

Service of Holy Communion



**Feast of the Purification of Mary and
the Presentation of Our Lord
(observed)**

31 January 2018

Chapel of St. Timothy & St. Titus | Concordia Seminary

LUTHERAN SERVICE BOOK Divine Service Setting 1, pp. 151–166

Pre-Service Music

— All are invited to gather in the narthex and retrieve a candle. —

The Candlemas (Blessing of Candles) Procession

As the following words are spoken, the light of Christ is shared as the candles are lit. Please light your candle by tilting it into the flame of the candle from which you are lighting. Do not tilt a lit candle. You may light your candle from the candle of the person closest to you.

L: Light and peace, in Jesus Christ our Lord.

C: Thanks be to God.

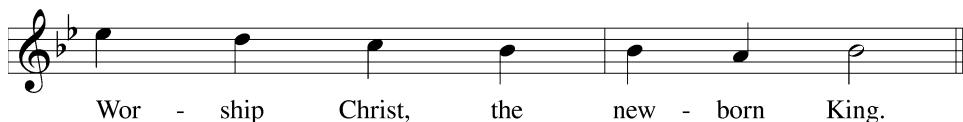
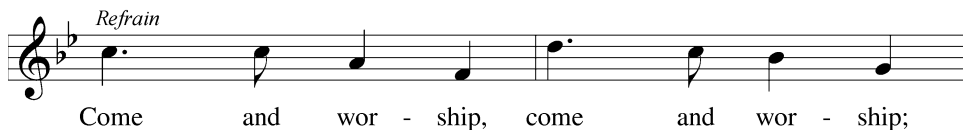
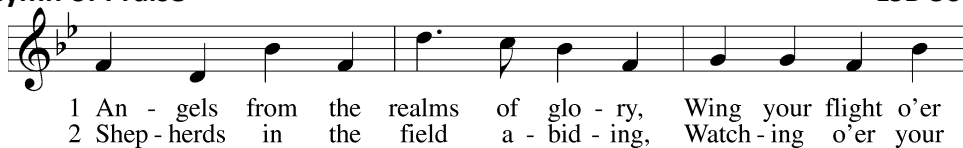
Prayer of Blessing

L: Let us go forth in peace to meet the Lord.

C: In the name of Jesus. Amen.

Hymn of Praise

LSB 367, sts. 1-2



Salutation and Prayer of the Day	p. 156
<i>—Please be seated—</i>	
First Reading	1 Samuel 1:21-28
<i>—Please stand and follow the processional cross, turning as it passes you—</i>	
Gospel Acclamation	LSB 367, sts. 3-4
Gospel Reading	Luke 2:22-28
<i>The assembly will sing Simeon’s song, verses 29-32 in the text, voicing his song of trust in the Lord’s promises.</i>	
Canticle: Nunc Dimittis	LSB 937, sts. 1-2
Gospel Reading	Luke 2:33-40
Gospel Acclamation	LSB 367, st. 5
<i>Candles are extinguished at the end of the acclamation.</i>	
<i>—Please be seated—</i>	
Homily	<i>Luke 2</i>
<i>—Please stand if able—</i>	
Hymn of the Day	LSB 834
Prayers of the Church	p. 159
Offertory	LSB 519
<i>All stanzas will be led in harmony. You are invited to follow the organist’s lead and sing in harmony.</i>	
Service of the Sacrament	pp. 160–4
<i>—Please be seated—</i>	
<i>The Lord’s Supper will be distributed at four stations, instead of the altar rails, on each side of the chancel, two on the chancel level and two on the nave floor. Please proceed to one of the stations on your side as you approach the altar.</i>	
Communion Music	LSB 855, sts. 1,8,3-4
	LSB 643
Dismissal	
<i>—Please stand if able—</i>	
Post-Communion Collect	
Blessing	

The Servants of the Word

President: Dean of the Chapel Kent Burreson

Preacher: Professor Mart Thompson

Assistants: Chaplain Paul Sieveking, Seminarians Alexander Pitsch, Brenden Harrell, Kyle Ronchetto, and Mason Vieth

Organist: Director of Musical Arts James Marriott

In Preparation for Communion

To Our Guests:

The Lord's Supper is celebrated on our campus in the confession and glad confidence that our Lord, as He says, gives not only bread and wine, but His very body and blood to eat and drink for the forgiveness of sin. In joyful obedience to the clear teaching of our Lord Jesus those are invited to His table who trust His words, repent of all sin, and set aside any refusal to forgive and love as He forgives and loves us. They show forth His death until He comes. Because Holy Communion is a confession of the faith which is confessed at this altar, any who are not yet instructed, in doubt, or who hold a confession differing from that of The Lutheran Church—Missouri Synod and so are unable to receive the Sacrament are invited to meditate on God's Word in the distribution hymns and pray for the day when divisions will have ceased.

-Kent J. Burreson, Dean of the Chapel

Notes Regarding Communion

- The campus Lord's Supper is sponsored and hosted by the Lutheran Church of St. Andrew and Pastor Mark Hricko of Silver Spring, Maryland.
- When receiving the cup to partake of Christ Jesus' blood, please place your hand on the cup in some way to assist the server in guiding it to your mouth. Depending upon how those distributing the cup are holding it, you can either take hold of the cup at the base on the bottom OR on the stem of the chalice OR at the bowl itself on the upper part. By doing so you will assist the server and help to prevent any unwelcome spillage.
- The Reliquary (unconsecrated, additional bread) will be distributed after the service in the narthex if there is sufficient quantity. You are invited to take a piece with you.
- If you would prefer not to drink wine directly from the chalice, you may intinct the bread by dipping it into the chalice.
- If you have a gluten allergy or any other special need, please contact Dean of the Chapel Kent Burreson.

Private Confession and Absolution

Contact Chaplain Sieveking to arrange a time for confession and absolution.

Prayer Requests

- Persecuted Christians: Iraq; Syria; Morocco; Myanmar
- Partner Church Bodies: The Lutheran Church in Norway led by Bishop Torkild Masvie
- Synodical Leaders: Synodical Vice-President Nabil Nour
- Districts and District Presidents: Northwest District led by President Paul Linnemann
- Concordia Theological Seminary: President Larry Rast; Professors David Scaer, Peter Scaer, Detlev Schulz
- Concordia University System: Concordia University, St. Paul, led by President Tom Ries
- The Poor and Those Suffering from Natural Disasters: Texas, Louisiana, Florida, California, Puerto Rico, Mexico,
- Those who are ill/undergoing surgery: Rev. Erich Kaelberer suffering from ALS; Carol Hoefer, wife of Dr. Herb Hoefer, Professor Emeritus at Concordia, Portland, undergoing chemotherapy treatments; JoAnn Zieroth, wife of Director of Vicarage Gary Zieroth at CTS, battling cancer; Dr. John Kleinig, Professor Emeritus, Lutheran Seminary, Australia, recovering from surgery; Pastor Andrew Johnson, recovering from surgery and undergoing chemotherapy; Gillian Bond's friend, Trevor, battling a very serious form of cancer; Jesse Collins, member of the CW maintenance staff of the seminary, who has been diagnosed with cancer; Roger Drinnon, father to graduate student Roger Drinnon, battling cancer; Seminarian Kevin Scott being treated for a cyst; Blaine Reichert, great-nephew to staff member Debbie Roediger, in intensive care
- Those Mourning: Former Director of Placement and current Guest Instructor Wally Becker upon the death of his mother, Margaret Becker; Family and Friends of Rev. Dr. Jakob K. Heckert, former professor at Concordia Seminary and Concordia University Ann Arbor; Edith Cheros, sister-in-law to Professor Bruce Hartung, and her family upon the death of her husband Peter Cheros

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.

The Blessing of Candles (Candlemas) on the Feast of the Presentation

On this the fortieth day after Christmas, the Christmas season reaches its culmination. With the reference in the gospel reading to a sword that will pierce Mary's soul—symbolic evocation of the crucifixion to come—the day serves as a hinge between the Christmas and Epiphany seasons and the season of Lent. Titled "The Meeting" (of Christ Jesus and Simeon) in the Orthodox Christian traditions, the day represents both the coming of the Son of God into the temple of the Lord and the occasion of Mary's purification through the offering of a sacrifice following childbirth in accord with Old Testament law. Simeon, in his Nunc dimittis prophetic song, sings of "a light to lighten the Gentiles and the glory of your people Israel." That light is of course the Christ, whom Simeon holds in his arms. The reference prompted the practice of a procession of lighted candles, probably originating in the days of Pope Sergius in the 7th century. Later, churches throughout the west adopted the custom of blessing all the candles to be used in the church throughout the year on this day. In England it acquired the name of Candlemas, Mass or Feast of the Candles. Joining in the pilgrimage of the candles, our lighting and blessing of the candles today points us toward the rising of the Light of the world on the third day and our movement toward the light of His glory in his kingdom.



Reflections on the Gospel for the Presentation, from Luke 2, from Ted and Rick (dark nose) by LCMS Pastor James Wetzstein (Agnus Day appears with the permission of www.agnusday.org).

