

**ST. JAMES OF JERUSALEM,
BROTHER OF JESUS AND MARTYR
MATINS**

Lutheran Service Book, pp. 219-228
21st Week after Pentecost

stand if able

Opening Versicles *LSB, p. 219*

Psalm 133 *Tone G*

The assembly will sing the psalm in unison.

sit

Office Hymn *LSB 518, sts. 1, 27, 3*

The assembly will sing stanzas 1 and 3. The soloist will sing stanza 27.

Reading *Acts 15:12-22a*

Homily

stand if able

Canticle *LSB 797*

The assembly will sing stanzas 1,3,5. The soloist will sing stanzas 2 and 4.

Prayers *pp. 227-228*

Kyrie

Lord's Prayer

Collects

Concluding Prayer *assembly prays together*

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen. (Morning Prayer of St. Martin Luther)

Benedicamus and Benediction *p. 228*

Post-Service Music

SERVANTS OF THE WORD

Professor Abjar Bahkou

Seminarian Jake Moore

Mr. Ryan Edinger

Miss Logann Edinger

Members, Zion Lutheran Church, Harvester, MO

Preacher

Liturgist

Organist

Soloist

Life Thought for Pentecost 21 – Scripture highly praises motherhood (1 Thessalonians 2:7-8) and fatherhood (1 Thessalonians 2:11-12). The Holy Spirit inspires the Apostle Paul to use them as words for the love of one Christian for another. We protect each other like fathers and take care of each other like mothers. If this clearly excludes the killing of even a neighbor (Leviticus 19:16), how much more shall we cherish the lives of children, however young, and parents, however old!

Incense

While the smell of incense for many may not be a prevalent part of modern, western culture, it is nonetheless an act aimed at involving the sense of smell in the worship experience and thus evoking the presence of the entire person before the Father, Son, and Holy Spirit. The word comes from the Latin *incendere* — to burn or kindle.

Incense has a long history in the church's life. In Exodus 30 the Lord provides the directions for the construction of the incense altar, the production of incense and its use (burned before the holy of holies every morning and evening). There was no ceremonial use of incense in the 2nd-3rd centuries of which we are aware, due to its associations with pagan and emperor worship. Regular use of incense in the divine service originated in the eastern church in the 4th century as part of the newly licit, public nature of Christian worship. The earliest mention of its use is in the funeral procession of Peter of Alexandria in 311 and as mentioned by the Jerusalem pilgrim Egeria in her diary relative to the weekly Sunday vigil service. Widespread use, however, does not occur until the 5th century.

The symbolism of incense is rich and diverse. In the Old Testament incense symbolized protection against God's wrath (Leviticus 16:12-13); calling upon God and his appearance (Leviticus 16:2); and the prayerful oblation offered to God seeking his blessing (Psalm 141). In the New Testament incense symbolized the presence of God as Zechariah burned it as part of his priestly duties (Luke 1:8-13). Incense was brought to honor Christ by the Magi (Matthew 2:11). It symbolizes the prayers of the faithful (Revelation 5:8) and of the saints (Revelation 8:3-4). The knowledge of Christ is described as a fragrant odor (2 Corinthians 2:14-16), perhaps associated with the smell of incense itself. After the fifth century the church used incense: to honor people, places, and objects in worship as symbolic of the presence of God in Christ; as exorcistic or apotropaic in order to ward off evil (Numbers 16:46-48); and as an oblation, a sacrificial offering to God often associated with forgiveness and repentance.

Thus, incense can symbolically represent quite a number of things including: the presence of God in the midst of His people; the cleansing and purification of the people of God; the uplifting of the prayers of God's people to the heavenly throne; entrance into the heavenly throne room of God; the sacrificial offering of the whole person to God. Let the cloud of incense this day surround the prayer and praise of all God's people gathered into His marvelous, gracious presence.

JESUS CHRIST IS THE SAME YESTERDAY AND TODAY AND FOREVER

Concordia Seminary

Chapel of St. Timothy & St. Titus

9:35 am – 23 October 2020