



Boston Catholic Journal



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The Pope of “Inclusiveness” and “Ecumenism” Cancels His own Religion



Read my Lips!

“I am the pope, I do not need to give reasons for any of my decisions”¹

**Jorge Bergoglio Cancels the Latin
Mass of 2000 years**

**APOSTOLIC LETTER
ISSUED “MOTU PROPRIO”**

BY THE SUPREME PONTIFF

FRANCIS

«TRADITIONIS CUSTODES»

On the Use of the Roman Liturgy
Prior to the Reform of 1970

Guardians of the tradition, the bishops in communion with the Bishop of Rome constitute the visible principle and foundation of the unity of their particular Churches. [1] Under the guidance of the Holy Spirit, through the proclamation of the Gospel and by means of the celebration of the Eucharist, they govern the particular Churches entrusted to them. [2]

In order to promote the concord and unity of the Church, with paternal solicitude towards those who in any region adhere to liturgical forms antecedent to the reform willed by the Vatican Council II, my Venerable Predecessors, Saint John Paul II and Benedict XVI, granted and regulated the faculty to use the Roman Missal edited by John XXIII in 1962. [3] In this way they intended “to facilitate the ecclesial communion of those Catholics

who feel attached to some earlier liturgical forms” and not to others. [4]

In line with the initiative of my Venerable Predecessor Benedict XVI to invite the bishops to assess the application of the *Motu Proprio Summorum Pontificum* three years after its publication, the Congregation for the Doctrine of the Faith carried out a detailed consultation of the bishops in 2020. The results have been carefully considered in the light of experience that has matured during these years.

At this time, having considered the wishes expressed by the episcopate and having heard the opinion of the Congregation for the Doctrine of the Faith, I now desire, with this Apostolic Letter, to press on ever more in the constant search for ecclesial communion. Therefore, I have considered it appropriate to establish the following:

Art. 1. The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite.

Art. 2. It belongs to **the diocesan bishop**, as moderator, promoter, and guardian of the whole liturgical life of the particular Church entrusted to him, [5] to regulate the liturgical celebrations of his diocese. [6] Therefore, **it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese**, according to the guidelines of the Apostolic See.

Art. 3. **The bishop of the diocese** in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970:

§ 1. is to determine that these groups **do not deny the validity**
and the legitimacy of the liturgical reform, dictated by
Vatican Council II and the Magisterium of the Supreme Pontiffs;

§ 2. is to designate one or more locations where the faithful
adherents of these groups may gather for the eucharistic
celebration (**not however in the parochial churches and without**
the erection of new personal parishes);

§ 3. to establish at the designated locations the days on which
eucharistic celebrations are permitted using the Roman Missal
promulgated by Saint John XXIII in 1962. [7] **In these**
celebrations the readings are proclaimed in the vernacular
language, using translations of the Sacred Scripture approved for

liturgical use by the respective Episcopal Conferences;

§ 4. to appoint a priest who, as delegate of the bishop, is entrusted with these celebrations and with the pastoral care of these groups of the faithful. This priest should be suited for this responsibility, skilled in the use of the Missale Romanum antecedent to the reform of 1970, possess a knowledge of the Latin language sufficient for a thorough comprehension of the rubrics and liturgical texts, and be animated by a lively pastoral charity and by a sense of ecclesial communion. This priest should have at heart not only the correct celebration of the liturgy, but also the pastoral and spiritual care of the faithful;

§ 5. to proceed suitably to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth, and to determine whether or not to retain them;

§ 6. to take care not to authorize the establishment of new groups.

Art. 4.

Priests ordained after the publication of the present *Motu Proprio*, [as of the date of this

letter— July 16th — ed.] who wish to celebrate using the *Missale Romanum* of 1962, [:]

1. **should submit a formal request to the diocesan Bishop [...who [*then* — ed.] shall consult**
2. **the Apostolic See BEFORE granting this authorization.[which will never be granted — ed.]**

Art. 5.

Priests who already celebrate [as of the date of this letter — July 16th — ed.] according to the Missale Romanum of 1962 **should request from**

the diocesan Bishop [who then, and with no time frame indicated for a response from Rome — ed.] **the authorization** [which, of course, they will never get — ed.] to **continue to enjoy this faculty.**

Art. 6. Institutes of consecrated life and Societies of apostolic life, erected by the Pontifical Commission Ecclesia Dei, fall under the competence of the Congregation for Institutes of Consecrated Life and Societies for Apostolic Life.

Art. 7. The Congregation for Divine Worship and the Discipline of the Sacraments and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, for matters of their particular competence, exercise the authority of the Holy See with respect to the observance of these provisions.

Art. 8. Previous norms, instructions, permissions, and customs that do not conform to the provisions of the present Motu Proprio are abrogated.

Everything that I have declared in this Apostolic Letter in the form of Motu Proprio, I order to be observed in all its parts, anything else to the contrary notwithstanding, even if worthy of particular mention, and I establish that it be promulgated by way of publication in “L’Osservatore Romano”, entering immediately in force and, subsequently, that it be published in the official Commentary of the Holy See, *Acta Apostolicae Sedis*.

Given at Rome, at Saint John Lateran, on 16 July 2021, the liturgical Memorial of Our Lady of Mount Carmel, in the ninth year of Our Pontificate.

FRANCIS

https://www.vatican.va/content/francesco/en/motu_proprio/documents/20210716-motu-proprio-traditionis-custodes.html

[Formatting (not any editing) by the Boston Catholic Journal to highlight salient commands]

Dicite vulpi illi: ²

Francis will die — but the Latin Mass of 2000 years will never die ... never!

Bergoglio feared the growing popularity of the Latin Mass — especially among the young — and what he fears he futilely tries to kill ... by edict. On July 16, 2021, he tried to do it by *fiat* and *without warning*. This is **the badge of cowardice**: unexpectedly strike and kill what you fear and what threatens you; outlaw or prnalize what you

cannot control and which encroaches upon your inflated sense of sovereignty.

Bergoglio and Herod have much in common: destroy the approaching King while He is young and growing ... before He deprives you of your petty power and reveals to you — and the world — that you are simply the unfaithful Vicar only — not the King.

Give no heed to Bergoglio & Company

Do not follow him — nevertheless **pray for him** and his coterie of worldly, powerful, and disaffected cardinals, bishops, priests Religious, and Modernist theologians — for **it is what CHRIST would have us do for those who hate us and ridicule us:**

“Ego autem dico vobis : Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos” (Saint Matthew 5.44)

“But I say to you, Love your enemies: **do good to them that hate you:**
and pray for them that persecute and calumniate you.”

Do not to descend to the malice of the unfaithful vicar, but rather, as
Saint Paul admonishes us:

“Noli vinci a malo, sed vince in bono malum.” (Romans 12.21)

“Be not overcome by evil, but **overcome evil by good.**”

A crimson line has been drawn: it will finally separate the hirelings from
the Shepherds.

Geoffrey K. Mondello
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¹ bishop-accountability.org

² Saint Luke 13.32

