

POSTCOMMUNION

WE humbly beseech Thee, almighty God, that Thou wouldst graciously vouchsafe to grant, that we whom Thou hast refreshed with Thy Sacraments, may be able, through the intercession of blessed George, Thy Martyr, to serve Thee by a life well pleasing to Thee. Through our Lord ...

SÚPLICES te rógamus, omnipotens Deus: ut, quos tuis réficis sacraméntis, intercedente beáto Geórgio Mártire tuo, tibi étiam plácitis móribus dignánte tribuas deservire. Per Dóminum ...

SAINTE GEORGE was born in Cappadocia, at the close of the third century, of Christian parents. In early youth he chose a soldier's life, and soon obtained the favor of Diocletian, who advanced him to the grade of tribune. When, however, the emperor began to persecute the Christians, George rebuked him at once sternly and openly for his cruelty, and threw up his commission. He was in consequence subjected to a lengthened series of torments, and finally beheaded. There was something so inspiring in the defiant cheerfulness of the young soldier, that every Christian felt a personal share in this triumph of Christian fortitude; and as years rolled on, St. George became a type of successful combat against evil,



the slayer of the dragon, the darling theme of camp song and story, until "so thick a shade his very glory round him made" that his real lineaments became hard to trace. Even beyond the circle of Christendom he was held in honor, and invading Saracens taught themselves to except from desecration the image of him they hailed as the "White-horsed Knight." The devotion to St. George is one of the most ancient and widely spread in the Church. In the East, a church of St. George is ascribed to Constantine, and his name is invoked in the most ancient liturgies: whilst in the West, Malta, Barcelona, Valencia, Arragon, Genoa, and England have chosen him as their patron.

Commentary from Butler's Lives of the Saints (1894).

St. George and the Dragon by Manuel Fuxà (1850-1927) in the Saló de Cent, Barcelona.

Proper Prayers of the Mass in the Extraordinary Form Commemoration of St. George, Martyr



I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit, for without Me you can do nothing.

INTROIT (Psalm 63. 3)

PROTEXISTI ME, Deus, a conventu malignántium, allelúia: a multítudine operántium iniquitátem, allelúia, allelúia. *Psalm.* Exáudi, Deus, oratíonem meam cum déprecor: a timóre inimíci éripe ánimam meam. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sáecula sáeculórum. Amen.— Protexisti me, Deus ...

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid.* 2. Hear, O God, my prayer, when I make supplication to Thee: deliver my soul from the fear of the enemy. *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. — Thou hast ...

COLLECT

DEUS, qui nos beáti Geórgii Mártiris tui méritis et intercessióne lætíficas: concéde propítius: ut, qui tua per eum beneficia póscimus, dono tuæ grátiae consequámur. Per Dóminum nostrum Jesum Christum, Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per omnia sáecula sáeculórum.

O GOD, who dost gladden us by the merits and intercession of blessed George, Thy Martyr, mercifully grant that we, who ask for Thy blessings through him, may obtain them by the gift of Thy grace. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the Second Letter of Blessed Paul the Apostle to Timothy, 2. 8-10; 3. 10-12.

DEARLY BELOVED, Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel: wherein I labor even unto bands, as an evildoer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory. But thou has fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions: such as came upon me at Antioch, at Iconium and at Lystra: what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Christ Jesus shall suffer persecution.

CARÍSSIME: Memor esto, Dóminum Jesum Christum resurrexisse a mórtuis ex sémine David, secúndum evangélium meum, in quo labóro usque ad vincula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salutem consequántur, quæ est in Christo Jesu, cum glória cœlesti. Tu autem assecútus es meam doctrínam, institutióem, propósitum, fidem, longanimitátem, dilectiόem, paciéntiam, persecutiόes, passióes: quæ mihi facta sunt Antiochiæ, Icónii et Lystris: quales persecutiόes sustinui, et ex ómnibus eripuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Jesu, persecutiόem patiéntur.

GRADUAL (Psalm 88. 6)

ALLELUIA, alleluia. The heavens shall confess Thy wonders, O Lord: and Thy truth in the Church of the Saints.

Alleluia. (Ps. 20. 4). Thou hast set on his head, O Lord, a crown of precious stones. Alleluia.

ALLELÚIA, alleluia. Confitebúntur cœli mirabilia tua, Dómine: étenim veritátem tuam in ecclésia sanctorum.

Allelúia. V̄. Posuísti Dómine, super caput ejus corónam de lápide pretiόso. Allelúia.

GOSPEL

Continuation of the holy Gospel according to St. John, 15. 1-7.

AT THAT TIME, Jesus said to his disciples: I am the true vine: and My Father is the husbandman. Every branch in Me that beareth not fruit, He will take away: and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean, by reason of the word which I have spoken to you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me.

IN ILLO TÊMPORE: Dixit Jesus discipulis suis: Ego sum vitis vera: et Pater meus agricola est. Omnem pálmitem in me non ferentem fructum, tollet eum: et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Jam vos mundi estis propter sermonem, quem locútus sum vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos, nisi in me manseritis.

Ego sum vitis, vos pálmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non manserit, mittétur foras sicut palmes, et aréscet, et còlligent eum, et in ignem mittent, et ardet. Si manseritis in me, et verba mea in vobis manserint: quodcúmque volúeritis, petétis, et fiet vobis.

OFFERTORY (Psalm 88. 6)

CONFITEBÚNTUR cœli mirabilia tua, Dómine, et veritátem tuam in ecclésia sanctorum, allelúia, allelúia.

I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire: and he burneth. If you abide in Me and My words abide in you, you shall ask whatever you will, and it shall be done unto you.

THE heavens shall confess Thy wonders, O Lord, and Thy truth in the Church of the Saints, alleluia, alleluia.

SECRET

MÚNERA, Dómine, oblata sanctifica, et intercedente beato Geórgio Mártire tuo, nos per haec a peccatorum nostrorum máculis emúnda. Per Dóminum nostrum Jesum Christum ...

HALLOW, O Lord, the gifts which we offer, and by the intercession of blessed George, Thy Martyr, cleanse us by means of them from the stains of our sins. Through our Lord Jesus Christ ...



PREFACE FOR EASTER

VERE dignum et justum est, æquum et salutáre: Te quidem, Dómine, omni tẽmpore, sed in hac potíssimum gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriẽdo destrúxit, et vitam resurgẽdo reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatióibus, cumque omni militiá cœlestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicentes:— *Sanctus*.

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 (Luke 63. 11)

LÊTÁBITUR justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúia, allelúia.

THE just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.