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

**Synopsis**

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 ascendency 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.

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