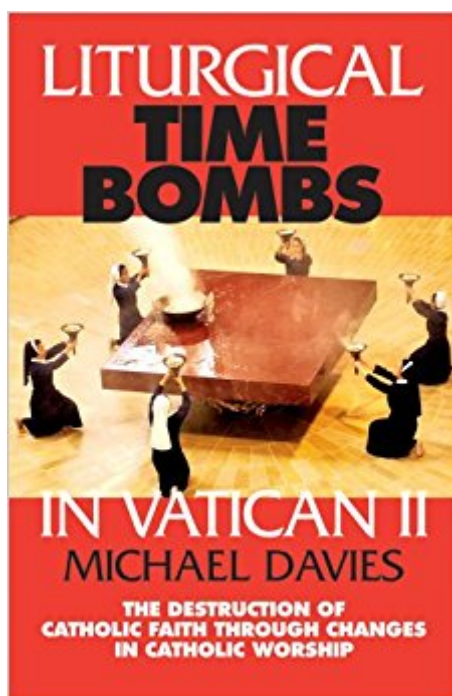


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# Liturgical Time Bombs In Vatican II: Destruction Of The Faith Through Changes In Catholic Worship



## Synopsis

Michael Davies shows how Fr. Annibale Bugnini--before his dismissal by Pope Paul VI under suspicion of being a Freemason--was able to "reform" the Catholic Mass into the constantly evolving liturgy. Quoting Bishops and Cardinals as well as liberal "experts" and Protestant observers, he exposes the "time bombs" which were built into the Second Vatican Council's document on the liturgy by a few revolutionaries in order to be exploited later--and which have been detonating ever since. "I am convinced that the crisis in the Church that we are experiencing is to a large extent due to the disintegration of the liturgy."--Cardinal Ratzinger (now Pope Benedict XVI), 1998. 121 pgs, PB

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## Customer Reviews

Michael Davies, who lived from 1936-2004, was a Catholic writer who authored various works following the Second Vatican Council, in addition to unifying Una Voce America, a conservative group. Previously an Anglican, he converted to the Catholic Church in the 1950s, and went on to compose such works as *The Liturgical Revolution*, *The Order of Melchisedech*, *Partisans of Error*, *For Altar and Throne*, and *The Wisdom of Adrian Fortescue*. Upon Davies's death in 2004, Pope Benedict XVI called him a man of deep faith who was ready to embrace suffering. His Holiness went on to say, "...We can be confident that the Lord opened wide for him the gates of Heaven. We commend his soul to the Lord's mercy."

Davies has provided a very restrained assessment of the flaws within the Second Vatican Council

Constitution on the Sacred Liturgy that have provided the entry points for changes to the Holy Mass that were never intended by the majority of the bishops who accepted the document. He shows how the document was drafted by persons intending a revolutionary departure from the consistent practice of the Church and later carried out by exactly those people. The linkages with freemasonry and protestant churches are put into perspective.

Excellent condition

This is a very short read which documents the history of some of the events leading up to the changes in the old mass. Specifically, it looks at the role of one man, Archbishop Bugnini, and his plan to reform the liturgy. The author points out many of the problems and sloppy thinking that was used to justify putting in these so-called "time bombs" into the documents of Vatican II. Not only criticizing, the author argues for the beauty and reverence of the old liturgy. For example, it is worth pondering the simple question that the author poses (paraphrased): who has become more holy, more reverent, or had an increase in their faith due to a shortening of the Eucharistic prayers? who has grown closer to God as a result of NOT saying the prayers of Leo XIII after mass? Though things these days are definitely on the up, it is in a sense difficult to read the book because one can see in hindsight how the measures that Archbishop Bugnini took ensure a watered down and less reverent form of the mass. This is a good introduction for anyone who is interested in the history of this question, though it seems by no means the last source which you would want to read.

The liturgical reform of the Second Vatican Council is very much a live issue. Michael Davies, for whom this issue was a cause, is a straight-shooter. His numerous works on the liturgical reform that followed it are relentless in their exposition of the nature and causes dissolution that the Roman rite experienced since 1964. This book is timely for the "question" of the Liturgy is very much under consideration at the present. The fundamental message of the book is contained in its title: the Conciliar Constitution on the Sacred Liturgy contained elements that would later explode and wreak havoc; or, in the words of Aidan Nichols, it "carried within it, encased in the innocuous language of pastoral welfare, some seeds of its own destruction." In demonstrating how such a grave state of affairs could come to be, Davies looks briefly at the twentieth century Liturgical Movement. Rightly, Davies states that the it sought "liturgical renewal within the Roman rite, but a renewal within the correct sense of the term, using the existing Liturgy to its fullest potential." And Davies correctly asserts that the ground for erroneous liturgical reform was laid by the didacticism of some later

Movement enthusiasts, and by the consequent reformism which they espoused, which had far too much in common with the Enlightenment liturgical reforms condemned by Pius VI in 1794 and deprecated by Pius XII in 1947 in *Mediator Dei*. Archbishop Bugnini looms large early in the ascendancy of the reformists. Davies clashed personally with Bugnini over the question of the prelate's alleged masonic affiliation, and here Davies' presents clear arguments in support of his claim. I have to confess to always having wondered whether the question of who was or was not a mason amongst the curia is not a distraction from the critical assessment of the liturgical reforms? Surely the reforms themselves are what must be judged, not the moral probity of their advocates? But Davies is right to point the finger at Bugnini, for he pushed for ritual reforms that served his view that a didactic and radically simplified Liturgy was what modern man required well before the Second Vatican Council. And, given Bugnini's appointment as Secretary to the Council's Preparatory Commission, there is no doubt that he was ideally placed to see to the preference of his ideas. However, as Davies makes clear, Bugnini was not named Secretary of the Liturgical Commission during the Council itself, and was sacked from his Roman teaching post at the same time. Under the new Pope Paul VI, however, he was named Secretary of the post-conciliar Consilium and resumed his 'interrupted' work. It is important to note that the Fathers of the Council did not draft the schema on the Sacred Liturgy which they were called upon to debate; this was done under Bugnini's co-ordination, who for more than a decade prior to the Council had been pushing for a reform along the lines of questionable principles. Thus, Davies asserts, some proposals, moderate enough when read with a traditional mindset, were inserted which were later to prove capable of exploitation in a most radical manner. It is also important to note that hardly any of the Council Fathers, for whom radical liturgical reform cannot be said to have been a burning issue, could have been expected to foresee such consequences. For the "time bombs" which Davies identifies were considered by the more than 2,000 bishops as merely proposals for a moderate reform--indeed an organic development--of the traditional Liturgy. Paragraph 23 itself honours this principle and declares that "there must be no innovations unless the good of the Church genuinely and certainly requires them." And the call for active participation was merely repeating that of Pius X made in 1903. Archbishop Lefebvre, who would later write "let us then admit without hesitation that some liturgical reforms were necessary," himself signed *Sacrosanctum Concilium*. The Fathers of the Council did not suspect the presence of such time bombs. One question Davies does not discuss merits some examination: were these time bombs maliciously planted with a view to the destruction of the Liturgy, or were they proposals for moderate reforms which were later exploited well beyond the bounds of their original intent and meaning? There is not enough hard evidence to

gain a conviction on a conspiracy charge, however much suspicion abounds. On the available evidence, it seems that we can only say that the death of some key personages, the election of a new Pope and his rehabilitation of Bugnini--with whom Paul VI maintained extraordinarily frequent contact--and the spirit of the age, all combined to give to Bugnini and his allies the opportunity to explode the time bombs even if they had not originally been placed in the schema with conspiratorial intent. And explode them he did, rapidly. To take but one by way of example, Sacrosanctum Concilium's permission for the introduction of some vernacular into the Liturgy was, within six months, being interpreted as a licence for the progressive application of the vernacular into the Liturgy. Of course, we know that this is precisely what has happened. In the words of Bugnini; "It cannot be denied that the principle, approved by the Council, of using the vernaculars was given a broad interpretation." And the same may be said about the other principles or permissions for moderate reform. Davies catalogues various aspects of the consequent downward spiral of the Roman rite, not hesitating to attribute to it the pastoral disaster and massive loss of faith that first world countries have experienced since the Council. There is much by way of qualification and discussion one may wish to introduce into such an assessment, but again, this is a brief book, and one cannot escape the fact that the Liturgy and attitudes to it are utterly central to the practice of the Faith. Tampering with it is risky. To revolutionise it is to court disaster. In an appendix "The Fruits of the Liturgical Reforms," Davies cites some pretty hard and up-to-date statistical evidence--if evidence be needed--that we are suffering from such a disaster. Those who speak of the unfettered "renewal" supposedly experienced since the Council must face these facts. They also need to appreciate the causal link between the state of the Church today and the liturgical reforms enacted in the name of the Council. Other appendices provide some significant material demonstrating the protestant influence in the preparation of the new liturgical rites, and evidence that no formal permission is necessary for the celebration of the traditional rites. Davies' claims are as striking as they are serious. He pulls no punches, and for that we may be thankful, for the crisis in the Church does not permit of ostrich-like obfuscation. Whilst there is much more study and discussion to be done, there is perhaps an even greater need for concerted and immediate action to stop the haemorrhaging of the very fountain of life-blood of the Church that is her Sacred Liturgy. For stating this clearly and succinctly we remain grateful to the late Michael Davies.

Mr. Davies tells the tale of the dismantling of the Traditional Latin Mass with clarity and vigor. He cites his sources and gives ample evidence of his opinions. Interestingly, another reviewer who panned Mr. Davies' book cited Father Reid as a more reliable source, the same Father Reid who

endorses Mr. Davies! Let me add my own meager endorsement to Father Reid's whose scholarship includes not only the books noted by the reviewer below, but also the excellent updating of Fortescue and O'Connell's, Ceremonies of the Roman Rite Described.

If you are interested in how Vatican II came about and how things went to far from what the church fathers seemingly intended you owe it to yourself to sit down and read this book. Michael Davies was a terrific writer and a careful one. He has credible sources and is very calm in his approach to the book.

The new mass (lower m) is not Roman Catholic Church but it is an evil protestantism way.

A man who agrees with Davies in many ways has become Pope. Pope Benedict has condemned the making up of a new liturgy, and the effective suppressing of the old at the time, in terms as strong as Davies ever used. Pope Benedict is not ready to lay this at the feet of Vatican II, but neither is Davies exactly. That is, Davies does not claim that the Novus Ordo was merely the logical implementation of Vatican II: rather, he claims that there were "time bombs"--ambiguous language--inserted into the wording of Vatican II. Indeed, turning reform of the mass over to a liturgical committee is simply unprecedented in the history of the Church. Mr. Davies is always readable and lucid.

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