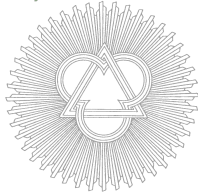

Most Holy Trinity Seminary Newsletter



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My dear Catholic people,

Over the past two years, I am sure that our readers have not missed the developments in regard to sodomitic marriages.

You may recall that even as little as ten years ago there was in most states an opposition to sodomitic marriage. Many passed laws against it, and still others actually made constitutional amendments forbidding it.

One by one, however, these roadblocks have been struck down by local federal judges, a fact which illustrates an intrinsic and very serious weakness in the American system.

Patrick Henry was originally opposed to the ratification of the U.S. Constitution because he saw this precise problem, namely that Washington could impose its judicial decisions on the states, there being no avenue of appeal against these decisions. He was later mollified by Madison's Bill of Rights, although this document did not solve the problem.

What is a deplorable outrage in our governmental system is that local federal judges, who are not elected but appointed, can undo the law of a state by a single blow of the gavel. It requires the states to go through the expensive and

time-consuming process of appealing to the Supreme Court, *in order to preserve their own laws.*

In the case of sodomitic marriages, it means that nine judges, who are beyond the ballot box and who can never be fired, will make a decision concerning something which is far outside of their competence.

Think of having nine nincompoops flying your airplane who have never seen the inside of a cockpit, or nine nin-

compoops operating on you, who had never been to medical school.

I say "nincompoops," not because these Justices are unintelligent or unlearned people, but because *in the field of morality* they are not trained, and do not rely on sound principles, even of the natural order.

The reason for this grave disorder in our government can be found in the eighteenth century "Enlightenment" thinking that religion

should be completely severed from the State. Laws should be made purely on the basis of natural reason and "philosophy."

These eighteenth century "thinkers" did not believe in original sin and its effects. They were confident that man, if left to the light of natural reason, would arrive without difficulty at the knowledge of the truth. Furthermore, once shown the truth, man would certainly embrace it and live by it.



The nine Justices of the United States Supreme Court, who will make the decision on whether the definition of marriage includes sodomitic relationships.

This denial of original sin, together with its consequent optimism concerning man's morality and perfectibility without religion and supernatural grace, has fallen flat on its face since the eighteenth century. Human beings have become savage, grossly immoral, and selfish in the past 250 years. The armchair "philosophers" of that period were able to have a certain optimism because they were living in a world that had been shaped morally by Catholicism.

If anyone had said to the Founding Fathers, protestants, deists, and freemasons though they were, that by 2015 most of the states would be permitting sodomitic marriages, they would have been appalled. Why? Because despite their protestantism, liberalism, and freemasonry, there was still a sufficient Catholic influence left in culture and society asserting that there is *an objective morality* to which all must adhere, that there is at least a natural law.

As a result of this Catholic influence, for at least 200 years of this country's existence there was an absolute abhorrence of sodomitic relationships, and not even a thought was given to the blessing of these relationships by "marriage."

Every community in this country had laws against sodomy. Those who practiced it, *even if they were consenting adults*, were subject to arrest. In the Union Army, during the Civil War, soldiers who were caught in such acts were hanged. Such was the strong sentiment in favor of the natural law.

This adherence to the natural law, however, rested on the flimsy foundation of an inconsistent principle, and on a merely cultural conviction that some things were wrong. The U.S. Constitution makes no reference to the natural law, nor does it set out any ultimate moral principles upon which U.S. laws should be based.

All human law, however, must be based on moral principles. For law, by its very definition, orders man to the good. But what is the good? The good is whatever is in conformity with the nature and end of man. But what is the nature of man? What is his ultimate end? In what consists his moral perfection?

These are questions which Supreme Court Justices cannot answer, *because they are not permitted even to ask them*. They are not permitted to ask them because even from the purely natural and philosophical point of view, these questions touch upon God and natural religion. Such subjects, however, are taboo in a society of separation of Church and State.



The Signing of the United States Constitution

Most of the prime movers of the Constitution were liberals, deists, free-thinkers and/or freemasons, including Franklin ☉, Madison, Washington ☉, John Jay ☉, and John Adams. Even one of the Catholic signers from Maryland, Daniel Carroll, was a freemason. These Founding Fathers injected freedom of thought into American government as its guiding principle. This principle is now generating the most evil laws imaginable. When Madison was asked why there is no mention of God in the Constitution, he gave the flippant answer: "We forgot."

For this reason, I say that these Justices, and all federal judges, should disqualify themselves from any decision which regards human morality, and confine themselves to settling disputes which regard purely material considerations of justice, e.g., copyright infringements. In these things they are competent. In questions of human morality they are necessarily incompetent, despite their legal experience and learning, because they cannot call upon the principles by which to decide a case of human morality. They are barred even from applying the natural law. What natural law? Whose natural law? Without the guide of

religion such questions, in the practical order, cannot be satisfactorily answered.

It is true that man cannot become completely ignorant of the natural law. Saint Paul holds the pagans responsible for their immorality for the very reason that the natural law is written in their hearts. (Romans II:15) It is true, however, that man can become ignorant of the secondary applications of the natural law. This fact is proven by the phenomenon that the ancient populations fell into sickening forms of immorality, both from the point of view of cruelty and of impurity. Yet they thought nothing of these moral aberrations, since they were ignorant of some secondary aspects of the natural law.

It is also true that man, although he knows at least the primary dictates of the natural law, falls into mortal sin and immorality if he should lack actual grace, or worse, if he should give a positive resistance to it. Consequently, as man falls more and more into sin, he tends to justify his immorality by calling it virtue, that is, by "canonizing" his immorality. It is for this reason that the evil hate the good, and that the Church is persecuted, since the good are a reminder to

the evil that their “morality” is nothing but a sham. An example is the lust-crazed Henry VIII’s decapitation of Saint Thomas More.

Liberalism is the culprit. At the bottom of the problem not only of the American system of government, but of the entire Western world, at one time Catholic, is liberalism.

Liberalism’s most fundamental principle, and mother of all of its other errors, is *freedom of thought*. Liberalism holds that man is born entirely free, and that he should have no restrictions upon him except those which he freely accepts. Because he must live in harmony with others around him, however, he must restrict his freedom in order not to harm other people. His *thought* never harms anyone, he supposes, and he is therefore free to *think* whatever he pleases.

Catholicism, on the other hand, teaches the precise opposite. It teaches that the intellect is the highest of all human faculties, and that it is not free as a bird to think what it pleases, but is bound by an obligation to know and profess objective truth. Moreover, because God, through His Only-begotten Son, Our Lord Jesus Christ, has revealed a religion to us, man is yet more solemnly bound to believe the revealed religion, to profess it outwardly, and to make sure that all persons in his care do precisely the same. His intellect is, therefore, bound to adhere to both natural and supernatural truths.

Liberalism comes to us directly from protestantism. Luther held to the doctrine of *free examination of the Scriptures* as one of his most fundamental tenets. This means that every man or woman can pick up the Bible, read its passages, and will be inspired by the Holy Ghost as to the correct meaning of what he or she reads. Hence there is no need of popes or other clergy to tell you what to think. There are no Catholic dogmas.

The falsehood and absurdity of Luther’s doctrine became clear before long. If we are all reading the same passage, and the same Holy Ghost is inspiring us all, then why do we not all agree as to what it says?

The more intelligent protestants figured out that Luther’s principle was pure asininity, but nonetheless the damage was done: subjectivism in regard to truth. Protestantism establishes a system in which two contradictory beliefs can both proceed from the Spirit of Truth.

This same more intelligent class of protestants abandoned their religion, but retained the intellectual infection of the false religion: that the human mind can decide for itself what it will think, and is bound neither to objective reality nor to divine revelation.

This very grave error took the form of two philosophical systems: (1) *empiricism* and (2) *idealism*. The first error taught that the human mind cannot know reality beyond sense knowledge. Our ideas are mere impressions of our imagination which may differ from person to person. The second error taught that our ideas do not come from reality,

but are manufactured by our own minds, and hence may vary from person to person.

The effect of this ultimately protestant thinking is *freedom of thought*. It is this fundamental error which rules our world.

The American and French Revolutions gave political and social flesh to this principle. The nineteenth century embellished it and enshrined it. It is the fundamental doctrine of freemasonry, and is diametrically opposed to Roman Catholicism.

Because freedom of thought is set upon a pedestal — literally in New York harbor — there is absolutely no place for an argument in favor of the natural law. The natural law is something objective and for everyone. Why? Because it is based on *nature*, that is, man’s nature, his essence, which does not change any more than the nature of gold, silver, or iron changes. Consequently the argument of natural law is the enemy of liberalism.

Supreme Court Justices infected with liberalism are then powerless to do anything against sodomy and sodomitic marriages. Certain “conservatives” might feel squeamish about the whole matter, realizing that it is disgusting. The only argument against it, however, is the natural law. It is because sodomy is against the natural law that they find it disgusting. But natural law is taboo. It is against the dogma of freedom of thought.

Yes, the *dogma* of freedom of thought. For as much as Catholicism imposes its divinely revealed dogmas upon the human race, so does liberalism impose its dogmas which come ultimately from hell. Freedom of thought is the devil’s response — *I will not serve* — both to Catholic dogma and to even objective truth and the natural law.

A dilemma for the Justices. The Justices are smart enough to figure out that marriage is an institution which comes to us not from freedom of thought but from the natural law as it is observed in the tradition of peoples. For the marriage of a man to a woman is found in nearly all cultures, even the most primitive. It is furthermore a product of the tradition of Western culture, imbued as it is with Catholicism.

Hence the dilemma: If marriage is observed in this country as a tradition from past times, then how can we give marriage any other definition than what it has had from tradition? But if freedom of thought is the highest principle, and not the natural law, then what does any judge or legislature have to say about marriage at all? Why not take marriage completely out of the legal sphere, and confine it to the private decisions of individuals?

Justice Kennedy — no conservative — apparently figured out this problem, since he questioned the lawyers who were arguing for sodomitic marriage: *If we approve of your arguments, then what prevents us from authorizing polygamy?*

Yes, Justice Kennedy, precisely. If you detach marriage from its traditional definition, then you must discard the entire traditional notion of marriage. If the State consigns marriage to freedom of thought, then the State must detach itself completely from marriage. In other words, marry your dog if you want; we don't care.

The worst assault upon marriage. As much as sodomitic marriage is a stomach-turning event, the most devastating abandonment of the natural law can be found in the modern laws condoning divorce and remarriage.

The indissolubility of marriage is not confined to the laws of the Catholic Church, but pertains to the very essence of matrimony, even as it is a natural contract. Divorce, this plague of modern society, was brought to us as well by protestantism. Nonetheless even protestants — up to the 1960's in any case — looked with scorn upon divorce, regarding it as a “necessary evil.”

Now we live in an age of no-fault divorce, in which there is no burden of proof upon anyone to give a “justifying cause” for it. In the past, the uphill battle that one faced in court was a significant deterrent.

More than 50% of marriages in the United States end in divorce. The devastation which divorce and remarriage wreaks is so bad that many people are opting not to get married. Cohabitation has become almost universal for those contemplating marriage. Many are content just to live together for an indefinite period.

Divorce's destruction of the family, in many cases caused by feminism, is a worm which is devouring our society. Young persons who resort to mass violence in their schools or in public places are, in almost all cases, the products of broken or severely disordered homes.

The woman's abandonment of her home and of her children, and her refusal to be subject to her husband, both products of the 1960's, have produced, in my opinion, the mental, emotional, and moral sickness which we find in so many young persons today.

Divorce and remarriage has brought to our society, as well, the horrors of the divorce court. Parents watch their children subjected to the ideas of usually worldly and liberal judges as to what house they will live in, what entertainments they will have, what school they will attend, and many other personal issues.

Sodomy and civil rights. What is particularly scary about sodomitic marriage is that the liberal media have made it into a civil rights issue. For the first time civil rights will concern not what someone is by nature (e.g., white or black) or by religion, or by sex (male or female) but someone's *activity*. The trend is to say that the civil rights law obliges everyone to assent to the sodomitic activities of sodomites. Otherwise you are branded as a *bigot* by sodomy fanatics and by the media.

The bakers who refused to make cakes for sodomitic marriages are refusing to give consent to an immoral act. This refusal to bake a cake in no way resembles the refusal to serve some one on the basis of race. The cake bakers do not want to cooperate in an evil act, i.e., the celebration of a “marriage” which is contrary to nature. For this they are called bigots.

One wonders if the same cry of bigotry would be made if the bakery refused to make a cake for the American Nazi Party's honoring of Hitler's birthday, complete with a statuette of the Führer at the top and decorated with swastikas.

What if a bakery refused to make a cake honoring the initiation of a new Ku Klux Klan member, complete with a burning cross at the top and statuettes of hooded Klan members?

For if the lawmakers will legalize sodomitic activity and raise it to the level of matrimony, all in the name of freedom of thought, then logically they must legalize all human thought and all human activity, at the very least those things which do not harm anyone. In such a case making cakes for the Nazis and the Klan must be considered an act of virtue in the liberal system.

Liberalism, if it is consistent, opens the doors to the legalization of every human moral aberration and perversion. It is liberalism, the so-called “right to privacy” which the Supreme Court nincompoops found in the Constitution in 1973, that has produced the stack of 50,000,000 murdered infants by means of legal abortion, a genocide which is swiftly approaching the number of murders committed by Hitler, Stalin, and Mao *combined*.

My point is that sodomy is being transformed into a civil rights issue because it touts to the hilt *freedom of thought*, and is a graphic example of the destruction of the natural law, a destruction totally in accordance with the eighteenth-century principles of the “Enlightenment,” upon which, sadly, this country is founded, and every other country of the once Catholic world. We are witnessing the fulfillment of the dire predictions made by so many popes, that the separation of society from Christ the King will end in its utter destruction.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector