

We wish to thank each and every one of you for joining us for a *Requiem Mass* on Amanda's first anniversary. Today, our prayer for Amanda is expressed in a Mass in the "*Extraordinary Form*" (*Forma Extraordinaria* cf. *Motu Proprio, Summorum Pontificum*). This rite was the only form of the Mass celebrated by our Church until 1965, when His Holiness Pope Paul VI, introduced the New Order of the Mass (*Novus Ordo Missae*), codified in the 1969 Missal. This Mass is now referred to as the *Ordinary Form*, and familiar to most Catholics. Thanks to His Holiness Benedict XVI, we now have both Liturgies available, under which we can receive our Lord. Indeed, Benedict teaches that the two forms of the Mass "are not to be spoken of as if they were 'two Rites'. Rather, it is a matter of a twofold use of one and the same rite" (cf. *Motu Proprio, Summorum Pontificum*). The Extraordinary Form is sometimes referred to as *Tridentine* (owing, as it does, its latest codification to the Council of Trent (1563)), *Traditional Latin Mass (TLM)*, or simply *Latin Mass*, which is not to be confused with the *Ordinary Form* celebrated in the Latin language.

This specific form of the Mass has been celebrated in our Church for over 500 years, and Latin has been our Mass language for almost 1,500 years. The Extraordinary Form is cherished for its careful codification, its loyalty to the General Instruction, and its use of silence as a means to bring reverent focus to the moment of Consecration – the moment when our Lord comes to be with His people in the form of the Sacred Body and Blood. His provocative admonition "eat my body and drink my blood", scandalous at it sounded at the time (cf. Jn 6:53), is at the heart of our salvation (cf. Jn 6:54-59). Indeed, it is a precious connection to our Lord in His heavenly realm (cf. Mt 26:27-29).

You will notice that the Extraordinary Form Mass is quite different than the much more common Ordinary Form Mass. In this Mass, great attention is given to every word and gesture. All is oriented to the moment of Transubstantiation – when our Lord incarnates so that we may draw closer to Him. The particular Mass you will experience today is the known as the *Requiem Missae* (Mass of Rest) or the *Missae Defunctorum* (Mass of the Dead). The family did not select readings or music for the Mass, nor did the family orchestrate the Mass in any way. The focus of the Mass is celebration of *The Eucharist* out of love of those passed-on. Therefore, we let The Mass speak for itself. Moreover, you will not hear a Sermon (Homily) in the *Missae Defunctorum*, for the Mass is not about the *particular* deceased; it is about Christ, His victory over death, and our invitation to eternal life through the graces of His mercy and consumption of His Sacred Body and Blood as real food (cf. Jn 6:56).

In fact, this celebration of the Requiem Mass is not particular to Amanda. In this *Mass of Rest*, we seek the salvation of *all* the souls who've passed-on. For this reason, we invite each of you to dedicate the Catafalque (raised casket surrounded by candles) to someone you love who has passed-away, or the souls in Purgatory who left this life with no one to pray for them. Imagine that: In this Mass, the souls who left the earth in a tragic state of loneliness are prayed for by all of us. They are bathed in the love you feel for your beloved dead, and all of us feel for our beloved Amanda.

Finally, this is not the place for a "celebration of the life" of Amanda. As anyone who knows us will attest, we celebrate Amanda's life every day. Just ask, and you will hear all about her loving and gracious way, her beauty and her wit. Here however, at the *Mass of Rest*, we ask for God's mercy upon Amanda's soul so that she will live with Him forever in heaven (cf. Baltimore Catechism #3:1). In fact, since we believe she is *already* in heaven, this Mass makes graces available for so many souls suffering in Purgatory – which is all Amanda wants now. That is the real celebration of our beloved Amanda.

We hope this celebration of our Lord's sacrifice will bring you *His* peace, "Pacem relinquo vobis, pacem meam do vobis; non quomodo Mundus dat ego do vobis" (cf. John 14:27), and will be a blessing and cause for celebration for Amanda and her saintly companions in heaven.

We, her loving family, lift our hearts in prayer for **you** today, whose act of being with us for this Mass is a manifestation of Faith, Hope and Charity; the very definition of COMMUNION (cf. 1 Cor 13:13).

Pax et diligo vuobiscum

The Gray Family – Michael, Nancy, Declan and Amandat

Catholic Mass in the Extraordinary Form
Requiem Mass for Anniversary

The First Anniversary Mass of Amanda Beatrice Rose Gray

Near or far...



...always close to me

Celebrant: Reverend Stephen A. Saffron

Saturday, the twelfth of January
two thousand and nineteen
at one o'clock in the afternoon

St Josaphat Roman Catholic Church
Flushing, NY



Requiem Mass

Introitus: IV Esdras 2:34-35

Eternal rest grant unto them, O Lord: and let perpetual light shine upon them.

Psalm 64:2-3

A hymn, O God, becometh Thee in Sion, and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come unto Thee

Kyrie

Lord, have mercy, Christ have mercy, Lord, have mercy

Oratio

O God, the Lord of mercies, grant to the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, an abode of refreshment, the beatitude of rest, and the brightness of light. Through our Lord

Lectio: II Machabaeorum 12: 43-46

And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that they were slain should rise again, it would have seemed superfluous and vain to pray for the dead),

And because he considered that they who had fallen asleep with godliness, had a grace laid up for them.

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins

Gradual: IV Esdras 2:34-35, Ps, 111:7

Tractus

Sequencia

Evangelium: Joann. 6:37-40

All those the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.

Offertorium

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of Hell and from the deep pit: deliver them from the mouth of the lion, that Hell may not swallow them up, and they may not fall into darkness; but may the holy standard-bearer Michael introduce them to the holy light: * Which Thou didst promise of old to Abraham and to his posterity. V. **We offer Thee, O**

Lord a sacrifice of praise and prayers; do Thou receive them in behalf of those souls whom we commemorate this day: grant them, O Lord, to pass from death to life. Which Thou didst promise of old to Abraham and to his posterity

Secreta

Preface for the Dead

It is truly fitting and proper, right and profitable to salvation, that we should at all times and in all places give thanks to Thee, O Lord, Holy Father, almighty and everlasting God, through Christ our Lord, in Whom has shone upon us the hope of a blessed resurrection, so that those who are afflicted by the certainty of dying, may be consoled by the promise of future immortality. For Thy Faithful, Lord, life is changed, not taken away; and when the abode of this earthly sojourn is destroyed, an eternal dwelling is prepared in Heaven. And therefore with Angels and Archangels, with the Thrones and Dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing

Sanctus

Holy, Holy, Holy, Lord God of Hosts. The heavens and earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord. Hosanna in the highest

Canon Of The Mass

The Last Gospel: The beginning of the Holy Gospel according to Saint John

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made: in Him was the life, and the life was the light of men: and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all men might believe through him. He was not the Light, but was to bear witness of the Light. That was the true Light, which enlightens every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God, to them that believe in His name: who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Genuflect saying:) **AND THE WORD WAS MADE FLESH,** (And arise and continue:) and dwelt among us, and we saw His glory, as it were the glory of the Only-Begotten of the Father, full of grace and of truth.