SECRET

MUNERA hæc pro unióne pópuli christiáni tibi, Dómine, obláta sanctífica: per quæ unitátis et pacis in Ecclésia tua nobis dona concédas. Per Dóminum nostrum.

Hallow these gifts which we offer Thee, O Lord, for union among Christian people: and by their means grant us the grace of unity and peace within Thy Church. Through Lord.

COMMON PREFACE

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, odorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes ac beata Seraphim socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe: the Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices also to be heard with theirs, singing with lowly praise:

COMMUNION

I Corinthians 10:17

UNUS panis, et unum corpus multi sumus, omnes qui de uno pane et de uno cálice participámus. (T.P. Allelúia.)

We being many are one bread and one body, all that partake of one bread and of one chalice. (P.T. Alleluia.)

POSTCOMMUNION

HÆC tua, Dómine, sumpta sacra commúnio: sicut fidélium in te uniónem præsígnat: sic in tua Ecclésia unitátis, quæsumus, operétur efféctum. Per Dóminum nostrum.

Even as this Thy holy Communion, which we have taken, shows forth the union of the faithful in Thee, O Lord: so, we beseech Thee, may it bring about the fruit of unity in Thy Church. Through our Lord.

MATERNAL HEART of MARY

Traditional Latin Mass Parish, Lewisham

VOTIVE MASS FOR THE HEALING OF SCHISM AND RETURN OF SEPARTED CHRISTIANS

INTROIT

Psalm 105:47,1

SALVOS nos fac, Dómine Deus poster: et cóngrega nos de natiónibus: ut confiteámur nómini sancto tuo: et gloriémur in laude tua. (T.P. Allelúia.) Ps. Confitémini Dómino, quóniam bonus: quóniam in sæculum miseri-córdia ejus. Glória Patri.

Save us, O Lord our God: and gather us from among the nations: that we may give thanks unto Thy holy name: and may glory in Thy praise. (P.T. Allelúia.) Ps. Give glory to the Lord, for He is good: for His mercy endureth for ever. Glory be to the Father.

COLLECT

DEUS, qui errata córrigis, et dispérsa cóngregas, et congregáta consérvas: quæsumus, super pópulum christiánum tuæ uniónis grátiam cleménter infunde; ut, divisióne rejécta, vero pastóri Ecclésiæ tuæ se úniens, tibi digne váleat famulári. Per Dóminum nostrum.

O God, Who settest straight what has gone astray, and gatherest together what is scattered, and keepest what Thou hast gathered together: we beseech Thee in Thy mercy to pour down on Christian people the grace of union with Thee, that, putting disunion aside and joining themselves to the true Shepherd of Thy Church, they may be able to render Thee worthy service. Through our Lord.

EPISTLE

Ephesians 4. 1-7, 13-21

FRATRES: Obsecro vos, ut digne ambulétis vocatióne qua vocáti estis, cum omni humilitáte, et mansuetúdine, cum patiéntia supportántes ínvicem in caritáte, sollíciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptísma. Unus Deus et Pater ómnium, qui est super omnes, et per ómnia, et in Omnibus nobis. Unicuíque autem nostrum data est grátia secúndum mensúram donatiónis Christi: donec occurrámus omnes in unitátem fidei, et agnitiónis Fílii Dei, in virum perféctum, in mensúram ætátis plenitúdinis

Brethren: I beseech you that you walk worthy of the vocation in which you are called: with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of out calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all. But to everyone of us is given grace, according to the measure of the giving of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ: that henceforth we

Christi: ut jam non simus párvuli fluctuántes, et circumferámur omni vento doctrínæ in nequítia hóminum, in astútia ad circumventiónem erróris. Veritátem autem faciéntes in caritáte, crescámus in illo per ómnia, qui est caput Christus: ex quo totum corpus compáctum, et connéxum per omnem junctúram subministratiónis, secúndum operatiónem in mensúram uniuscujúsque membri, augméntum córporis facit in adificatiónem sui in caritáte. Hoc ígitur dico et testíficor in Dómino, ut jam non ambulétis, sicut et gentes ambulant in vanitáte sensus sui, ténebris obscurátum habéntes intelléctum, alienáti a vita Dei per ignorántiam, quæ est in illis, propter cæcitátem cordis ipsórum, qui desperántes, semetípsos tradidérunt impudicítiæ, in operatiónem immundítia: omnis, in avarítiam. Vos autem non ita didicístis Christum, si tamen illum audistis, et in ipso edócti estis, sicut est véritas in Christo Jesu Dómino nostro.

be no more children, tossed to and fro and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But that doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ: from Whom the whole body being compacted, and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity. This then I say and testify in the Lord, that henceforward you walk not, as also the Gentiles walk, in the vanity of their mind: having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who, despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But you have not so learned Christ: if so be that you have heard Him, and have been taught in Him, as the truth is in Christ Jesus our Lord.

Outside Paschaltide:

Psalm 121:6-7

GRADUAL

ROGATE qux ad pacem sunt Jerúsalem: et abundántia diligéntibus te. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love Thee. Let peace be in Thy strength: and abundance in thy towers.

Outside Septuagesima and Lent:

147:12

ALLELUIA

ALLELUIA, alleluia. V. Lauda Jerúsalem, Dóminum: lauda Deum tuum, Sion. Alleluia.

Alleluia, alleluia. V. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

After Septuagesima the Alleluia and the V. Lauda *are omitted and the following is said:*

Psalm 75:2-4

TRACT

NOTUS in Judea Deus, in Israël magnum nomen ejus. V. Et factus est in pace locus ejus, et habitátio ejus in Sion. V. Ibi confrégit poténtias árcuurn, scutum, gládium et bellum.

In Judea God is known: His name is great in Israel. V. And His place is in peace: and His abode in Sion. V. There hath He broken the powers of bows, the shield, the sword, and the battle.

During Eastertide the Gradual is omitted and the following Alleluia is said:

Psalm 147:12,14

PASCHAL ALLELUIA

ALLELUIA, alleluia. V. Lauda Jerúsalem, Dóminum: lauda Deum tuum, Sion.
Alleluia. Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúia.

Alleluia, alleluia. V. Praise the Lord, O Jerusalem: praise thy God, O Sion.
Alleluia. Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia.

John 17:1,11-23

GOSPEL

IN illo témpore: Sublevátis Jesus óculis in cælum dixit: Pater sancte, serva eos in nómine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi, custodívi; et nemo ex eis périit nisi filius perditiónis, ut Scriptúra impleátur. Nunc autem ad te vénio: et hæc loquor in mundo, ut hábeant gáudium meum implétum in semetípsis. Ego dedi eis sermónem tuum, et mundus eos ódio hábuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctífica eos in veritáte. Sermo tuus véritas est. Sicut tu me misísti in mundum, et ego misi eos in mundum. Et pro eis ego sanctífico meipsum, ut sint et ipsi sanctificáti in veritáte. Non pro eis autem rogo tantum, sed et pro eis, qui creditúri sunt per verbum eórum in me: ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misísti. Et ego claritátem, quam dedísti mihi, dedi eis: ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me: ut sint consummáti in unum.

At that time: Jesus lifting up His eyes to heaven, said: Holy Father, keep them in Thy name whom Thou hast given Me; that they may be one, as we also are. While I was with them, I kept them in Thy name. Those whom Thou gayest Me have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And I now I come to Thee: and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word, and the world hath hated them, because they not of the world, as I also am not the world. I pray not that Thou wouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, I also am not of the world. Sanctify them in truth. Thy word is truth. Thou hast sent Me into the world, I also have sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in Me: that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them, that they may one, as We also are one: I in them, and Thou in Me: that they may be made perfect in one.

Psalm 16.5,6-7

OFFERTORY

DET vobis Deus idípsum sápere in altérutrum: ut unánimes uno ore honorificétis Deum nostrum. (T.P. Allelúia.)

God grant you to be of one mind one towards another that with one mind and one mouth you may honour our God. (P.T. Alleluia.)