

# SAINT GREGORY THE GREAT CHURCH

September 3<sup>rd</sup>, 2014 — The Feast of Saint Gregory the Great

## FEAST OF TITLE AND DEDICATION

*The Second to be celebrated by this Community : Deo Gratias*

### PROCESSIONAL HYMN

A Hymn to Saint Gregory

*(Please refer to Page Four)*

**INTROIT CHANT:** Blessed Gregory, raised upon the throne of Peter, sought always the beauty of the Lord and lived in celebration of that love : The Lord chose him for himself as high priest, and, opening his treasure house, made him rich in all good things. Glory be ☩.; Blessed Gregory...that love.

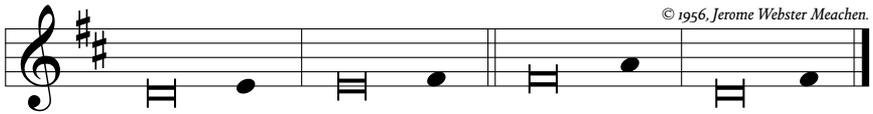
**COLLECT OF THE DAY:** O Merciful Father, who didst choose thy bishop Gregory to be a servant of the servants of God: grant that, like him, we may ever desire to serve thee by proclaiming thy gospel to the nations, and may ever rejoice to sing thy praises; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

### THE FIRST READING — *2 Corinthians 4:1-2; 5-7*

Brethren: Having the ministry by the mercy of God, we do not lose heart. We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God. For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For it is the God who said, *Let light shine out of darkness*, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us.

### PSALM — *Psalms 96: 1-5; 9-11*

When singing simplified Anglican Chant each half-verse of the Psalm (up to, or following, the asterisk [\*]) is sung on the first note, changing to the second (black) note on the word or syllable in *italics*. The natural rhythm of the text is followed. When they occur, half verses (*set in italics, with the word to be sung on the black note in roman*) are sung by repeating from the double bar.



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O sing unto the Lord a new *song* \*  
sing unto the Lord, all the whole *earth*.

Sing unto the Lord, and praise his *Name* \*  
be telling of his salvation from day to *day*.

Declare his honor unto the *heathen* \*  
and his wonders unto all *people*.

For the Lord is great, and cannot worthily be *praised* \*  
he is more to be feared than all *gods*.

As for all the gods of the heathen, they are but *idols* \*  
but it is the Lord that made the *heavens*.

O worship the Lord in the beauty of *holiness* \*  
let the whole earth stand in *awe of him*.

Tell it out among the heathen that the Lord is *King* \*  
and that it is he who hath made the  
round world so fast that it cannot be movéd; and  
how that he shall judge the people *righteously*.

Let the heavens rejoice, and let the earth be *glad* \*  
let the sea make a noise, and all that therein *is*.

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*.

**ALLELUIA CHANT:** Alleluia, *Alleluia*. I have found David my  
servant : With my holy oil have I anointed him. *Alleluia*.

**THE HOLY GOSPEL** — *Luke 22: 24–30*

At that time: A dispute also arose among the apostles, which of  
them was to be regarded as the greatest. And he said to them,  
“The kings of the Gentiles exercise lordship over them; and those  
in authority over them are called benefactors. But not so with  
you; rather let the greatest among you become as the youngest,  
and the leader as one who serves. For which is the greater, one

who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves. You are those who have continued with me in my trials; as my Father appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

**OFFERTORY CHANT:** My truth and my mercy shall be with him: and in my Name shall his horn be exalted.

### OFFERTORY HYMN

Christ the Fair Glory

*(Please refer to Page Five)*

**COMMUNION CHANT:** Blessed is that servant whom his Lord shall find watching: verily I say unto you, that he shall make him ruler over all his goods.

### POST-COMMUNION HYMN

I Am the Bread of Life

*(Please refer to BREAKING BREAD, No. 343, in your pew)*

### RECESSIONAL HYMN

A Recessional for Saint Gregory

*(Please refer to Page Six)*



**CHRIST IS RISEN! — THE LORD IS RISEN INDEED, ALLELUIA!**

We welcome you in the Lord’s Name, and rejoice that you are here to worship with us today. If you would like to learn more about the *Personal Ordinariate of the Chair of Saint Peter*, established by Pope Benedict XVI in 2012, our community within it here North of Boston, or the Ordinariate’s form of the Catholic Mass which we celebrate please speak with the clergy after Mass, contact us on the web at [www.saintgregoryordinariate.org](http://www.saintgregoryordinariate.org) or send us an email at [office@saintgregoryordinariate.org](mailto:office@saintgregoryordinariate.org). May God bless you richly!..✠

# A HYMN TO SAINT GREGORY

DOWN AMPNEY

R. V. WILLIAMS, 1906



Hear us, Saint Gregory!  
We raise our voices to thee  
and ask that you attend,  
and bless those people  
here gathered in your name:  
your patronage we claim  
and pray that from us  
might be kept all evil.

Great Shepherd of the Flock  
standing on Peter's Rock  
you taught the Church how  
best to be a Pastor.  
Servant of Those Who Serve,  
help them to never swerve  
from out the path appointed  
by their Master.

You who in Rome's broad street  
saw Englishmen, and thought meet  
to send Augustine thence  
to reap the harvest:  
Bring all that Church, once more,  
safely to Tiber's shore  
that all again be One,  
as Christ intended.

England's Apostle still,  
help us to do God's will  
and here on earth resemble  
Christ more truly.  
Hear us, and join our prayer;  
grant us your loving care  
that by the Spirit's guidance  
we live newly.

Son of Eternal Rome!  
May we aspire to thy home  
in heav'n above,  
to join thee in the praises  
of Him who reigns on high  
and when, at last, we die  
may He in mercy thither  
deign to raise us!

Praise we the Father's Name,  
and Jesus Christ, the same:  
in Union with the Spirit,  
who leaves us never!  
Praise them! ye heav'nly Host:  
Father, Son and Holy Ghost,  
Who reigneth over all,  
and will forever!

# CHRIST THE FAIR GLORY

COELITES PLAUDANT, *2nd Tune*

French, 17th cent.



Christ, the fair glory  
of the holy angels,  
Maker of all things,  
Ruler of all nations:  
grant, of thy mercy,  
unto us thy servants  
steps up to heaven.

Send thine archangel  
Michaël to our succour;  
Peace-maker blessed —  
may he banish from us  
striving and hatred,  
so that for the peaceful  
all things may prosper.

Send thine archangel  
Gabriel, the mighty;  
Herald of Heaven —  
may he, from us mortals  
drive every evil,  
watching o'er the temples  
where thou art worshiped.

Send from the heavens  
Raphaël thine archangel,  
Health-bringer blessed —  
aiding every sufferer;  
that, in thy service,  
he may wisely guide us,  
healing and blessing.

May the blest Mother  
of our God and Savior;  
May the celestial  
company of angels;  
May the the assembly  
of the saints in heaven  
help us to praise thee!

Father Almighty,  
Son, and Holy Spirit —  
God ever-blesséd —  
hear our thankful praises:  
Thine is the glory,  
which from all creation  
ever ascendeth!

—*Rabanus Maurus*, (776–856)  
version, HYMNAL 1940

# A RECESSIONAL FOR SAINT GREGORY

SINE NOMINE, 1st Tune

R. V. WILLIAMS, 1906



Saint Gregory!  
here gathered in your name  
we pray that forever more  
we be sustained  
in this, our shared life,  
by the Spirit's living Flame —  
Alleluia! Alleluia!

We bid your prayer  
that, like you, we might be  
a boon to those souls  
most desperately in need  
to bring them both earthly aid  
and heav'nly creed —  
Alleluia! Alleluia!

You saw the want  
of those most near to home  
and succored your flock,  
the suffering poor of Rome  
help us do the same  
with those poor we call our own —  
Alleluia! Alleluia!

Still your heart burned  
for those from far away  
who knew not the Lord,  
the sheep yet far astray  
help us to feel  
that same great love today —  
Alleluia! Alleluia!

And at the end,  
when our life's race is run  
may we join you in that City,  
where the sun  
is God the Father,  
Holy Ghost and Son —  
Alleluia! Alleluia!

But even now,  
we join our voice with thine  
to sing with all heaven's choir  
the praise Divine:  
Glory to God! now,  
and past the end of time! —  
Alleluia! Alleluia!

AMEN

—K. McDermott, 2013

A Brief History Of

# POPE SAINT GREGORY THE FIRST

*known as*

## THE GREAT AND THE APOSTLE OF ENGLAND

THE ONLY POPE — apart from Leo I — to be called *The Great* came from a wealthy and aristocratic Roman family. We know little about Gregory's early years, but he was well-educated; his Latin was fluent and his writings reveal a keen interest in natural science and knowledge of history, literature, and music. However (in spite of spending several years in Constantinople) he never learned Greek, a telling indicator of how far apart West and East were drifting.

After a secular career in urban administration culminating in the Prefecture of the City of Rome, Gregory became a monk about the year 574 and turned his family home into a monastery. There he entered upon a rigorous regime of prayer and fasting which he would continue all his life, and which would play a part in undermining his constitution. In about 579 he was sent to Constantinople as a papal representative and there got to know the principal power-brokers of the Eastern Empire. In about 585 he was recalled to Rome to act as an advisor to Pelagius II. When Pelagius died the papal electors unanimously cast their votes in Gregory's favor; he was horrified, and wrote to Emperor Maurice asking him to withhold his consent. Imperial confirmation of his election arrived, however; and Gregory was consecrated Pontiff on September 3, 590 — the first monk to occupy the Throne of Saint Peter.

After expressing his initial reluctance at being elected Pope, however, Gregory set about his duties with vigor. First he had to deal with the current starvation in Rome, and in the course of providing relief he also reorganized the management of the large, widely-scattered Papal estates so that money would be reliably available to the Holy See to help to feed people in any time of crisis. In the absence of sufficient Imperial forces to protect Rome against incursions from the north, Gregory saw to its defenses, paid for troops, and, in 591 and 593, even bribed the Lombards to call a halt to their depredations.

The famine dealt with, Gregory proved himself a shepherd to his Roman flock and, in particular, a champion of the City's poor: *On the first day of every month he distributed to the poor in general that part of the Church's revenues which was paid in kind. Grain, wine, cheese, vegetables, bacon, meat, fish, and oil were individually doled out, each according to its season, by this head of the Lord's family...Every day he sent out, through the streets and lanes of all the city districts, duly appointed messengers with cooked provisions for the sick and infirm. To those of more delicate sensibilities, he used to send a dish from his own table, before he himself started to eat, to be delivered at their doors as a blessing from the Apostle Peter.* [John the Deacon, VITA SANCTI GREGORII MAGNI]

Outside Italy, too, there was much to claim the Pope's attention: Africa, for example, was seeing a resurgence of the fourth-century Donatist heresy (which maintained that its clerics alone could validly confer the Sacraments) and the pope sought to contain this rise and turn the heretic tide. With Spain

and Gaul, however, he was able to establish amicable relations; and to England he sent the prior of his Roman monastery, Augustine, in 596, to convert the Anglo-Saxons to Christianity; while with Constantinople he kept up his predecessor's lengthy disagreement over the title *Ecumenical Patriarch*.

Such domestic and foreign problems were not the Pope's only concerns. Gregory also had to deal with discipline within the Church, and — spurred by a conviction the world would soon come to an end — he set about preparing souls for the Second Coming. In *REGULA PASTORUM* (*The Rule of the Pastor*, c.591 — a book which was to prove lastingly influential) he laid down rules for the election and proper conduct of Bishops; and he also degraded, without hesitation, any clerics who failed to maintain the high moral standards he expected. In particular he enforced clerical celibacy, which had been obligatory for Bishops, priests, and deacons since the reign of Siricius (384-399) and for subdeacons since that of Leo I (440-461).

Further writings poured from his pen. Various homilies provided comment both on the Gospels and on selected books of the Old Testament; his *DIALOGUES*, which relate the lives and miracles of some of the Saints, were produced in about 593; and *MAGNA MORALIA* (*An Extensive Consideration of Moral Questions*) in thirty-five volumes appeared in 595. We also have 854 of his letters which provide invaluable insights into Gregory's character, his reaction to the checkered events of his reign and the increasingly complex and varied range of papal responsibilities.

All this took its toll; in February 601 Gregory had written to Marianus, Bishop of Arabia *It is now a long time since I have had the strength to rise from my bed. For at one time the pain of gout tortures me, and at another a fire (of what kind I do not know) spreads itself with pain through my whole body...it is a punishment for me to live, and I look longingly for death which I believe is the only thing which can provide a cure for my groans.*

[Gregory, *REGISTRUM EPISTULARUM*]

By 604 Gregory was worn out. Once again the Lombards were preparing to strike and (as it had been in 590 when he ascended the papal throne) Rome was in the grip of a dreadful famine. The people, panic-stricken, turned against him for want of someone else to blame. When he died in March, 604, this alienation showed: the East revered him as a Saint; Spain as a great writer; England as its true Apostle; only Rome (more or less) ignored him — an injustice which would not be rectified until the ninth century. But his legacy was rich and could not be passed over: the transmission of a venerable tradition of exegetical literature; the development of a popular homiletic preaching; the promotion of monasticism in the West; a more effective papal administration; and the conservation of a particularly Roman view of what constitutes order under law. No wonder, then, his epitaph called him *God's Consul*.

Gregory himself, however, adopted a less exalted title; his self-description has been adopted by all later Popes:

»SERVANT·OF·THE·SERVANTS·OF·GOD«