PAIX LITURGIQUE

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PARIS: THE TRADITIONAL RITE RESISTS

251st WEEK: THE SENTINELS CONTINUE THEIR PRAYERS FOR THE DEFENSE OF THE TRADITIONAL MASS IN FRONT OF THE ARCHDIOCESE OF PARIS

The traditional liturgy will continue to be celebrated at the Chapel Notre-Dame-du-Lys, at 7 rue Blomet, in the 15th arrondissement of Paris. This chapel was previously tended to by the Vincentian Fathers according to the new liturgy, but interpreted in a classical manner, and they kept there a very active youth group.

Every Sunday, since the late 1980s, a traditional Mass has been celebrated there, as well as several others during the week. Currently, the Sunday Mass is celebrated at 11:15 a.m. by Father François Scheffer, rector of the chapel and a priest of the Diocese of Paris. This Mass draws between 150 and 250 faithful each Sunday. Masses according to the Missal of Paul VI are also celebrated on Sundays at 10:00 a.m. and from Tuesday to Saturday. There, another traditional Mass is celebrated on Wednesdays at 7:45 p.m., officiated by Father de Labarre of the FSSP. This Mass, which was previously celebrated at Saint-François-Xavier Church before the *motu proprio Traditionis custodes* and the restrictive decrees of Archbishop Aupetit, is especially intended for young people.

Due to a shortage of clergy following an internal crisis that led to a division within their congregation, the Vincentian Fathers had to cease providing his services to the chapel and youth center. However, they remain the owners of the land where the chapel, youth center, and adjacent buildings are located. This apostolate is considered legally attached to the parish of Saint-Jean-Baptiste-de-la-Salle.

On November 26, 2025, an unexpected turn of events occurred: Monsignor Michel Gueguen, Vicar General of the Diocese of Paris, explained to an assembly of approximately 250 faithful that the complex was in poor condition and required significant renovations (one million euros immediately, three million in the long term, and more if necessary), as the Vincentian Fathers could not provide the necessary funding.

Monsignor Gueguen abruptly announced that the Diocese of Paris intended to withdraw from Notre-Dame-du-Lys as of June 2026; those attending Masses of Paul VI were invited to attend mass in neighboring parishes; and those attending the Tridentine Mass were free to attend wherever they pleased; the traditional Wednesday Mass for young people was simply suppressed, and Father Scheffer, deeply committed to this ministry, would be reassigned.

The shock was profound among the all the faithful present, who vehemently expressed their astonishment at this kind of treatment, given that they had not been consulted beforehand or even informed of this unilateral decision. The announced suppression of the patronage was therefore perceived as an anti-pastoral action. Everyone requested time to calmly consider alternative reasonable solutions, especially since the Vincentian Fathers had expressed their willingness to entrust the premises to a priestly community prepared to provide or arrange for liturgical services in both rites and to take charge of the patronage.

Furthermore, the influence of diocesan financiers in Paris in the diocese's decision was evident, since a lucrative real estate transaction was being considered. The opposition of the faithful of Notre-Dame du Lys, therefore, did not cease—an opposition widely publicized by Paix Liturgique and promptly embraced by the sentinels. Bishop Ulrich understood that he could not further reduce the number of traditional Latin Masses in Paris without risking even greater unrest than that caused by his predecessor, Bishop Aupetit, with the suppression of Sunday Masses at Notre-Dame du Travail and Saint-Georges de La Villette.

It was clear that a compromised had to be reached in order to avoid further disarray. Why not entrust the chapel activities to non-diocesan "*specialists*" in the Traditional Latin Rite, who would also take charge of the patronage, while diocesan priests would come to celebrate the Masses of Paul VI? Several options were considered: the Community of Saint Martin, the Canons of the Mother of God…

Finally, the responsibility was offered to the Institute of Christ the King Sovereign Priest, due to the presence in Paris of Canon Merly, of that institute and a diocesan vice-official. But the project, which was actually progressing very well, suddenly failed, undoubtedly due to strong opposition from the archbishop's inner circle.

It was then offered to the Missionaries of Divine Mercy, a more modest religious institute of diocesan right (from the Diocese of Fréjus-Toulon), founded by Father Loiseau and led by Father Dubrule, with ministries in Toulon, Strasbourg, and Marseille. A priest from this community assisted by a deacon will be in charge of the chapel and its patronage. They will move into their new home on Rue Blomet in September.

Finally, a gesture of peace at a time when the Holy Father will be visiting Paris.

The lesson of this event is that the Traditional Latin Mass remains alive in Paris. The protest against its reduction is also very visible to members of the diocesan curia as they enter or leave the archbishop's offices at 10 rue du Cloître-Notre-Dame at lunchtime. Every Monday, Tuesday, Wednesday, Thursday, and Friday, from 1:00 to 1:30 p.m., they see faithful who pray the rosary on the sidewalk to express the protest of the Parisians devoted to the traditional liturgy.

These faithful are joined by those from Saint-Georges de La Villette, at 114 avenue Simon Bolivar, who pray their rosarie on Wednesdays and Fridays at 5:00 p.m., and those from Notre-Dame du Travail, on Sundays at 6:15 p.m.