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## **Chancellor's Update**

### **Pope Benedict XVI – Thanks Again and Farewell**

This month on February 11, Pope Benedict XVI became the first pope in over six hundred years to resign the Petrine Office. This news startled the world! But as His Holiness said: "To govern the bark of Saint Peter and proclaim the Gospel, both strength of mind and body are necessary, strength which in the last few months, has deteriorated in me to the extent that I have to recognize my incapacity to adequately fulfill the ministry entrusted to me."

With those brave, wise, simple words, Benedict XVI announced an end to his papacy of eight years. What an outstanding papacy it was.

He successfully brought to completion the Reform of the Reform in the Novus Ordo. He brought back some of the ancient beauty and majesty to the liturgy by bringing back the Tridentine Mass and its liturgy. He bridged the break and brought back members of the Anglican Community, and opened the door to full restoration of the Society of Saint Pius X. He has witnessed the making of converts in sub-Saharan Africa and the opening of new traditionalist colleges and seminaries all over the world. But our final thanks goes to his last address to the Priests of Rome where he lays out what really happened at Vatican II. Here in his own words he has confirmed for us the reason for the confusion in the Church since Vatican II.

"For today, given the conditions of my age - he said - I could not prepare a great, real address, as one might expect, but rather I thought of chatting about the Second Vatican Council, as I saw it". ... "So, we went to the Council not only with joy, but with enthusiasm. The expectation was incredible. We hoped that everything would be renewed, that a new Pentecost really would come, a new era of the Church, because the Church was not robust enough at that time: ... "We were full of hope, enthusiasm and also of good will." "... The French and the Germans - he observed - had many interests in common, even with quite different nuances. Their initial intention - seemingly simple - "was the reform of the liturgy, which had begun with Pius XII," ... The Pope then addressed the second issue: the Church. He recalled that the First Vatican Council was interrupted by the Franco-Prussian War and so had emphasized only the doctrine on primacy, which was described as "thanks to God at that historical moment", and "it was very much needed for the Church in the time that followed". "Now, with these issues, the Rhine alliance - so to speak - had done its work: the second part of the Council is much broader. Now the themes of "the world today", "the modern era" and the Church emerged with greater urgency, and with them, the themes of responsibility for building of this world, society's responsibility for the future of this world and eschatological hope, the ethical responsibility of Christians, where they find their guides and then religious freedom, progress and all that, and relations with other religions."

"I would now like to add yet a third point: there was the Council of the Fathers - the true Council - but there was also the Council of the media. It was almost a Council in and of itself, and the world perceived the Council through them, through the media. So the immediately efficiently Council that got thorough to the people, was that of the media, not that of the Fathers. And while the Council of the Fathers evolved within the faith, it was a Council of the faith that sought the *intellectus*, that sought to understand and try to understand the signs of God at that moment, that tried to meet the challenge of God in this time to find the words for today and tomorrow. So while the whole council - as I said - moved within the faith, as *fides quaerens intellectum*, the Council of journalists did not, naturally, take place within the world of faith but within the categories of the media of today, that is outside of the faith, with different hermeneutics. It was a hermeneutic of politics. The media saw the Council as a political struggle, a struggle for power between different currents within the Church. It was obvious that the media would take the side of whatever faction best suited their world. There were those who sought a decentralization of the Church, power for the bishops and then, through the Word for the "people of God", the power of the people, the laity. There was this triple issue: the power of the Pope, then transferred to the power of the bishops and then the power of all ... popular sovereignty. Naturally they saw this as the part to be approved, to promulgate, to help. This was the case for the liturgy: there was no interest in the liturgy as an act of faith, but as a something to be made understandable, similar to a community activity, something profane.

"And we know that this Council of the media was accessible to all. So, dominant, more efficient, this Council created many calamities, so many problems, so much misery, in reality: seminaries closed, convents closed liturgy trivialized ... and the true Council has struggled to materialize, to be realized: the virtual Council was stronger than the real Council. But the real strength of the Council was present and slowly it has emerged and is becoming the real power which is also true reform, true renewal of the Church. It seems to me that 50 years after the Council, we see how this Virtual Council is breaking down, getting lost and the true Council is emerging with all its spiritual strength. And it is our task, in this Year of Faith, starting from this Year of Faith, to work so that the true Council with the power of the Holy Spirit is realized and Church is really renewed. We hope that the Lord will help us. I, retired in prayer, will always be with you, and together we will move ahead with the Lord in certainty. The Lord is victorious. Thank you."

Please read and **STUDY** the entire text:

<http://www.news.va/en/news/pope-to-romes-priests-the-second-vatican-council-a>

## Salve atque Vale

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