

St. Dominic's Chapel

September 13th, 2015

>From *Blue Paper* Year 7 # 291

“The Jubilee of Mercy is for the 50th anniversary of Vatican II ”

Father Patrick de La Rocque is the SSPX Pryor and Cure of Saint-Nicolas-du-Chardonnet Church, in Paris, France. In his last Sunday sermon, he has seriously spoken concerning the coming Jubilee of Mercy launched by Pope Francis, to celebrate the 50th Anniversary of Vatican Second Council. He emphasized that is not conceivable to participate in such Jubilee because one would be celebrating 50 years of the ruin of the Catholic Church.

Father de La Rocque pointed out some strategies shift by the Vatican hierarchy, and responsible for spreading false religions through out the world, but particular in France, *“If today Islamism is present in our country, it primarily is because the Catholic Church is ashamed of the message of our Lord Jesus Christ, the only Savior!”* He has harshly scourged the weakness of the Conciliar Church versus Islamism...

In addition, Father keeps ongoing slashing on the Jubilee Year referring to a recent letter from Pope Francis about the sacrament of Reconciliation and the SSPX. Father's sermon was posted on La Porte Latine, official SSPX website for the District in France; however, it lasted only one day. Then it was gone! Can you guess why?

Sunday, September 6th, 2015: Those 50 years may be the opportunity of penance, but not of joy.

In the name of the Father, and of the Son, and of the Holy Ghost.

Dear Faithful,

To listen to your many questions in recent days, I have to go back on an event that took place this week, and which has left many people, so to say, perplexed. On September 1st, the Pope - on the same day that he received the infamous Gaillot, Bishop deposed by John Paul II - has written and published a letter addressed to Bishop Fisichella, who is in charge of the next Jubilee of Mercy.

In that letter, he installed some principles for applying on this Jubilee. First of all, for gathering together all the Catholic faithful, and then all especial cases, as the sick, the elderly, the prisoners, so forth...and the members of the Priestly Society of Saint Pius X.

This is a paradox of the Pope, who openly and publicly recognizes us -by the same token- as Catholics. Since fifty years it is said so, but now the fact is that he publicly acknowledged it. What he has to say about us?

“I established - he said - by my own disposition that those who during the Holy Year of Mercy will come near to celebrate the sacrament of reconciliation -you understand the confession, the sacrament of penance- I have established that those who approach the SSPX priests will receive valid and licit [lawful] absolution for their sins.”

What is the key, the essential element of such disposition?

*The first thing clear on this letter is that the **Pope invites us; he wants to involve us in this Jubilee of Mercy!** It is imperative that we ask ourselves, what is this Jubilee Year? Must we, should we participate on it, or not?*

As you know, “Jubilee” - it is a common word- is an Anniversary being celebrated in joy, in jubilation. You celebrate the silver, or gold Jubilee of your Wedding Day. So do we for our priestly ordination. Indeed, a joyful event in which we give thanks to God for His blessings. Within the Church, Jubilees are most of the times an Anniversary of the Redemption of Our Lord Jesus Christ.

For example, in 2000, in his Bull of Indiction - it is a Papal act whereby the Pope decrees a Jubilee - Pope John Paul II opened the Jubilee precisely to celebrate the great Mystery, the Magnificent Mystery of the redemptive Incarnation of Our Lord Jesus Christ. He said that the first words of his Bull of Indiction: “The eyes fixed on the Mystery of the Incarnation of the Son of God, the Church prepares to cross the threshold of the third millennium.”

“The eyes fixed on the Mystery of the Incarnation of the Son of God...” We were facing a Jubilee quite traditional, classic as much as to its own nature; this is the reason why we have happily participated then, taking away from us a great deal of all the dramatic events, which took place on the occasion of that Jubilee. Whether they were ecumenical or interfaith, they unfortunately were multiplied. But the Jubilee itself, that

*Jubilee was quite Catholic, traditional; and with the Catholic, and traditional events, we have participated on it. Making a double profession of Faith: firstly by performing the pilgrimage to Rome and then taking the defense of the Faith, and to this end Bishop Fellay has asked us to prepare a comprehensive study on the **serious problem of the Liturgical Reform.***

*What is all about of today's Jubilee? Who will come just to celebrate it? For this, it is imperative to look at the Bull of Indiction of Pope Francis, by which he has decreed the Jubilee. Therein are described the purpose and the intent of the Jubilee. **Moreover, this text is extremely clear; it is to celebrate the 50th Anniversary of Vatican II.***

The Church - the Pope said - feels the need to keep alive this event. And that is why - he says - I will open the Holy Door for the 50th Anniversary of the conclusion of the Ecumenical Council Vatican Second.

Vatican II was completed on December 8th, 1965, and it is therefore on that day, for the 50th Anniversary of this event, which he will open this Jubilee. Could we rejoice, rejoice, on such event about the Vatican II Council? It unfortunately is evident that the answer is not.

*This Council itself has all causes of the decadence, and the decay that the Church has known since 50 years ago, whether be at the doctrinal level, or at the pastoral level. As only one example very present nowadays - it is the immense weakness of the Church versus to the false religions. **If Islamism is today present in our country, so strong and so vivid, it's primarily because the Church has hidden, and is ashamed of the message [mission] about Our Lord Jesus Christ, the only Savior; and of the Church in which outside of it there is no salvation. We undergo all the practical consequences of these erroneous principles, set by the Council. This is just one example among many others.***

*So, it is obvious that we cannot rejoice on this event about the Council. These 50 years for us and for those looking to have an objective view of lucidity, doctrinal and pastoral; **these 50 years may be the opportunity of penance, but not of joy.***

Let's go back to the text on last Tuesday to see the issue, which hides itself behind it. Doubtless to say, there is a lot of skill on the part of the Pope Francis. For years, and decades, they seek to make us recognize the Second Vatican Council and its new erroneous principles. They sought that we could recognize them in principle [in theory], trying to make us sign pretended doctrinal declarations.

*Being in Rome in the doctrinal discussions from 2009 to 2011, **I can tell you that one has seen passing by the texts of doctrinal declarations, which they wanted us to sign. And they failed!** So, rather than to make us recognize in principle all these new teachings; **they seek to try by the praxis - to make us take actions which, in themselves, by their nature, involve in an implicit way to recognize all of them.***

They want us to participate in the Jubilee celebrating 50 years of Vatican II.

*We are here – I don't judge intentions, I only take a few history lessons – **we are here facing a truly revolutionary tactic**, well known by the Marxists. When a revolutionary cannot get someone – considered as his enemy - out of the principles, he tries to make him to take concrete acts by which someone draws parentheses [compromises] to his principles.*

For example, read the book of Mrs. Hue, "Dans Les Prisons de Chine." She tells that how, being hungry, they denied her all food until Friday, when they came in to bring her meat so that she might give up her principles of Catholic life. In mere theory, she could eat meat; or she might die of starvation, so there might be in it a very serious circumstance... But she very well understood that they wanted her to make an attempt against to her Catholic principles. And she refused. So, she was right.

There still are some words about how, talking always about Communist China, in order to bring down to nothing a profound Catholic parish, the Communist troops have sought to force the faithful just to get out from their church benches to burn them. It was not an act directly sacrilege. It was not an attempt against the Blessed Sacrament. Those Catholics, strengthened by their lively faith, of course, they refused. They were right. I believe that for us nowadays, it exactly is the same situations in which we are now, although in a different scale. Keep such strength in faith; this silent strength, this gentle but firm force is precisely to keep our principles; the simple Catholic principles that reject the errors. Do not live according to the principles by which we remain internally attached. To do so, it is simply called Liberalism.

Perhaps some people would say to me: even so, we can still get something through it: the Pope recognizes the

validity and legality of our confession! I would answer you: it is better, it is better for the timorous souls; it is good for the souls who are not of this Parish. But for you, who are from here, it is evident that you have no doubt about it - that recognition means nothing!

You know this: In order that the priest has a power to forgive, he must have jurisdiction. Hence, in the Church there are three kinds of jurisdictions:

There is that one that is called ordinary [common] jurisdiction. The Pope has an ordinary jurisdiction over the universal Church; the bishop has an ordinary jurisdiction over his diocese. Then, first kind of jurisdiction is the **ordinary jurisdiction**. The second kind of jurisdiction is delegated: The bishop cannot assume all the confessions of his diocese, so he delegates part of his jurisdiction to the pastor, this priest will one again delegate to his assistants. The second kind of jurisdiction is **delegated jurisdiction**; always given by the Church, through intermediaries, through a human chain.

There is yet a third kind of jurisdiction, always given by the Church. All jurisdictions must come necessarily from the Church; must come necessarily from the Pope, from the Church Law. Well, precisely in Canon Law, within the Law of the Church **there is this third kind of jurisdiction, called of supplied**, and by which the Church, therefore the Pope, automatically gives his jurisdiction to priests, and to some priests in some cases, in those cases called of necessity. These cases of necessity, it is quite simple, they are managed by the great principle of Canon Law: the first Law of the Church is the salvation of the souls. And when the salvation of souls is threatened, the Church through its Law automatically gives jurisdiction to any priest to exercise his ministry. The good for the souls: **supplied jurisdiction**.

Note in order to avoid some misunderstandings: some say that supplied jurisdiction is given to priests by the faithful. It is radically wrong. The faithful have no jurisdiction. Jurisdiction is always given by the Church. And the Church, the Pope directly gives the jurisdiction to priests, regardless of the human chain, in order to perform the acts necessary for salvation.

Today is more evident than ever that there are cases of necessity. Let's take the domain about confession, for the sake of an example. There is not a week in the [parish] office without having met people, not from this parish, who come to us for confession, as they would come out from a confessional of any Parisian parish. They were very upset, for what they were told, through the understanding of the nature of sin that they had completely distorted and supposedly confessed to the priest. So they came here to get a true absolution. And this is not the fact of a particular priest. This is unfortunately a fact that is in the whole Church.

One needs only to look at the synod on the Family. When the question of recognition in the Church of homosexual unions; when someone has said: "Whoever sins against nature remains in a state of grace, and he can receive holy Communion;" when somebody else said: "Whoever has denied the fidelity to the marriage vows before God on the Wedding Day, and is allowed to receive holy Communion;" then there is - at the highest level of the Church - a serious case of necessity. And that is why, after many years, after decades, all the absolutions, all the sacraments, weddings, absolutions, you have received in this parish - you know - there are valid and licit. You have witnessed how they were sanctifiers because through them, YES, Christ, the Church had worked. Yes, they were valid and licit.

So, in this Jubilee what the Pope puts in the balance, and facing what he asks – rejoice a deleterious Council – you see, it is worthy of nothing!

In today's issues what we must ask us to our patron Saint Pius X is at once the strongest and firmest faith; a great unity in our life, guided and led by this great outstanding faith. Let us ask him a great charity in this time of confusion when so many people unfortunately are astray; they are lost, let us have a great Charity towards them. Do not judge them, do not condemn them, but for us let us remain in the great faithfulness, which has characterized us for so long, and which will be for them the true light.

Amen.

Viva Cristo Rey!

Father Zendejas