

## Quo Primum

Papal bull of Pope St. Pius V for the promulgation of the reformed and codified *Missale Romanum* (Roman Missal) on July 14, 1570.

Pius Episcopus, Servant of the Servants of God  
For a Perpetual Memorial

From the very first, upon Our elevation to the chief Apostleship, We gladly turned our mind and energies and directed all out thoughts to those matters which concerned the preservation of a pure liturgy, and We strove with God's help, by every means in our power, to accomplish this purpose. For, besides other decrees of the sacred Council of Trent, there were stipulations for Us to revise and re-edit the sacred books: the Catechism, the Missal and the Breviary. With the Catechism published for the instruction of the faithful, by God's help, and the Breviary thoroughly revised for the worthy praise of God, in order that the Missal and Breviary may be in perfect harmony, as fitting and proper—for its most becoming that there be in the Church only one appropriate manner of reciting the Psalms and only one rite for the celebration of Mass—We deemed it necessary to give our immediate attention to what still remained to be done, viz, the re-editing of the Missal as soon as possible.

Hence, We decided to entrust this work to learned men of our selection. They very carefully collated all their work with the ancient codices in Our Vatican Library and with reliable, preserved or emended codices from elsewhere. Besides this, these men consulted the works of ancient and approved authors concerning the same sacred rites; and thus they have restored the Missal itself to the original form and rite of the holy Fathers. When this work has been gone over numerous times and further emended, after serious study and reflection, We commanded that the finished product be printed and published as soon as possible, so that all might enjoy the fruits of this labor; and thus, priests would know which prayers to use and which rites and ceremonies they were required to observe from now on in the celebration of Masses.

Let all everywhere adopt and observe what has been handed down by the Holy Roman Church, the Mother and Teacher of the other churches, and let Masses not be sung or read according to any other formula than that of this Missal published by Us. This ordinance applies henceforth, now, and forever, throughout all the provinces of the Christian world, to all patriarchs, cathedral churches, collegiate and parish churches, be they secular or religious, both of men and of women—even of military orders—and of churches or chapels without a specific congregation in which conventual Masses are sung aloud in choir or read privately in accord with the rites and customs of the Roman Church. This Missal is to be used by all churches, even by those which in their authorization are made exempt, whether by Apostolic indult, custom, or privilege, or even if by oath or official confirmation of the Holy See, or have their rights and faculties guaranteed to them by any other manner whatsoever.

This new rite alone is to be used unless approval of the practice of saying Mass differently was given at the very time of the institution and confirmation of the church by Apostolic See at least 200 years ago, or unless there has prevailed a custom of a similar kind which has been continuously followed for a period of not less than 200 years, in which most cases We in no wise rescind their above-mentioned prerogative or custom. However, if this Missal, which we have seen fit to publish, be more agreeable to these latter, We grant them permission to celebrate Mass according to its rite, provided they have the consent of their bishop or prelate or of their whole Chapter, everything else to the contrary notwithstanding.

All other of the churches referred to above, however, are hereby denied the use of other missals, which are to be discontinued entirely and absolutely; whereas, by this present Constitution, which will be valid henceforth, now, and forever, We order and enjoin that nothing must be added to Our recently published Missal, nothing omitted from it, nor anything whatsoever be changed within it under the penalty of Our displeasure.

We specifically command each and every patriarch, administrator, and all other persons or whatever ecclesiastical dignity they may be, be they even cardinals of the Holy Roman Church, or possessed of any other rank or pre-eminence, and We order them in virtue of holy obedience to chant or to read the Mass according to the rite and manner and norm herewith laid down by Us and, hereafter, to discontinue and completely discard all other rubrics and rites of other missals, however ancient, which they have customarily followed; and they must not in celebrating Mass presume to introduce any ceremonies or recite any prayers other than those contained in this Missal.

Furthermore, by these presents [this law], in virtue of Our Apostolic authority, We grant and concede in perpetuity that, for the chanting or reading of the Mass in any church whatsoever, this Missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment, or censure, and may freely and lawfully be used. Nor are superiors, administrators, canons, chaplains, and other secular priests, or religious, of whatever title designated, obliged to celebrate the Mass otherwise than as enjoined by Us. We likewise declare and ordain that no one whosoever is forced or coerced to alter this Missal, and that this present document cannot be revoked or modified, but remain always valid and retain its full force notwithstanding the previous constitutions and decrees of the Holy See, as well as any general or special constitutions or edicts of provincial or synodal councils, and notwithstanding the practice and custom of the aforesaid churches, established by long and immemorial prescription—except, however, if more than two hundred years' standing.

It is Our will, therefore, and by the same authority, We decree that, after We publish this constitution and the edition of the Missal, the priests of the Roman

Curia are, after thirty days, obliged to chant or read the Mass according to it; all others south of the Alps, after three months; and those beyond the Alps either within six months or whenever the Missal is available for sale. Wherefore, in order that the Missal be preserved incorrupt throughout the whole world and kept free of flaws and errors, the penalty for nonobservance for printers, whether mediately or immediately subject to Our dominion, and that of the Holy Roman Church, will be the forfeiting of their books and a fine of one hundred gold ducats, payable ipso facto to the Apostolic Treasury. Further, as for those located in other parts of the world, the penalty is excommunication *latae sententiae*, and such other penalties as may in Our judgment be imposed; and We decree by this law that they must not dare or presume either to print or to publish or to sell, or in any way to accept books of this nature without Our approval and consent, or without the express consent of the Apostolic Commissaries of those places, who will be appointed by Us. Said printer must receive a standard Missal and agree faithfully with it and in no wise vary from the Roman Missal of the large type.

Accordingly, since it would be difficult for this present pronouncement to be sent to all parts of the Christian world and simultaneously come to light everywhere, We direct that it be, as usual, posted and published at the doors of the Basilica of the Prince of the Apostles, also at the Apostolic Chancery, and on the street at Campo Flora; furthermore, We direct that printed copies of this same edict signed by a notary public and made official by an ecclesiastical dignitary possess the same indubitable validity everywhere and in every nation, as if Our manuscript were shown there. Therefore, no one whosoever is permitted to alter this notice of Our permission, statute, ordinance, command, precept, grant, indult, declaration, will, decree, and prohibition. Should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at St. Peter's in the year of the Lord's Incarnation, 1570, on the 14th of July of the Fifth year of Our Pontificate.

Caesar Glorierius[1]  
H. Cumin[2]

In the Year of the Birth of our Lord 1570, the thirteenth indiction,[3] on the nineteenth day in the month of July. The most holy bishop in Christ, and by Divine Providence our Father and Lord Pope, Pius V, in his fifth year, published this letter of rescript and had it affixed to the doors of the Basilica of the Prince of the Apostles, at the Apostolic Chancery, and the street of *Campo Flora*, as is customary, for us by the Couriers Ioannem Andream Roerium and Phiilbertum Cappuis.

Scipio de Octavianis, Magister Cursorum[4]

## Footnotes

[1] This is the Latinized name of Cesar Grolier who was a secretary of Latin to three popes.

[2] Again, the Latinized name of H. Cumyn, obviously a papal secretary (or perhaps a notary), though his full identity has been lost.

[3] An indiction (*Indictione* in Latin) is a chronological term referring to a system of dating events within a fiscal period of fifteen years. It was established by the Roman Emperor Constantine in 313 and continued to be used by the papal court at least into the 16th century.

[4] That is, "Master Courier" or papal messenger, known today in Italian as *Maestro Generale delle Poste Pontificie*, or the "Master General of the Pontifical Post (Post Office)."

**Q**UO PRIMUM tempore ad Apostolatus apicem assumpti fuimus, ad ea libenter animam, viresque nostras intendimus, et cogitationes omnes direximus, quae ad Ecclesiasticum purum retinendum cultum pertinerent, eaque parare, et Deo ipso adjuvante, omni adhibito studio efficere contendimus.

Cumque inter alia sacri Tridentini Concilii decreta, Nobis statuendum esset de sacris libris, Catechismo, Missali et Breviario edendis atque emendandis: edito jam, Deo ipso annuente, ad populi eruditionem Catechismo, et ad debitas Deo persolvendas laudes Breviario castigato, omnino, ut Breviario Missale responderet, ut congruum est et conveniens (cum unum in Ecclesia Dei psallendi modum, unum Missae celebrandae ritum esse maxime deceat), necesse jam videbatur, ut, quod reliquum in hac parte esset, de ipso nempe Missali edendo, quam primum cogitarem.

Quare eruditis delectis viris onus hoc demandandum duximus: qui quidem, diligenter collatis omnibus cum vetustis Nostrae Vaticanae Bibliothecae, aliisque undique conquisitis, emendatis atque incorruptis codicibus; necnon veterum consultis ac probatorum auctorum scriptis, qui de sacro eorumdem rituum instituto monumenta Nobis reliquerunt, ad pristinam Missale ipsum sanctorum Patrum normam ac ritum restituerunt.

Quod recognitum jam et castigatum, matura adhibita consideratione, ut ex hoc instituto, coeptoque labore, fructus omnes percipiant, Romae quam primum imprimi, atque impressum edi mandavimus: nempe ut sacerdotes intelligant, quibus precibus uti, quos ritus, quasve caeremonias in Missarum celebratione retinere posthac debeant.

Ut autem a sacrosancta Romana Ecclesia, ceterarum ecclesiarum matre et magistra, tradita ubique amplectantur omnes et observent, ne in posterum perpetuis futuris temporibus in omnibus Christiani orbis Provinciarum Patriarchalibus, Cathedralibus, Collegiatis et Parochialibus, saecularibus, et quorumvis Ordinum, monasteriorum, tam virorum, quam mulierum, etiam militiarum regularibus, ac sine cura Ecclesiis vel Capellis, in quibus Missa conventualis alta voce cum Choro, aut demissa, celebrari juxta Romanae Ecclesiae ritum consuevit vel debet alias quam juxta Missalis a nobis editi formulam decantetur, aut recitetur, etiamsi eadem Ecclesiae quovis modo exenptae, Apostolicae Sedis indulto, consuetudine, privilegio, etiam juramento, confirmatione

Apostolica, vel aliis quibusvis facultatibus munitae sint; nisi ab ipsa prima institutione a Sede Apostolica adprobata, vel consuetudine, quae, vel ipsa institutio super ducentos annos Missarum celebrandarum in eisdem Ecclesiis assidue observata sit: a quibus, ut praefatam celebrandi constitutionem vel consuetudinem nequaquam auferimus; sic si Missale hoc, quod nunc in lucem edi curavimus, iisdem magis placeret, de Episcopi, vel Praelati. Capitulique universi consensu, ut quibusvis non obstantibus, juxta illud Missas celebrare possint, permittimus; ex aliis vero omnibus Ecclesiis praefatis eorundem Missalium usum tollendo, illaque penitus et omnino rejiciendo, ac huic Missali nostro nuper editio, nihil unquam addendum, detrahendum, aut immutandum esse decernendo, sub indignationis nostrae poena, hac nostra perpetuo valitura constitutione statuimus et ordinamus.

Mandantes ac districte omnibus et singulis Ecclesiarum praedictarum Patriarchis, Administratoribus, aliisque personis quacumque Ecclesiastica dignitate fulgentibus, etiamsi Sanctae Romanae Ecclesiae Cardinales, aut cujusvis alterius gradus et praeeminentiae fuerint, illis in virtute sanctae obedientiae praecipientes, ut ceteris omnibus rationibus et ritibus ex aliis Missalibus quantumvis vetustis hactenus observari consuetis, in posterum penitus omissis, ac plane rejectis, Missam juxta ritum, modum, ac normam, quae per Missale hoc a Nobis nunc traditur, de antent ac legant; neque in Missae celebratione alias caelemonias, vel preces, quam quae hoc Missali continentur, addere vel recitare praesumant.

Atque ut hoc ipsum Missale in Missa decantanda, aut recitanda in quibusvis Ecclesiis absque ullo conscientiae scrupulo, aut aliquarum poenarum, sententiarum et censurarum incurso, posthac omnino sequantur, eoque libere et licite uti possint et valeant, auctoritate Apostolica, tenore praesentium, etiam perpetuo concedimus et indulgemus.

Neve Praesules, Administratores, Canonici, Capellani et alii quocumque nomine nuncupati Presbyteri saeculares, aut cujusvis Ordinis regulares, ad Missam aliter quam a nobis statutum est, celebrandam teneantur: neque ad Missale hoc immutandum a quolibet cogi et compelli, praesentesve litterae ullo unquam tempore revocari, aut moderari possint, sed firmae semper et validae in suo existant robore, similiter statuimus et declaramus. Non obstantibus praemissis, ac constitutionibus, et ordinationibus Apostolicis, ac in Provincialibus et Synodalibus Conciliis editis generalibus, vel specialibus constitutionibus, et ordinationibus, nec non Ecclesiarum praedictarum usu, longissima et immemorabili praescriptione, non tamen supra ducento annos, roborato, statutis et consuetudinibus contrariis quibuscumque.

Volumus autem et eadem auctoritate decernimus, ut post hujus nostrae constitutionis, ac Missalis editionem, qui in Romana adsunt Curia Presbyteri post mensem; qui vero intra montes, post tres; et qui ultra montes incolunt, post sex menses, aut cum primum illis Missale hoc venale propositum fuerit, juxta illud Missam decantare, vel legere teneantur.

Quod ut ubique terrarum incorruptum, ac mendis et erroribus purgatum praeservetur, omnibus in nostro et Sanctae Ecclesiae Romanae Domino mediate, vel immeditate subjecto commorantibus impressoribus, sub amissionis librorum, ac centum ducatorum auri Camerae Apostolicae ipso facto applicandorum: aliis vero in quacumque orbis parte consistentibus, sub excommunicationis latae sententiae, et aliis arbitrari nostri poenis, ne sine nostra vel speciali ad id Apostolici Commissarii in eisdem partibus a nobis constituendi, licentia, ac nisi per eundem Commissarium eidem impressori Missalis exemplum, ex quo aliorum imprimendorum ab ipso impressore erit accipienda norma, cum Missali in Urbe secundum magnum impressionem impresso collatum fuisse, et concordare, nec in ullo penitus discrepare prius plena fides facta fuerit, imprimere, vel proponere, vel recipere ullo modo audeant, vel praesumant, auctoritate Apostolica et tenore praesentium similibus inhibemus.

Verum, quia difficile esset praesentes litteras ad quaeque Christiani orbis loca deferri, ac primo quoque tempore in omnium notitiam perferri, illas ad Basilicae Principis Apostolorum, ac Cancellariae Apostolicae, et in acie Campi Florae de more publicari et affigi, ac earumdem litterarum exemplis etiam impressis, ac manu alicujus publici tabellionis subscriptis, nec non sigillo personae in dignitate Ecclesiastica constitutae munitis, eamdem prorsus indubitam fidem ubique gentium et locorum, haberi praecipimus, quae praesentibus haberetur, si ostenderentur vel exhiberentur.

Nulli ergo omnino hominum liceat hanc paginam nostrae permissionis, statuti, ordinationis, mandati, praecepti, concessionis, indulti, declarationis, voluntatis, decreti et inhibitionis infringere, vel ei ausu temerario contraire.

Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Patri et Pauli Apostolorum ejus se noverit incursum.

Datum Romae apud S. Petrum, anno Incarnationis Dominicae millesimo quingentesimo septuagesimo, pridie Idus Julii, Pontificatus nostri anno quinto.

Caesar Glorierius  
H. Cumin

Anno a Nativitate Domini 1570, Indict. 13, die vero 19 mensis Julii, Pontificatus sanctissimi in Christo Patris et D. N. Pii divina providentia Papae V anno ejus quinto, retroscriptae litterae publicatae et affixae fuerunt ad valvas Basilicae Principis Apostolorum, ac Cancellariae Apostolicae, et in acie Campi Florae, ut moris est, per nos Joannem Andream Rogerium et Philibertum Cappuis Cursores.

Scipio de Octavianis, Magister Cursorum