

The Transfer of Gifts in the History of the Hispanic Mass

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Introduction

The term ‘offertory’ represents an attempt by contemporary *liturgical scholarship* to assign a common name to the complex of rites situated between the conclusion of the Liturgy of the Word and the beginning of the Eucharistic Prayer in the various liturgical traditions^{he2}. Throughout the history of the various liturgies, this part of the rite has been designated by different names. It was sometimes called *the ‘offertorium’*, taking its name from the chant that accompanied it.

Following this line of thought, in the case of the Hispanic Mass one might speak of ‘*sacrificium*’, since this name for the chant has been attested without interruption since the 10th century. It should be noted, however, that historically most of the names given to the various parts of the Eucharistic rite originated rather ‘from outside’, that is, from the field of mystagogy, from commentaries on the liturgy or even from systematic theology. Such names were not, as a rule, found in liturgical bookⁱ³.

Since our study draws on liturgical sources, we have preferred to adopt a technical term that allows us to demonstrate, without bias, the historical evolution of this part of the Mass.

This paper aims to offer an initial introduction to the liturgical sources of the Hispanic tradition with regard to the historical evolution of this section of the Mass. It should be noted that, up until the 7th century—that is, before the Carolingian reform—the most widely used Latin Mass rite was the one to which today’s Hispano-Mozarabic rite remains closest in terms of structure and ritual. To better contextualise the subject of this study and provide an overview of the sequence of the Eucharistic celebration in the Hispanic tradition, Table 1 summarises its general structure in schematic form.

¹ Lecture delivered on the occasion of the 15th CIEL Colloquium, Rome, 5 February 2026.

² Cf. R.F. TAFT – S. PARENTI, *History of the Liturgy of St John Chrysostom*, vol. 2: *The Great Entrance*, Grottaferrata 2014, 93; 101–102.

³ On this point, the liturgical books issued following the reforms of the Second Vatican Council contain significant innovations.

The diagram shows, on the left, a reconstruction of the oldest sequence of the Visigothic Mass and, on the right, the current sequence. In addition to the division into two parts—what we might call the Liturgy of the Word and the Eucharistic Liturgy, with the singing of *the Sacrificium* in between—the most distinctive feature is the variable prayers (in bold) that make up each form, from the *oratio admonitionis* to the *oratio dominica*. A comparison reveals a remarkable correspondence in structure, which differs from that of the Roman Mass.

As I have observed on several occasions during my studies, knowledge of the history of non-Roman Latin liturgies enables one to understand certain phenomena common to all Latin liturgies. Very often, these are phenomena distinct from those found in the Eastern traditions. In the words of the late Professor Robert Taft (†2018), a liturgist who knows only one rite is like a linguist who knows only one language.

1. The structural method

Robert Taft was the scholar who, within the field of the historical study of Eastern liturgies, applied and refined a specific method, belonging to what he himself termed the ‘*Mateos* school’, founded at the Pontifical Oriental Institute in Rome. It involves a particular application of the so-called laws of comparative liturgy, derived from the field of comparative linguistics ^{a4}, developed by Anton Baumstark († 1948) and his successors.

Taft’s specific approach was to apply Baumstark’s laws not only to liturgical texts, but also to ritual structures. It was in this way that the American Jesuit came to develop the concept of the so-called ‘*soft points*’ of the liturgy, which are moments more susceptible to change over time. In the case of the Eucharist, these are moments which, in their early form, were actions performed without words and which were subsequently accompanied by a chant, followed by a collect ^{a5}.

It should be emphasised that Taft’s insights are — as he himself observed — deductions drawn from an analysis of the development of liturgical ritual structures, as documented in historical sources. In the case of the Mass, these ‘soft points’ would be the rites: **(1)** before the le-

⁴ Cf. S. PARENTI, ‘Historical studies in liturgy: the contribution of comparative liturgy’, **Archivio Teologico Torinese** 28/2 (2022) 271–287.

⁵ Cf. R.F. TAFT, *Beyond East and West: Towards a Living Liturgical Tradition*, Rome 1999, 217.

(2) those between the Liturgy of the Word and the Eucharistic Prayer, and (3) those relating to Communion and the dismissal ^{do6}.

A few years ago, I published a study on the history of the development of the rites situated between the Eucharistic Prayer and Communion in the main Latin liturgical traditions, applying the comparative method from a historical-structural perspective ^{e7}. Here, I would like to propose a similar reflection on the development of the rites that follow the Liturgy of the Word and precede the Eucharistic Prayer in the Hispanic Mass.

2. The comparative approach

The structural study of any liturgical celebration must begin, first and foremost, with the identification of the individual elements of the rite, and then observe their development within the ritual sequence. In the process of distinguishing the individual units, the comparative method is fundamental, just as it is in the field of linguistics.

Just as with languages, liturgies also belong to specific families, within which some traditions share greater affinities with one another, whilst others diverge more significantly. In the comparative approach, it is always necessary to begin with an understanding of a common tradition. At the level of broad structures, in fact, it is possible to identify a shared heritage common to all liturgies; when delving into the details, however, one can recognise structures characteristic of a particular family, which are absent in others.

There are also elements that are unique and original to each tradition, as well as instances where ritual elements have been adopted from outside one's own liturgical family. The history of liturgies records numerous instances, for various reasons, of Eastern elements being incorporated into Western traditions and vice versa ^{a8}. This phenomenon has also occurred on several occasions in the history of Hispanic liturgy ^{a9}.

⁶ Cf. TAFT, *Beyond East and West*, 217.

⁷ Cf. Ł. CELIŃSKI, *The Rites Following the Anaphora in the Western Mass. A Study in Comparative Liturgy*, Zürich 2020.

⁸ Cf. TAFT, *Beyond East and West*, 117–140.

⁹ Cf. S. JANERAS, 'Elements orientals en la litúrgia visigòtica', in *Miscel·lània Litúrgica Catalana* 6, Barcelona 1995, 93–127; Ł. CELIŃSKI, 'The History of the Liturgical Use of the *Professio fidei* in the Hispanic Mass', *Verbum Vitae* 43/1 (2025), 23–43.

The comparative approach must therefore pay extremely close attention to individual elements, whilst always considering them within the overall structures, avoiding prejudices and oversimplifications. In essence, if at a certain level a structure common to all liturgies is identified — for example, the fact that the Christian Eucharist consists of a synaxis of the Word followed by a Eucharistic synaxis — one may speak of *an ordo communis* or a *Formelgut*. If, on the other hand, differences and particularities emerge, these must be the subject of careful analysis.

In general, the historical study of liturgy is first and foremost the study of differences and changes: without them, there would be very little to investigate. Faced with these changes, historical research seeks to understand the reasons behind such transformations and can thus arrive not only at the identification of certain recurring trends throughout all periods of history — expressed in the so-called laws of comparative liturgy ^{a10} — but also at the recognition of a sort of ‘DNA’ of the liturgical structure, that is, that which has never been altered from its origins to the present day in all liturgical traditions.

3. The sources

In our exposition, we shall refer exclusively to the principal descriptive sources of the Hispanic Mass, ranging from the writings of Isidore of Seville to *the* current *Missale hispano-mozarabicum*. On the basis of these sources, it is possible to identify, in broad terms, three main stages in the development of the Hispanic Mass.

The first stage corresponds roughly to the Visigothic period and extends until the suppression of the rite by Pope Gregory VII in the year 1080. In this context, the earliest information on the structure of the Hispanic Mass is found in **De ecclesiasticis officiis** by Saint Isidore of Seville, considered a veritable prototype of subsequent medieval commentaries on the liturgy.

The oldest complete formulary of the Visigothic Mass, predating the suppression of the rite, is preserved in *the* **Liber ordinum**, in the formulary for *the* **Missa omnim* ^{oda 11}. Further details on the early Hispanic Mass can also be found in the only complete example of a pure antiphonary to have survived to the present day, known as *the* **Antiphonary of León**, dating from the first half of the 10th century.

¹⁰ See CELIŃSKI, ‘*The Rites Following the Anaphora*’, 12–16.

¹¹ Cf. *Liber ordinum episcopal*, ed. J. Janini, Abadia de Silos 1991 [=LOE]

The second stage in the historical development of the Hispanic Mass began at the end of the 15th century, with the restoration of the rite promoted by Cardinal Francisco Ximénez de Cisneros († 1517)¹². The main source for this period is the so-called **Missale mixtum** of 1500, subsequently republished in 1755 with notes and appendices by the Jesuit Alessandro Lesley¹³. The last version of *the ordo missae* prior to the liturgical reform following the Second Vatican Council is that in use at Toledo Cathedral, dated 1875 [=OM1875]¹⁴.

Finally, the third stage is represented by the current phase, as evidenced by *the Missale hispano-mozarabicum* postconcilia^{re15}.

4. The problem of ritual demarcation

To precisely define the scope of our research, it is first necessary to consider the macrostructures, and then to understand which rites, in a sense, serve as a connecting link between them, constituting — as Taft suggested — a ‘*soft point*’.

First of all, in every liturgical tradition there is a distinction between the assembly of the Word, in which catechumens and penitents could also participate, and the Eucharistic assembly, reserved exclusively for the faithful. In the various treatises on the Roman rite prior to the last Ecumenical Council, one often encountered the distinction between the Mass of the catechumens and the Mass of the faithful. This distinction, however, was not formally present in the missal.

In this context, it is particularly interesting to understand the very meaning of the term *missa*. We are aided in this by the most authoritative representative of the Hispanic liturgical tradition, regarded as the last of the Western Fathers, Saint Isidore of Seville († 636). In his **Etymologies**, he writes:

¹² Cf. R. GONZÁLEZ RUIZ, ‘Cisneros y la reforma del rito hispano-mozarabe’, **Anales toledanos** 40 (2004) 165–207; J. GARCÍA ORO, **Cisneros: un cardenal reformista en el trono de España**, Madrid 2005.

¹³ Cf. F.M. AROCENA, ‘Alexander Lesley’s edition: a significant milestone in the reception of Cisneros’ Mozarabic Missal’, *Liturgia y Espiritualidad* 48/10 (2017) 512–524.

¹⁴ ‘El Ordo misase’, in **Liber missarum de Toledo y libros místicos**, ed. J. Janini, vol. 1, Toledo 1982, 555–579.

¹⁵ Cf. **Missale hispano-mozarabicum**, 2 vols., Toledo 1991–1994.

Missa tempore sacrificii est, when the catechumens are sent out, the levite calling out: 'Si quis catechumenus remansit, exeat foras'; and from there the Mass begins, because those who have not yet been reborn cannot take part in the sacraments of the altar ^{ur 16}.

Isidore therefore explains that the *Mass* is what begins after the catechumens have been dismissed. The *Mass* thus corresponds to what we today understand as the Eucharistic liturgy. The precise structure of *the Mass* is described by Isidore in his work **De ecclesiasticis officiis**, written between 598 and 615 ¹⁷. In it, he writes:

The order of the Mass, or of the prayers by which the sacrifices offered to God are consecrated, was first instituted by Saint Peter; and its celebration is carried out in one and the same manner throughout the world. The first of these prayers is an exhortation to the people, urging them to pray for ^{um18}.

For Isidore, therefore, the *Mass* consists of a sequence of prayers through which the gifts are consecrated. The first of these prayers is called *the oratio admonitio-nis*. There are seven prayers in total, the last of which is the *Lord's Prayer*.

The second invocation to God is that He may graciously accept the prayers of the faithful and their offering. The third, however, is offered on behalf of those making the offering or on behalf of the faithful who have died, that through this same sacrifice they may obtain forgiveness. The fourth is then recited for the kiss of peace, so that, having been reconciled to one another through charity, all may worthily partake of the sacrament of the Body and Blood of Christ, for the indivisible Body of Christ admits of no dissension whatsoever. The fifth is then the *Inlatio* during the consecration of the offering, in which, for the praise of God, the whole of earthly creation and the host of heavenly powers are invoked, and the 'Hosanna in the highest' is sung, signifying that through the Saviour born of the house of David, salvation has come to the world and reached the heights. Next, the sixth part follows: the confirmation of the sacrament, so that the offering presented to God may be sanctified by the Holy Spirit of Christ and transformed into his Body and Blood. The final part of these is the prayer which our Lord taught his disciples to pray, saying: 'Our Father who art in heaven' ¹⁹.

¹⁶ ISIDORUS OF SEVILLE, **Etymologiarum sive originum** VI.19.4, ed. W.M. Lindsay, Oxford 1911.

¹⁷ Cf. C.M. LAWSON, 'Introduction', in *Sancti Isidori Episcopi Hispalensis *De Ecclesiasticis Officiis**, ed. C.M. Lawson, Turnholt 1989, 13*-14*.

¹⁸ ISIDORUS HISPALENSIS, **De ecclesiasticis officiis** I.15, ed. C.M. Lawson, Turnholt 1989, 16-17.

¹⁹ ISIDORUS HISPALENSIS, **De ecclesiasticis officiis** I.15, ed. Lawson, 17.

For Isidore, all these prayers constitute a single sequence through which ‘the gifts are consecrated’. From a ritual perspective, it is not possible to distinguish between them to identify, for example, which was the Eucharistic prayer. Although, as is evident from later liturgical texts, the fifth prayer — called *the inlatio* — corresponds to the Roman preface, this does not, however, mean that the Eucharistic prayer or the canon begins only at that moment.

On the contrary, all these prayers constitute a Hispanic canon, that is, a sequence of prayers through which ‘the gifts are consecrated’. It differs from the Roman canon in that, for example, the intercessions precede the thanksgiving (*inlatio*), whereas in Rome they follow the preface. Thanks to this comparison, it is possible to gain a better understanding of what the Roman canon actually is.

The canon, therefore, is a collection of prayers, just as the canon of Scripture is a collection of sacred books — canonical, in fact.

If this is the case — that is to say, if, on the one hand, the synaxis of the Word concludes with the dismissal of the catechumens, whilst, on the other, the canon of Mass prayers begins as early as *the oratio admonitionis* — then our field of research will be precisely what lies between these two moments. Consequently, in the liturgical sources we shall examine, we shall seek to reconstruct the development of the rites situated within this intermediate space.

When identifying ritual units, attention must be paid to the types of formulae used. There are formulae typical of the opening of a unit (for example, ‘*Dominus vobis-cum*’, etc.) and formulae that clearly constitute a conclusion (for example, ‘*Amen*’ or ‘*Deo gratias*’).

5. The chant of the *offertorium/sacrificium*

The oldest ritual element that clearly precedes *the oratio admonitionis* and which is not part of the synaxis of the Word is the chant that Isidore properly calls *the offertorium*. In his **De ecclesiasticis officiis** he describes it as follows:

The offertory chants sung in honour of the sacrifices are indicated in the Book of Ecclesiasticus as having been sung in ancient times when victims were being sacrificed. For it says: ‘The priest, it is said, raised his hand in libation and poured out the blood of the sacrifice, and spread the divine fragrance upon the foundation of the altar before the Most High. Then the sons of Aaron blew their trumpets

and sounded them, raising a great voice in remembrance before God. In the same way now, through the sound of the trumpet—that is, through the voice of preaching—we raise our song, and whilst proclaiming praise to the Lord with heart and body, we rejoice in that true sacrifice, through whose blood the world has been saved²⁰.

The quotation from the Book of Sirach (50:15–16), which Isidore cites in his commentary, clearly confirms that this is a hymn linked to the sacrifice and not to the liturgy of the Word^{a21}. It is also clearly indicated that this is not a song accompanied by instrumental music: the Bishop of Seville, in fact, explains — using the typological method — that in the Christian liturgy, the ‘sound of the trumpet’ mentioned in the biblical text corresponds to the ‘proclamation of the voice’, that is, singing.

Although the earliest evidence, from the **De ecclesiasticis officiis**, refers to the chant placed between the Liturgy of the Word and the *Mass* as **offertorium**, in later liturgical sources — at least from the 10th century to the present day — this chant is consistently referred to as **sacrificium**. This is already attested in the Antiphonary of León, the oldest liturgical book of Visigothic chant known to us^{o 22}. Under this name, this chant also appears in the 11th century, in the formula for the **Missa omnimoda** of the **Liber ordinum**, placed between the **Laudes**, which conclude the Liturgy of the Word, and the **oratio admonitionis** of the ** * * missa**²³.

6. The *Missale mixtum*

The Muslim invasion of the Iberian Peninsula, beginning in the 8th century, led to a radical reduction in the liturgical practice of the Hispanic rite. Even after the reconquest of the territories, a gradual transition to the Roman rite took place in most of them, a process also facilitated by the issue of the so-called ‘Adoptionist controversy’²⁴. The Christians who survived the

²⁰ ISIDORUS HISPALENSIS, **De ecclesiasticis officiis** I.14, ed. Lawson, 16.

²¹ Just before describing the Offertory chant, Isidore speaks of the *Laudes*, clearly indicating their function as the closing element of the Liturgy of the Word. Cf. ISIDORUS HISPALENSIS, *De ecclesiasticis officiis* I.13, ed. Lawson, 15–16.

²² Cf. *Visigothic Mozarabic Antiphonary of León Cathedral*, eds. L. Brou and J. Vives, Barcelona–Madrid 1959.

²³ Cf. LOE 486, 197.

²⁴ Cf. J.P. RUBIO SADIA, ‘*Apud Hispanos lex Toletana obliverata est*. On suppressions, omissions and survivals concerning the Hispanic rite’, *Toletana* 33 (2015/2) 25–42.

invasion, who preserved the *Hispanic* liturgical tradition, were subsequently called *Mozarabs* ^{s25}.

The **Missale mixtum** ²⁶ [=MM1500], printed on 9 January 1500 thanks to the patronage of the Cardinal of Toledo, Francisco Ximenes de Cisneros (†1517), was a liturgical book commissioned with the specific aim of preserving the Hispanic rite, which was already very marginal at that time, as reported by de Cast in 1569 ^{ro27}. MM1500 is the first complete missal in the history of the Hispanic rite. It therefore contains all the texts for Mass throughout the year. The compilation of the missal was entrusted by Cardinal Cisneros to the commission chaired by Canon Alonso Ortiz ²⁸, who, a year earlier, had completed the task of preparing the **Missale Toletanum** ²⁹ [=MT1499] for printing—that is, a Roman Rite missal in use in Toledo ³⁰. As Nowakows ^{ka31} has noted, episcopal patronage of the printing of liturgical books for their own dioceses was a widespread phenomenon throughout Europe during the incunabula era.

Among Cisneros's reforms, no less important was the establishment of the chapel and chapter for the daily celebration of the Mozarabic rite at Toledo Cathedral. Designed specifically to perpetuate the memory of the Archbishop, the chapel allowed the Mozarabic rite to be introduced, for the first time in history, into Toledo Cathedral ^{do32}, which from that time until the present day has maintained dual liturgical use within a single sacred building.

Canon Ortiz's compilation of the MM1500 involved gathering material from various Visigothic manuscripts into a single book. As he himself notes

²⁵ On the origin of this name, see S.L. BOYNTON, **Liturgy of Empire. Reading the Mozarabic Rite in Early Modern Europe, 1500–1800**, Brill, Leiden–Boston 2026, 48–87.

²⁶ **Missale mixtum praefatione, notis et appendices ab Alexandro Lesleo, S. J. sacerdote ornatum**, ed. J.P. Migne (PL 85), Paris 1862.

²⁷ Cf. BOYNTON, **Liturgy of Empire**, 6–7; 41.

²⁸ Cf. R.G. RUIZ, 'Cisneros and the reform of the Hispano-Mozarabic rite', **Anales toledanos** 40 (2004) 176–207 [165–207]. Among the other members of the commission were clerics from the three Mozarabic parishes of Toledo: Antonio Rodríguez of Santa Justa, Alonso Martínez de Yepes of Santa Eulalia and Geronimo Gutiérrez of San Luca. Cf. BOYNTON, *Liturgy of Empire*, 7.

²⁹ Cf. *Missale Toletanum 1499*, inc. Biblioteca Nacional de España INC/1137, <https://bndigital.bne.es/bd/es/viewer?id=bab970ff-5df3-4c66-8ce3-04cb0231ad59&page=3> [accessed 14 January 2026]. On this source, see J.M. SIERRA LÓPEZ, **El Misal Toledano de 1499**, Toledo 2005; ID., 'El Ordo Missae del Misal Toledano de 1499', **Toletana** 12 (2005) 63–113.

³⁰ The Mozarabic Breviary was printed in 1502 as the third of the liturgical books commissioned by Cisneros.

³¹ Cf. N. NOWAKOWSKA, 'From Strasbourg to Trent: Bishops, Printing and Liturgical Reform in the Fifteenth Century', *Past & Present* 213/1 (2011) 3–39.

³² Cf. BOYNTON, **Liturgy of Empire**, 28–31.

As noted in the introduction, this process revealed errors, most likely due to differing local customs, which he himself sought to correct as far as possible³³. Consequently, the missal he prepared for printing contains ‘necessary’ interpolations inserted by the editor with the aim of achieving greater consistency within the missal. All this means that great caution is required when studying the material contained therein.

The MM1500 contains two complete descriptions of the Mass rite. The two versions are not identical. The first of these, placed right at the beginning and framed within the formulary for the First Sunday of Advent, is more austere and is also the more primitive of the two. The second, preceded by *the *ordo missae** and derived largely from MT1499, is found towards the middle of the book, between the formulary for the Saturday after Easter and the Sunday of the Octave of Easter. It contains within it the proper texts for the feast of St James the Apostle and bears signs of some revisions. It was subsequently annotated with notes and commentaries by the Scottish Jesuit Alessandro Lesley (c. 34).

The diagram in Table 3 presents the ritual section situated between the Liturgy of the Word and the beginning of *the Mass*. The first column lists the parts of *the *ordo missae**, derived from MT1499, which were partially copied into *the *Missale mixtum** just before the formula for the Mass of St James. In this way, we can appreciate the influence of that Toledo **Ordo Missae** of the Roman tradition on the subsequent development of our ritual section. In the diagram, the oldest element – namely, the chant of *the *Sacrificium** – has been highlighted in larger type.

Right from the outset, it is clear that the **Missale mixtum** incorporates the practice of the **pre-prayer** of *the *Ordo Missae**, which was widespread in the West at that time.

As I observed some time ago³⁵, the private prayers of *the ordo missae* are distinguished by their style, origin and function and, initially, did not constitute a coherent whole, contrary to what Bonifaas^{L 36} asserts. Among these we can identify:

³³ Cf. BOYNTON, *Liturgy of Empire*, 17–18.

³⁴ On this, see F.M. AROCENA, ‘Aleksander Lesley’s Introduction to the **Missale mixtum secundum regulam beati Isidori, dictum mozarabes**’, **Studia Gdańskie** 34 (2014) 39–49.

³⁵ Cf. CELIŃSKI, *The Rites Following the Anaphora*, 384–391.

³⁶ Cf. B. LUYKX, ‘Der Ursprung der gleichbleibenden Teile der heiligen Messe’, *Liturgie und Mönchtum* 29 (1961) 72–119 (first published in Dutch in 1955). ID., *De oorsprong van het gewone der mis*, Utrecht 1955. An updated Italian translation has recently been published. Cf. C. FOLSOM, B. Luykx’s ‘*The Origin of the Ordinary of the Mass*’. *New translation and update*, ed. M. Tymister (Ecclesia Orans Studii e Ricerche 13), Naples 2026.

- a. Apologetic prayers (expressed in both the singular and plural), which convey the concept of ritual purity, an idea dating back at least to the 8th century;
- b. Private prayers seeking the personal benefit derived from the performance of the rite;
- c. Biblical verses accompanying a rite, sometimes reworked to better suit specific ritual actions;
- d. Prayers accompanying the rite, neither apologetic nor personal, which can be regarded as a sort of minor eucology, often intended to invoke the efficacy of the rite itself.

Let us now take a general look at the ritual section situated between the readings and the *Mass* in MM1500, with reference to MT1499, as outlined above in Table 3, dividing the material into four parts.

I. The rubrics before the *Lauda*

The rubrics relating to the pouring of wine into the chalice during the reading of the Epistle, as well as the offering of the host before the *Lauda* in the St James formulary, are *unique*. Their presence in this part of the Mass may stem from an attempt to harmonise with *the ordo missae* found in the MM1500 immediately before the aforementioned formulary. In fact, this contains a sequence of prayers relating to the preparation of the offerings. The sequence set out below begins after the prayer associated with *the salutatio crucis* and ends before the prayer *ante Evangelium*. The entire sequence is already found in the same position in MT1499.

As the priest spreads out the corporals, he shall say:

In your presence, we pray, O Lord, that these our offerings may be pleasing to you: that we may be able to please you: lift up your gates, O princes; and be lifted up, O eternal gates; and the King of glory shall enter. Who is this King of glory? The Lord, strong and mighty in battle: the Lord of hosts—he is the King of glory.

Whilst purifying the chalice, let him say:

Deign, O Lord, to purify this vessel: that I may be worthy to receive your precious and holy Body therein. You who live and reign with the Father and the Holy Spirit, God for ever and ever. When he pours in the wine.

We pray, Lord, that you may mix into this chalice that which flowed from your side, so that it may be for the remission of our sins. Amen.

Blessing of the water.

The Lord says: 'Let the minister bless it.'

May it be blessed by Him whose Spirit moved upon the waters. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Prayer.

It is said that blood and water flowed from the side of our Lord Jesus Christ; we therefore mix these together, that the merciful God may deign to sanctify both for the healing of our souls. Through the same Christ our Lord. Amen.

When placing the host on the paten, he shall say:

May the blessing of God the Almighty Father, and of the Son, and of the Holy Spirit, descend upon this host to be offered to you, O God the Father. Ame , no. 37.

When considering the broader context of the gradual evolution of *the *ordines missae**, one must bear in mind that the sequence of prayers contained therein may not correspond to the actual sequence of the Eucharistic rite. Consequently, we cannot be certain of the exact position of these prayers within the celebration.

II. The prayers **Acceptabilis**, **Offerimus**, **Hanc oblationem** and **In spiritu humilitatis**.

The first observation concerns the different placement of the oldest element, namely the *Sacrificium* chant. In the case of the First Sunday of Advent, this chant is placed after the prayers '*Acceptabilis*', '*Offerimus*', '*Hanc oblationem*' and '*In spiritu humilitatis*'; whereas in the St James formulary, this chant is performed whilst these prayers are being recited. As the comparison shows, the aforementioned prayers all originate *from the ordo missae* of the local Roman tradition, as attested by MT1499.

The associated rubrics link the '*Acceptabilis*' prayer to the offering of the bread with the addition of a *signatio* (*sanctificatio*), as compared to MT1499. The '*Offerimus*' prayer, on the other hand, is linked to the offering of the chalice, preceded this time by the *signatio*. The '*Hanc oblationem*' is reci-

³⁷ MT1499, f. 117v–118; MM1500, 527.

recited after the chalice has been covered with the pall (*filiola*). The prayer '*In spiritu humilitatis*', which is absent from the **Ordo Missae** prior to the Formulary of St James, also derives from MT1499 and, according to the rubric, must be recited with hands clasped and in a bowed posture. All four prayers are formulated in the plural and invoke the fruitfulness of the rite, significantly anticipating the characteristic themes of the oblation part of the anaphora, a phenomenon also found in other liturgical traditions.

III. The incensation and the *Offertory* before the washing of the hands

The section that follows, prior to the washing of the hands, presents some interesting variations. Apart from the incensation, which, at least in some cases, appears to be optional—as indicated by the rubric in the *Ordo* for the First Sunday of Advent—our attention is drawn to the word '*offertorium*', which may be performed by the priest if he so wishes. The rubric in the *Ordo* of St James, however, refers to this in an enigmatic manner when addressing the congregation, prior to the incensation. The meaning of the word '*offertorium*' in this instance is clarified by the **Ordo Missae**, taken from MT1499. With the formula **Centuplum accipias**, it indicates that this refers to the collection of alms. Whether the **offertorium** comes before or after the incensation does not seem to be of great significance, given that during the actual performance of the rites, certain actions may take place simultaneously. The final element in this section is the priest's invitation to the congregation, spoken aloud, which corresponds to the **Orate fratres** of the Roman rite. As we can see from the comparison, the wording of the invitation is independent of the tradition of MT1499.

IV. The washing of the hands and the '*Accedam*' prayer

Before the **oratio admonitionis** of the *Mass*, there is also the ablution of the hands which, unlike in the Roman rite, is accompanied by the invocation of the name of the Most Holy Trinity. The whole sequence concludes with the priest's private prayer of an apologetic nature, **Accedam ad te**, which is one of the oldest texts found in the **ordo** of the Hispanic Mass. It dates back to the 7th century and derives, albeit with slight variations, from the opening of the work **De comprobatione sextae aetatis** by Saint Julian of Toledo (d. 690)³⁸. This prayer is placed at the very beginning of the 11th-century formulary of the **Missa omnimoda**, found in the **Liber ordinum**³⁹,

³⁸ IULIANUS TOLETANUS, **De comprobatione sextae aetatis libri tres**, ed. J.N. Hillgarth (Corpus Christianorum Series Latina 115), Turnhout 1976, 143–212.

³⁹ Cf. LOE 478, 195.

preceded by the rubric: *‘When the priest comes forward to offer the sacrifice, before he begins to chant the pre-litany, he bows before the altar and silently recites this prayer: “ ”*⁴⁰.

The following rubric (*Incipit missa*), as well as the subsequent greeting (*Dominus sit semper vobiscum*), clearly marks the beginning of a new section of the rite.

7. The 1875 Toledo *Ordo Missae*

The OM1875 – the last before the liturgical reform following the Second Vatican Council – adopts the variant for the First Sunday of Advent from the MM1500 as its point of reference, whilst retaining the proper texts of the Formulary of St James as its basis. This *ordo* does not, in fact, incorporate the rubrics relating to the preparation of the gifts prior to the singing of *the Lauda*. The table in Figure 4 provides a side-by-side comparison of the Hispanic Mass rite from the MM1500 (First Sunday of Advent) with that of the OM1875.

As can be seen, over the course of almost four centuries, the section of the Hispano-Mozarabic Mass rite situated between the chant following the Gospel and *the oratio admonitionis* appears to have undergone an evolution characterised by the expansion and clarification of certain obscure aspects present in the MM1500, such as the disappearance of the rubrics relating to the preparation of the gifts before the Gospel. In fact, in *this ordo*, the entire sequence, as recorded in * * op. 41, has been inserted into the final part of the **praeparatio missae**, before the **praelegendum** and the **Glo**⁴². For the rest, as can easily be seen from the comparison, the first four prayers following the **Lauda** have remained essentially unchanged.

Let us now examine the rest of the material shown above in Table 4, dividing it into three parts.

I. The *Domine Deus* prayer and the incensation

The first stage of development in our section on the ritual concerns the apologetic formula *Domine Deus* and the prayers accompanying *the impositio incensi* and the incensation. However, it is difficult to determine whether this is indeed a development, since all these formulas were already present in *the ordo missae* recorded prior to the Formulary of St James in the

⁴⁰ LOE 477, 195.

⁴¹ See above, the text relating to note 36.

⁴² Cf. OM1875, 599–560.

MM ¹⁵⁰⁰43, again taken from the MT ¹⁴⁹⁹44. It is reasonable to assume that, in the actual ritual practice, these were already performed beforehand and were merely incorporated into OM1875.

II. *The Offertory and the Sacrificium*

The OM1875 made a clear choice regarding the placement of the *Sacrificium* chant, following the incensation and the invitation '*Adiuvate me*'. Linked in some way to this chant is *the Offertorium*—that is, the collection of the offering—with the inclusion of the formula '*Centuplum acci-pias*', taken from the MT1499. The reversal of the order of *the Offertory* and the *Sacrificium* also seems of little significance here. In MM1500, the chant was intended for the choir, whilst in OM1875 it is assigned to the priest; however, this is more a matter of a necessary adaptation within the context of a private Mass.

III. *Benedictio panis* and the ablution of the hands

In line with what has been set out above, in the case of the appearance of the rite of the blessing of the bread and the formula for the ablution (the verse from Psalm 25: '*Lavabo inter innocentes*', as in the Roman tradition), we observe an integration of elements already present in *the *ordo missae** preceding the St James formulary in the MM ¹⁵⁰⁰45, which in this section depends entirely on the MT ¹⁴⁹⁹46.

In conclusion, it is difficult to determine whether this represents a genuine development of this section of the rite or simply the incorporation of elements already present in *the *ordo missae** of the MM1500. However, by analysing the evolutionary process, it is now easier to identify the origin of the individual elements.

8. *Missale Hispano-Mozarabicum* 1991

As with the Roman Missal, the Hispano-Mozarabic rite was also reformed following the Second Vatican Council. Following the first International Congress of Mozarabic Studies, held in Toledo from 28 September to 4 October 1975, the Commission for the Revision of the Hispano-Mozarabic Liturgical Books was established on 12 July 1982 on the initiative of Cardinal Marcelo González Martín, then Archbishop of Toledo. This commission was chaired by Father Jordi Pinell OSB, who also played a decisive role in

⁴³ Cf. MM1500, 528–529.

⁴⁴ Cf. MT1499, f. 119v–120.

⁴⁵ Cf. MM1500, 529.

⁴⁶ Cf. MT1499, f. 120.

reform of the Missale hispano-mozarabicum. The reform was based on a historical-critical assessment of the Roman contributions, with the aim of restoring greater coherence to the original tradition of the rite. The final result, much as had occurred with the reformed Roman rite a few decades earlier, consisted of a significant simplification of the rite through the omission of most of the private prayers contained in *the ordo missae*. On the other hand, as we have seen, almost all the private prayers found in the MM1500 originated from the local Roman tradition (MT1499). *The current ordo* designates our ritual section, following the singing of Laudes, as *Praeparatio oblationum*, whilst the section beginning with *the oratio admonitionis* is termed *Intercessiones sollemnes*. It is currently structured as illustrated in the table below. As before, we also include the most relevant ritual elements from the adjacent sections. (See Table 4)

The latest reform of the Hispano-Mozarabic Mass rite has entailed, as can be seen, a significant simplification of the ritual, particularly with regard to the private prayers *of the *ordo missae**. At present, in fact, only one prayer of this kind remains, and even that is optional. The formula is newly composed.

The innovation lies in the inclusion in this section of the rites associated with the preparation of the gifts, albeit without the prayers *of the Ordo Missae*. As we have seen, previously all these rites were placed at the end of *the Praeparatio Missae*, before the *Gloria*. The current rubrics also provide for the possibility of the gifts being brought to the altar by the faithful whilst the *Sacrificium* is being sung. It is also stipulated that the deacon is responsible for preparing the gifts on the altar. Incensation is once again optional, and the ablution of the hands takes place without any accompanying verbal formula.

An overall analysis of the latest reform of the Hispanic Mass rite, at least in the section between the *Liturgy of the Word* and the *orationes missae*, reveals a certain affinity with the approach that guided the parallel reform of the Roman Mass rite following the last Council. Particular reference is made to the simplification of the ritual sequence, the reduction in the private prayers *of the *Ordo Missae**, the greater involvement of the People of God in the liturgical action, and the omission of the offertory vocabulary. This last choice appears to be motivated by the desire to concentrate the oblation and offertory significance within the anaphora itself^{a47}.

⁴⁷ For more details *on the process* of reforming this part of the Roman Mass, see M. BARBA, *La riforma conciliare dell'“Ordo Missae”. Il percorso storico-redazionale dei riti d'ingresso, di offertorio e di comunione*, Rome 2008, 253–255; 263–277.

Looking at the ritual structure of *the* current *Ordo* of the Hispano-Mozarabic Mass, it is noted that the only obligatory textual element, situated in the section between the end of the Liturgy of the Word and *the oratio admonitionis*, is the *Sacrificium* chant, which is the oldest and most characteristic element of this part of the Mass. This thus marks a return to the original structure, already attested in Saint Isidore's **De ecclesiasticis officiis**. *The *ordo agendorum**, on the other hand, depends largely on the surrounding tradition, namely the Roman one.

Conclusions

Taking a comprehensive look at the historical evolution of the ritual structure of the Mass in the West, it is possible to identify phenomena in the history of the Hispanic Mass that parallel those found in other Latin traditions. Among these, the following may be highlighted, for example:

1. the phenomenon of the private prayers of *the ordo missae*, which probably began in the West as early as the late 8th century;
2. the creation of the missal as a single book for the celebration of Mass, containing an *ordo missae*;
3. the implementation of liturgical reforms 'from above', as in the case of Cisneros;
4. the influence exerted by other traditions, with particular reference to Romanisation;
5. the simplification of the liturgy, accompanied by greater participation by the people, following the Second Vatican Council.

It is essential not to forget that the liturgy forms part of a *traditio*, of which only certain elements – and only in later periods – were transcribed into a liturgical book that has always been predominantly an *ordo dicendorum* (liturgical texts) rather than an *ordo agendorum* (ritual actions).

A historical-genetic examination of the development of the Mass rite from a comparative perspective allows us not only to observe and highlight the nature and timing of the emergence of the various elements of the rite. It also enables us to identify parallel phenomena, often linked to the religious culture of a particular era.

Tabella 1: Svolgimento rituale della messa ispanica nella storia

	Isidoro (VII sec.) / Liber ordinum – Missa omnimoda (XI sec)	Missale hispano-mozarabicum, 1991	
	Oratio <i>Accedam</i> Praelegendum	Praelegendum Gloria Trishagion Oratio post Gloriam (Haec omnia omittuntur in feriis et in Dominicis Quadragesimae)	Ritus initiales
	Oratio post Gloriam?		
	Prophetia Psallendum Apostolus Evangelium Laudes	Salutatio Prophetia Psallendum Conclusio passionis martyris Benedictiones Apostolus Evangelium Laudes	Liturgia Verbi
	SACRIFICIUM	SACRIFICIUM	
Missa	Oratio Admonitionis Diptycha cum responsorio Alia Nomina offerentium Post nomina Ad pacem Ritus pacis	Oratio Admonitionis Diptycha Alia Diptycha Oratio post nomina	Intercessionessollemnes
		Oratio ad pacem Signum pacis Cantus ad pacem	Signumpacis
	Inlatio Sanctus Post Sanctus Missa secreta Post pridie	Dialogus introductorium Illatio Sanctus Oratio post Sanctus Narratio institutionis Oratio post pridie Doxologia conclusiva	Prex eucharistica
	[Fractio?] Ad Orationem Dominicam Pater Embolismus Sancta cum sanctis [Commixtio] Benedictio Ad accedentes [Communio]	Professio fidei Cantus ad confractionem [Fractio in novem partes divisa] Ad Orationem Dominicam Pater Sancta sanctis [Commixtio] Benedictio Cantus ad accedentes [Communio] Antiphona post communionem Completuria Conclusio	Ritus communionis
	Completuria		

Tabella 2: Sequenza delle unità rituali fra la liturgia della Parola e la *missa* nel rito ispanico

Sequenza delle unità rituali VII-XI sec.	Struttura della celebrazione eucaristica
Lauda	Liturgia della Parola
Offertorium/Sacrificium	
Oratio admonitionis	Missa

Tabella 3: La sequenza delle preghiere dell'ordo missae della sezione fra la Liturgia della Parola e la missa in riferimento ai due formulari competenti della messa nel Missale mixtum del 1500

<i>Ordo missae</i> (MM1500, 522-529) [MT1499, f. 119v-120v]	I Domenica d'Avvento (MM1500, 112-113)	San Giacomo (MM1500, 534-539)
		<i>Hic ponat vinum in calice dum dicitur epistola.</i>
	SEQ. EP. PAULI AP. AD ROMANOS	LECTIO ACTUUM APOSTOLORUM
	LECTIO SANTI EVANGELII SECUNDUM LUCAM	LECTIO SANTI EVANGELII SECUNDUM MARCUM
	<i>Dicat Presb.</i> Dominus sit semper vobiscum. R\ Et cum.	<i>Dicat Presb.</i> Dominus sit semper vobiscum. R\ Et cum. <i>Tunc offerat Sacerdos hostiam.</i>
	<i>Dicat Chorus. Lauda.</i> Alleluja. V\ Mitte nobis Domine auxilium de sancto: et de Syon tuere nos alleluja.	Lauda. Alleluja. V\ Ecce servus meus suscipiam eum: electus meus complacuit sibi in illo anima mea. <i>Postea dicat.</i> Deo gratias.
		Sacrificium. Fulgebit iustus sicut splendor firmamenti: et sicut stelle celi dantes claritatem lucis: ita et iustus splendeat. V\ In perpetua eternitate.
<i>Ad hostiam offerendam.</i> <i>Oratio.</i> Acceptabilis sit majestati tue omnipotens Deus: hec nostra oblatio quam tibi offerimus: pro reatibus et facinoribus nostris: et pro stabilitate sancte Catholice et Apostolice Ecclesie. Per Christum Dominum nostrum. Amen. [=MT1499, f. 119v]	<i>Interim quod Chorus dicit alleluja: offert Sacerdos hostiam cum calice et cum orationibus que sequuntur.</i> Acceptabilis sit majestati tue omnipotens eterne Deus hec oblatio: quam tibi offerimus pro reatibus et facinoribus nostris: et pro stabilitate sancte catholice et apostolice fidei cultoribus: per Christum Dominum nostrum. In nomine Patris + et Filii et Spiritus Sancti. Amen. <i>Dimittendo patenam super corporales.</i>	<i>Et dum cantatur sacrificium: offerat hostiam in calicem cum orationibus que sequuntur.</i> <i>Oratio.</i> Acceptabilis sit majestati tue omnipotens eterne Deus hec oblatio: quam tibi offerimus pro reatibus et facinoribus nostris: et pro stabilitate sancte Catholice et Apostolice fidei cultoribus. Per Christum etc. In nomine Pa+tris et Filii et Spiritus Sancti. Amen. <i>Dimittendo patenam super corporales.</i>
<i>Ad offerendum Calicem.</i>	<i>Deinde accipiat calicem sanctificando sic.</i>	<i>Deinde accipiat calicem sanctificando sic.</i>

<i>Oratio.</i> Offerimus tibi Domine: Jesu Christi filii tui calicem: humiliter implorantes clementiam tuam: ut ante conspectum Divine majestatis tue: cum odore suavitatis ascendat. Per eundem Christum Dominum nostrum. Amen. [= MT1499, f. 119v]	In nomine Patris + et Filii et Spiritus Sancti amen. <i>Oratio.</i> Offerimus tibi Domine calicem ad benedicendum sanguinem Christi filii tui: deprecamurque clementiam tuam: ut ante conspectum divine majestatis tue: cum odore suavitatis ascendat. Per eundem Christum Dominum nostrum amen. <i>Ponat calicem super aram:</i>	In nomine Pa + tris et Filii et Spiritus Sancti Amen. <i>Oratio.</i> Offerimus tibi Domine calicem: ad benedicendum sanguinem Christi Filii tui: deprecamur quesumus clementiam tuam: ut ante conspectum divine Majestatis tue cum odore suavitatis ascendat. Per eundem. <i>Ponat calicem super aram</i>
<i>Ad ponendam filiolum.</i> <i>Oratio.</i> Hanc oblationem quesumus omnipotens Deus placatus accipe: et omnium offerentium: et eorum pro quibus tibi offertur peccata indulge. Per Christum. [= MT1499, f. 119v]	<i>et accipiat filiolum sine sanctificatione et ponat super calicem dicendo sic. Oratio.</i> Hanc oblationem quesumus Domine placatus admitte: et omnium offerentium eorum pro quibus tibi offertur peccata indulge. Per Christum Dominum nostrum amen.	<i>et accipiat filiolum sine sanctificatione et ponat super calicem dicendo. Oratio.</i> Hanc oblationem quesumus Domine placatus admitte: et omnium offerentium eorum pro quibus tibi offertur peccata indulge. Per Christum.
[MT1499, f. 120v] <i>Humiliatus valde coram ara: iunctis manibus cum gemitu dicat</i> In spiritu humilitatis et in animo contrito suscipiamur Domine a te: et sic fiat sacrificium nostrum: ut a te suscipiamur hodie: et placeat tibi Domine Deus. Veni Sancte Spiritus sanctificator: sanctifica hoc sacrificium de manibus meis tibi preparatum.	<i>Et dicat iunctis manibus inclinando se. Oratio.</i> In spiritu humilitatis et in animo contrito suscipiamur Domine a te: et sic fiat sacrificium nostrum: ut a te suscipiamur hodie: ut placeat tibi Domine Deus. Veni Sancte Spiritus sanctificator: sanctifica hoc sacrificium de manibus meis tibi preparatum.	<i>Hic dicat.</i> In spiritu humilitatis.
		<i>Postea offerat populus:</i>
[MT1499, f. 120v] <i>Hic vertat se ad populum oculis clausis et dicat</i>	<i>Hic ponat incensum in thuribulo et incenset sacrificium si placuerit: postea inclinet se Sacerdos in medium altaris iunctis manibus: et dicat alta voce.</i>	<i>posito incenso dicat Presb.</i>

Obsecro vos fratres orate pro me ad dominum: ut meum sacrificium pariterque vestrum votum sit deo acceptum, Per Christum dominum.	Adjuvate me fratres in orationibus vestris et orate pro me ad Deum. <i>Chorus respondeat.</i> Adjuvet te Pater et Filius et Spiritus Sanctus.	Adjuvate me fratres in orationibus vestris et orate pro me ad Deum.
<i>Ad offertorium populi dicat Sacerdos offerenti.</i> Centuplum accipias: et vitam eternam possideas in regno Dei. Amen. [=MT1499, f. 120]	<i>Et Sacerdos vertat se ad populum; et faciat offertorium si voluerit.</i>	
	<i>Et dicat Chorus.</i> <u>Sacrificium.</u> Regnabit Dominus in Hierusalem: et in conspectu seniorum alleluja. V\ Hec dicit Dominus: erit quasi pater habitantibus Hierusalem: et qui inhabitat in Syon: et dabo clavem domus David super humeros ejus et aperiet: et non est qui claudat Hierusalem alleluja.	
[MT1499, f. 120] <i>Ad lavandum manus.</i> Lavabo inter innocentes manus meas: et circumdabo altare tuum domine: ut audiam vocem laudis tue: et enarrem universa mirabilia tua. Ne perdas cum impiis deus animam meam: et cum viris sanguinum vitam meam.	<i>Hic accipiat Sacerdos aquam in manibus et dicat silentio super oblationem cum tribus digitis.</i> In nomine Patris + et Filii et Spiritus Sancti regnas Deus in secula seculorum amen.	<i>Hic accipiat aquam in manibus: et dicat silentio super oblationem cum tribus digitis.</i> In nomine Patris + et Filii et Spiritus Sancti regnas Deus in secula seculorum. R\ Amen.
	<i>Inclinet se ante Altare et dicat in silentio istam orationem.</i> Accedam ad te in humilitate spiritus mei: loquar te: quia multam spem fortitudinem dedisti me: tu ergo fili David qui revelatus mysterio: ad nos in carnem venisti: clave crucis tue secreta cordis mei adaperi:	<i>Inclinet se Sacerdos ante altare et dicat silentio istam orationem. Oratio.</i> Accedam ad te in humilitate spiritus mei: loquar ad te quia multam spem in fortitudine dedisti me. Tu ergo fili David qui revelato mysterio ad nos in carne venisti: clave crucis tue: secreta cordis mei aperi: mit-

	mittens unum de Seraphim qui candens carbo ille qui de altari tuo sublatus est: sordentia labia mea emundat: mentem et jubilet: docendi materiam subministret: ut lingua que proximorum utilitati per charitatem servit ne erroris insonet casum: sed veritatis resultet sine fine preconium: per te Deus meus: qui vivis et regnas in secula seculorum amen.	tens unum de Seraphin: qui candenti carbone illo: qui de altari tuo sublatus est: sordentia labia mea emundet: mentem enubilet: docendique materiam subministret: ut lingua que proximorum utilitati per charitatem servit: nec erroris insonet casum: sed veritatis resultet sine fine preconium. Per te Deus meus: qui vivis et regnas in secula seculorum. Amen.
	Incipit Missa. <i>Dicat Presb.</i> Dominus sit semper vobiscum. R\ Et cum.	Incipit Missa. Dominus sit semper vobiscum.

Tabella 4: Comparazione della parte delle preghiere dell'ordo missae relativa al trasferimento dei doni fra il Missale mixtum del 1500 e l'ordo missae di Toledo del 1875.

MM1500, 112-113 (I Dom. Adv.)	OM1875, 564-568
SEQ. EP. PAULI AP. AD ROMANOS	LECTIO ACTUUM APOSTOLORUM
LECTIO SANTI EVANGELII SECUNDUM LUCAM	LECTIO SANTI EVANGELII SECUNDUM MARCUM
<i>Dicat Chorus. Lauda.</i> Alleluja. V\ Mitte nobis Domine auxilium de sancto: et de Syon tuere nos alleluja.	Lauda. Alleluja. V\ Ecce servus meus suscipiam eum: electus meus complacuit sibi in illo anima mea.
<i>Interim quod Chorus dicit alleluja: offert Sacerdos hostiam cum calice et cum orationibus que sequuntur.</i> Acceptabilis sit majestati tue omnipotens eterne Deus hec oblatio: quam tibi offerimus pro reatibus et facinoribus nostris: et pro stabilitate sancte catholice et apostolice fidei cultoribus: per Christum Dominum nostrum. In nomine Patris + et Filii et Spiritus Sancti. Amen. <i>Dimittendo patenam super corporales.</i>	<i>Interim quod chorus dicit Laudam offerat Sacerdos Hostiam et Calicem, cum orationibus quae sequitur. Ad hostiam offerendam: Oratio.</i> Acceptabilis sit majestati tuae omnipotens eterne Deus, haec oblatio, quam tibi offerimus pro reatibus et facinoribus nostris, et pro stabilitate sanctae catholicae et apostolicae Ecclesiae, et fidei cultoribus. Per Christum Dominum etc. In nomine Patris + et Filii et Spiritus Sancti. Amen. <i>Dmittit Patenam super Corporales.</i>
<i>Deinde accipiat calicem sanctificando sic.</i> In nomine Patris + et Filii et Spiritus Sancti amen. <i>Oratio.</i> Offerimus tibi Domine calicem ad benedicendum sanguinem Christi filii tui: deprecamurque clementiam tuam: ut ante conspectum divinae majestatis tue: cum odore suavitatis ascendat. Per eundem Christum Dominum nostrum amen. <i>Ponat calicem super aram:</i>	<i>Deinde accipiat Calicem sanctificando sic:</i> In nomine Patris + et Filii et Spiritus Sancti Amen. <i>Oratio.</i> Offerimus tibi, Domine, Calicem ad benedicendam Sanguinem Christi Filii tui, deprecamurque clementiam tuam, ut ante conspectum divinae Majestatis tuae odore suavitatis ascendat. Per eundem etc. <i>Ponat calicem super Aram,</i>
<i>et accipiat filiolum sine sanctificatione et ponat super calicem dicendo sic. Oratio.</i> Hanc oblationem quesumus Domine placatus admitte: et omnium offerentium eorum pro quibus tibi offertur peccata indulge. Per Christum Dominum nostrum amen.	<i>et accipiat filiolum sine sanctificatione, et ponat super Calicem dicendo: Oratio.</i> Hanc oblationem, quaesumus Domine, placatus admitte, et omnium offerentium et eorum, pro quibus tibi offertur, peccata indulge. Per Christum etc.
<i>Et dicat junctis manibus inclinando se. Oratio.</i> In spiritu humilitatis et in animo contrito suscipiamur Domine a te: et sic fiat sacrificium nostrum: ut a te suscipiamur hodie: ut placeat tibi Domine Deus. Veni Sancte Spiritus sanctificator: sanctifica hoc sacrificium de manibus meis tibi preparatum.	<i>Junctis manibus inclinando se hic dicat:</i> In spiritu humilitatis et in animo contrito suscipiamur, Domine, a te et sic fiat sacrificium nostrum, ut a te suscipiamur hodie, ut placeat tibi Domine Deus. Veni Sancte Spiritus sanctificator, sanctifica hoc sacrificium de manibus meis tui praeparatum.
	<i>Inclinat se junctis manibus et dicat hanc orationem:</i> Domine Deus omnipotens Pater bene+dic et sanctifica hoc sacrificium laudis, quod tibi oblatum est ad honorem et gloriam nominis tui, et parce peccatis populi tui, et exaudi oratio-

	nem meam, et dimitte mihi omnia peccata mea. Per Christum Dominum nostrum. Amen.
<i>Hic ponat incensum in thuribulo et incenset sacrificium si placuerit:</i>	Benedictio incensi Jube Domine benedicere : Ab illo benedicatur, in cujus honore cremabitur. In nomine Patris + et Filii et Spiritus Sancti. Amen. <i>Incensando dicat Sacerdos: Oratio.</i> Placare, Domine, per hoc incensum mihi et populo tuo, parcens peccatis nostris, et quiescat ira et furor tuus : praesta propitius, ut bonus odor simus tibi in vitam aeternam. Amen.
<i>postea inclinet se Sacerdos in medium altaris junctis manibus: et dicat alta voce.</i> Adjuvate me fratres in orationibus vestris et orate pro me ad Deum. <i>Chorus respondeat.</i> Adjuvet te Pater et Filius et Spiritus Sanctus.	<i>Postea inclinet se Sacerdos in medium Altaris junctis manibus, et dicat alta voce:</i> Adjuvate me, fratres, in orationibus vestris, et orate pro me ad Deum. <i>Chorus respondeat:</i> Adjuvet te Pater et Filius et Spiritus Sanctus.
	<i>Sacerdos dicat :</i> <u>Sacrificium.</u> Fulgebit justus sicut splendor firmamenti, et sicut stellae coeli dantes claritatem lucis, ita et justus splendeat. V/. in perpetua aeternitate.
<i>Et Sacerdos vertat se ad populum; et faciat offertorium si voluerit.</i>	<i>Deinde vertat se ad populum et faciat offertorium si voluerit.</i> <i>Ad offertorium populi dicat Sacerdos offerenti:</i> Centuplum accipias, et vitam aeternam possideas in Regno Dei. Amen.
<i>Et dicat Chorus.</i> <u>Sacrificium.</u> Regnabit Dominus in Hierusalem: et in conspectu seniorum alleluja. V\ Hec dicit Dominus: erit quasi pater habitantibus Hierusalem: et qui inhabitat in Syon: et dabo clavem domus David super humeros ejus et aperiet: et non est qui claudat Hierusalem alleluja.	
	Benedictio panis V. Adjutorium nostrum in nomine Domini. R. Qui fecit coelum et terram. V. Sit nomen Domini benedictum. R. Ex hoc nunc et usque in saeculum. <i>Oratio.</i> Benedic, Domine, creaturam istam panis, sicut benedixisti quinque panis in deserto; ut omnes gustantes ex eo recipiant sanitatem tam animae quam corporis. Per Christum etc.

	Benedictio + Dei Patris omnipotentis et Filii et Spiritus Sancti descendat super hunc panem, et super omnes ex eo comedentes.
<i>Hic accipiat Sacerdos aquam in manibus</i>	<i>Postea accipiat Sacerdos aquam in manibus.</i> <i>Ad lavandas manus:</i> Lavabo inter innocentes manus meas, circumdabo Altare tuum, Domine, ut audiam vocem laudis tuae, et enarrem universa mirabilia tua; ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.
<i>et dicat silentio super oblationem cum tribus digitis.</i> In nomine Patris + et Filii et Spiritus Sancti regnas Deus in secula seculorum amen.	<i>Pergat in medium Altaris et dicat silentio super oblationem eum tribus digitis:</i> In nomine Patris + et Filii et Spiritus Sancti regnas, Deus, in saecula saeculorum. Amen.
<i>Inclinet se ante Altare et dicat in silentio istam orationem.</i> Accedam ad te in humilitate spiritus mei: loquar te: quia multam spem fortitudinem dedisti me: tu ergo fili David qui revelatus mysterio: ad nos in carnem venisti: clave crucis tue secreta cordis mei adaperi: mittens unum de Seraphim qui candens carbo ille qui de altari tuo sublatus est: sordentia labia mea emundat: mentem et jubilet: docendi materiam subministret: ut lingua quae proximorum utilitati per charitatem servit ne erroris insonet casum: sed veritatis resultet sine fine preconium: per te Deus meus: qui vivis et regnas in secula seculorum amen.	<i>Inclinet se et dicat silentio hanc orationem :</i> Accedam ad te in humilitate spiritus mei; loquar ad te, quia multam spem in fortitudine dedisti mihi. Tu ergo, Fili David, qui revelato mysterio ad nos in carne venisti, clave Crucis tuae secreta cordis mei adaperi mittens unum de Seraphim, qui candenti carbone illo, qui de Altari tuo sublatus est, sordentia labia + (<i>signat os</i>) mea emundet, mentem + (<i>signat frontem</i>) enubilet, docendique materiam + (<i>a fronte ad pectus se signat</i>) subministret; ut lingua, quae proximorum utilitate per charitatem servit, nec erroris insonet casum, sed veritatis resultet sine fine praeconium. Per Te, Deus, qui vivis et regnas in saecula saeculorum. Amen.
Incipit Missa. <i>Dicat Presb.</i> Dominus sit semper vobiscum. R\ Et cum.	Incipit Missa Fidelium Dominus sit semper vobiscum. R. Et cum spiritu tuo.

Tabella 4: Parte dell'attuale *ordo missae* del *Missale hispano-mozarabicum* del 1991.

Missale hispano-mozarabicum, 1991, vol. 1, p. 65-66.
15. <i>Homilía expleta, chorus Laudes cantat.</i>
PRAEPARATIO OBLATIONUM
16. <i>Chorus intonat Sacrificium. Si oblationes a populo faciendae sunt, fideles tunc ad altare dona afferentes accedunt.</i>
17. <i>Diaconus linteolum super altare extendit ibique patenam cum pane deponit. Item vinum et parum aq̄re in calicem infundit. Deinde calicem in altari deponit.</i>
<i>Tunc Sacerdos hanc orationem <u>secreto dicere potest</u>:</i> Haec oblátio panis et vini, quae a nobis indignis fámulis tuis tuo est impósita altário, tu, aetérne omnipotens Deus, intúere vultu placábili. Accipe conversatióem nostram in sacrificium acceptábile tuum, ut innováti per grátiam tuam mereámur tibi laudes persólvere plácitas.
18. <i>Pro opportunitate, Sacerdos incensat oblationes et altare.</i>
<i>Stans ad latus altaris lavat manus nihil dicens.</i>
<i>Deinde Sacerdos et diaconus sedem petunt.</i>
INTERCESSIONES SOLLEMNES
19. <i>Stans ad sedem, Sacerdos Orationem Admonitionis recitat.</i>