

# Service of Holy Communion



## The Purification of St. Mary and the Presentation of Our Lord

(Observed)

1 February 2017

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

## LUTHERAN SERVICE BOOK

### Divine Service Setting 2, pp. 167-183

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#### Prelude

*The assembly is invited to stand, turn and face the baptismal font.*

P: Arise, shine, for your Light has come, and the glory of the Lord has risen upon you.

(Isaiah 60:1)

**Entrance Hymn of Praise: Gloria in Excelsis** p. 170

**Salutation and Prayer of the Day** p. 172

*—Please be seated—*

**First Reading** 1 Samuel 1:21–28

*—Stand and follow the processional cross, turning as it passes you—*

**Gospel Acclamation: Alleluia and Verse** p. 173

**Gospel Reading** Luke 2:22–28

*The assembly will sing Simeon's song, verses 29-32 in the text, voicing Simeon's song of trust in the Lord's promises.*

**Canticle: Nunc Dimittis** LSB 937, sts. 1-2

**Gospel Reading** Luke 2:33-38

**Canticle: Nunc Dimittis** LSB 937, sts. 3

*—Please be seated—*

#### Homily

*—Please stand if you are able—*

**Hymn of the Day** LSB 519

**Prayers of the Church** p. 207

**Offertory** LSB 367 sts. 1,4-5

**Service of the Sacrament**

**pp. 177-180**

*—Please be seated—*

*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.*

**Communion Music**

**LSB 855, sts, 1,8,3-4  
LSB 624**

**Dismissal**

**p. 164**

*—Please stand if you are able—*

**Concluding Prayer**

**Benediction**

**p. 166**

**Postlude**

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**The Servants of the Word**

**Presider:** Dean Kent Burreson

**Preacher:** Chaplain Paul Sieveking

**Assistants:** Seminarians Travis Ferguson and Coleman Geraci

**Organist:** Director of Music Arts Jim Marriott

**Musicians:** Seminarian James Miller

## 2017 SMP Spring Cohort Vicarage Assignments

**Jacob Baumann**  
*theCross Mount Dora*  
Mt. Dora, Florida  
SELC District

**Craig McCourt**  
*New Creation*  
Shakopee, Minnesota  
Minnesota South District

**Matthew Cario**  
*Our Savior*  
Tacoma, Washington  
Northwest District

**Chad Minor**  
*Holy Cross*  
North Canton, Ohio  
Ohio District

**Mark Crossman**  
*theCross Mount Dora*  
Mt. Dora, Florida  
SELC District

**Jason Schleicher**  
*Salem*  
Tomball, Texas  
Texas District

**Wynn Derong**  
*Oikos Church*  
Houston, Texas  
Texas District

**Cory Stallings**  
*The Exchange Communities*  
Jackson, Missouri  
Missouri District

**Joel Dietrich**  
*St. Paul*  
Peachtree City, Georgia  
Florida-Georgia District

**Laird Van Gorder**  
*The Lutheran Church of the Holy Trinity*  
Macon, Georgia  
Florida-Georgia District

## 2017 CMC Spring Vicarage Assignment

Muluneh Taye  
*Addis Kidan Ethiopian Church*  
San Francisco, California  
California-Nevada-Hawaii District

## 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 St. John Lutheran Church in Columbus, NE and Pastor Brad Birtell.
- 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.
- The concluding prayers are spoken by the assembly in the hope that these traditional collects might become part of your remembered repertoire of prayer.

### **Private Confession and Absolution**

Chaplain Sieveking will offer confession and absolution in the Chapel of St. Eunice and St. Lois from 12:00-1:00 pm on Thursday.

### **Prayer Requests**

- Persecuted Christians: Mali; Mauritania
- Partner Church Bodies: Kazakhstan — Evangelical Lutheran Church of Almaty, Rev. Alexander Burtsev, President; Consistory of the Evangelical Lutheran Church of Lithuania (CELCL), Rev. Mindaugas Sabutis, Bishop
- Synodical Leaders: Rev. Dr. Scott R. Murray, Second Vice President
- Districts and District Presidents: North Wisconsin District and President Rev. Dwayne M. Lueck
- Concordia Theological Seminary, President Larry Rast, Prof. Jeffrey H. Pulse, Dr. Timothy C. J. Quill, Prof. Robert V. Roethemeyer, staff, and students.
- Concordia University System: Concordia University, Portland and President Dr. Charles E. Schlimpert
- Those seeking discernment and guidance: Professor Todd and Susan Jones
- Those who are ill/undergoing surgery: Ginny Preston (friend of Gillian Bond) who was recently diagnosed with breast cancer; Daniel Keah (EIIT student) who is recovering from surgery; EIIT student Philip Gai's father, who has cancer, and his mother caring for him; Rev. Erich Kaelberer suffering from ALS; Graduate Student Subin Raj, recovering from appendicitis in India; Pastor Rodney Wise, Glendale Lutheran Church, battling cancer; Seminary Maintenance employee Kirt Beckmann's wife, Doreen, who has been diagnosed with melanoma cancer; Rev. Mike Piper of New Melle, MO, who recently suffered a brain hemorrhage.
- Those in mourning

## Why Do We Use 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 2<sup>nd</sup>-3<sup>rd</sup> 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 4<sup>th</sup> 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 5<sup>th</sup> 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.





Reflections on the Gospel for the coming Sunday, from Matthew 5, from Ted and Rick (dark nose) by LCMS Pastor James Wetzstein (Agnus Day appears with the permission of [www.agnusday.org](http://www.agnusday.org)).