

# John XXIII Mass Changes

## Face to Face Pius X & John XXIII

### A Comparison of the Missals of Pope St. Pius X and Pope John XXIII

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<b>MISSAL OF ST. PIUS X</b>	<b>MISSAL OF JOHN XXIII</b>
1. Promulgated by a canonized saint who condemned Modernism, and composed with the collaboration of absolutely orthodox priests both learned and pious.	1. Promulgated by a pope who admitted that he was suspect of Modernism, the same pope who called Vatican II to "consecrate ecumenism" and open up the windows of the Church to "renewal." Composed under the direction of Ferdinando Antonelli, who signed the document promulgating the New Mass, and under the direction of Annibale Bugnini, the "Great Architect" of the New Mass, notorious Modernist and suspected Freemason.
2. Based upon sound traditional Catholic principles which were employed many times by the popes in the past. This missal was used by the Church from 1914 until the ascendancy of the Modernist "Liturgical Movement" in the 1950's.	2. Based upon the principles of the Modernist "Liturgical Movement" often condemned in the past by the Roman Pontiffs, this missal was a transitional work. According to Father Bugnini, it was a "compromise" until the liturgy could be made "a new city in which the man of our age can live and feel at ease." It was used for only four years.
3. "Do not innovate anything; remain content with tradition." (Pope Benedict XIV)	3. "It is a bridge which opens the way to a promising future." (Annibale Bugnini)
<b>Prayers at the Foot of the Altar</b>	<b>Prayers at the Foot of the Altar</b>
4. Always said.	4. Omitted on (1) The Purification after the Procession, (2) Ash Wednesday after the distribution of ashes, (3) Holy Saturday, (4) Palm Sunday after the Procession, (5) the four Rogation Days after the Procession, and (6) certain other Masses according to the new rubrics of the Roman Pontifical.
<b>The Collect</b>	<b>The Collect</b>
5. On days of lower rank, in addition to the collect of the day, the collects of Our Lady, Our Lady and All the Saints, Against the Persecutors of the Church, For the Pope, or For the Faithful Departed, etc. are recited.	5. All these collects are abolished.
<b>The Lessons on Ember Days</b>	<b>The Lessons on Ember Days</b>
7. Always recited	7. The bulk of the Lessons are optional.
<b>The Epistle</b>	<b>The Epistle</b>

8. Always read by the celebrant at Solemn Mass, as specifically mandated by Pope St. Pius V.	8. The celebrant at Solemn Mass sits over on the side and listens instead — just as he does in the New Mass.
<b>The Sequence</b>	<b>The Sequence</b>
9. The Dies Irae must always be sung at a Requiem High Mass.	9. The Dies Irae at a daily Requiem High Mass is optional.
<b>The Gospel</b>	<b>The Gospel</b>
10. Always read by the celebrant at Solemn High Mass, as specifically mandated by Pope St. Pius V.	10. The celebrant at Solemn Mass listens instead.
<b>The Creed</b>	<b>The Creed</b>
11. Recited on many feasts according to the rubrics.	11. Suppressed on many feasts (Doctors of the Church, St. Mary Magdalene, the Angels, etc.).
<b>The Canon of the Mass</b>	<b>The Canon of the Mass</b>
12. Unchanged since the time of Pope St. Gregory the Great.	12. The name of St. Joseph is inserted; thus, the Canon is no longer the "unchanging rule" of worship.
<b>The Communion of the People</b>	<b>The Communion of the People</b>
13. The Confiteor, Misereatur, and Indulgentiam are always said before Holy Communion.	13. Abolished
<b>The Benedicamus Domino</b>	<b>The Benedicamus Domino</b>
14. Recited in place of the Ite Missa Est on Sundays and Weekdays of Advent and Lent, Vigils, Votive Masses, etc.	14. Abolished, except when there is a procession after Mass.
<b>The Last Gospel</b>	<b>The Last Gospel</b>
15. Either the beginning of St. John's Gospel or the proper Last Gospel of an occurring feast ends every Mass.	15. The proper Last Gospel is abolished with one exception. No Last Gospel at all is recited for: (1) the Third Mass of Christmas, (2) Palm Sunday, (3) Holy Thursday, (4) Holy Saturday, (5) any Mass followed by a procession, (6) Requiem Masses followed by the Absolution, and (7) certain other Masses according to the new rubrics of the Roman Pontifical.
<b>Changes in Feasts</b>	<b>Changes in Feasts</b>
16. St. Peter's Chair in Rome	16. Abolished
Finding of the Holy Cross	Abolished
St. John Before the Latin Gate	Abolished

St. Leo II	Abolished
St. Peter's Chains	Abolished
Finding of St. Stephen	Abolished
Commem. of St. Vitalis	Abolished
St. Philomena (by Indult)	Abolished
St. Joseph, Patron of the Universal Church	Changed to St. Joseph The Worker
Circumcision of Our Lord	Changed to Octave Day of Christmas
St. Peter's Chair at Antioch	Changed to St. Peter's Chair
Most Holy Rosary of the BVM.	Changed to Our Lady of the Rosary
St. George	Downgraded
Our Lady of Mt. Carmel	Downgraded
St. Alexius	Downgraded
Sts. Cyriacus, Largus and Smaragdus	Downgraded
Impression of Stigmata of St. Francis	Downgraded
Ss. Eustace and Companions	Downgraded
Our Lady of Ransom	Downgraded
St. Thomas a Becket	Downgraded
St. Sylvester	Downgraded
Seven Sorrows of Our Lady	Downgraded
<b>Octaves of Feasts</b>	<b>Octaves of Feasts</b>
17. Epiphany (7th century)	17. Abolished
Corpus Christi (1294)	Abolished
Ascension (8th century)	Abolished
Sacred Heart (1928)	Abolished
Immaculate Conception (1693)	Abolished
Assumption (ca. 850)	Abolished
St. John the Baptist (8th century)	Abolished
Ss. Peter and Paul (7th century)	Abolished
All Saints (ca. 1480)	Abolished
Nativity of Our Lady (1245)	Abolished
St. Stephen (8th century)	Abolished
St. John the Evangelist (8th century)	Abolished
Holy Innocents (8th century)	Abolished
Dedication of a Church (8th century)	Abolished
<b>Vigils of Feasts</b>	<b>Vigils of Feasts</b>
18. Epiphany	18. Abolished
St. Matthias	Abolished
St. James	Abolished
St. Bartholomew	Abolished
St. Matthew	Abolished
All Saints	Abolished
St. Andrew	Abolished
Immaculate Conception	Abolished
St. Thomas	Abolished
<b>Miscellaneous Rubrics</b>	<b>Miscellaneous Rubrics</b>
19. Three tones of voice are used by the	19. Third tone of voice is abolished.

celebrant: audible, secret, and audible only to those at the altar.	
20. When the celebrant is at the Epistle or Gospel side of the altar, he always bows to the cross at the center of the altar whenever he mentions the Holy Name.	20. Abolished
<b>The Holy Week Rites</b>  21. Contains the Holy Week rites mandated by Pope St. Pius V.	<b>The Holy Week Rites</b>  21. Radically altered to such a degree that they are no longer the Holy Week rites of the Tridentine Missal. These rites, in fact, needed only cosmetic changes to fit the pattern of the New Mass in 1969.

## FINAL NOTES

(1) The Communion of the People: Some priests, who claim to adhere to the changes of John XXIII on the grounds of "papal authority" nevertheless refuse to suppress the Confiteor, Miseriatur and indulgentiam before the Communion of the people, as prescribed by John XXIII.

2) The Last Gospel: Father Bugnini expressed the wish "of many" that the practice of reciting the Last Gospel be severely curtailed or suppressed altogether. He only had to wait for a few years.

(3) Changes in Feasts: Note the modernist prejudice against the cult of the saints and against feasts which refer to papal prerogatives or apparitions approved by the Church. During Lent, the John XXIII Missal suppresses most of the Masses of the saints.

## THE PRE-CONCILIAR LITURGICAL CONSPIRACY

THE NEW MASS was composed, as most traditional Catholics know, under the supervision of Rev. Annibale Bugnini. Most traditional Catholics would admit, as well, that the destruction of the Catholic Mass and its replacement with a neo-protestant communion service was the result of a concerted effort or conspiracy by a group of modernists. We have consistently maintained that this conspiracy was already at work in high places in the Vatican during the 1950's and early 1960's.

Father Bugnini and Rev. Ferdinando Antonelli (who later signed the degree promulgating the New Mass) headed a "Commission for a Liturgical Reform" which authored the various liturgical innovations introduced in the '50's and during the reign of John XXIII. These innovators freely admitted that the gradual changes they introduced were part of an overall program to create a new form of worship. The following quotes from Father Bugnini's 1955 book *The Simplification of the Rubrics* demonstrate this:

The New Easter Vigil (1951): "The first chapter (of a general liturgical reform) was written in 1951 with the restoration of the solemn Easter Vigil."