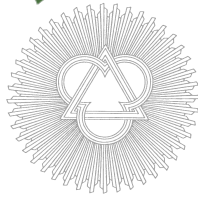

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

The aftermath of the July 1st consecrations in Ecône, Switzerland has evolved as expected.

Very few, if any, of the SSPX followers have left them. No priests have left them. Life continues as before.

This is because, as I said in my last newsletter, the position of the SSPX is one of “papacy-vacantism.” While they would certainly deny such an accusation, nonetheless I believe that it is accurate, inasmuch as they act as though Rome — the authority of the person they say is the pope — is non-existent. It is as if one can be a good Catholic without any reference to the Roman Pontiff. Whether he approves of the SSPX or not, life goes on as usual.

To us, the case is the precise opposite. The fundamental problem of Vatican II is that there are men, while claiming to be true popes, who are in fact teaching the Church heretical doctrines, imposing a false liturgy, and legislating evil disciplines.

The pope is, according to the renowned theologian Cardinal Billot, the *living rule of faith*. Just as a yardstick is the rule of what is a yard, so the faith of the Roman Pontiff determines what all Catholics should be-

lieve. All must conform their beliefs to his professed teachings and beliefs.

The entire purpose of the Roman Catholic Church is that one can confidently accept its dogmas, its liturgy, and its laws and disciplines in all good conscience, knowing that it is assisted by the Spirit of Truth in all things which pertain to supernatural truth and good morals.

If the Church did not have this assistance, it would be absolutely useless. If it were possible that it could lead you into heresy and immorality, it would be no different from the many false religions which human beings have embraced in the past.

In such a case, why not become anglicans or episcopalians, and decide for ourselves what God says and requires of us? It would be much easier. Father Cekada used to say about these groups: “Great music and no confession.”

The assistance of the Spirit of Truth provides to the Church one of its wonderful gifts known as *indefectibility*. It means that the Church, as an institution, must endure until the end of time, and that it cannot ever change essentially. Yes, it can change certain laws and disciplines as place, time, and circumstances may demand, but even these must be totally in accord with the never-changing Catholic Faith.

The dogmas of faith hold the highest place in the Catholic Church. The Roman Pontiff is as much subject to them as the most uneducated of Catholic lay persons. He is even bound by *his own* dogmatic and moral teachings.

For this reason, if he should publicly deviate from these teachings, he would become a heretic, and would cease to be pope by the very fact¹. If, on the one hand, he should authoritatively *teach* heresy to the Church, or impose a false liturgy or evil disciplines upon the Church, then it would become a *dogmatic fact* that he could not be the pope.

A dogmatic fact is a fact which is intimately connected to a dogma, whereby the dogma could not be accepted, if the fact were not accepted. For example, it is a dogmatic fact that the Council of Trent was a true and legitimate council, since, if one were to deny this fact, one could reject the teachings of this Council as invalid. It is a dogmatic fact that Pius IX was a true pope, since otherwise his promulgation of the dogma of the Immaculate Conception would have no value.

Consequently, if an apparent pope should teach authoritatively a doctrine which contradicts the teaching of the Catholic Church, it would be a dogmatic fact that he cannot be pope, since otherwise one would have to deny the dogma of the Church's infallibility and indefectibility. But this would be heresy. So *by faith* are we required to regard the Vatican II popes as non-popes, inasmuch as we would be logically required to deny the dogma of indefectibility if we were to admit them as true popes.

Returning to the point, therefore, it is clear that the *central issue* since Vatican II is whether or not its teachings and reforms are in accordance with the Catholic Faith.

Is the religion which has come out of Vatican II continuity with the past, or rupture?

SSPX at least implicitly admits that it is rupture, because of their intransigent refusal to accept certain doctrines of Vatican II. It was for this very reason that they were refused in their request to consecrate bishops. The newly consecrated Bishop Goldade said in his sermon on July 1st that the Novus Ordo has given us a new religion.

SSPX, however, does not draw the conclusion, that is, the dogmatic fact of the non-papacy of the Vatican II "popes." Instead they try to hide behind the claim that Vatican II is not obligatory to accept, since it was merely a "pastoral" council, with no intention to teach.

As I pointed out in my last newsletter, this theory was exploded by the fact that the *very reason for the refusal of the consecrations was that they rejected certain teachings of Vatican II*. Leo XIV himself made this statement publicly. Therefore Vatican II's teachings are obligatory, and must be accepted by Catholics everywhere...that is, if you accept Leo as a true pope.

Latin-Mass-ism. There has been much angst among the podcasters recently about the fate of the traditional Latin Mass or TLM.

They look to the TLM as the solution to the Church's problems. "If only we had the TLM, then we could survive in the Novus Ordo."

They were sorely disappointed by the excommunication of the SSPX, since they were hoping that by its approval the TLM, which the SSPX offers exclusively, would obtain a universal legality. Not only was this hope dashed, but their expectations were quashed yet more by the recent revelations that Leo would not lift the restrictions placed on the TLM by Francis in *Traditionis custodes* [lol]. (The lol is there be-

¹ He would remain pope materially, however, i.e., he would retain his election, until such time as the College of Cardinals would legally verify his heresy, and legally declare his fall from the papacy.

cause the title of this horrid document is, in English, *The Guardians of Tradition*, referring to the Novus Ordo bishops. That is about as absurd as saying Godzilla was the guardian of Tokyo.)

To see the TLM as the cure-all of the ills that affect the Church is about as absurd as saying, "I have seen Saint Peter's Basilica because I saw a photograph of it."

The liturgy of the Mass is a *reflection*, an *image* of the dogmas of the Church concerning the Holy Sacrifice of the Mass. Consequently to have the image without its corresponding reality — Catholic dogma — is a sham. In other words, in the context of the Novus Ordo, the traditional liturgy is an image of nothing. It is a dream, a chimera.

The TLM does have the effect, however, of making people think. It is difficult to attend the TLM regularly, and not think about pre-Vatican II Catholicism. Those who attend know implicitly that this is something which does not proceed from the modernist horror show.

It is for this reason that the Novus Ordo hierarchy hates the TLM so much. It evokes the true Faith, which is something they are determined to kill off.

Enrollment. September 1st begins the new academic year. We are expecting a total enrollment of eighteen. We were expecting more, but a few "conked out," that is, for one reason or another decided to not pursue a priestly vocation, at least for now. The next milestone, so to speak, is Christmas. It is not unusual that seminarians arrive in September, but are gone by Christmas. They get a good taste of the seminary for three months or so, and decide it is not for them. It is quite normal. The rest tend to persevere, and usually do not leave except perhaps for studies or serious disciplinary problems.

We are busy preparing our classes for next year. Summer is not time off for the seminary faculty. It is simply a time when they busy themselves with other things.

Father Despósito continues to make progress as he regains his health after a very invasive operation. He hopes to resume saying Mass very soon. The doctors told us, however, that his recovery period could take as long as fourteen weeks. As of this writing, it has only been four weeks. We are expecting him to be able to teach his courses in September.

Mary Mediatrix. This summer I am teaching a course in Mariology to the two seminarians whom we are advancing in studies so as to ordain them earlier than expected.

Recently we treated of the subject of Our Lady's mediation of all graces. It is to be recalled that Tucho Fernandez, the so-called prefect of the so-called dicastery of the so-called doctrine of the so-called faith, said that we should not use that title for Mary, as it would be misunderstood by protestants. He thereby effectively denied the title to her.

As I have said many times the *soul* of Vatican II and its changes is ecumenism. This is so because the goal of the modernists is a dogma-less one-world religion of humanitarianism. Did we not see the title of Prevost's most recent encyclical, *Magnifica humanitas* (*Magnificent humanity*)? If there is ever anything to say about humanity, it is not "magnificent." Better terms would be "corrupt," "horrific," "blasphemous," "perverse," "wicked," "sinful." For such adjectives belong to man without sanctifying grace and actual grace. The term *magnificent* should be applied to the Redeemer, and to the effects of the Redemption in man, which restore humanity into a magnificent state, witness the Blessed Virgin Mary and the saints of heaven.

The mediation of the Virgin Mary in regard to the graces we receive from God is based on her divine maternity. It is accurate to say that *everything* which we venerate in her flows from this very same divine maternity.

Protestants think of Our Lady as merely a useful tool by which God accomplished the Incarnation. According to them, she was a nice lady who was put aside after the birth and rearing of Christ. Some even claim that she had other children thereafter.

The Catholic Church perceives the Annunciation as the invitation on God's part to have Our Lady be a helper and consort, not merely in the Incarnation, but also in the Redemption of mankind. For one cannot separate Christ from His role as Redeemer. "His name shall be called Jesus," the angel said. But Jesus means Savior. Consequently, the Virgin Mary is the Mother of Our Savior. In Matthew I: 21, the angel says to Saint Joseph: "*And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins.*"

Consequently, Our Blessed Lady has a ministerial role not only with regard to the Incarnation, but also the Redemption.

The famous theologian Merkelbach sums it up this way:

The Blessed Virgin Mary, as the New Eve, is correctly called and truly is a perpetual mediator between God and men, not, however, the principal mediator, nor an absolutely necessary mediator, but a secondary mediator and subordinated to Christ, who [Mary] is most excellent and most useful to us, in such a way that she cooperated in the entire redemptive act, and without her influence, after original sin, no grace comes to us.

The author points out that her role "is *subordinated to Christ*, and not coordinated. The mediation of Mary is derived from the power and merits of Christ, in such a way that the value and merit of the Blessed Virgin are founded in the merits of Christ and depends on them. Therefore whatever she does or asks for, she does and asks for from the merits of Christ."

It is clear from this explanation that the mediation of the Blessed Virgin Mary does

not in any way detract from the primary and principal mediation of Christ. For in this consists the objection of the protestants. Our Lady is merely a helper.

For example, does the fact that the waiter brings you the food in a restaurant in any way detract from the role of the chef who prepares the food? So the fact that Our Lady distributes the grace of Christ to the faithful does not in any way detract from the primary, principal, and essential Mediator, who is Christ.

So we should not listen to the impious and heretical modernists inhabiting the Vatican, but to the teaching of the Catholic Church.

Our Lady's role as Mediatrix of All Graces is one of *applying* the effects of the Redemption to the human race. The Catholic Church was established to do precisely the same thing. What do priests do, except to apply the fruits of the Redemption in the offering of Mass and the distribution of sacraments?

Indeed what do protestant ministers do when they preach from their pulpits? Do they not mediate the word of God — or so they claim — to their congregations? Are they not "mediators?"

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector