



Most Holy Trinity Seminary

NEWSLETTER

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My dear Catholic people,

As I promised in my last newsletter, I will speak about Ratzinger's latest heresy which he pronounced on November 26th. It has to do with justification and faith. His heresy is contained in the following statement: **"Faith, if it is true and real, becomes love, charity — is expressed in charity. Faith without charity, without this fruit, would not be true faith. It would be a dead faith."** This statement incurs the anathema of the Council of Trent: **"If anyone should say that together with the loss of grace by sin faith is also lost, or that the faith that remains is not a true faith, though it be not a living one, or that he who has faith without charity is not a Christian: let him be anathema."**

This demands explanation. The Catholic Church teaches that the virtue of faith is a supernatural virtue, infused by God, which inclines us to make acts of faith, whereby we give assent to the truths which God has revealed based on the authority of God revealing. The Vatican Council of 1870 defined faith in this way: "But the Catholic Church professes that this faith, which 'is the beginning of human salvation' is a supernatural virtue by which we, with the aid and inspiration of the grace of God, believe that the things revealed by Him are true, not because the intrinsic truth of the revealed things has been perceived by the natural light of reason, but because of the authority of God Himself who reveals them, who can neither deceive nor be deceived."

The Church's theologians teach that the virtue of faith can be either living or dead. It is living if it is animated by the virtue of charity —

love of God — which happens when the soul is in the state of sanctifying grace. It is a dead faith — but nevertheless a real and true faith — in those who are in the state of mortal sin. They say this because charity is the life of the soul, and is also the life of the virtues. It is something like the electricity which powers an electric machine. If you pull the plug, the machine is still there, but it cannot produce anything. So faith, if it is dead, i.e., separated from the virtue of charity, remains a true faith, but cannot bear the fruit of the justification of the soul. This teaching was confirmed by the Council of Trent.

The Council of Trent furthermore teaches that this virtue of faith is the *"beginning of human salvation."* The justification of the soul, which is the act of the soul's going from the state of sin to the state of grace, requires not only faith, but certain other acts. The Council of Trent enumerated all the acts required for justification: (1) faith; (2) fear of both punishment and guilt; (3) hope; (4) love of God; (5) contrition; (6) the intention of receiving the sacraments, of beginning a new life, and of keeping the commandments, which intention is included in contrition.

All of these things are said against Luther, who said that faith is merely a trust in God that He forgives your sins, and that this faith alone, without the accompanying acts which have just been mentioned, is sufficient for the justification of the soul. Both Luther and Calvin confused faith with hope, and therefore said that unless this confidence in God be there — which is really hope, and not faith — there is no true faith. Other Protestants said that love of God, contrition, and

good works were necessary, not for justification, but as signs of justifying confidence.

For this reason, the Council saw fit to include in its list of anathemas a condemnation of the idea that faith is lost by the mere commission of a mortal sin. Faith, the true virtue of faith, remains even after mortal sin, but it remains sterile with regard to the production of acts conducive to salvation. The sinner must be moved by actual grace to the acts mentioned above by the Council of Trent, confess his sins, and thereby become restored to the grace of God. Only then does the virtue of faith become vivified.

Ratzinger's statement comes in a context of a "catechesis" which he was giving in November on justification. It is thoroughly Lutheran. On November 19th, he makes the scandalous statement that "Luther's expression of 'sola fide [faith alone]' is true if faith is not opposed to charity, to love." Ratzinger says: **"Faith is to look at Christ, to entrust oneself to Christ, to be united to Christ, to be conformed to Christ, to His life. And the form, the life of Christ, is love; hence, to believe is to be conformed to Christ and to enter into His love."**

How does Ratzinger's definition of faith here differ from Luther's fiduciary faith, i.e., trust in Christ? It does not. This fiduciary faith is precisely what the Council of Trent condemned as a false definition of faith.

On November 26th, Ratzinger continues in this unorthodox vein. He says concerning justifying faith: **"This faith, nevertheless, is not a thought, opinion, or idea. This faith is communion with Christ, which the Lord entrusts to us and that because of this, becomes life in conformity with Him."** Ratzinger here binds faith necessarily with charity, love of God, so that the conclusion is precisely that there is no true faith unless it is animated by charity. For this reason, his very next sentence draws the heretical conclusion, which is the sentence I quoted in the opening paragraph: **"Faith, if it is true and real, becomes love, charity — is expressed in charity. Faith without charity, without this fruit, would not be true faith. It would be a dead faith."**

Ratzinger would have remained within the realms of orthodoxy if he had merely said, "it would be a dead faith." But he explicitly says, "It would not be true faith." He also says: "Faith, if it is true and real, becomes love, charity — is expressed in charity." In other words, it is

impossible to have *true* and *real* faith unless it becomes charity and is expressed by charity. These statements are heretical, coming under the point-blank fire of the anathema of Trent.

Shall we give him the benefit of the doubt, that perhaps he merely expressed himself badly? Absolutely not, for many reasons. In the first place, Ratzinger is Lutheran on many points. He accepts and professes the heretical Lutheran teaching concerning the Holy Eucharist, namely that both bread and the Body of Christ are present in it. We know this because on three separate occasions in his sayings and writings he has said that "Christ is in the bread." According to Catholic doctrine, there is no bread after the consecration. He also authorized, "midwived," and subsequently praised the *Joint Declaration on Justification*, a thoroughly heretical document, drawn up in union with the Lutherans, which utterly repudiates the teaching of the Council of Trent concerning justification. Secondly, Ratzinger has pronounced innumerable heresies on other matters, has the spirit of heresy, and has acted like a heretic on many, many occasions by participating in ecumenical abominations. Thirdly, it pertains to even a simple priest to use due diligence in expounding the truths of the faith; how much more is required of someone who claims to be a pope? As I was preparing this article, I consulted many works of theologians, as well as the texts of the Councils themselves, merely in order to give a precise, fair, and accurate criticism of Ratzinger's statement. Should not the same standards of accuracy be demanded of someone who claims to be the pope, when he is giving a general audience, the text of which is distributed throughout the whole world? He himself calls it a "catechesis." Besides, there was no retraction or even clarification on the part of Ratzinger, which he was quick to do when it came to a criticism of the Mohammedans, or when he revised the Good Friday prayer in the 1962 Missal to please the Jews. He really and truly adheres to this heresy; he is really and truly Martin Luther in the Vatican.

No, this heresy will have to be added to his long list of heretical statements and acts. When you add them up over the years, from his time even before Vatican II, the image emerges not of a mere heretic, but of a heresiarch, that is, a person who is an architect of a whole new religion. He has repeatedly shown contempt for the teaching of

the Catholic Church. The only rule of faith for him is what Ratzinger thinks.

Naturally the Novus Ordo conservatives went to work defending Ratzinger from the accusation of heresy. These people live in a world of denial. Their world is one great clothing factory for a naked emperor. But denial can only last so long. Truth has a way of breaking down the door.

The reason why the Novus Ordo conservatives are in perpetual denial is that they are smart enough to know that if they abandon denial and admit the glaring facts, then only sedevacantism remains as the logical conclusion. This conclusion, that Ratzinger has indeed altered the Catholic Faith substantially, and is indeed a heretic, and therefore not a true pope, is so abhorrent to them that their minds will not permit them to think it. For they know the practical consequences: that they have to abandon everything that they are doing and thinking, suffer the loss of family relationships and friendships, and live in a theological world which is truly nightmarish: that the infection of heresy has completely overtaken what purports to be the Catholic hierarchy.

Our new Russian seminarian, Alexander Vorontsov, has received approval for his visa. He comes from Klin in Russia, a city a little to the north of Moscow. He should be here by the beginning of February.

Our interest level for next year continues to be high. It is important that we receive large numbers in the first year, since only about 25% to 33% of those who enter actually make it to the altar. The seminary training is not easy. It is academically demanding. The average student must work very hard in order to maintain even a C average. Even the very intelligent student finds the course of study to be a challenge, and must work quite hard in order to maintain his A average. So if someone is below average intelligence, or if his study habits are not good, he will not make it through the seminary. The other reason for the high attrition rate is that to be a priest one must be a very humble person, a very devout person, a very interior person, and a very determined person. The priesthood, really never but especially today, is not for the vain, the proud or the haughty, nor is it for the worldly, nor for those who long for conversation with other human beings, nor for those who lack drive or who do not know what to do in life. These people will be sorely disappointed in the priesthood, and

they perceive this disappointment already in the seminary. The priesthood demands constant self-sacrifice, hard work, perseverance, perfect observance of the rules, and a longing for friendship with God and to sacrifice themselves for His glory. But His glory in this life consists primarily in the salvation of souls. This is the will of God, the sanctification of souls, says St. Paul, and it must be the priest's daily zeal to win souls for God, no matter what it takes. He must also, in these times, be prepared to lead a life-long battle against the Modernists, an uphill struggle against all odds, like that of Abraham bringing Isaac up the mountain for sacrifice.

Needless to say, the reward will be great for those priests who spend their lives confessing Christ before all men by contradicting publicly and every day this monstrous alteration of our holy religion. The greater the effort in this life, the greater the reward in heaven. What greater opportunity for merit is there in this life, than to take up the battle for Christ's truth in this the Church's armageddon with the forces of the gates of hell?

Yet many shrink from this occasion of merit. When World War I was declared, the young men of the age rushed to the recruiting offices, eager for the opportunity to fight for their respective countries. Yet in this the Church's moment of agony with her enemies, it seems that most young men are rushing away from the battle as fast as they can, taking refuge in the soft world of materialism, a world which may soon dry up for them, given our current economic situation.

Now that the abortion-fanatic is in office, we Americans will see at least four years of the dismantling of what is left of common decency, souvenirs from a bygone era, the last vestiges of the Christian civilization of the Middle Ages. I am speaking of whatever there is left in our laws and customs which is not fully in conformity with Sodom and Gomorrah. Conservative regimes, as I explained in another newsletter, merely apply the brakes, temporarily, to the relentless thrust of liberal logic: freedom is the highest principle, and society will never be right until all are free to think, do, say, print, and make a movie or television show about whatever is our pleasure. Logically liberalism persecutes anyone who denies these fundamental liberties to have a godless, amoral life, for this right to liberty is the foundational principle of their whole system. Conservatism fails historically, not only here in

America today, but in every society in which it is found, since it does not operate on its own principles, but merely attempts to counteract the logical conclusions of the principles which it accepts from liberalism. For this reason conservative movements in history have always been weak-kneed, inconsistent, and feckless, and are incapable of anything but short-lived half-measures.

What needs to be overturned is the sick rationalism of the eighteenth century which generated liberalism and all of the intellectual, social, and political evils which beset our nations today. The entire world, considered from the point of view of religion, politics, and social order, is completely perverted, and is marching steadily toward the age of the Antichrist.

The abortion-fanatic has promised to sign into law something called FOCA (The Freedom of Choice Act), which eliminates any existing laws which make access to abortion difficult or delayed.

It would furthermore prevent the States from enacting such laws. And so, not content with the more than 40,000,000 dead babies thus far, the abortion-fanatic wants to multiply and promote baby-killing as much as he can, making it as simple and easy as possible for women, young and old, to murder their baby children. God have mercy.

Sincerely yours in Christ,

+ Donald J. Sanborn

Most Rev. Donald J. Sanborn
Rector

Requiescat in Pace

IN YOUR CHARITY please pray for the repose of the soul of Fr. Aelred Leslie, 83 years of age, who was a traditional priest who worked in South Africa in close union with Bishop Dolan. He was found on January 21st in his home in Durban, South Africa, brutally murdered by a stab wound in the neck. We do not know any more details at this writing. Fr. Leslie labored for many years in South Africa, and despite his age and poor health, traveled twice to Nigeria, 3000 miles away, to bring the Mass and sacraments to the Catholics of that country who were otherwise without a priest. Now there is no truly Catholic priest, that we know of, in the whole African continent. May God have mercy on his priestly soul, and may God forgive his murderer.