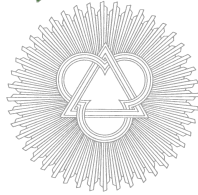

Most Holy Trinity Seminary Newsletter



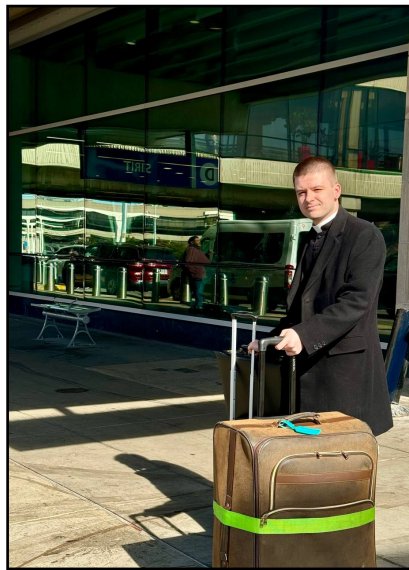
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My dear Catholic people,

In the picture on this page you see our newly ordained deacon, Rev. Mr. Aedan Gilchrist, ending his long stay in the United States of America. He has three months more of studies to complete, which he will accomplish in France, under the tutelage of the priests there. There is already a Brazilian seminarian there since last summer. Rev. Mr. Gilchrist will complete his studies by means of courses done in person in France, and by Zoom from the United States. Here Rev. Mr. Gilchrist is seen at the airport about to depart for Paris. He will service, principally, the United Kingdom, as he does not know a single word of French, except “merci” and “bonjour.”

Mushrooms. Recently Bergoglio, the Modernist Inmate of the Vatican, gave the sedevacantists an “honorable mention,” if we could call it that. Up to now he has ignored us. He compared us to mushrooms growing on the lawn. It is to be remembered that mushrooms feed on dead or fecal matter and grow in the dark. So the comparison was not very complimentary, but we were not expecting it in any case.



He added, “They are not bad people but are sad people.”

Sad? No. Angry? Yes. The reason he gives for our sadness is that we follow our own interpretation. Of what? The magisterium? We are sedevacantists *precisely because we do not follow our own interpretation of the magisterium*, but retain the perpetual and unchanging meaning of the magisterium.

We are not sad because we are at theological peace, inasmuch as we will not associate with the Roman Catholic Faith this aberration and distortion of it which Vatican II and the subsequent “magisterium” have given to it. For this reason we hold that it is *impossible* that those who promulgate this New Religion be invested with the authority of Christ to rule the Church.

Who are sad? I think that the ones who are truly sad are the Novus Ordo conservatives. Here

I am referring to everyone who recognizes the Novus Ordo hierarchy as the Catholic hierarchy, invested with the authority from Christ to teach, rule, and sanctify the Church, but at the same time agonize about its heretical magisterium, its evil laws and disciplines, its abominable liturgy, and its

heteropraxis.¹ They are sad because these two things — apostolic authority and deviation from the Faith — do not mix, and cannot be reconciled with the infallibility and indefectibility of the Church.

Hence, if you go to YouTube, you will find many channels which, from day to day, display for all to observe the latest outrageous statements and actions of the Novus Ordo hierarchy. To me it is a case of “what else is new,” but to someone who actually thinks that these things are being taught and practiced with the authority of Christ, it would be downright depressing. If you read the comments, you will find that they are depressing too.

Nastiness. In my many years of the priesthood (48¾), I have always noticed, without a single exception, that any encounter with Novus Ordo clergy has been characterized by nastiness on their part. I occasionally meet them in airports and other public places. As soon as they find out that I am a traditionalist and sedevacantist, they treat me as if I had the plague. *Not a single one of them has been civil to me, and yet worse, not a single one tried to convert me.* You would think that one of them would engage me and ask: “Why are you a sedevacantist?”

The most dramatic incident was in the Atlanta airport about ten years ago. I was changing planes to go to Tampa, and so was the then Novus Ordo Bishop of Saint Petersburg. He came over to me and asked who I was. I told him that I was the rector of the seminary in Brooksville. He then gestured with his hands as if to push me aside and said: “Yecccch, Brooksville,”

and walked away. (Brooksville is in the St. Petersburg diocese).

So Bergoglio’s nasty and demeaning comment about our being “mushrooms” is completely in line with the attitude of the Novus Ordo hierarchy.

Benedict supports Bergoglio. Very recently it was reported that Bergoglio, in a book about to appear, said that Ratzinger (aka Benedict XVI) defended him and took his side in his (Bergoglio’s) support for civil unions of sodomitic couples.

Let me explain the nature of law. The object of law is the *common good*. Therefore law must, by absolute necessity, by essence, point out and promote that which is morally good. Otherwise it is not a law. Something cannot be, therefore, morally evil but legally good. For example, a law that permitted spouses to murder each other would be to legally condone something morally evil, and would not be a law at all.

Sodomy is a mortal sin, and it has a special immorality in this sense, that it is not merely a sin of weakness, as is fornication, but involves a repudiation of nature, which is, ultimately, the repudiation of the Author of Nature, who is God.

Hence to “canonize” sodomy by dignifying it as a “civil union,” which is nothing but a parody of matrimony, is something gravely sinful, and cannot be the object of law. In fact, to

elevate these unions to a legal status is worse than the sin of sodomy itself, since the civil law is a reflection of the eternal law of God, by which the entire universe is governed. The legal recognition of sodomitic unions is a grotesque caricature of law, a slap in the face to Christ the King. Yet



Father Despósito recites the Exultet during the Holy Saturday ceremony. Our ceremonies at the seminary were all low, that is, without chant. Seminarian Thomas Tobias stands next to him as Master of Ceremonies.

¹ *Heteropraxis* means to act in a way which betrays an adherence to heretical doctrines, e.g., the worship of the Pachamama idol in St. Peter’s Basilica.

Bergoglio brags that he had Ratzinger's support for it, which brings me to another subject.

Something that is very depressing. Most of those who identify as "traditional" in some way or other, see as the solution to the problems in the Church a coexistence of Vatican II and pre-Vatican II.

I would venture to say that about 95% of those who would be termed "traditional" would fall into this category. It comprises: (1) the Society of Saint Pius X, who aspire to be reabsorbed into the Novus Ordo; (2) all of those who attend Indult Masses; (3) all of the congregations who are already living in coexistence with the Novus Ordo, such as the Society of Saint Peter, the Christ the King group, and many other similar groups; (4) "conservative" Novus Ordo congregations, who perform the new liturgy "reverently."

What is yet worse, there are many who see the "reigns" of John Paul II and Benedict XVI as a good time in the Church, when tradition and Vatican II got along well together. Nothing could be further from the truth.

Roman Catholicism cannot live with Vatican II. Vatican II and its reforms are either in conformity with the Catholic Faith or they are not. There is either continuity or discontinuity. There is no gray area. If the dogmatic, moral, disciplinary and liturgical changes since Vatican II are a homogeneous development of pre-Vatican II Catholicism, in complete conformity with the past, then any form of rejection of them or resistance to them would be schismatic or even heretical. If, on the other hand, these reforms are a break with pre-Vatican II Catholicism, then they constitute a new

and false religion, and Catholics must reject them with the same firmness as the martyrs rejected the pagan religions in ancient times, and the protestant religion in latter times. There is no "in-between"

or gray area.

Since, by definition, the traditionalists hold that Vatican II and its reforms do constitute a break with the past, and is irreconcilable with the Catholic Faith, they must reject Vatican II and its reforms in their totality.

In other words, Vatican II's documents, loaded with heresy and error, cannot sit, side by side, with the never-changing and perfectly continuous

and consistent teaching of the Catholic Church from the Apostles to the present age. Nor can *Amoris Laetitia*, permitting concubinage and adultery, nor can *Fiducia supplicans*, permitting the blessing of sodomitic couples, stand, side by side, with the traditional moral teachings of the Catholic Church.

Holy Week. Here at the seminary we celebrated Holy Week by means of low ceremonies, i.e., ceremonies in which the priest merely reads all the text, as in a Low Mass, and nothing is sung.

We are forced to do this for two reasons. The first is that our chapel is small, and does not lend itself to large ceremonies. In order to obtain more rooms for seminarians, it was necessary to sacrifice the large chapel which we had in Brooksville. No other suitable building presented itself. I miss the large chapel very much. Our chapel in Florida was 5000 square feet. Here it is about 600 square feet, which constitutes a reduction in size of 88%. When the seminary was in Michigan, we had the luxury of a church, also of 5000 square feet, just twenty minutes away. There we were able to carry out large ceremonies.



Father Saavedra performs the Washing of the Feet ceremony on Holy Thursday at Our Lady Queen of Martyrs Church in Fraser, Michigan.

The second reason for our low ceremonies is that we have not been blessed with great singers. In both Florida and Michigan, we had choirs which did not belong to the seminary, either a choir of lay persons in Michigan, or of the Sisters in Florida. Now the seminary is on its own. There are but few seminarians, if any, who sing well enough to do the complex chants of Holy Week.

I did send our two subdeacons, Rev. Messrs Nowrouz and Ingham, together with Father Petrizzi, out to Our Lady Queen of Martyrs Church in Fraser, Michigan, where they were able to carry out all the ceremonies with their excellent choir and their well-trained altar servers.

We need a church. It is therefore necessary that we find in southeast Pennsylvania a suitable church in which to conduct the ceremonies. I am referring not only to Holy Week, but also our ordinations. Now we have to conduct the solemn ceremonies in Michigan, which is about 580 miles away. To transport everyone, as well as to lodge them for a few days, is very expensive. It is also disruptive.

The church should be in the Philadelphia area, about an hour from us. Presently there are about forty parishioners in our mission in King of Prussia², a Philadelphia suburb. This number would increase a great deal if we were to obtain a church. So please keep this intention in your prayers. The seminarians need to see the solemn ceremonies during their years of training.

I will confer diaconate on our subdeacons this coming June in Fraser, Michigan. The date will be announced, but most probably on the 29th or 30th.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector



The clergy and seminarians recite the Office of Tenebrae.



The office of Tenebrae at Christ the King Chapel in Nantes, France, where priests of the Roman Catholic Institute are stationed. The magnificent altar and candlesticks were obtained by Father Guépin, who passed away in February of 2023.

² Although this is a high-sounding name, the town is nonetheless named for a tavern which existed in pre-Revolutionary War Pennsylvania. It took the name in order to attract the many German immigrants at the time. The then King of Prussia was the well-known Frederick II, of deplorable memory.