

*Salus animarum suprema lex.*

The salvation of souls is the supreme law.

I am writing this after being taken to task for bringing the Sacraments to sick and dying *Novus Ordo-ites* who consider themselves Catholics when their *Novus Ordo* pastors are unwilling or unable. In my thirty-five years as a priest I have witnessed a number of cases of this unwillingness. It is tempting to blame this unwillingness of the *Novus Ordo* pastors on their becoming accustomed to having “Extraordinary Ministers of the Eucharist” handle their hospital calls—but, whatever the cause, people are left in danger of death without the Sacraments. “Extraordinary Ministers” have become “Eucharistic Ministers” plain and simple, and, perhaps, the only ministers to those who lay dying.

I first became aware of the problem when one of my own parishioners died. The family arranged for me to offer her burial Mass in the funeral home where she was to be waked. The funeral director was extremely helpful, a pre-Vatican II seminarian who refused to accept the errors of that Council. The director told me that he often received calls asking how to find a priest to bring the Sacraments to a dying loved one. Many people, he said, were grieved by the need to cite their “envelope number.”

While visiting a parishioner in a local hospital, I met the head usher of a nearby *Novus Ordo* church, whose wife was close to death from a stroke. This man and his wife were active volunteer workers for their parish—quite likely they stuffed their “envelope”—but no one should have asked them for their number—the dying woman was an immortal soul who deserved far better. With the husband’s request, when their pastor did not arrive on the second day, I anointed his dying wife. She and her husband were gone when I visited my parishioner on the third day.

A Catholic man called on me to receive the Sacraments after not being able to receive them in a nominally “Catholic” hospital where, on two successive occasions, he was treated for heart attacks. The Eucharistic Ministers were there, as well as the Protestant Chaplain—but no priest! The hospital website advertises Mass on six days out of seven.

In the most recent case, I was asked by a friend of the dying woman if I could bring Holy Communion while the Eucharistic Minister was on vacation. The woman was just a few weeks from death. Although apparently well enough served Eucharistically by the Extraordinary Minister, she had not had an opportunity to make her final Confession, to be Anointed, or to receive the Apostolic Blessing—at her request I administered these last rites of the Church. I went back a time or two, and then was told that “another Reverend” (presumably a “Reverend” from the *Novus Ordo*) would take over the patient’s spiritual care. But, shortly thereafter, the woman’s friend asked me to call again because she was asking for me. Her son told me I was misinformed. After the lady died, I was informed by her friend that a new Eucharistic Minister had arrived on the scene and pronounced what I had done “invalid.”

I would have been much more upset except for the fact that I know that religious education is not a “long-suit” among *Novus Ordo-ites*. (Years before, I had been drummed out of my parish CCD program for distributing copies of the Ten Commandments to students who had no idea how to make a good Confession in preparation for Confirmation—yep, *Confirmation*—Holy Communion was a few years in the past, and they still did not know about Confession!)

It is certainly possible that the Eucharistic Ministers don’t understand the distinction between valid and licit—which may also help to answer the question as to why *Novus Ordo-ites*

are able to ignore all that is invalid and illicit in their own religion, established by the infamous Pope Paul VI, with all of his questionable Sacramental rites.

What I write below will be drawn largely from *Novus Ordo* sources, to show that even they, with all their posturing about where the Church of Jesus Christ “subsists”<sup>1</sup> understand that valid Orders and valid Sacraments exist outside of their Masonic New World Order (*Novus Ordo Mundi*). They posture incorrectly, for the Church of Jesus Christ “subsists” in those who believe in and practice the Catholic Faith—something not in evidence among the Marxists, perverts, and environmental wackos who constitute a large portion of the modernist clergy and the New Order “church.” Nonetheless, even they on the left recognize that their faux-Catholicism is not the only source of Sacramental grace.

*Novus Ordo* Jesuit priest, John Hardon defined in his *Modern Catholic Dictionary*:

*Modern Catholic Dictionary*<sup>2</sup>  
by Fr. John A. Hardon, S.J.<sup>3</sup>  
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INVALID. Null and void, ineffective. Applied to the sacraments, it means that something essential was missing so that a sacrament was not actually administered or conferred. In ecclesiastical law it means that some document, declaration, or jurisdiction is without effect because some necessary element was not present.

ILLICIT. That which is unlawful, or contrary to established prescriptions, but not necessarily invalid. Thus, according to ecclesiastical law many elements are prescribed, but not all (or most of them) are strictly necessary for a valid act or, in the sacraments, valid administration. (Etym. Latin *illicitus*, not allowed, forbidden, unlawful; from *licere*, to be permitted.)

### *Lex suprema salus animarum*

The quotations below are taken from the 1983 [*Novus Ordo*] Code of Canon Law.

For the sake of clarity I have included only the directly applicable canons. The reader can view all of the related canons by clicking the link preceding what I have quoted.

[http://www.vatican.va/archive/ENG1104/\\_P2T.HTM](http://www.vatican.va/archive/ENG1104/_P2T.HTM)

Can. 843 §1. Sacred ministers cannot deny the sacraments to those who seek them at appropriate times, are properly disposed, and are not prohibited by law from receiving them.

Can. 844 §2. Whenever necessity requires it or true spiritual advantage suggests it, and provided that danger of error or of indifferentism is avoided, the Christian

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<sup>1</sup> *Lumen gentium*, para 8 [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html)

<sup>2</sup> <http://www.therealpresence.org/dictionary/dictaintro.htm>

<sup>3</sup> John A. S. A. Hardon, S.J., Servant of God [1] (June 18, 1914 – December 30, 2000) was an American Jesuit priest, writer, and theologian. [https://en.wikipedia.org/wiki/John\\_Hardon](https://en.wikipedia.org/wiki/John_Hardon) i.e. this is the writing of a *Novus Ordo* priest.

faithful for whom it is physically or morally impossible to approach a Catholic minister are permitted to receive the sacraments of penance, Eucharist, and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid. [See appendix]

§3. Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed. This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches.

§4. If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed.

§5. For the cases mentioned in §§2, 3, and 4, the diocesan bishop or conference of bishops is not to issue general norms except after consultation at least with the local competent authority of the interested non-Catholic Church or community.

[http://www.vatican.va/archive/ENG1104/\\_P3G.HTM](http://www.vatican.va/archive/ENG1104/_P3G.HTM)

## CHAPTER II.

### THE MINISTER OF THE SACRAMENT OF PENANCE

Can. 965 A priest alone is the minister of the sacrament of penance.

Can. 966 §1. The valid absolution of sins requires that the minister have, in addition to the power of orders, the faculty of exercising it for the faithful to whom he imparts absolution.

§2. A priest can be given this faculty either **by the law itself** or by a grant made by the competent authority according to the norm of ⇒ can. 969.

Can. 976 Even though a priest lacks the faculty to hear confessions, **he absolves validly and licitly any penitents whatsoever in danger of death** from any censures and sins, even if an approved priest is present.

Can. 978 §1. In hearing confessions the priest is to remember that he is equally a judge and a physician and has been established by God as a minister of divine justice and mercy, so that he has regard for the divine honor and the salvation of souls.

§2. In urgent necessity, any confessor is obliged to hear the confessions of the Christian faithful, and **in danger of death, any priest is so obliged.**

[http://www.vatican.va/archive/ENG1104/\\_P3K.HTM](http://www.vatican.va/archive/ENG1104/_P3K.HTM)

## CHAPTER I.

### THE CELEBRATION OF THE SACRAMENT [Anointing of the Sick]

Can. 1001 Pastors of souls and those close to the sick are to take care that the sick are consoled by this sacrament at the appropriate time.

[http://www.vatican.va/archive/ENG1104/\\_P4N.HTM](http://www.vatican.va/archive/ENG1104/_P4N.HTM)

## CHAPTER I.

### Feast Days

Can. 1247 On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass.

Can. 1248 §1. A person who assists at a **Mass celebrated anywhere in a Catholic rite** either on the feast day itself or in the evening of the preceding day **satisfies the obligation** of participating in the Mass.

[http://www.vatican.va/archive/ENG1104/\\_P70.HTM](http://www.vatican.va/archive/ENG1104/_P70.HTM)

[This canon deals with the removal of pastors, but enunciates a universal principle of law.]

Can. 1752 In cases of transfer the prescripts of ⇒ can. 1747 are to be applied, canonical equity is to be observed, and **the salvation of souls, which must always be the supreme law in the Church**, is to be kept before one's eyes.

## APPENDIX

### Table of Succession of the Old Roman Catholic Church

<http://www.rosarychurch.net/history/succession.html>

- 1655 + Antonio, Cardinal Barberini, Archbishop, Reims
- 1668 + Charles Maurice Le Tellier, Archbishop, Reims
- 1670 + Jacques-Benigne Bossuet, Bishop, Meaux
- 1693 + Jacques Goyon de Matignon, Bishop, Condom
- 1719 + Dominique Marie Varlet, Bishop, Ascalon
- 1739 + Petrus Johannes Meindaarts, Archbishop, Utrecht
- 1745 + Johannes van Stiphout, Bishop, Haarlem
- 1763 + Gualtherus van Niewenhuisen, Abp., Utrecht
- 1778 + Johannes Adrian Broekman, Bishop, Haarlem
- 1797 + Johannes Jacobus van Rhijn, Archbishop, Utrecht
- 1805 + Gilbertus Cornelius de Jong, Bishop, Deventer
- 1814 + Willibrordus van Os, Archbishop, Utrecht
- 1819 + Johannes Bon, Bishop, Haarlem
- 1825 + Johannes van Santen, Archbishop, Utrecht
- 1853 + Hermanus Heijkamp, Bishop, Deventer
- 1873 + Gaspard Johannes Rinkel, Bishop, Haarlem
- 1892 + Gerardus Gul, Archbishop, Utrecht
- 1908 + Arnold Harris Mathew, Archbishop, London
- 1912 + Rudolphe de Landes Berges, Bishop, Scotland
- 1915 + Carmel Henry Carfora, Archbishop, Chicago
- 1935 + Richard Arthur Marchenna, Archbishop, Newark
- 1950 + Gerard George Shelley, OSJ, Archbishop, Cær-Glow
- 1975 + John Joseph Humphreys, OSJ, Archbishop, Florida (later Cær-Glow) <sup>4</sup>
- 1984 + John Joseph Greed, Bishop, Massachusetts
- 2007 + Richard John Euler, Auxiliary

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<sup>4</sup> + John Joseph Humphreys ordained Fr. Brusca to the sacred priesthood on 6 December AD 1980