



LITURGICAL CATECHESIS

Week 13 (May 17, 2017) - The Entrance, Preparation, and Distribution (Session 8 of DVD)

Introduction:

“Since the Early Church, full participation in the Divine Service in both Word and Sacrament was only for the baptized, even though those not baptized were welcome to hear the Word of God with the community. To take part fully in the Divine Service one needs to be baptized. Baptism is the ‘frontier’ sacrament upon which all of Christian life is founded. Thus it is important for us to describe the significance of Baptism in the life of the Church as entrance into full communion with Christ through the Divine Service.

As the liturgy properly begins with the Entrance Rite, it is appropriate to begin our entrance into the Divine Service at the Baptismal Font (historically at the entrance to the sanctuary). By beginning at the entrance at the font, we announce that we prepare to enter God’s holiness by marking ourselves with the baptismal name, confessing our sins, and hearing God’s absolution from the pastor. Some celebrants will dip their fingers into the font before making the sign of the cross over the congregation to connect Baptism to the absolution received at the beginning of the service. Then, accompanied by the Introit or the Kyrie, a cross leads the pastors and attendants into the sanctuary, capturing the sense of psalm, Kyrie, and Hymn of Praise as entrance rite into the Divine Service for the children of God (the baptized) to receive their inheritance in the Divine gifts.”

-Rev. Dr. Arthur Just, *Heaven on Earth*

Last Week: The Liturgy and the Sacrament

What are the two basic structures of the liturgy?

What brings those two basic structures together? (Dr. Just uses the term “hinge”)

*What are the three times of **movement** that are included in the historic liturgy of the Church?*

In summary the _____ prepares us, the _____ emphasizes that preparation, and invites us now to the _____.

What changes took place with the Edict of Constantine in AD 313 that resulted in the liturgy become more complex? Why is this possible with the edict? Why is this significant?

When Christians were gathering in these newly constructed places, what began to take place?

What purpose does building churches and ornately decorating them serve?

Is it wrong to worship in a house, barn, street?

Taking a look at the Introit, "The Entrance Rite": (reflects the "parade")

How do we come into the HOLY Sanctuary/Presence of God? (Ex. 3:5, Eccl. 5:1, Jer. 30:21)

So in what way do we respond?

What happens in the entrance rite that confesses/teaches you that this is a "time of movement"?

What does it teach?

The Introit of the Day marks the actual beginning of the Service of the Word. The Introit, from the Latin word for "he enters in," was originally a practical rubric to begin the service. When the priest entered the church, the people stopped their activities in the nave of the church and assembled around the chancel. During this time, historically, choirs would sing a selection from a psalm, known as the Introit.

The Introit was originally an entire psalm sung antiphonally (one "choir" responding to the other) by a double choir or between the pastor and the people. In the Formula Missae, Luther shows that he preferred to use of a whole psalm instead of shortened verses. However, Lutheran Worship today offers variety for how this "Introit" may be observed. (Shortened verse Introit, Psalm, or Entrance Hymn)

The Introit is also one of the Propers, those portions of the service that change and are "proper" for each Sunday of the Church year. The Propers contrast with the ordinaries (from the Latin ordo, which means "regular order") portions of the liturgy, which do not change from week to week.

The Propers are —Introit, Collect, the readings, Gradual, and Verse—along with the colors of the church year, underscore particular worship themes from the liturgical calendar. The Propers for each Sunday and for most special days in the church year are included in the Lutheran Service Book—Altar Book.

What form (from the pagan world, did the pastors use to enter the church? Why?

What does this call to mind from Scripture?

What brought the Entrance Rite to a conclusion?