

QUO PRIMUM

Latin

PIUS EPISCOPUS ROMA
SERVUS SERVORUM DEI
AD PERPETUAM REI MEMORIAM

QUO PRIMUM tempore ad Apostolatus apicem assumpti fuimus, ad ea libenter animum, 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 eruditissimis 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. Capituli que 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 praeminentiae 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 antea ac legant; neque in Missae celebratione alias caeremonias, 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.

English

At the very beginning when We had been raised to the Apostolic throne, We earnestly bent Our attention and Our energies, and directed Our thoughts to those matters that pertained to the maintenance of the purity of the Church's worship and to provide these, and with God's help, We have striven with all possible diligence to produce them.

And since among other decrees of the Sacred Council of Trent decisive measures were to be taken by Us for the publishing and improving the sacred books, the Catechism, the Missal and the Breviary; now that the Catechism has already been edited with God's help, for the instruction of the people, and since the Breviary has been amended for pure praise to God, it is by all means right and proper that the Missal correspond to the Breviary, since it is most fitting that in the Church there be unity in the manner of singing [the praises] of God and the ritual for the celebration of Mass, it naturally seemed necessary to Us that in regard to that which still remained of this project that We direct Our thoughts as soon as possible to produce and publish the very Missal itself.

Therefore We deemed that this laborious task was to be entrusted to select men of erudition; these men did indeed diligently compare everything with the ancient [documents] of our Vatican library and with other [documents, historical evidences, etc.] codices that had been amended and were incorrupt and that they had sought out on all sides; moreover, after they had consulted the writings of the ancients and of approved authors who have handed down to us memorials of the sacred institution and of the rites that they used, they restored the Missal itself and the ritual to the pristine [original] norm of the Holy Fathers.

We examined this critically [authenticated it, certified it] and amended it. Then after mature deliberation in order that from this project, after the task had been started, all may derive benefit, We have ordered that it be printed in Rome as soon as possible, and after it is printed that it be issued. This has been done so that the priests may understand, know what prayers to use, what ritual, what ceremonies they are to retain in the celebration of Mass in the future.

But in order that what has been handed down by the most holy Roman Church, the Mother and Teacher of the rest of the churches, may be accepted and observed by all everywhere, We forbid that henceforth for all future times in all the patriarchal [churches] of the provinces of the entire Christian world, in all cathedrals, in all secular collegiate and parish churches, and in the churches of any orders, in the churches of monasteries of both men and women, and also regulars of military orders, and both chapels and churches without any care of souls, in which the conventual Mass is sung aloud with the choir or is said silently and is said regularly or is required to be said according to the rite of the Roman Church, [We forbid] that Mass be sung or recited in any other way than according to the formula of the Missal issued by Us; [this prohibition holds] even though these churches are exempt in any way whatever, whether by an apostolic indult, by custom, by privilege, also [if exempt] by oath, by apostolic confirmation or if they are protected by other faculties of any kind whatsoever; unless [this faculty or exemption] was approved by the Apostolic See from the very beginning of the institution, either by custom, or which very institution of celebrating Mass has been faithfully observed in the same churches for more than two hundred years; from these We in no way, by no means, take away the constitution or custom of celebrating as in the above-mentioned constitution. We make this provision so that if this Missal which We have had issued should please these more, they could with the consent of the Bishop, or of their Prelate, or of a General Chapter, all things to the contrary notwithstanding, celebrate Mass according to this

Missal; this We permit. But from all other churches above mentioned We remove [condemn] the use of their Missals, and wholly and entirely reject them, and We decree under penalty of Our indignation that never at any time is anything to be added, subtracted or changed; this We determine and ordain to hold in perpetuity by virtue of this constitution.

We strictly command, and We issue this command by virtue of holy obedience, that they set aside wholly and entirely in the future all other observances and rites and Missals, no matter how ancient they may be that they have been accustomed to use, that they reject them entirely, and that they sing and read Mass according to the rite, the mode and the norm of this Missal which is now being issued by Us; and let them not presume to add or recite other ceremonies and prayers in the celebration of Mass than those that are contained in this Missal.

And in perpetuity We grant and permit that they may by all means use this Missal in singing or reciting Mass in any church whatsoever without any scruple of conscience, without incurring any penalties, sentences, or censures; in order that they may be able to do this and be able to use this Missal freely and lawfully, We by virtue of Our Apostolic Office, and by virtue of this present document, We grant and permit this forever.

No one may be required to offer Holy Mass in any other way than has been determined by Us; neither Pastors, Administrators, Canons, Chaplains, or other secular priests or religious of whatsoever Order or by whatsoever title designated: and We likewise determine and declare that no one may be compelled or pressured by anyone to change this Missal, or that this letter should ever be recalled or its effectiveness be restrained, but that it may always stand firm and strong in all its vigour.

All this holds notwithstanding previous Apostolic constitutions and regulations, also notwithstanding the general and special constitutions issued by Provincial and Synodal Councils, notwithstanding also the regulations made by these and the use made by the above-mentioned churches, and sanctioned by very long and immemorial custom unless they be sanctioned by more than two hundred years custom; by whatever contrary statute or custom [they may have been introduced].

Now We will and decree by virtue of the same authority that after the issue of this constitution and Missal that the priests who are present in the Roman Curia be bound to sing and say Mass according to it after a month; those on this side of the mountain will be bound after three months; those beyond the mountains will be bound after six months.

In order that this may remain unchanged and free from corrections and errors, We forbid under pain of penalties that a Missal be printed and issued without Our permission or the special permission of the commission to be set up for the issue of the Missal in those places by Us [where Missals are to be issued]; by the same commission the exemplar [copy] of the Missal is to be given to the printer and this exemplar the printer is to use as a guide for other printings; this Missal is to be compared with and made to conform with the Missal printed in Rome, according to its grant printing; it must be ascertained first that it in no way disagrees with this exemplar. By virtue of Our Apostolic Authority and by virtue of the present letter, We forbid that anyone dare or presume to print, offer to others or receive a Missal [when these prescriptions had been violated]. Penalties for those mediately or immediately under the dominion of the S.R.M. Holy Roman Church are confiscation of the books and 200 gold ducats to be paid to the Apostolic treasure, by the very fact [of violating this requirement]; the penalty for others living in other parts of the world is

excommunication *latae sententiae*, the other penalties according to Our discretion. The purpose of this is that no Missal be printed and issued without Our permission or that of the Commission to be set up in various parts of the world.

No one is allowed to go contrary to this letter which expresses Our permission, statute, regulation, mandate, precept, grant, indult, declaration, will, decree and prohibition; nor is he allowed to act against it with temerarious enterprise. But should anyone presume to attempt this, let him know that he will incur the wrath of Almighty God and of Saints Peter and Paul, His Apostles.

Given at St. Peter's, Rome, in the year of Our Lord's Incarnation one thousand five hundred and seventy, on the fourteenth day of July in the fifth year of Our Pontificate.

Extract from the brief of Clement XIV *Dominus ac Redemptor* which in 1773 "discontinued permanently, and completely abolished," the Society of Jesus (the Jesuits).

We abolish and suppress the oft-mentioned Society. We take away and abrogate each and every one of its offices, ministries, administrations, houses, schools, colleges, retreats, farms, and any properties in whatsoever province, realm, and jurisdiction and in whatever way pertaining to the Society. We do away with the statutes customs, usages, decrees, Constitutions, even those confirmed by oath, by apostolic approval, or by other means. We wish that the present document, as if corresponding word for word to all the Society's privileges and indults, both general and special, fully and sufficiently does away with them even if the privileges were formulated with legal safeguards.

Therefore we declare that all authority in both spiritual and temporal matters of the Father General, the provincials, the visitors, and of any other superiors of the said Society is permanently discontinued and completely abolished. We transfer their jurisdiction and authority to the local ordinaries. We will expound below details concerning the manner, the persons, and the conditions of the transfer. We prohibit with this brief that anyone be admitted into the Society and take the habit of a novice. We forbid that those who have been received take simple or solemn vows under penalty of the nullity of the profession. Still further we wish, we direct, we order that those who are now in the novitiate be immediately sent away. And likewise we forbid that those who have taken simple vows but have not yet received holy orders be advanced to major orders under title of profession in the Society and of the privileges conferred on the same Society contrary to the decrees of the Council of Trent.

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Even if superiors and other religious of this order, as well as anyone interested or pretending to be interested in any way whatsoever in what has been herein ordered, do not agree to the present brief, it is valid. Though they were not summoned or heard, they are not to allege at any time faults of nullity, invalidity or defect on the basis of fraud, dishonesty, or the impossibility of execution. Law and custom do not avail against our provisions. Even if extreme harm ensues or some just, reasonable, and privileged cause is alleged which should have been expounded for the validity of these provisions, we forbid that the letter be censured, attacked, invalidated, or brought to court or into controversy. The letter is not to be subjected to terms of the law nor are remedies to be sought in law, fact, favour, or justice. No one is to seek concessions or favours whether in court or outside the court. But we want the same present letter to be always and for ever valid, firm, and efficacious, and that it be allotted and maintain its full and entire effects and that it be inviolably observed by each and every person to whom it pertains or will in some way pertain in the future.

Ordinary judges and their delegates are to judge according to the provisions laid down here and not otherwise. Bound also are auditors of the apostolic palace and Cardinals of the Holy Roman Church,

even *legati de latere*, and nuncios of the Apostolic See, and others who exercise or will exercise authority and power. In all cases, the faculty of judging or interpreting otherwise than what is laid down here is taken away. If anyone knowingly or in ignorance happens to judge otherwise, we declare the decision to be null and void.

Apostolic constitutions and ordinances, even those issued in general councils, do not block these measures. Our rule is to be observed about not raising a question of law concerning said Society, its houses, colleges, and churches even if they are bolstered by an oath, apostolic confirmation or any other support from statutes, privileges, indulgences, and apostolic letters given to the Society, its superiors, its religious, and to any persons whatsoever. The abrogation of privileges is valid no matter the tenor, the form, the cautionary clauses, and other decrees, even invalidating ones and no matter how granted, confirmed, and renewed, even in a consistory. For each and every appeal, even if expressed in an adequate cautionary form and verbally conforming to the tenor of the brief, but not expressed in the same general clauses, we declare that the present document fully and sufficiently expresses our intentions and that the provisions will remain in force, other contrary views notwithstanding.