lies. The reason is that the source of the Church's problem is not primarily the personal sin of heresy in Bergoglio or the cardinals, *but the evil intention to impose the heresy upon the faithful of the Catholic Church*.

Consequently, what absolutely disqualifies Bergoglio is this wicked intention, which he has demonstrated by his words and actions. This same argument holds true for John XXIII, Paul VI, John Paul I, John Paul II, and Benedict XVI. It all goes back to the nefarious plan hatched by the Modernists to conform the Catholic Church to the modern world.

The very reason why we have left the Novus Ordo and established Mass centers outside of their control is, exactly, *that they are imposing their heresies upon us*.

Another refreshing aspect of Viganò's talk was that he did not limit the revolt against the Catholic Faith to merely Bergoglio's occupation of the Vatican. At the end, he was quite clear that the whole plan to overthrow the Church goes back to Vatican II.

It was refreshing to hear this since so many Novus Ordo conservatives consider the "reigns" of John Paul II and of Benedict XVI to be the "good old days," when there was Catholicism in the Vatican and dogmatic and liturgical law and order in the parishes. Nothing could be further from the truth. All the Vatican II "popes" are just as guilty as Bergoglio.

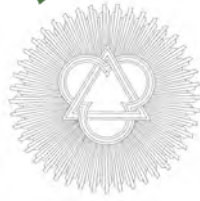
The Novus Ordo had its success by very careful spoon-feeding, that is, by introducing the change in the Faith little by little. I remember this from the 1960's, when I saw it happening week by week. I think that both Wojtyła and Ratzinger were aware of this necessity to go gradually, and very carefully and successfully moderated their changes so as to give the impression of a New Catholicism that all could live with. I believe that this was the purpose of *Summorum Pontificum*, permitting the widespread use of the traditional Mass, and the approval of certain congregations with the permission to use it. These "popes" would also occasionally utter pious things, whereas Bergoglio is incapable of saying anything pious. Piety for him is devotion to the Pachamama idol and overcoming climate change.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



NOVEMBER 2023

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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-

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



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.

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.

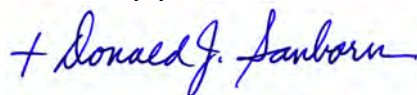
What I can do, however, is to assign a seminarian to you who remains anonymous, calling him, for example, “Seminarian A.” If for some reason he does not persevere, we can transfer the Seminarian A designation to another, and so forth, until ordination. At ordination, both the seminarian and his sponsor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

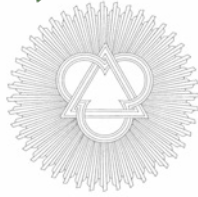
We are always appreciative in receiving gifts in whatever form, but what is easier for us is a simple donation to the seminary for use as we see fit.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

Most Holy Trinity Seminary Newsletter



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**A Blessed Christmas to All
of Our Benefactors and Readers**

A **confusing Abp. Viganò**. Recently Novus Ordo Archbishop Viganò, in reaction to Novus Ordo Bishop Strickland's removal from his diocese, published two messages, one on X and another on YouTube. I have emphasized certain passages owing to their importance.

First he posted this on X:

In theory, a Pontiff's governing action remains valid and effective even where a single act may be questionable; but in practice, an unbroken and consistent series of acts blatantly contrary to the purpose for which the Papacy exists demonstrates - not the Pope's human fallibility in governing decisions (in which he is not infallibly assisted by the Holy Spirit and can therefore err) — but rather the determination to use papal authority and the power that comes with it for subversive purposes: **this invalidates the authority itself not only in individual acts, but in their entirety, because it reveals Bergoglio's *mens rea* [Latin for "criminal mind"] and his incompatibility with the function he holds.** This uninterrupted series of acts, contrary to the purpose of the *Munus petrinum* [Latin for "the office of Peter"], which began from his first appearance on the balcony of the Vatican, **confirms his defect of consent in the assumption of the Papacy, which Bergoglio intended to use — and still uses — to destroy the Church and damn souls.**

Bishop Schneider's arguments in defense of the thesis that it is preferable to leave the Argentine Jesuit on the throne **rather than recognize the invalidity of his election due to a defect of consent**, on the grounds that this would create division in the Church (*rectius* [more correctly]: the ecclesial body, since the Church is one and indivisible) are completely untenable, because the unity of the Mystical Body — that is, of its members with the Head — is a unity of charity in truth, so whoever is not in truth cannot be in charity either.

The external evaluation of Bergoglio's governing action cannot be limited to the critique of individual acts as if each were stand-alone, for the same reason that a sinful action has a different moral weight depending on its episodicity [sic] (occasional sin) or conversely on its habit (acquired vice as *habitus operativus*). The sin of a husband who cheats once on his wife does not have the same gravity as a frequent and habitual uninterrupted repetition of sins of adultery.

The cancer that has spread in the Church since the conciliar revolution and gradually spread in metastasis during the postconciliar years, has now with the Argentine Jesuit completely conquered the highest level. It is precisely this devastating revolutionary process with its fatal outcome in Bergoglio that conservatives like Bishop Schneider do not want to admit, also because it would make responsible for the present situation all the recent Popes who encouraged and determined it in its premises.

This reasoning, that Bergoglio's consent to receiving the papacy was invalid due to the *mens rea*, that is, the intention to commit a crime, is exactly the reasoning which *we* use in order defend our position that Bergoglio is not a true pope. The *crime* that he is referring to is Bergoglio's intention to use the papal power for subversive purposes.

He even criticizes Bishop Schneider for wanting to "leave the Argentine Jesuit on the throne."

All of these comments clearly point to the conclusion that the Argentine Jesuit lacks the papal authority to rule the Church and is therefore a false pope. There is no other way to take Archbishop Viganò's comments and reasoning.

Yet, at the end of this diatribe he adds:

This should not be taken to mean that I share the opinions of the Sedevacantists.

This is a shocking and illogical statement after what he has just said. It would be as if Saint Thomas Aquinas, after having delivered his famous five proofs of the existence of God, had said: "I don't believe that God exists."

Then one or two days later, the same Archbishop Viganò appeared on YouTube, and made these statements in his short talk:

He referred to the Novus Ordo hierarchy as a "**new Sanhedrin of renegades.**" He called the present state of the Church "**the vilest betrayal made by an authority corrupt in faith and perverted in morals that usurps ecclesial power in order to demolish the Holy Church.**" He said: "**We fight to remain in the one fold of Christ, from which a sect of heretics would like to expel us and you.**"

He also said: "And if the **tyrant who occupies the See of Peter** ostracizes those who remain faithful to the immutable magisterium of the Church, we must move outside the box, making up for the absence and vacancy of authority as best we can...to make up for the **apostasy of the hierarchy** as best we can."

If we take these two short messages of Archbishop Viganò together, I do not see how one can avoid the conclusion that the Argentine Jesuit, as he calls Bergoglio, is deprived of papal authority, and indeed never possessed it.

It should be noted that he also makes reference to the Second Vatican Council as *a revolution and a cancer that has metastasized during the post-conciliar years*.

Why then does he distance himself from the sedevacantists? One theory is that he is clearly holding to the Thesis, namely that there is a vacancy of papal authority, but not of papal election, and that the obstacle to receiving the authority of the papacy was and still is his intention to subvert the Catholic Faith. This is straight out of the “Thesis textbook.” This view of the present state of authority in the Church is commonly referred to as sedepriavationism, that is, there is someone elected who ought to have the power, but is deprived of the power because of his evil intention.

So the most favorable interpretation we can give to his repudiation of sedevacantism is that he holds to the Thesis, but does not hold to “totalism,” which teaches that there is not even a valid election in the case of the Vatican II “popes.”

It could also be true, however, that he has not yet figured out everything in his mind, nor drawn the logical conclusion from the principles which he is enunciating.

It is also possible that he wants others to draw the conclusion by hearing the principles, since he is speaking to a crowd who is almost entirely of the “recognize and resist” mentality.

Troubling trends in Recognize and Resist.

Recently a well known Recognize and Resist (R & R) website began to criticize the First Vatican Council for its having attributed exaggerated powers to the Roman Pontiff, and actually was quoting favorably the heretic and early modernist Döllinger, who was the founder of the sect known as the Old Catholics. They rejected the teaching concerning papal infallibility defined and promulgated by the Vatican Council of 1870¹.

The reason why the R & R camp is gliding toward this position is that Bergoglio has become so radical that their system is losing credibility. There is only so much resisting you can do.

They have a horror of sedevacantism, and so they turn to criticizing and limiting papal authority in order to prop up their system. Some have resorted to calling papal loyalists “ultramontanes,” which was the word that the liberals used in France in the nineteenth century against those who were loyal to the pope.

R & R, however, in essence does not differ from either schism or heresy. In the past, both heretics and schismatics recognized the pope. The Greek schismatics limited his power to the Latin rite, but refused a jurisdiction which extended to the whole Church. Luther never denied that the pope was the pope, but denied his power to teach in the name of Christ. The Gallicans recognized that the pope was the pope, but held that he had no power over the Church in France. The Anglicans recognized the pope as the Bishop of Rome, but who had no power over the Church in England. The Febronians recognized that the pope was the pope, but limited his power to being a mere overseer and inspector of a Church governed by bishops².

The Armenians in 1873 were condemned by Pope Pius IX for claiming that they could resist him in matters of discipline, all the while recognizing him as pope. Pope Pius IX had this to say about it:

For the Catholic Church has always considered schismatic all those who obstinately resist the authority of her legitimate prelates, and especially her supreme pastor, and any who refuses to execute their orders and even to recognize their authority. The members of the Armenian faction of Constantinople having followed this line of conduct, no one, under any pretext, can believe them innocent of the sin of schism, even if they had not been denounced as schismatic by apostolic authority. Now, such teaching [that the Holy See is overstepping its powers in regulating the discipline of the Eastern churches] is not only heretical after the

¹ These were not “old” Catholics in any sense of the term, but were actually early modernists who called for freedom of thought for theologians and a married clergy, among other aberrations. They termed themselves “old” because they claimed that the prerogative of papal infallibility was a new doctrine not founded in Sacred Scripture or Tradition. They would have rejoiced to see Vatican II happen.

² Named for the founder of the movement, a certain Febronius. His real name was Johann Nikolaus von Hontheim (1701-1790), who was a disgustingly immoral bishop, an auxiliary of the Bishop of Worms in Germany. He took the pseudonym Febronius because his girlfriend was named Febronia.

definitions and declarations of the ecumenical Council of the Vatican on the nature of the reasons for the primacy of the Sovereign Pontiff, but it has always been considered to be such and has been abhorred by the Catholic Church.³ [emphasis added]

Pius IX also addressed these words in 1876 to the faithful of the Chaldean rite:

What good is it to proclaim aloud the dogma of the supremacy of St. Peter and his successors? What good is it to repeat over and over declarations of faith in the Catholic Church and of obedience to the Apostolic See when actions give the lie to these fine words? Moreover, is not rebellion rendered all the more inexcusable by the fact that obedience is recognized as a duty? Again, does not the authority of the Holy See extend, as a sanction, to the measures which we have been obliged to take, or is it enough to be in communion of faith with this See without adding the submission of obedience, — a thing which cannot be maintained without damaging the Catholic faith? In fact, Venerable Brothers and beloved sons, it is a question of recognizing the power [of this See], even over your Churches, not merely in what pertains to faith, but also in what concerns discipline. He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema.⁴ [emphasis added]

Conclusion. There are two positions to take, *consistent* with the Catholic Faith, with regard to Vatican II and the Vatican II “popes.” Both are based on the infallibility and indefectibility of the Catholic Church, which are dogmas which we must believe by divine faith, based on the promises of Christ.

The first position is to say that John XXIII through Francis are true Catholic popes. Since the Church is infallible and indefectible in all of its doctrines, liturgy, and universal disciplines, one must logically conclude that Vatican II and its

reforms are in accordance with Catholic doctrine, liturgy, and discipline, and must therefore be accepted as coming from the authority of Christ Himself. (Although this position is *consistent* with Catholic principles, it ignores the obvious doctrinal problems of Vatican II and its reforms).

The second position is based on the same infallibility and indefectibility. It reasons in the following way. Because Vatican II and its reforms contradict the traditional Faith, liturgy, and disciplines, it is *impossible* that John XXIII through Francis be true Catholic popes, since it is evident that they had the evil intention of “demolishing the Holy Church,” to quote Archbishop Viganò. To admit their papal authority would be to say that the Church has fallen into doctrinal error and defection, which is heresy.

Ultimately the question is: *Is Vatican II catholicism the same religion as pre-Vatican II catholicism?* If the answer is “yes,” then Bergoglio is the pope. Therefore obey him. If the answer is “no,” it is impossible that the Vatican II “popes” be true popes. Therefore denounce them as frauds. “*But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.*” (Matthew 5:37)

The “third way” of Recognize and Resist is on the path of schism and heresy. You cannot have your pope and eat him too.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector

³ Pope Pius IX, encyclical *Quartus Supra*, January 6, 1873.

⁴ Encyclical *Quæ in patriarchatu*, September 1, 1876.