

**Mt. St. Michael
CATHOLIC DOCTRINE CLASS**

**“A Study of *Tumultuous Times* – Part II”
By Frs. Dominic & Francisco Radecki, CMRI**

**ALL AUDIO RECORDINGS AND STUDY SHEETS OF ALL CLASSES MAY BE DOWNLOADED
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January 16, 2018

Part C – The Tridentine Latin Mass and the New Mass, pre-Vatican II changes by John XXIII: St. Joseph’s name in the Canon, suppression of Last Gospel, introducing the vernacular into the Liturgy, changes in church architecture, pp. 387-394

A. Outstanding Resources

1. *Quo Primum* of Pope St. Pius V, July 14, 1570
2. Letter of Cardinals Ottaviani and Bacci to Paul VI, September 25, 1969, called the famous “*Ottaviani Intervention*,” easily obtained by a simple Internet search
3. *Work of Human Hands*, by Fr. Anthony Cekada, 2010, obtainable from www.sggresources.org, called “the definitive traditionalist critique of the New Mass”
4. *Tumultuous Times*, by Frs. Dominic & Francisco Radecki, CMRI, 2004, obtainable from Mary Immaculate Queen Center.

B. Can the Mass ever be changed?

1. The essence of it was established by Jesus Christ, and no one, not even a Pope, can change what was thus divinely established.
2. Though a Pope cannot change the substance of the Mass, he can change the accidents, or non-essentials, of the Mass
 - a. This is how the Mass developed organically through the centuries.
 - b. True Popes have also made incidental changes to the Mass, e.g. the Holy Week changes of Pope Pius XII in 1955.
3. *Quo Primum* was the strongest Papal statement that no one, not even a Cardinal, could authorize changes in the Mass. However, Popes have made careful, prudent changes:
 - a. Pius V himself changed the Missal by adding the feast of the Holy Rosary.
 - b. In 1585, Pope Sixtus V restored the feast of the Presentation of the Virgin Mary, which Pope Pius V had removed from the Missal.
 - c. Pope Clement VIII made revisions to the Missal in 1604.
 - d. Pope Urban VIII made revisions in 1634.
 - e. Every time a new saint was canonized, or a new feast established, the Roman Missal needed to be updated with the new Mass for that feast.
4. The Canon of the Mass – most established, fixed part of the Mass (“Canon”)
 - a. The Mass was being offered even before it was written about in Scripture.
 - b. Read quotes from Amiot, Husslein, Gassner
 - c. Gassner declares that the Canon, in its present form, has been unchanged since the time of Pope St. Gregory the Great (reigned 590-604 AD).

C. Pre-Vatican II and early Vatican II changes that paved the way to the 1969 Novus Ordo

1. Introduction of St. Joseph into the Canon of the Mass in 1962. This was the “foot in the door” to make wholesale changes to the Canon. The bold letters indicate the change of John XXIII in the 3rd Prayer of the Canon:

*We pray in union with and honor the memory, especially of the glorious ever Virgin Mary, mother of our God and Lord Jesus Christ: **as also of the blessed Joseph, her Spouse,** and of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, through whose merits and prayers, grant that we may in all things be defended by the help of Thy protection. Through the same Christ our Lord. Amen.*

2. Suppression of the Last Gospel (John 1:1-14)
 - a. Its use was lessened in 1961, completely eliminated by 1964
 - b. Most probable reasons it was suppressed:
 - i. its powerful, ringing affirmation of the Divinity of Our Lord.
 - ii. because it was “un-ecumenical” towards the Jews, “He came unto His own, and His own received Him not.”
3. Widespread use of the vernacular, p. 391
4. Replacing the altar with the Protestant table.
 - a. Facing the people instead of the altar became standard.
 - b. Even the Modernist liturgist Klaus Gamber admits that there was *never* an ancient tradition of facing the people during Mass for the sake of doing so. Rather, there was a tradition of *facing East*.
5. Modernist architecture in churches
 - a. This was a drastic change in liturgy, in devotion, and in philosophy of worship!
 - b. *Ugly as Sin* – a well-written book by Michael S. Rose (2000) details the horrendous church architectural changes. He also states the 3 unalterable laws of good church architecture: verticality, permanence, iconography