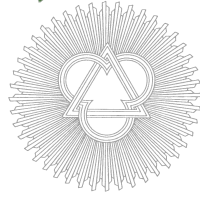

Most Holy Trinity Seminary Newsletter



MAY 2024

Published by Most Holy Trinity Seminary, 1711 Hampden Boulevard, Reading, Pennsylvania 19604. This newsletter is sent free of charge to all Seminary benefactors who contribute \$100.00 or more annually. If you would like to be on our mailing list, please contact us by mail, or at contactform@mhtseminary.org. Please visit our website at mostholyltrinityseminary.org

My dear Catholic people,

A policy of the Roman Catholic Institute was recently criticized by a traditionalist bishop, and for this reason, I would like to explain the rationale behind our policy. It concerns administering sacraments to Novus Ordites.

We do not administer sacraments to Novus Ordites. The reason is that they adhere, *at least by external profession*, to the heresies, errors, liturgy, and disciplines of the Novus Ordo.

I would argue this way: Either the changes of Vatican II are Catholic or they are not. There is nothing in-between. If they are Catholic, then the traditional movement makes no sense. It would even be schismatic. If they are not Catholic, then they constitute a new religion which is not Roman Catholicism.

A religion consists of three fundamental elements: (1) its doctrines, both dogmatic and moral; (2) its worship; (3) its disciplines, e.g., laws and customs.

The Novus Ordo has adopted, promoted, and made obligatory not only false doctrines, but also false worship, and evil disciplines and laws. For this reason, it is a new religion different from and alien to the Roman Catholic Faith.

On the other hand, we do not say that the Novus Ordo is a new church. The Modernists were very careful, precisely, not to form a new church, but “submerged” after the repression of them by Saint Pius X. They then resolved to stay in the Church and change it from within.

This is in fact what they have done. They got their chance with the election of John XXIII in 1958.

Consequently, what we have is a single church structure, that of the Roman Catholic Church, in which there are both Catholics, i.e., those who profess the Catholic Faith, and Modernists, i.e., those who have embraced the heretical teachings and evil reforms of Vatican II.

Because these Modernists have never been ejected from the Catholic Church by the Church’s authority, and because they still profess to be Catholics, they remain Catholics *legally*, but not *in reality*. This means that, if indeed they have become pertinacious heretics, i.e., who knowingly and willingly adhere to doctrines condemned by the Church, or deny her teachings, they *in fact*, and in the eyes of God, cease to be Catholics. Nonetheless, they continue to be *legally* attached to the structures of the Catholic Church, until such time as they are ejected in accordance with Canon Law.

The Sacrament of Baptism removes original sin and infuses sanctifying grace. These are its *internal* effects. A condition of receiving Baptism is a profession of faith. Because the Catholic Church, by definition, is a society of those who profess the same Faith, Baptism confers membership in the Roman Catholic Church, both internally and externally: internally by the virtue of faith, and externally by making the baptized person externally a Catholic and subject to the Church’s laws. These are its *external* or *legal* effects. If someone loses the virtue of faith through heresy, he is thereby detached from the Roman Catholic Church *internally*, i.e., in God’s eyes, but remains a Catholic *externally (legally)*, in the eyes of the Church, until such time as he is ejected from the Roman Catholic Church by law. So it is possible that someone could remain Catholic in the purely legal sense, but in

fact not Catholic. An example would be that of Martin Luther between 1517, when he posted his heresies, and 1521, when he was excommunicated.

The very problem today is that the Modernists have altered the Catholic Faith, but have remained in the legal structures of the Church, and have not been ejected. They purposely did not found their own church, precisely so that they could present their new religion to the world under the name or “brand” of Roman Catholicism.

Therefore Novus Ordites *objectively* adhere to a false religion, although they continue to be *externally* and *legally* Catholics. Furthermore, they *profess* a false religion, inasmuch as they give external adherence to it.

In order to receive the sacraments, however, it is not sufficient that someone be merely externally or legally Catholic. He must profess the Catholic Faith, adhere to all its doctrines, and condemn what the Church condemns.

The administration of the sacraments must be preceded by instruction. The priest must know, for example, that the First Communicant knows what the Blessed Sacrament is. If not, he cannot receive. Saint Bernadette, it should be remembered, could not receive her First Holy Communion because she failed to learn her catechism. So, before he would qualify to receive the traditional sacraments, the Novus Ordite must be instructed in the Catholic Faith, must repudiate the Novus Ordo heresies and errors, must cease to attend the Novus Ordo Mass, must cease to receive Novus Ordo sacraments, and adhere to Catholic doctrines, liturgy, and disciplines. Otherwise we refuse the sacraments.

The common objection to this policy is that the Novus Ordites are erring “in good faith,” that is, they labor under ignorance about what is and what is not the true Faith.

It is true that Catholics who adhere to heretical doctrines, but without knowing that they are heretical, still remain Catholics both internally and externally. This is known as “good faith.”

I answer that in the case of Novus Ordites in good faith: (1) it is all the more reason that they need to be instructed; (2) they cannot be *presumed* to be in good faith, since many, if not most, adhere to the Novus Ordo

very deliberately. Both Canon Law and civil law presume guilt if someone breaks the law. The perpetrator must prove that he had no deliberate will to transgress the law.¹

Bishop Barron, himself a Novus Ordo bishop, recently said that 70% of Catholics do not believe that Christ is substantially present, Body, Blood, Soul, and Divinity, in the Holy Eucharist.

About 90% of Novus Ordites believe that artificial birth control is perfectly acceptable. Most of them believe that we all worship the same God, and that it does not matter what religion you belong to. In short, they have lost the virtue of faith, and have passed into heresy, at least *objectively*.

A recent Pew research statistic found that approximately six in ten Catholics believe that abortion should be legalized.

The specific example given by our critic is the refusal of sacraments to dying Novus Ordites. It is my experience that it is the *traditional relatives* who ask for the traditional priest, and not the dying person. In my nearly forty-nine years of the priesthood, I have *never* had a case of a dying Novus Ordite asking for traditional sacraments. Most Novus Ordites will take sacraments from anyone, either the Novus Ordo Communion Lady, or a traditional priest. It is all the same for them.

If the dying person specifically asks for a traditional priest, and refuses the sacraments from the Novus Ordo clergy or Communion Lady, then we would administer the sacraments to him.

It should also be pointed out that a Catholic can sin against the duty to *profess* the true Faith. It is one thing to believe privately; it is yet another to profess. One sins against the profession of the Faith by publicly espousing doctrines or practices which are contrary to the Faith. This is precisely the case of the Novus Ordite.

Hence the Novus Ordites are *objectively* public sinners, and therefore should be refused sacraments on that basis. I say *objectively*, since the traditional priest cannot pry into the minds of these people to find out their ideas, or their culpability in professing them. The priest can judge only on externals, which demand by law, as we have pointed out, the presumption of guilt until innocence is proved.

¹ Canon 2200, paragraph 2, of the 1917 Code reads: “When there is an external violation of the law, guilt is presumed in the external forum, until the contrary be proved.” The canonist Augustine comments: “If the fact of the violation of a law is certain, the intention of *dolus* [guilt] is presumed until the contrary is proved. **Hence the proof of ignorance rests on the perpetrator.**” [emphasis added]. From *A Commentary on the New Code of Canon Law*, by the Rev. P. Charles Augustine, O.S.B., D.D., 1922. Volume VIII, page 23.

Furthermore, since invalid baptisms are rampant among Novus Ordites, we have no certitude that they are even validly baptized. That factor alone would preclude the administration of the sacraments to them.

“Springtime” in Baltimore. The Archdiocese of Baltimore, the birthplace of Roman Catholicism in the United States, announced that it is proposing the shutting down of sixty-one parishes, reducing the total number of parishes to twenty-one. It would involve the shuttering of forty churches. The Archdiocese said that Mass attendance has continually dropped, with the effect that there are more funerals than baptisms.² It is to be recalled that the Archdiocese has filed for bankruptcy, which was the result of multiple lawsuits arising from allegations of sexual abuse. The Novus Ordo Archbishop of the Archdiocese, Lewandowski, commented that Mass attendance, especially among young persons, has plummeted.

This is just another case, and I speak sarcastically, of the “springtime of Vatican II.” I remember in the 1960’s that one of the reasons for the Vatican II changes was to “attract the young people.”

What is ironic is that what does attract young people is any form of traditionalism, whether it be authorized by the Novus Ordo or not. If you adhere to tradition in any way, you will attract the young.

Ashes. In a meeting with some representatives of Discalced Carmelite monks, an order founded by none other than Saint Teresa of Avila, Bergoglio urged them to “modernize” their constitutions, which were already revised in 1991. He said that doing this will attract more vocations. As he put it, they should “light a fire,” instead of “be clinging to ashes.”

Given Vatican II’s record, this conversation could be likened to someone telling the inhabitants of Hiroshima, in August of 1945, not to rebuild the city as it was, but to drop yet more atomic bombs on it. Vatican II is what reduced our Catholic parishes and other institutions to ashes, not only in the form of diminished Mass attendance, the emptying of seminaries, religious houses, churches, and Catholic schools, but what is far worse, the ashes of heresy, apostasy from the Faith, and unbelief. It could be compared to Jerusalem after the Romans got

through with it in 70 A.D. Vatican II is the atomic bomb in relation to the Catholic Church.

The will of the people. Recently Donald Trump said that abortion should be left to the will of the people. He is saying this, I believe, in order to attract female voters who are in favor of killing their babies.

Should the will of the people decide who will live and who will not live?

Let me explain the notion of right. Right is a *moral faculty, possessed by a person, to have or do something justly*. A right can be *natural* or *positive*, that is, depending on whether the right arises from the natural law, that is, from God as Author of nature, or from some ecclesiastical or civil law, which we call *positive law*.

If a right arises from natural law, then there are absolutely no violations permitted. What is against the natural law is *intrinsically* evil, that is, by its very nature evil. What depends on purely positive law, however, can admit exceptions for some serious reason, and could change or be rescinded.

Examples of violations of natural rights would be stealing, adultery, and murder. These are always evil, and admit no exception. An example of violation of a right arising from positive law would be to rescind the right to vote. Convicts are often forbidden to vote.

The right to life is a God-given inalienable right. It is inalienable for the very reason that it is God-given and not man-given.

Now let us look at human life. The principal Author of human life is God, and not the parents. The parents provide the matter of human life; God infuses the immortal soul which makes the matter human. Consequently, in human reproduction the parents are in a direct cooperation with God in the production of a human being with an immortal soul.

The reproduction of human life begins with matrimony. A child has an inalienable right to be born into a stable home, one that is sealed by the indissolubility of marriage. This is so because human beings are in need not only of physical upbringing, but also and more importantly, of moral upbringing. The indissolubility of marriage pertains not only to the Sacrament, but also to the natural law. Divorce and remarriage is contrary to the natural law.

² On a related subject, the Pew research also found that 40% of Catholics are over 65. This means that 40% of Catholics are not of child-bearing age, and that nearly all of them will have died within the next twenty years, thereby reducing the Novus Ordo population by nearly half.

Next in the reproduction of human life is sexual intercourse. By its very nature it is ordered to conception. Since the marital act is intrinsically and by nature ordered to conception, it means that artificial contraception is intrinsically evil, as it is contrary to the natural law, and is always wrong, and justified in no circumstance, no matter how dire.

The third step in reproduction is the development of the child in the womb of the mother. The conceived child has a *natural right* to be brought to term by the mother. This is true because, again, God is the principal cause of the child, even unborn, and has been foreseen and willed by Him from all eternity. No man or woman has the right to terminate the development of the conceived child, which has been created by God and belongs to God. It would violate the supreme right of the Creator. Consequently abortion is intrinsically evil, and may be permitted under no circumstance. This is true even if one wants to assert that the fetus is not human until after a few weeks. The point is that the entire reproductive process belongs to God, and man and woman are mere secondary participants in His creation.

Then, finally, the child is born. He has a right from God to live as long as God wills him to live. The child is willed by God to grow and to know, love, and serve Him in this world, in order to be happy with Him in the next. For this reason murder is intrinsically evil.

What happens when you take God out of the reproductive process. If you reduce the human right to life to a mere *positive* right, granted by human law, then its relationship to God and the natural law disappears.

Then the whole reproductive process becomes subject to the “will of the people.” Therefore marriage becomes optional. Fornication and concubinage become acceptable. Unnatural sex acts become legitimate. Divorce and remarriage is approved. Bestiality and pedophilia could also be justified.

Artificial birth control becomes moral, since acts conducive to reproduction are subject to the will of the people, namely the onanistic couple. Abortion, even up to the very day of giving birth, becomes a right of the woman.

By taking God out of the “chain” of reproduction and rearing of children, the right to life of human beings becomes subject to the will of the people, that is, subject to human laws which can change with time as man “evolves.”

So murder could be justified, even mass murder. We are horrified by the thought of a Hitler, a Stalin, or a Mao slaughtering millions of people. But if these peoples’ right to live is subject to the State and not to God, then why not? So just as farmers might kill millions of chickens because of bird flu, or cremate millions of cattle because of hoof and mouth disease, so the reduction of the human right to life to merely human law logically results in mass murder.

Consequently, our United States has become a mass-murdering nation based on the logic which I have just described, namely the removal of God from the chain of the reproductive process, starting with matrimony, then the proper use of sex, then the gestation of the child, birth, upbringing, and finally maturity. If you remove God from even one step, one link, from this chain, then, like a house of cards, the entire thing falls apart. What we are left is that our lives are subject to the “will of the people.”

Ask the millions who died in the twentieth century genocides how they feel about this. Ask the sixty million+ babies who have been murdered in their mothers’ wombs since 1973.

The God-given natural chain, therefore, is this: matrimony—sexual intercourse—conception—development in the womb—birth—upbringing in a stable home—maturity—natural death. All these things are under the direct control of God. Remove God from one of them, and it all falls apart.

The godless chain is this: fornication, concubinage, sodomitic marriage—artificial birth control—abortion—killing the baby after birth—divorce and remarriage—murder—suicide—euthanasia—school shootings—mass murder—genocide.

Mr. Trump thinks that abortions should be permitted up to fifteen weeks. To permit abortion even at one minute after conception, however, is to destroy all of the logic of forbidding it at any time. Who are politicians to make these decisions of when you can abort your baby? The leftists know this logic. It plays right into their blood-stained hands.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector