

buds, and afer the blossoms brought forth ripe grapes. Alleluia.

Secret

Pierce our hearts, we beseech Thee, O Lord, by the merits of Saint Rita, with the thorn of that sorrow which is from heaven: that, being delivered by Thy grace from all sins, we may be able to offer to Thee the sacrifice of praise with pure hearts. Through our Lord ...

Preface for Easter

IT IS TRULY meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously at this time above others when Christ our Pasch was sacrificed. For He is the true Lamb Who took away the sins of the world: Who by dying destroyed our death, and by rising again hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: — *Sanctus*.

Communion (Psalm 20:4)

Thou hast prevented her, O Lord, with blessings of sweetness: Thou hast set on her head a crown of precious stones. Alleluia.

Postcommunion

Regaled with heavenly delights, O Lord, we humbly entreat Thee: that, by the intercession of Saint Rita, we may bear in our souls the marks of Thy love and Thy passion and constantly enjoy the fruit of perpetual peace: Who livest and reignest ...

mas, et post flores uvas maturéscere. Alleluia.

Corda nostra, quæsumus, Dómine, sanctæ Ritæ méritis, supérni dolóris spina confige: ut, a peccátis ómnibus tua grátia liberáti, sacrificáre tibi hóstiam laudis pura mente valeámus. Per Dóminum nostrum ...

VERE DIGNUM et justum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potíssimum gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni militiá cœléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: — *Sanctus*.

Prævenísti eam, Dómine, in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó. Alleluia.

Cœléstibus, Dómine, pasti delíciis, súpplices te rogámus: ut, intercedén-te sancta Rita, caritátis et passiónis tuæ in méntibus nostris signa ferámus, et perpétuæ pacis fructu júgiter perfruémur: Qui vivis ...

Proper Prayers of the Mass in the Extraordinary Form

MAY 22

St. Rita of Cascia, Widow



Behold my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come.

Introit (Psalm 117:19, 22)

APÉRITE mihi portas justítiæ, ingressus in eas confitébor Dómino: lápidem, quem reprobavérunt ædificántes, hic factus est in caput ánguli. Alleluia, alleluia. *Ps. ibid. 1.* Confitémini Dómino quóniam bonus, quóniam in sæculum misericórdia eius. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Apérite mihi ...

OPEN YE TO ME the gates of justice: I will go in to them, and give praise to the Lord: the stone which the builders rejected, the same is become the head of the corner, alleluia, alleluia. *Psalm.* Give praise 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. — Open ye to me the gates of justice ...

Collect

DEUS, qui sanctæ Ritæ tantam grátiam conférre dignátus es, ut inimicos diligeret, et in corde ac fronte caritátis et passiónis tuæ signa portáret: da nobis, quæsumus, ejus intercessióne et méritis;

O GOD, Who didst vouchsafe to confer on Saint Rita so great grace that she loved her enemies and bore in her heart and on her brow the stigmata of Thy love and passion: grant us, we beseech Thee, by her

intercession and merits, so to spare our enemies and to meditate on the pains of Thy passion, that we may obtain the rewards promised to the meek and to them that mourn: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

Lesson (Canticles 2:1–13)

I am the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under His shadow, Whom I desired: and His fruit was sweet to my palate. He brought me into the cellar of wine, He set in order charity in me. Stay me up with flowers, compass me about with apples: because I languish with love. His left hand is under my head, and His right hand shall embrace me. I adjure you, O ye daughters of Jerusalem, by the roes and the harts of the field, that you stir not up, nor make the beloved to awake, till she please. The voice of my beloved: Behold he cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold He standeth behind our wall; looking through the windows, looking through the lattices. Behold my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, and voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one; and come.

inimicis nostris sic párcere, et passiónis tuæ dolóres contemplári, ut promissa mítibus ac lugéntibus præmia consequámur: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum.

Ego flos campi, et lílium convállium. Sicut lílium inter spinas, sic amíca mea inter filias. Sicut malus inter ligna silvárum, sic diléctus meus inter filios. Sub umbra illius, quem desideráveram, sedi: et fructus ejus dulcis gútturi meo. Introdúxit me in cellam vináriam, ordinávit in me caritátem. Fulcite me flóribus, stipáte me malis: quia amóre lángueo. Læva ejus sub cápite meo, et dextera illius amplexábitur me. Adíuro vos, filiæ Jerúsalem, per cápreas, cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam, quoadúsque ipsa velit. Vox dilécti mei, ecce, iste venit sáliens in móntibus, transíliens colles: símilis est diléctus meus cápream, hinnulóque cervórum. En, ipse stat post parietem nostrum, respiciens per fenéstas prospiciens per cancellos. En, diléctus meus loquitur mihi: Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Iam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audíta est in terra nostra: ficus proutulit grossos suos: vineæ floréntes dedérunt odórem suum. Surge, amíca mea, speciósá mea, et veni.

Alleluia (Ecclesiasticus 24:18)

Allelúia, allelúia. Quasi palma exaltáta sum in Cades, et quasi plantátio rosæ in Jericho. Allelúia. V. (*Ibid. 20.*) Sicut cinnamórum, et bálsamum aromatizans odórem dedi: quasi myrrha elécta dedi suavitátem odóris. Allelúia.

Alleluia, alleluia. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho. Alleluia. V. I gave a sweet smell like cinnamon and aromatical balm. I yielded sweet odor like the best myrrh. Alleluia.

Gospel (Matthew 13:44–52)

In illo témpore: Dixit Jesus discipulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscondito in agro: quem qui invénit homo, abscondit, et præ gáudio illius vadit, et vendit universa, quæ habet, et emit agrum illum. Íterum símile est regnum cælórum hómini negotiátóri, quærenti bonas margarítas. Invénta autem una pretiósá margaríta, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Íterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere piscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatióne sæculi: exibunt Ángeli, et separábunt malos de médio justórum, et mittent eos in camínus ignis; ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Étiam. Ait illis: Ídeo omnis scriba doctus in regno cælórum, símilis est hómini patrifamilias, qui profert de thesáuro suo nova et vétera.

At that time, Jesus spoke to His disciples this parable: The Kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the Kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the Kingdom of heaven is like to a net cast into the sea, and gathering together all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him: Yes. He said unto them: Therefore every scribe instructed in the Kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offertory (Genesis 40:9–10)

Vídebam coram me vitem, in qua erant tres propágines, créscere paulátim in gem-

I saw before me a vine, on which were three branches which by little and little sent out