

# PAIX LITURGIQUE

## About us

### Presentation of Paix Liturgique

INTERVIEW WITH OUR PRESIDENT: LITURGICAL PEACE, A GLOBAL IMPERATIVE

#### Who we are:

- > We are Roman Catholics who are deeply attached to the Church.
- > We are believers with a strong bond to the Holy Father.
- > We are diocesan laymen who respect their bishops and expect much of them, as children do of their father.
- > We are people whose concern is to respect the teaching of the Church in conformity with the definitions renewed in the Catechism of the Catholic Church that Saint John Paul II published in 1992.
- > We are those ever more numerous Christians who wish to live out their Catholic faith within the Church at the pace of the extraordinary form of the Roman Rite, as Pope Benedict XVI authorized with the 7 July 2007 promulgation of the *Motu Proprio Summorum Pontificum*.

#### What are our wishes?

- > A "wide and generous" application of the privileges the Church has granted to those of the faithful who are attached to the extraordinary form of the Roman Rite.
- > Churches in which to celebrate the traditional liturgy, every Sunday and feast day, according to Saint John XXIII 1962 Missal and in communion with the local bishop.
- > The teaching of the Catholic Faith as defined in the Catechism of the Catholic Church, which was published by the Vatican in 1992.
- > The possibility of developing in peace all those Christian works that are necessary to meet the needs of the Faithful.
- > Understanding priests who are concerned for peace and reconciliation, to provide all with access to the sacraments of the Holy Church.

#### Why these wishes?

Infighting in the Church must stop.

This is our liturgical sensibility and the Pope has asked that it be welcomed and respected. At a time when the Church is undergoing a serious crisis, particularly in vocations, it is urgent to work at reconciling all the faithful: those in diocesan parishes, those who live out their faith in "traditional" communities depending directly on the Holy See, and those who, for whatever reason, are at present no longer in full communion with Rome.

This is the only way to establish relationships of dialog, of fraternal charity, and of mutual respect—and to put an end to invective. More than this, it is the proper response to the Gospel precept of working in all things for unity among Catholics despite their differences and diversity.

Thus we shall be in a position to undertake together the new evangelization that the Church demands of us.