

The Paulus Institute

for the Propagation of Sacred Liturgy

SEVENTH ANNUAL MASS FOR REMEMBRANCE AND REPOSE OF THE SOUL OF **NELLIE JANE GRAY**

THE TRADITIONAL MASS ACCORDING TO THE 1962 MISSAL



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Prayer for Nellie Jane Gray

JOAN OF ARC OF THE PRO-LIFE MOVEMENT

We beseech Thee, O Lord,
Have mercy on Thy handmaid Nellie Jane Gray,
for whom we offer to Thy Majesty
this Sacrifice of praise:
that by these Holy Mysteries
she may obtain heavenly grace and blessing,
and win the glory of everlasting bliss.

Eternal rest grant unto her, O Lord;
And let Thy perpetual light shine upon her.
May her soul and all the souls
of the faithful departed,
through the mercy of God,
rest in peace.

Amen.

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ON SACRED LITURGY



The Excellence of Holy Mass

“Who does not know that what has been handed down by Peter, the Prince of the Apostles, to the Roman Church is still observed unto this day, and must be observed by all?”

St. Pope Innocent I, 402-417

Thus has the Church in the course of time set the jewel of the Holy Sacrifice in

the most magnificent manner, with heavenly wisdom, for the praise of God and the edification of the faithful, surrounded with precious decorations of holy prayers, hymns, lessons and ceremonies, and enveloped in a mystic veil in order to fill the hearts and minds of the faithful with religious awe and profound reverence.

Fr. Nicholas Gehr, *The Holy Sacrifice of the Mass, Dogmatically, Liturgically and Aesthetically Explained*, pp. 335-36 (1877)

At Mass we are present first and foremost to God. If we do not turn our attention radically toward God, our faith becomes lukewarm, distracted, and uncertain. ... I gradually enter into the Eucharistic mystery and understand that the Mass is a unique moment in the life of a priest and of the faithful. Divine worship lifts us out of the ordinary. Through the eyes of a child, the priest is absorbed by Christ at the moment when, facing East, he lifts the consecrated Host toward heaven.

Robert Cardinal Sarah, *God or Nothing*, p.50 (2015)



The Ceremonies of the Mass

lead to the order, beauty, and adornment of divine worship. They are outward forms of worship, the outcome of an interior emotion, expressions of religious thought and sentiments. “They who pray, bend the knee, raise the hands or prostrate themselves to

the ground, thereby expressing outwardly what they feel inwardly. Their invisible will and the intention of their hearts are indeed known to God. Although their interior sentiments need not be made known to Him by such signs, by their means we are to pray and sigh more humbly and more ardently.” (St. Augustine) Ceremonies signify the mysteries of Christian faith and life: mixing the water and wine, washing the hands at the Offertory, placing the hands over the oblation before the Consecration, the breaking of the Host and dropping a small Particle into the chalice, the frequent Signing of the Cross.

Fr. Nicholas Gehr, pp. 340-41



The Spirit of the Liturgy

The spirit of the liturgy requires our conformity to established paths and practices, whose disciplines I must learn and to which I must humbly submit, yet leads to the joyful discovery and celebration of Christ

alive and working in His Church, which gives us a foretaste of and an appetite for the eternal and unending joy of the heavenly liturgy. “Forgetting about God is the most imminent danger of our age. As against this, the liturgy should be setting up a sign of God’s presence.” (Pope Benedict XVI) Neither Claudel nor St. Augustine stumbled across liturgy self-consciously fashioned to speak to the peculiarities of their times; they encountered the worship of Christ by His Church in all its richness. Thus they found Christ.

Alcuin Reid, *Monastère Saint-Benoît, Diocese of Fréjus-Toulon, France, in Sacred Liturgy*, pp 226-27; p. 235, (2013)

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The Language of Celebration of Sacred Mysteries

From the first four centuries, directed and preserved from injurious blunders by the Holy Ghost, the Roman Church has not been shown to have conducted her liturgical worship in any other than the three languages of the inscription of the Cross, Hebrew, Greek, and Latin. By divine dispensation, destined and consecrated on the Cross for the liturgical use of the Church, they proclaimed the dignity, power and glory of the Redeemer. It is most elevating and inspiring to offer sacrifice and pray in the language of the primitive Christians, our forefathers, innumerable saints, and bishops and priests of all times. The celebration of the mystic Sacrifice calls for a language elevated, majestic, dignified, and consecrated, answered by the Latin tongue with its dignity and gravity, clearness and precision, and richness and euphony. Thus it points to the unfathomable and unspeakable depth of the mystery of the Altar, serves as a mystic veil for the mysteries of the Holy Sacrifice, and protects against contempt and desecration. So, too, was ancient Hebrew the language of the divine worship that our Lord and His disciples attended, thus approving a distinct language for divine worship.

Fr. Nicholas Gihir, pp. 319n.2-325

Liturgical Orientation

Turning to the east remains essential. Looking at the priest has no importance. What matters is looking together at the Lord, toward the crucifix. Facing east is linked with the sign of the Son of Man, announcing the Lord's Second Coming. In this way we obey the ancient call to prayer.

Joseph Cardinal Ratzinger, *The Spirit of the Liturgy*, p.81 (2000)

Stillness

We cannot take stillness too seriously. If someone were to ask me what the liturgical life begins with, I should answer: with learning stillness. Without it, everything remains superficial, vain. Were we to approach stillness on the level of aesthetics, we should spoil everything. What we are striving for is something very grave, very important, and unfortunately sorely neglected: the prerequisite of the liturgical holy act.

Fr. Romano Guardini, *Preparing Yourself for Mass*, p.12 (1939, Sophia Press (1993))

Reception of Holy Communion

"It is the Lord!" These are the words of the Apostle John on the shore of the Sea of Gennesaret. Only John recognized the Lord. May that bishops and faithful please awaken and recognize that in each of these little Hosts, It is the Lord in His infinite majesty and sanctity of God. Unfortunately, there has spread a method of distribution of Communion called "in the hand," which really is a cause, an effective cause of the diminishing consciousness and the faith that "It is the Lord!"

Handling the Host, as a chip, over time this diminishes the consciousness that this little Host is extraordinary. It is not a thing or even a holy thing, but Some-One. This is our God. The greatest treasure which we have here on earth, our Lord, Eucharistic Lord, in the Host, is becoming so banalized, so exposed to ignorance. And the most grievous aspect is the loss of numerous fragments of the Host. And we continue quietly and no one shouts and says stop, and everyone says okay, we can continue with this. It is incredible. It is a shame. I have the impression that we have lost very much the Christo-centrism in liturgy, in our life, in our church life.

Bishop Athanasius Schneider, *Interview with The Paulus Institute*, Feb. 14, 2016

It is now time to evaluate carefully the practice of Communion-in-the-hand and, if necessary, to abandon what was actually never called for in the Vatican II documents, [but] was introduced as an abuse. Now, more than ever, it is necessary to help the faithful renew a living faith in the Real Presence of Christ in the Eucharistic Species.

Malcolm Cardinal Ranjith, *Preface, Dominus Est*, M. Rev. Athanasius Schneider, p.17



Summorum Pontificum

Up to our own times, it has been the constant concern of supreme pontiffs to ensure that the Church of Christ offers a worthy ritual to the Divine Majesty, “to the praise and glory of His name,” and “to the benefit of all His Holy Church.”

Since time immemorial it has been necessary - as it is also for the future - to maintain the principle according to which “each particular Church must concur with the universal Church, not only as regards the doctrine of the faith and the sacramental signs, but also as regards the usages universally accepted by uninterrupted apostolic tradition, which must be observed not only to avoid errors but also to transmit the integrity of the faith, because the Church’s law of prayer corresponds to her law of faith.”

Apostolic Letter issued motu proprio, Pope Benedict XVI, July 7, 2007

Prayer for the Unborn Child

*Lord Jesus,
You who faithfully visit and fulfill with your Presence
the Church and the history of men;
You who in the miraculous Sacrament of your Body and Blood
render us participants in divine Life
and allow us a foretaste of the joy of eternal Life;
We adore and bless you.*

*Prostrated before You, source and lover of Life,
truly present and alive among us, we beg you.*

*Reawaken in us respect for every unborn life,
make us capable of seeing in the fruit of the maternal womb
the miraculous work of the Creator,
open our hearts to generously welcoming every child
that comes into life.*

*Bless all families,
sanctify the union of spouses,
render fruitful their love.
Accompany the choices of legislative assemblies
with the light of your Spirit,*

*so that peoples and nations may recognize and respect
the sacred nature of life, of every human life.
Guide the work of scientists and doctors,
so that all progress contributes to the integral well-being of the person,
and no one endures suppression or injustice.*

*Give creative charity to administrators and economists,
so they may realize and promote sufficient conditions
so that young families can serenely embrace
the birth of new children.*

*Console the married couples who suffer
because they are unable to have children
and in Your goodness provide for them.*

*Teach us all to care for orphaned or abandoned children,
so they may experience the warmth of your Charity,
the consolation of your divine Heart.*

*Together with Mary, Your Mother, the great believer,
in whose womb you took on our human nature,
we wait to receive from You, our Only True Good and Savior,
the strength to love and serve life,
in anticipation of living forever in You,
in communion with the Blessed Trinity.*

Pope Benedict XVI

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