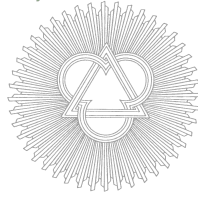

Most Holy Trinity Seminary Newsletter



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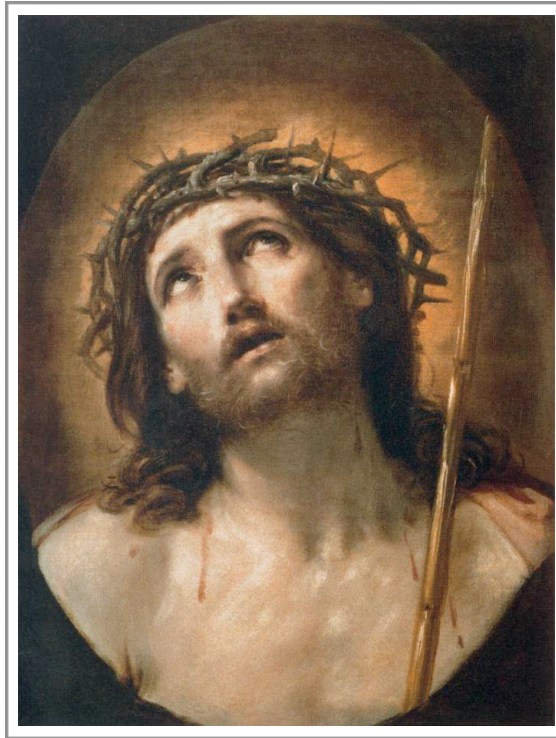
My dear Catholic people,

Palm Sunday and Good Friday should be a lesson to humanity that its events are shaped by a small but powerful group of movers. All human events are under the control and permission of Divine Providence, but if we look at the secondary, human causes of momentous human events, they are nearly always the result of a few good or a few evil men, but men who, for good or for evil, are thoroughly dedicated and consumed with their goal. The rest of humanity, for better or for worse, will follow like sheep follow their shepherds. This fact is not particularly complimentary to the human race, and it is testimony of the fact that God punishes a nation by sending to it evil rulers.

The change of attitude toward Christ in those six fateful days between Palm Sunday and Good Friday is also a reminder of the fickleness of human beings, an effect of ignorance, which is, in turn, an effect of original sin. On Palm Sunday, Jerusalem roars with hosanna's; on Good Friday, it roars with "Crucify Him." This

change was owing to the work of the chief priests and pharisees who influenced the crowds of Jerusalem in their own favor. They needed the pressure of the mob in order to convince Pilate of the need to crucify Christ. Certainly not all of Jerusalem was calling for Christ's death. There were a significant number of pious Jews. But the populace in general was superficial in its acclaim of Jesus on Palm Sunday. They were easily turned by the Jewish hierarchy which wanted to preserve their power which depended on the Romans' good pleasure.

The plot to kill Our Lord was hatched by the chief priests and pharisees after the raising of Lazarus, which caused a great stir in Jerusalem. Their motive for killing Our Lord was supposedly to protect the people from the Roman wrath. The Romans, they said, would regard Jesus as a Galilean rabble-rouser who was mounting a revolt against Roman rule. They feared that the Romans would come and destroy their whole land and people because of the rabble-rouser.



All of this wickedness is summarized by Saint John in his gospel, chapter 11, verses 46 to 50: “But some of them went to the Pharisees, and told them the things that Jesus had done. The chief priests therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles? If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation. But one of them, named Caiphas, being the high priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.”

We know that nothing was further from the truth. Our Lord was no revolutionary, and fled from those who would make Him a worldly king. It was perfectly absurd that the chief priests and pharisees should brand Him as a political upstart. The accusation was merely a cloak for their own envy. They wanted Christ to die lest, owing to His many miracles, He would become the spiritual leader of the Jews, and they would lose their places of honor.

It was an old story: Saul persecuted David for the same reason. As Saul and David returned from slaying Goliath and defeating the Philistines, the crowd shouted, “Saul slew a thousand, but David ten thousand.” The envy of Saul, upon hearing this, was relentless, driving him to kill David, until he himself was slain on the mountains of Gelboe, together with his whole army.

Likewise the envy of the chief priests and pharisees will culminate in their infidelity to the true Messiah, an act which will demand His death. This infidelity will merit, ironically, the very horror which the chief priests and pharisees hypocritically feared. The Romans finally did come, not because of Christ, but because of the revolutionary attitude of the Jews against their authority, and in 70 A.D. will destroy Jerusalem entirely, killing over one million people.

Pontius Pilate gave no heed at all to the accusation that Christ was a Galilean rabble-rouser. He knew, as the gospel says, that the Jews had handed Our Lord over because of envy. He even dismissed

the accusation that Christ forbade paying taxes to the Romans. He knew that it was false. He had no problem with the fact that Jesus was the King of the Jews, since the Romans often accommodated

local kings into their imperial government. What made Pilate act was the theological argument of the Jews: “The Jews answered him: We have a law; and according to the law He ought to die, because He made Himself the Son of God.” (John XIX: 7)

Pilate was now struck with fear of both sides. Would he pronounce the death sentence on the Son of God? Or would he run the risk of a revolt in Jerusalem because of religious reasons? We know

that he pursued a ludicrous middle course: to wash his hands of the blood of Christ, but at the same time permitting the Jews to crucify Him.

Remember the cry of the unfaithful Jews at this point: “We have no king but Caesar!” With breathtaking hypocrisy and disingenuousness they give their unqualified allegiance to the hated Romans in order to obtain the death of Our Lord.

When the order finally came for the crucifixion, the chief priests and the pharisees were relieved that their spiritual hold on the people and their political life with the Romans would remain intact. Thirty-seven years later, their true face of hatred for Rome would show itself, and in return, Rome came and “took away their place and nation.”

Bishop Fellay’s interview. Not long ago, Bishop Fellay consented to give an interview to *Conflict Zone*. The interviewer was Tim Sebastian. It was meant for broadcast in many countries.

Mr. Sebastian brought up a quotation of Bishop Fellay from 2012: “Jews had been among those who had been enemies of the Church.”

This statement of Bishop Fellay is *absolutely correct*. It is a matter of history that the Jews have been the enemies of the Church, just as the Romans, the moslems, the arians, the protestants, and the modernists have been, and still are in many cases, the enemies of the Church. The Bishop’s response, however, was: “What I meant was that the Jews



Pontius Pilate washes his hands of the innocent blood of Christ.

would look at the Church as an enemy. It was not the presentation of the other side. Perhaps I was not expressing myself correctly.”

What Bishop Fellay should have said: The enmity of the Jews towards the Catholic Church is based on their religion and not on their race. The Catholic Church has no enmity with the Jews *as a race*, since they are of the same race as Our Lord Jesus Christ. There is, however, opposition between the Jews and the Catholic Church concerning religion. The reason is very simple: the Catholic Church adheres to Christ as the true Messiah and Son of God, and the Jews reject Christ as the true Messiah and the Son of God. How could there not be opposition between these two religions? They are opposed on the most fundamental religious point.

Furthermore, history has proven this enmity of the Jews for the Catholic Church. I cannot bring forth all of the evidence here, but any objective person in reading the history of the Jewish persecution of the Catholic Church would be obliged to conclude that the Jews, *in general*, have always seized the opportunity to oppose in some way the growth of Catholicism in the early centuries, and to secularize the Catholic civilization which was built up on the ashes of the Roman Empire. I emphasize that this enmity for the Church was for *religious* reasons, and not for *racial* reasons, just as their call for Christ’s death was for a purely religious reason.

Then Mr. Sebastian cited canon 218 of the 1917 Canon Law, which reads: “*The Roman Pontiff, who is the successor of St. Peter in the primacy, possesses not only a primacy of honor, but supreme and full power of jurisdiction in the entire Church in matters which belong to faith and morals as well as those which pertain to discipline and the government of the Church throughout the*

world.” He then asks: “Why do you question the authority of Pope Francis?”

Bishop Fellay’s response: “We don’t question his authority, but we question certain acts



Bishop Fellay

made with more or less authority, never made with the highest authority.” Mr. Sebastian reports that the SSPX questions Vatican II, which is binding on all Catholics. Bishop Fellay: “No they are not binding.” Bishop Fellay then explains that the Secretary of the Council made a statement that only those things are infallible which the Council says are infallible.

But the Council, Bishop Fellay says, did not want to make anything infallible.

What Bishop Fellay should have said: The SSPX rejects *nearly everything* which was enacted by Vatican II and its reforms. It rejects all the liturgical changes, nearly all doctrinal changes, and nearly all disciplinary changes. Why? Because they are all contrary either to Catholic Faith, Catholic worship, or Catholic discipline. What is left of the authority of “Pope” Francis? Absolutely nothing. Everything that the Vatican II popes have said or done is forced through the sifter of the SSPX, and virtually nothing gets through, not even the canonization of saints. The true authority for the SSPX is not the “pope,” but their own private judgement, their “sifter,” which condemns almost everything that Rome teaches or prescribes.

It is furthermore false to say that Vatican II did not intend to teach anything infallibly. Paul VI said in November 1965, just a few weeks before the close of the Council:

In fact, if we look at the immense quantity of work, which the Council up to this point has accomplished, we are indeed struck with great astonishment, either because of the many points of doctrine proposed by the extraordinary Magisterium of the Church [*Lat. ob complura doctrinae capita a Magisterio*

Ecclesiae extraordinario proposita] or because of the norms of discipline wisely communicated, which indeed, while the ecclesiastical tradition was faithfully preserved, command that new paths be opened to the Church's activity, and will contribute without doubt very much to the good of minds.

It is also false to say that, because something does not pertain to the extraordinary magisterium of the Church, it is therefore not infallible, or that it is something we are free to reject. This myth, that unless something is taught by a dogmatic definition we are free to reject it, is a very grave error, if not heresy, which is commonly taught by the Society of Saint Pius X.

Mr. Sebastian then brought up Bishop Fellay's comment that Bergoglio is a "disaster" and that he has made things "10,000 times worse in the Church." Bishop Fellay dismissed this as a "rhetorical expression."

What Bishop Fellay should have said: Bergoglio is a disaster because he publicly denies the Catholic Faith, and seeks to impose the false religion of Vatican II upon the whole Church. In fact, for these reasons, he is no pope at all.

Overall impression of the interview. I have given here only the "highlights" of the interview. What cannot be seen in these written comments are Bishop Fellay's softness and fear of offending the dogmas of the modern world, which he expresses through body language and facial expressions. Instead of giving forthright and direct answers, his whole demeanor was mealy-mouthed and obsequious. He obviously did not want to put in jeopardy his discussions with the modernists in Rome.

It is downright depressing to see the person who is, practically speaking, the head of the Catholic resistance to Modernism act and speak in such a way in front of a representative of the liberal media. The reason for Bishop Fellay's strengthlessness, however, is nothing else than the poison of wanting to be accepted by the modernists in Rome. Unfortunately this poison was injected into the veins of the SSPX by none other than its founder.

Twenty-fifth anniversary of the death of Archbishop Lefebvre. Archbishop Lefebvre died on March 25th, 1991. While we certainly lament his inconsistency and ambivalence regarding

the modernists, we nevertheless retain an admiration for his courage in *doing something* to counteract the modernist tsunami. He had the supernatural common sense to realize that two things were necessary to preserve the Catholic Faith: (1) the preservation of the traditional Latin Mass; (2) the training and ordination of priests in the traditional way. These things he pursued with vigor and firmness, in general. Nevertheless, he remains a tragic figure in the Church's history for his failure to take a clear and unequivocal position against the New Religion.

However, I have absolutely no doubt that, were he alive today, he would declare the Roman See to be vacant owing to the heresies and evil disciplines that are spewing forth from the modernists inmates of the Vatican. It is indeed sad that we have been deprived for these twenty-five years of his loud voice of denunciation of modernism. For when he set aside his diplomacy, he blasted the modernists mercilessly, as they deserved to be. May he rest in peace.

Cemetery approved. The cemetery which we proposed to the county has been approved. Now there remains the much longer task of having the property surveyed in such a way as to show each grave. I will keep you updated as we progress in this project.

Sincerely yours in Christ,



Most Rev. Donald J. Sanborn
Rector