

SAINT GREGORY THE GREAT CHURCH

The Propers for July 6th, 2014 — Sunday III in Trinitytide

(otherwise, in the Roman Rite, the Fourteenth Sunday of Ordinary Time)

BEING THE FIRST MASS OF THIS COMMUNITY AT
ST PATRICK'S CHURCH STONEHAM & DEO GRATIAS

PROCESSIONAL HYMN

How Lovely is Thy Dwelling Place

(No. 517 in the Hymnal)

INTROIT CHANT: We have waited, O God, for thy loving-kindness in the midst of thy temple; according to thy Name, O God, so is thy praise unto the world's end : thy right hand is full of righteousness. *Ps*: Great is the Lord, and highly to be praised : in the city of our God, even upon his holy hill. Glory be *et*.

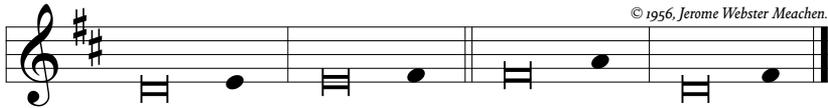
COLLECT OF THE DAY: O God, who hast taught us to keep all thy commandments by loving thee and our neighbor: Grant us the grace of thy Holy Spirit, that we may be devoted to thee with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen*.

THE FIRST READING — *Zechariah 9: 9–10*

Thus says the Lord: Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth.

PSALM — *Psalms 145:1–2; 8–15*

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. 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.



I will exalt you, O God my *King*, *
and bless your Name for ever and *ever*.

Every day will I *bless you* *
and praise your Name for ever and *ever*.

The Lord is gracious and full of *compassion*, *
slow to anger and of great *kindness*.

The Lord is loving to *everyone* *
and his compassion is over all his *works*.

All your works praise you, O *Lord*, *
and your faithful servants *bless you*.

They make known the glory of your *kingdom* *
and speak of your *power*;

The Lord is faithful in all his *words* *
and merciful in all his *deeds*.

The Lord upholds all those who *fall*; *
he lifts up those who are bowed *down*.

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*.

THE SECOND READING — *Romans 8: 9; 11–13*

Brethren: You are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ does not belong to him. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you. So then, brethren, we are debtors, not to the flesh, to live according to the flesh— for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live.

GRADUAL CHANT: Be thou my strong rock, and house of defence : that thou mayest save me. In thee, O Lord, have I put my trust : let me never be put to confusion.

ALLELUIA CHANT: Alleluia, *Alleluia*. Come unto me, all ye that labor and are heavy laden : and I will give you rest. *Alleluia*.

THE HOLY GOSPEL — *Matthew 11: 25–30*

At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to infants; yes, Father, for such was your gracious will. All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

OFFERTORY HYMN
Blessed Jesus, At Thy Word
(*No. 440 in the Hymnal*)

OFFERTORY CHANT: Thou shalt save the people that are in adversity, O Lord and shall bring down the high looks of the proud : for who is God, but the Lord?

COMMUNION CHANT: O taste and see how gracious the Lord is : blessed is he that putteth his trust in him.

POST-COMMUNION HYMN
Father, We Thank Thee
(*No. 302 in the Hymnal*)

RECESSIONAL HYMN
My Country, 'Tis of Thee
(*No. 717 in the Hymnal*)



“For my yoke is easy, and my burden is light.” Those who first heard these words of our Lord knew their meaning very practically — beasts of burden were to be seen everywhere; the means by which their strength was harnessed varied and some were, indeed, more comfortable than others. This coin is our only depiction of a Roman-period yoke not in use. The wheels of a cart can be seen behind the two mules; its shaft, to which the yokes are attached, runs between them. Inside the bow of each yoke can be seen two round objects, which — until the find shown at the lower right was made in 1963 — were inexplicable. They are wooden pads, the only ones ever found still attached to their iron collar-bows (a collection of which is shown to their left); their purpose was to make the yoke more comfortable. There were other contemporary meanings which may have occurred to contemporary hearers, as well: our word “subjugate” is taken directly from a Latin technical term and refers to a Roman military practice when dealing with newly conquered subject peoples: they were forced to walk “under the yoke” — SUB IUGA — as a symbol of their new status.

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 or contact us at www.saintgregoryordinariate.org, or via email at office@saintgregoryordinariate.org. May God bless you richly. ✨