Bishop Robert Barron’s “The Mass”

Disc One

Episode 2: Called out of the World.

Introduction

* The very act of gathering for the Mass is a mystery.
* The Greek word for church is Ekklisia. Ekklisia means to call from out of.
* The church is the community which has been called out of from the world.
* Everything in the Mass is intentional.

Bishop Barron

* The Mass is the great encounter with Jesus in which there is an exchange of words. The exchange of the word is seen in the prayers of the Mass and the reading of Scripture.
* Our activity and full participation in not just in the exchange of the words but in silence. The silence is just as important as the exchange of words.

Introductory Rites of the Mass

The Greek word of Church is Ekklisia. The church is a community that have been called out of one community into another. Called out of one way of being into another way of being. Called out of the world and into the mystical Body of Jesus.

* The Mass opens with singing. The singing is a mystery. These different voices coming from different walks of life in a great harmony is a great mystery.
* Our singing links us to the singing of the angels. The singing in the beginning of the Mass reflects the harmony of the Trinity.
* Incense symbolizes our prayers raising up to God. It is meant to cloud our vision. The mysteries of God are shrouded.
* The use of incense is seen in the Mass for Christmas, Easter, and Funerals. The incense is meant to awaken our minds to the book of Revelation.
* In the book of Revelation there is the heavenly court where the angels had the “censors”. This vision described in Revelation is the heavenly Liturgy.

Who comes at the end of the procession? The bishop or priest.

* The bishop or priest symbolizes Christ leading his mystical body in the right praise of the Father.
* The priest does not act in his own name. The priest acts in the person of Christ; “In persona Christi capitis”

The ritual of the Mass begins with the Sign of the Cross.

* The prejudice of our time is that we live our life in our own name. In beginning the Mass with the Sign of the Cross, we begin not in our own name but in the name of the Father, the Son, and the Holy Spirit.
* In life we are not operating in our own name but in the name of the Father, the Son, and the Holy Spirit. We are claimed by Jesus Christ.
* In the Sacrament of Baptism, we are baptized in the name of the name of the Father, the Son, and the Holy Spirit.
* Baptism is a character sacrament. The word for “character” in Greek (charaktiras) means brand. In baptism we are branded body and soul into Christ. We don’t belong to ourselves, but we belong to Him.
* As we mark ourselves with the Sign of the Cross, we are reminding ourselves that we belong to Christ.

The priest than says “Peace be with you”. The congregation responds, “And with your spirit.”

* The priest is not greeting the congregation in his own name but in the name of Jesus Christ.
* When the congregation responds “And with your spirit” the congregation is awakening that deepest part of the priest where he is ordained for this work; Where he is identified with the person of Jesus Christ and he is able to celebrate the Mass “in persona Christi capitis”

We are then called to be mindful of our sins. Mass commences with a clear acknowledgement of our sins.

* If there are any flaws in something they are recognized when they are exposed to the light.
* In the beginning of the Mass we are standing in the light in that we acknowledge our sinfulness. We need to be more aware of our sins so we can be forgiven.
* “Lord, have pity on me for the light has revealed my unworthiness.”

We then pray the “Gloria” – It is in giving Glory to God that peace will break out in me and around me. Glory to God in the highest and on earth peace to people of good will.