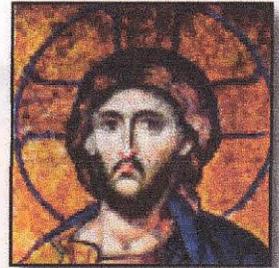


# CELEBRATING THE MASS IN LATIN

JUNE 20 AT THE CATHEDRAL



Fr. Rhone Lillard, F.S.S.P., who had been serving in the diocese as a deacon, was ordained at the end of May and will return to celebrate his First Solemn High Mass here at the Cathedral on Sunday, June 20. This 10:00 a.m. Mass will be in the Extraordinary Form of the Latin Rite, which means this celebration will follow the 1962 rubrics (that is, the rubrics in place before the Vatican Council.)

It has been over 40 years since older Catholics prayed the Mass in this style, but they may remember how solemn and beautiful it was. Younger Catholics and converts may have only heard about this venerable style. Perhaps they've seen it in movies, without realizing how closely connected are the old and new styles (*what we call the Extraordinary and the Ordinary Forms*) of celebrating the Eucharist. For this reason it might be helpful for you to know what to expect and how to participate in this form of the Mass.

When people experience the Extraordinary Form of the Mass, their reaction is generally positive. They like the Mass and find it easy to pray, but they commonly ask three very important questions:

- WHY DOES FATHER PRAY WITH HIS BACK TO THE PEOPLE?
- WHY IS LATIN THE LANGUAGE OF THE MASS, WHEN NO ONE SPEAKS LATIN ANYMORE?
- and
- WHY IS THERE SO MUCH SILENCE?

Let's take some time to answer these important questions this Sunday and next so that you will be better able to pray the Mass which Fr. Lillard celebrates on the 20th.

In the older form of the Mass, and sometimes as well in the newer form, the priest faces the altar instead of the people. He isn't really turning his back on the faithful, though it can look that way. What he is really doing is facing in the same direction as the people, so that as he prays to the Father, it is clear that he is praying on behalf of the people. Think of the priest as the point of a spear, leading the way forward.

Another reason, as Bishop Slattery explained it in his September 2009 column in the *Eastern Oklahoma Catholic*, is that the most ancient liturgical practice of the Church was for the priest and the people to face the east together. Bishop Slattery wrote: "When we study the most ancient liturgical practices of the Church, we find that the priest and the people faced the same direction, usually toward the east, in the expectation that when Christ returns, He will return 'from the east.'" At Mass the Church keeps vigil, waiting for His return. This position is called either *ad orientem*, "toward the east" or *ad Deum*, "to God."

The second and third question may be more vexing: 'Why pray in Latin if no one speaks Latin?' and 'Why is there so much silence in the older form of the Mass?' This silence seems like dead space - especially for those of us who are used to lots of hymns and lots of activity! Let's answer these two questions next week in this same space in the Cathedral Sunday bulletin.



Please turn this page  
for more information.

The Latin  
Mass

[DIVINE.WORSHIP@DIOCESEOFTULSA.ORG](mailto:DIVINE.WORSHIP@DIOCESEOFTULSA.ORG)



## FR. RHONE LILLARD, F.S.S.P.

**NEWLY ORDAINED FR. RHONE LILLARD WILL CELEBRATE A FIRST SOLEMN MASS OF THANKSGIVING ON SUNDAY, JUNE 20 HERE AT THE CATHEDRAL IN THE EXTRAORDINARY FORM**

**T**hough I was baptized Methodist, there was not much religion in my house while I was growing up. At 13, I began looking into Christianity on my own, reading Sacred Scripture and praying. Fortunately I never became too involved with any particular denomination.

At the age of 15, however, some neighbors who were good Catholics began coming around the house. Initially, I put forth the usual fatuous arguments against praying to Our Lady and the saints, however after much reading and praying, I came to understand the indispensable role of the Mother of God in our spiritual life and in the redemption of man.

Moreover – *through the intercession of Our Lady, as well as St. Pio* – I soon became convinced of the truths of the Catholic Faith. Shortly thereafter I entered the one true ark of our salvation, the Catholic Church.

Because of the very faithful Catholics who were instrumental in my coming into the Church, I had some understanding of the troubles afflicting the Church at the time of my conversion. Though I was a daily communicant and involved with the Legion of Mary, I was becoming more and more frustrated with the local parish and was neither inspired nor encouraged by the few priests with whom I was in contact. Our Lady, however, did not leave me in this state for long.

Toward the end of my senior year in high school (1989), I became acquainted with the traditional mass being offered in San Diego (my hometown) on Sundays. After assisting at the Extraordinary Form of the Mass, I knew I had found what I was looking for. Shortly thereafter I began considering the priesthood. But I did not have a

clear understanding of what God wanted from me. So as I tried to figure out God's will, I went to work for a couple of years.

I entered the seminary in 1992; but left after 3 ½ years in order to try to fill some of the many gaps in my education. In 1996 I entered Thomas Aquinas College in California, and after graduating in June of 2000, I entered the Ph.D. program at the University of Dallas. This was a decisive time for me, for when I began graduate studies, I set aside thoughts of a possible vocation to the priesthood.

In Dallas, however, I became acquainted with the Priestly Fraternity of St. Peter, whose priests were serving in Dallas. Their example, the many graces I received at their Masses, and the kindness and prayers of the parishioners I knew, helped to clarify the question of my vocation.

In 2005 I entered the Fraternity's seminary and was ordained a priest on May 22, 2010.

My journey to the altar has been long, but the longer I have traveled the more convinced I have become that I have been carried much of the way, especially when things were difficult or unclear, by the prayers and sacrifices of faithful souls such as yourselves. I am tremendously grateful to all of you and I look forward to being able to remember you at the altar and to repay your goodness with the Body and Blood of our beloved Savior.

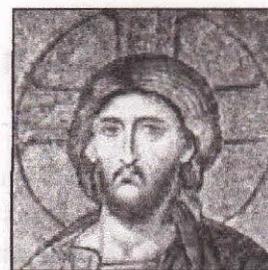


*In the Sorrowful and Immaculate Heart of Our Lady,*

*Father Rhone Lillard*

# THE ANCIENT LATIN MASS TODAY

FR. LILLARD'S FIRST SOLEMN MASS TODAY AT 10:00



As we announced last week, newly ordained Fr. Rhone Lillard, F.S.S.P., will be celebrating his first solemn Mass today at the Cathedral. This Mass will be in the Church's Extraordinary Form, which in many ways can be dated back to the early 5th century.

Everyone would agree that 1,600 years is quite a venerable pedigree; and when you consider how beautiful this form of the Mass is, how reverent and how easy it is to pray the Mass in the Extraordinary Form, you will see why so many people all over the world love the Mass in Latin or even prefer it. But for most of us today, this will be our first experience of the Extraordinary Form. We may like the fact that there is a deep sense of the eternal here, a real prayerfulness, but still wonder why the Latin? And why does the participation of the people seem so limited and the Mass so silent?

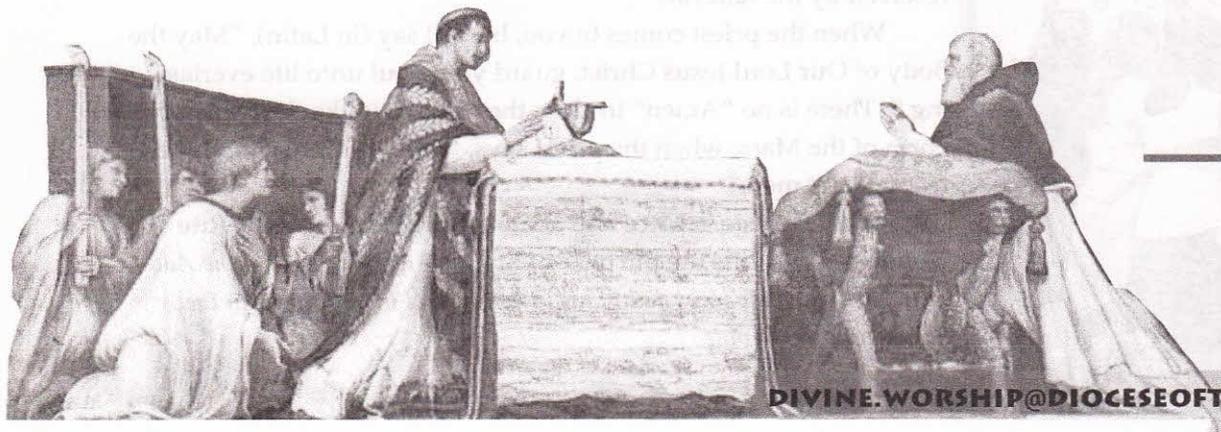
These are important questions and deserve well thought out answers.

Let's begin with the question of Latin. Latin is one of the Church's three 'sacred languages.' It has been a liturgical language for nearly 2,000 years and enjoys the unique ability to be a stabilizing force of unity and uniformity throughout the world. It is a wonderful thing that Mass is celebrated each week in four different vernacular languages in the Diocese of Tulsa (in some larger dioceses that number can be as high as twenty!). But it is also a wonderful thing that all over the world, you can find Mass said in the same language - Latin. For these reasons, it is fitting that Latin be retained in the Church's living liturgy, in an 'extraordinary form.'

Vatican II foresaw this in its constitution on the Sacred Liturgy "*Sacrosanctum Concilium*." There we read "... the use of the Latin language is to be preserved in the Latin rites." (Chapter 1, Section III, (C), paragraph 36) Pope John Paul II emphasized that Latin is the universal language of the Church in his encyclical *Dominicæ Cenæ* (1980). There he wrote: "*the Roman Church has special obligations towards Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself.*"

The use of the Latin in the Liturgy requires a different kind of participation from the congregation. The people still participate in the Sacred Action, but their participation has to be as much internal as external, as much contemplative as it is active. Because they can't simply *hear and understand*, they have to *pray and understand*. That's more demanding! In the past forty years we have become accustomed to listening to the Mass in English, and sometimes it can be like the radio or television playing in the background; while we half listen to that, our minds are also engaged in solving the day's difficulties.

You can't let your mind wander at the Latin Mass, but then why would you? Mass is too important!



For more information on this page

visit [www.dioceSEOftulsa.org](http://www.dioceSEOftulsa.org)

Latin  
Mass

[DIVINE.WORSHIP@DIOCESEOFTULSA.ORG](mailto:DIVINE.WORSHIP@DIOCESEOFTULSA.ORG)

## FR. LILLARD'S FIRST SOLEMN MASS TODAY

If you're lucky enough to attend Fr. Lillard's first Solemn Mass today at 10:00 a.m., you might also notice that while there is some singing of familiar hymns, quite a bit of the Mass - including the **PROPER PRAYERS** (that is, the prayers which change every day, like the opening prayer or collect), the **ORDINARY PRAYERS** (that is, the prayers which are always the same, like the Gloria and the Agnus Dei) and other **HYMNS** are chanted in Gregorian Chant by the choir. Here again, the congregation participates in this sung prayer more internally than externally.

But there is still a deep silence which characterizes the older form of the Mass. Although the Solemn Mass has much chant and singing, the central prayer of the Mass - the Eucharistic Prayer or *Canon* - is prayed by the celebrant in complete silence. We know what is happening, we recognize the consecration and the elevation, but it still seems, well, odd, that we don't hear the familiar words.

Again this was foreseen by Vatican II, which states in the Constitution of the Sacred Liturgy, *Sacrosanctum Concilium*, "... at proper times all should observe a reverent silence." (Chapter 1, Section III (B)) We also know from the authority of the Church's Tradition, that the Canon has been celebrated in silence by the celebrant since at least the time of St. Gregory the Great, back in the 6th century.

This silent praying of the Eucharistic Prayer reminds us that "in the stillness of the heart the Lord speaks." (cf. 1 Kings 19:11-13) Our Lord Himself tells us in the Psalms: "be still and know that I am God." (Psalm 45:11) Prayer demands silence, not busyness; recollection, not dialogue; and true communion of the soul with its Creator.

## A COUPLE OF POINTERS FOR MASS TODAY

You should be aware that in the Extraordinary Form of the Mass, Communion is always received on the tongue and generally while kneeling. Kneeling in the Western Rite has always been a sign of adoration and respect. Who is more worthy of our adoration and respect than God Himself? (*This is how Pope Benedict XVI distributes Holy Communion at his Masses.*) Still, if you can't kneel (or prefer not to!) simply stand.



Usually the communion line moves to the left and right of the central aisle instead of extending in a line down the main aisle. The priest will come to you with Holy Communion. Here's another point, *Communion in the Extraordinary Form is only distributed under the single species of bread. The Precious Blood is not received by the faithful.*

When the priest comes to you, he will say (in Latin), "May the Body of Our Lord Jesus Christ, guard your soul unto life everlasting." There is no "Amen" to close the prayer, unlike the Ordinary Form of the Mass, when the priest says, "Body of Christ" and we respond, "Amen."

The language, silence and action of the Extraordinary Rite wonderfully fulfills the purpose of liturgy - *to bring men to the Adoration of God while recognizing his littleness and insufficiency in the Presence of the Divine.*