

have given to them; that they may be one, as we also are one: I in them, and Thou in Me; that they may be made perfect in one.

Offertory (Romans 15 : 5 – 6)

GOD GRANT you to be of one mind one towards another: that with one mind and one mouth you may honor our God. (P.T. Alleluia.)

Secret

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

dedísti mihi, dedi eis, ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me, ut sint consummáti in unum.

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

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

During Eastertide, the PREFACE FOR EASTER is prayed. At other times, the following is prayed:

The Common Preface

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 too be heard with theirs, singing with lowly praise: — *Sanctus*.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adorant Dominatiónes, tremunt Potestátes. Cœli, cœlorúmque Virtútes ac beáta Séraphim sócia exultatióne concelebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confessiône dicéntes: — *Sanctus*.

Communion (I Corinthians 10:17)

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

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

Postcommunion

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 ...

HÆC TUA, Dómine, sumpta sacra commúnio: sicut fidélium in te uniónem præsignat; sic in tua Ecclésia unitátis, quæsumus, operétur effectum. Per Dóminum nostrum ...

Proper Prayers of the Mass in the Extraordinary Form Votive Mass for the Unity of the Church

Introit (Psalm 105 : 47)

SALVOS NOS fac, Dómine, Deus noster, et cógrega nos de natióibus: ut confiteámur nómini sancto tuo, et gloriémur in laude tua. (T.P. Allelúia, allelúia.) *Ps. ibid. 1.* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. — Salvos ...

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. Alleluia, alleluia.) *Psalm.* Give glory to the Lord, for He is good: for His mercy endureth for ever. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Save us, O Lord our God ...

Collect

DEUS, qui errata córrigis, et dispérsa cóngregas, et congregáta consérvas: quæsumus, super pópulum cristiánium tuæ uniónis grátiam cleméner infúnde; ut, divisióne rejécta, vero pastóri Ecclésiæ tuæ se úniens, tibi digne váleat famulári. Per Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat ...

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 paciéntia, supportántes ínvicem in caritáte, solliciti serváre unitátem spiritus 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 ómnibus nobis. Unicúque autem nostrum data est grátia secúndum mensúram donati-

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 your 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 every one 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 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 on 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.

Gradual (Psalm 121 : 6 – 7)

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. **Alleluia, alleluia.** (Ps. 147:12.) Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

After Septuagesima, the Alleluia and V. Lauda... are omitted and the following is prayed:

Tract (Psalm 75 : 2 – 4)

IN JUDEA God is known: His Name is great in Israel. And His place is in peace: and His

ónis Christi: donec occurrá-mus omnes in unitátem fidei, et agnitiónis Filii Dei, in virum perféctum, in mensúram ætá-tis plenitúdinis Christi: ut jam non simus párvuli fluctuántes, et circumferámur omni vento doctrínæ in nequítia hómi-num, in astútia ad circumven-tiónem erróris. Veritátem aut-em faciéntes in caritáte, cresc-ámus in illo per ómnia, qui est caput Christus: ex quo totum corpus compáctum et conex-um per omnem junctúram subministratiónis, secúndum operatióem in mensúram uniuscujúsque membri, aug-méntum córporis facit in ædifi-catióem sui in caritáte. Hoc igitur dico, et testícor in Dómino, ut jam non ambul-étis, sicut et gentes ámbulant in vanitáte sensus sui, ténebris obscurátum hábentes intel-léctum, alienáti a vita Dei per ignorántiam quæ est in illis, propter cæcitatém cordis ip-sórum, qui desperántes, semet-ípsos tradidérunt impudicitia, in operatióem immunditiæ omnis, in avarítiam. Vos autem non ita didicístis Christum: si tamen illum aud-ístis, et in ipso edócti estis, sicut est véritas in Christo Jesu, Dómino nostro.

ROGÁTE quæ ad pacem sunt Jerúsalem: et abundántia dili-géntibus te. V. Fiat pax in virtúte tua: et abundántia in túrribus tuis. **Alleluia, alleluia.** V. Lauda, Jerúsalem, Dómi-num: lauda Deum tuum, Sion. Alleluia.

NOTUS in Judæa Deus, in Israél magnum nomen ejus. V. Et factus est in pace locus ejus, et

habitatio ejus in Sion. V. Ibi confrégit poténtias árcuum, scutum, gládium, et bellum.

abode in Sion. There hath He broken the powers of bows, the shield, the sword and the battle.

During Eastertide, the Gradual is omitted and the following is prayed:

Alleluia (Psalm 147 : 12, 14)

ALLENLÚIA, alleluia. V. Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. **Alleluia.** V. Quid pósuit fines tuos pacem, et ádipe fruménti sátiat te. Alleluia.

ALLELUIA, alleluia. Priase the Lord, O Jeru-salem: praise thy God, O Sion. **Alleluia.** Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia.

Gospel (John 17 : 1; 11 – 23)

IN ILLO TÉMPORE: Sublevátis Jesus oculis in cælum, dixit: Pater sancte, serva eos in nó-mine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi, custodi-vi: et nemo ex eis périit, nisi filius perditiónis, ut Scriptúra imple-átur. 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 veritas est. Sicut tu me misísti in mundum, et ego misi eos in mundum. Et pro eis ego sanctífico meípsum, ut sint et ipsi sanctíficat in veritáte. Non pro eis autem rogo tantum, sed et pro eis, qui creditóri 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

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 gavest me have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And 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 are not of the world, as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As 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