

The St. Pius X and John XXIII Missals Compared

Missal of St. Pius X

1. Promulgated by a canonized saint who condemned Modernism, and composed with the collaboration of absolutely orthodox priests both learned and pious.

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.

3."Do not innovate anything; remain content with tradition." (Pope Benedict XIV)

Prayers at the Foot of the Altar

4. Always said.

The Collect

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.

6. The commemorations of a lower ranking feast of a saint or a Sunday are made according to the rubrics.

The Lessons on Ember Days

7. Always recited.

The Epistle

8. Always read by the celebrant at Solemn Mass as specifically mandated by Pope St. Pius V.

The Sequence

9. The Dies Irae must always be sung at a Requiem High Mass.

Missal of John XXIII

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 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."it is a bridge which opens the way to a promising future." (Annibale Bugnini)

Prayers at the Foot of the Altar

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.

The Collect

5. All these collects are abolished.

6. The commemorations of a lower ranking feast of a saint or a Sunday are either abolished or strictly curtailed, so that on an ordinary Sunday most saints' feasts entirely disappear.

The Lessons on Ember Days

7. The bulk of the Lessons are optional.

The Epistle

8. The celebrant at Solemn Mass sits over on the side and listens instead, just as he does at the New Mass.

The Sequence

9. The Dies Irae at a daily Requiem High Mass is optional.

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The Gospel

10. Always read by the celebrant at Solemn Mass as specifically mandated by Pope St. Pius V.

The Creed

11. Recited on many feasts according to the rubrics.

The Canon of the Mass

12. Unchanged since the time of Pope St. Gregory the Great.

The Communion of the People

13. The Confiteor, Misereatur, and Indulgentiam are always said before Holy Communion

The Benedicamus Domino

14. Recited in place of Ite Missa Est on Sundays and Weekdays of Advent and Lent, Vigils, Votive Masses, etc.

The Last Gospel

15. Either the beginning of St. John's Gospel or the proper Last Gospel of an occurring feast ends every Mass.

Changes in Feasts

St. Peter's Chair in Rome
Finding of the Holy Cross
St. John Before the Latin Gate
Apparition of St. Michael
St. Leo II
St. Anacletus
St. Peter in Chains
Finding of St. Stephen
Commem. of St. Vitalis
St. Philomena (by indult)
St. Joseph, Patron of the Universal Church
Circumcision of Our Lord
St. Peter's Chair at Antioch
Most Holy Rosary of the BVM
St. George
Our Lady of Mt. Carmel
St. Alexius
Ss. Cyriacus, Largus & Smaragdus
Impression of Stigmata of St. Francis
Ss. Eustace and Companions

The Gospel

10. The celebrant at Solemn Mass listens instead

The Creed

11. Suppressed on many feasts (Doctors of the Church, St. Mary Magdalene, the Angels, etc.)

The Canon of the Mass

12. The name of St. Joseph is inserted; thus the Canon is no longer the "unchanging rule" of worship.

The Communion of the People

13. Abolished.

The Benedicamus Domino

14. Abolished, except when there is a procession after Mass.

The Last Gospel

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.

Changes in Feasts

Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Changed to St. Joseph the Worker
Changed to Octave Day of Christmas
Changed to St. Peter's Chair
Changed to our Lady of the Rosary
Downgraded
Downgraded
Downgraded
Downgraded
Downgraded
Downgraded

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Our Lady of Ransom	Downgraded
St. Thomas a Becket	Downgraded
St. Sylvester	Downgraded
Seven Sorrows of Our Lady	Downgraded

Octaves of Feasts

Epiphany (7th Century)
Corpus Christi (1294)
Ascension (8th Century)
Sacred Heart (1928)
Immaculate Conception (1693)
Assumption (ca. 850)
St. John Baptist (8th Century)
Ss. Peter and Paul (7th Century)
All Saints (ca. 1480)
Nativity of Our Lady (1245)
St. Stephen (8th Century)
St. John the Evangelist (8th Century)
Holy Innocents (8th Century)
Dedication of a Church (8th Century)

Vigils of Feasts

Epiphany
St. Matthias
St. James
St. Bartholomew
St. Matthew
All Saints
St. Andrew
Immaculate Conception
St. Thomas

Miscellaneous Rubrics

19. Three tones of voice are used by the 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.

The Holy Week Rites

21. Contains the Holy Week rites mandated by Pope St. Pius V.

Octaves of Feasts

Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished

Vigils of Feasts

Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished
Abolished

Miscellaneous Rubrics

19. Third tone of voice is abolished.

20. Abolished.

The Holy Week Rites

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, Misereatur 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.