



Sovereign Order of Saint John of Jerusalem  
\* Knights of Malta \*

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## Chancellor's Update

### First Nail in the Coffin

Ever since the July 16, 2021, Motu Proprio of Pope Francis, *Traditionis Custodes*, the Traditionalists have been in a panic. They wonder when the hammer will fall upon them and end the Old Mass, the Tridentine Mass.

Let's look at this Moto Proprio in a calm, legal and rational approach. All the quotes come from Inside the Vatican, edition September/October 2021. Bishop Rob Mutsaerts, Auxiliary Bishop of 's-Hertogenbosch, Netherlands was probably one of the first bishops to comment on the Pope Francis Motu Proprio. He says: "Pope Francis promotes synodality:...everyone should be heard. This was hardly the case with his recently published motu proprio *Traditionis Custodes*, an *ukase* [imperial edict] that must put an immediate termination on the traditional Latin Mass.

"In so doing, Francis puts a big bold line through *Summorum Pontificum*, Pope Benedict's *motu proprio* that gave ample scope to the old Mass.

"The fact that Francis here uses the word of power without any consultation indicates that he is losing authority.

"This was already evident earlier when the German Bishops' Conference took no notice of the Pope's advice regarding the synodality process.

"Liturgy is not a toy of Popes; it is the heritage of the Church.

"The Old Mass is not about nostalgia or taste. The Pope should be the guardian of Tradition; the Pope is a gardener, not a manufacturer.

"Canon law is not merely a matter of positive law; ... there is such a thing as Tradition that cannot simply be brushed aside.

"While *Amoris Laetitia* excelled in vagueness, *Traditionis Custodes* is a perfectly clear declaration of war.

"I suspect that Francis is shooting himself in the foot with this *motu proprio* (pages 32-33)." (Editor's note – The old Latin Mass is living rent free in Pope Francis' mind).

From a legal point of view, Bishop Walter Brandmuller expounds: "Laws are established when they are promulgated. They are confirmed when they are approved by the behavior of those who

use them. For as due to the behaviors of uses in an opposing direction quite a few laws today have been abrogated, so through the behaviors of the users the laws are confirmed.

“This means, however, that for a law to be valid and binding, it must be approved by those to whom it is addressed. Thus, on the other hand, some laws today are abolished by non-compliance, just as, on the contrary, the laws are confirmed by the fact that those concerned observe them” (p. 34).

Archbishop Carlo Maria Vigano puts the final touch to the discussion. He says “The question of the *Motu Proprio* is not in the least negotiable, because it reaffirms the legitimacy of a rite that has never been abrogated nor is able to be abrogated. Furthermore, in addition to the certain damage that airing these novelties will cause to souls and to the certain advantage that will come from them to the Devil and his servants, there is also added the indecorous rudeness displayed to Benedict XVI, who is still living, by Bergoglio, who ought to know that the authority the Roman Pontiff exercises over the Church is vicarious and that the power which he holds comes to him from Our Lord Jesus Christ, the One Head of the Mystical Body. Abusing the Apostolic authority and the power of the Holy Keys for a purpose opposed to that for which they were instituted by the Lord represents an unheard- of offense against the Majesty of God, a dishonor for the Church, and a sin for which he will have to answer to the One whose Vicar he is. And whoever refuses the title of Vicar of Christ knows that by doing so the legitimacy of his authority also fails.”

“It is not acceptable for the supreme authority of the Church to allow itself to cancel, in a disturbing operation of cancel culture in a religious key, the inheritance it has received from its Fathers; nor is it permissible to consider as being outside of the Church those who are not prepared to accept the privation of the Mass and the Sacraments celebrated in the form that has molded almost two thousand years of Saints.

“The Church is not an agency in which the marketing office decides to cancel old products from the catalog and propose new ones in their stead according to customer requests. Imposing the liturgical revolution with force on priests and the faithful in the name of obedience to the Council, stripping away from them the very soul of the Christian life and replacing it with a rite that the Freemason Bugnini copied from Cranmer’s Book of Common Prayer, was already painful. That abuse, partially healed by Benedict XVI with the *Motu Proprio*, cannot be repeated in any way now in the presence of elements that are all largely in favor of the liberalization of the ancient liturgy. If one really wanted to help the people of God in this crisis, the reformed liturgy should have been abolished, which in fifty years has caused more damage than Calvinism has done” (p35).

This is the first nail in the coffin of the Masonic One World Order under Vatican II.

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