

1: Thurible - Wikipedia

The use of incense and processional lights has been of late discussed in the Anglican Church with considerably more fervour than knowledge, and it has assumed an importance in controversy all out of proportion to its merits. Bishops and curates, members of Parliament and the man in the street, have.

I thought some people here might find it interesting. I am open to questions, critiques, and comments! The numbers refer to the footnotes here, moved to the end. Eventually, the use of incense entered into Christian worship and continually developed, specifically in the Roman Rite, throughout the centuries. Today incense is used in the Roman rite at specific points throughout the liturgy and still is rich with symbolism. Although the uses of incense vary slightly throughout history, the primary aspects of incense, the cloud of smoke and the sweet smell, remain unchanged. The modern-day term incense comes from the Latin word *incendere*, which means to burn or to kindle. The symbolism found in the different aspects of incense are also expressed then. The various materials used to make incense determines the effect of the incense. The use of incense can be found in various cultures around the world. Cultures in the Ancient Near East used incense extensively, heavily impacting trade²⁰, most notably Egypt. During the year reign of Ramses III, almost two million pieces of frankincense were burned. The use of incense is not restricted to pagan practices. When the Israelites used incense for sacred purposes they used a finely ground powder, a blend of frankincense, storax, onycha, and galbanum. Incense was placed in the Tent of Meeting *Ex* Its use as a perfume is indicated in Song of Songs 3: In Psalm incense is likened to prayer. The Christian use of incense does not appear in the Bible. They refrained from employing incense as an act of worship probably because of their hatred of the idolatrous use made of it by the pagans. Before the end of the fifth century, the first use of incense in the East appears. The visual effect of a cloud of smoke and the sweet aroma of incense has helped people both focus on the divine for centuries. Its use has also been important in symbolizing prayers and offerings being carried up to heaven. Israel and the later Christian Church developed precise ways in which to best and most appropriately use incense in their liturgies. Incense plays a role in the Roman Rite liturgy and is continually burned for the greater glory of God.

2: The Pagan's Path ~ Witchcraft & Shamanism - The History of Incense

I recently read an interesting book called "A history of the use of incense in divine worship" () by Cuthbert Atchley. It contains a rather unique and objective history of censuring within ritual, both pre-Christian and Christian.

Roman Rite[edit] Two clergy swing thuribles towards the congregation during the funeral of Joachim Meisner , Cologne Cathedral , The Roman Missal , as revised in , allows the use of incense at any Mass: Two double swings and only at the beginning of the celebration, after the incensing of the altar: A series of single swings: The priest may incense the offerings for Mass by tracing a cross over them with the thurible instead of using three swings of the thurible, [8] Bishop Quinn swinging a thurible over the offering at Mass The responsibilities of a thurifer include: Holding the thurible open to enable the priest to put incense in it, after which he blesses it with the sign of the cross without using any formula of words. Carrying the thurible in procession gently swinging if needed to keep the charcoal burning. Presenting the thurible to the priest or deacon when they need to use it. Incensing in the absence of a deacon the priest after the priest has incensed the offering at Mass. Another server, previously called a boat boy and now more commonly a boat bearer, [1] may carry a boat or container of incense to add as the thurible burns low. These rules, except for the manner of incensing the offerings at Mass, applied also before Earlier editions of the Roman Missal prescribe that the offerings be incensed by forming over them with the thurible first three crosses and then three circles, the first two anticlockwise and last clockwise, while also saying a prescribed prayer. In accordance with the conditions laid down in the document Summorum Pontificum of , use of the edition as an extraordinary form of the Roman Rite is permitted. Ambrosian Rite[edit] In the Ambrosian Rite the thurible has no top cover, and is swung clockwise before the censuring of a person or object. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. Anglo-Catholic churches may use generous quantities of incense. In recent years, some middle-of-the-road Anglican churches have taken to using incense a few times a year for special occasions. Traditionally, at High Mass, the following rule is observed when censuring, which differs from the common Roman Rite: Three sets of triple swings: When censuring the Most Blessed Sacrament Three sets of double swings: When censuring images, relics, and other sacramentals, also when censuring the celebrant. Two sets of double swings: When censuring a Deacon. One set of double swings: When censuring a Sub-Deacon. Three sets of single swings: When censuring the congregation In Anglo-Catholic churches, the Thurible is carried in procession in front of the Crucifer and Acolytes. The Celebrant then censes the altar on which the Eucharist is to be offered, in the following form at a Nave Altar: After venerating the altar, the Priest receives the thurible from the server at the North end of the altar. The Priest then makes three sets of triple swings towards east, then continues around the altar to his original position facing west. This same pattern is followed when censuring the altar at the offertory, with the following prequel: The Priest then makes 3 circles, two counter-clockwise and one clockwise, over and around the gifts. At the Gospel, the deacon or whoever is reading the Gospel censes following the introduction to the Gospel i. At the elevations of the Blessed Sacrament, during the prayer of consecration, either the deacon, sub-deacon, or other appropriate person including the thurifer , makes three sets of triple swings, as the parish bell and sanctuary bells are rung. Should the Regina Coeli during Easter or the Angelus be said or sung, then the celebrant or other appropriate person may cense the statue of the Blessed Virgin Mary in the following form: Incense can be used at any celebration of the Eucharist throughout the year, but especially in the seasons of Christmas , Epiphany and Easter , Maundy Thursday vigil, Palm Sunday, on the feasts of Pentecost , Trinity Sunday , Ascension , Feasts of saints and martyrs, Corpus Christi , and at the Dedication Festival or Patronal Festival of a church.

3: A history of the use of incense in divine worship. | National Trust Collections

Excerpt from A History of the Use of Incense in Divine Worship The use of incense and processio'nal lights has been of late discussed in the Anglican Church with considerably more fervour than knowledge, and it has assumed an importance in controversy all out of proportion to its merits.

Tracts on Principles of Divine Worship No. Inasmuch as the offering of incense formed part of the religious ceremonial of people generally in very ancient times, it is possible that something of the kind has been a traditional usage from the earliest age of human existence. It appears to be a reasonable inference from the holy Scriptures, that the Jewish priests, by the command to burn incense in divine worship, were not called upon to perform an act entirely novel to them but to employ, in a novel manner, materials with which, in religious ceremonial of their own and of the heathen, they were already familiar. The burning of incense in the sanctuary was one of the most solemn duties and greatest privileges of the Jewish priesthood. None but a priest might offer incense in the sanctuary. The very materials of which this incense was composed, and the proportions of the several substances, were divinely ordered; no other kind of incense might be used by the Jews in divine worship, and they were forbidden to make any common or profane use of the sacred mixture. Without the smoke and odour of burning incense the High Priest must have died when he entered the Most Holy Place; and it was while he was engaged in offering incense that Zacharias was visited by the archangel Gabriel. It is clear that in divine worship under the Mosaic dispensation, incense, by the express command of God, was an important factor. The religious use of incense, namely, the burning of fragrant gums at certain times, after the accustomed manner, in divine service, is now accounted an immemorial custom in the Christian Church; but this usage, while it has been at times universal and during many centuries has been continuous in many places, does not appear to have been continuous from the days of the Apostles. The council of Trent declared the use of incense to be one of the religious customs authorized by "Apostolical discipline and tradition;" and it is quite possible that incense has been used, at least occasionally, in Christian worship from the earliest times. Nevertheless, the evidence we have at present seems to prove that Christians made little or no ceremonial use of incense during the first two or three centuries of our era. In the days when violent persecutions were frequent, willingness or unwillingness to cast a few grains of incense upon burning coals on a moveable grate or a stationary altar placed before an image of the reigning Emperor, was a common test whereby the heathen persecutors readily determined whether, or no, persons held the Christian faith; for by imperial decrees, and according to common belief in heathen times, the offering of incense before the Roman Emperor, or before his image, was a recognition of his claim to be treated as a god. Whenever, under such conditions, a Christian willingly offered incense to the Emperor, or to his image, he committed an act of idolatry and apostatized from the true faith; and it may well have been, that because incense was identified with idolatry and associated with apostasy, Christians ceased for a time to use it in their worship. In later times Christians did not hesitate to burn incense before Christian Emperors or before their images, as a manifest token of the reverence and respect which they had for the man and his high office. When the ages of bloody persecutions were over, Christians at once either revived the use of incense, or began to use it, in their worship; and this usage was well established at Rome about the middle of the fourth century. There is abundant evidence, that a similar but more elaborate ceremonial use of incense obtained in the East at about the same period. The wide-spread prejudice which now exists among Christians of the Anglican Communion against the use of incense in religious ceremonial is not easily explained. Doubtless, in many minds, the use of incense in divine worship is associated with mediaeval corruptions and superstitions; but in this opinion our people of today appear to differ widely from the reforming party in England during the latter half of the sixteenth century, for it was not until about the middle of the seventeenth century, when the Puritans were dominant, that this usage was formally opposed. Incense appears to have been used generally in the Church of England during the sixteenth century and in some localities until early in the eighteenth century. About the middle of the last century this usage was again revived in a few English parishes, and it is now maintained in many churches, chapels, missions, and religious houses, in all parts of the Anglican Communion. The first

question that arises in the minds of Church of England folk--and to some extent among members of the Episcopal Church in this country--about a religious custom with which they are not familiar, is apt to be, Is it lawful? Some of us, misled by the partisan judgments of civil courts in England, think that the ceremonial use of incense is not allowed in our churches by any recognized and competent authority. As a matter of fact, this usage, by reason of its long continuance and universal acceptance throughout Catholic Christendom, has acquired the force of common or unwritten ecclesiastical law which cannot lawfully be set aside by local authorities. Indeed, many pious and learned members of the Church of England deem the ceremonial use of incense in English churches to be of statutory authority, i. For it is well nigh certain that censers are among the things required, by the "Ornaments Rubric," "to be in use;" and this rubric is part of the Book of Common Prayer, which is prescribed by and incorporated into the statute law of the English realm. Assuming its lawfulness, the next question will probably be, Is the use of incense in divine worship of sufficient importance to warrant reviving it to any great extent in our churches? An impartial reply to this question must surely be in the affirmative; because a custom which for many centuries has been universal, and by Catholic interpretation is believed to be called for by the prophecy of Malachi i, ii , and which among the intensely conservative Christians of the Orthodox Eastern Church finds its place in every Mass, must surely be of sufficient importance to warrant its revival among us, whenever and wherever it can be done without serious misunderstanding and needless offence. Moreover, as human beings owe to God a service in which all the powers and faculties of their nature shall find some exercise, it follows that the sense of smell is not to be ignored. We employ sight, hearing, touch, and taste, in our worship of God. Why omit the use of the sense of smell? This sense is indeed, to some extent, exercised by placing fragrant flowers upon our altars, but more fully and in closer agreement with the language of holy Scripture, by the sweet odours of burning incense. This principle has a double application, God-ward and manward; for God wills to be worshipped by mankind in a manner analogous to our human conceptions of Deity. He bids us think of Him and treat Him as One who hears our prayers, sees our works, touches us in the sacraments, tastes of by partaking with us in the holy Eucharist, and smells the savour of our sweet odours. By the words, "Let my prayer be set forth in Thy sight as the incense," the inspired Psalmist shows that incense is symbolical of prayer; and many of the Scriptural references to incense make its use synonymous with worship. By the mention of incense in his description of the worship of God in heaven, S. John the Evangelist manifestly declares it to be symbolical, not merely of prayer and devotion but, of that which makes all our service acceptable to God, namely, the intercession and merits of Christ. The censuring of persons and things, mystically applies to us, to our oblations, and to the place of sacrifice, the merits of our most holy Redeemer. The use of incense, like that of all other things in public worship, ought to be after the "accustomed manner. The Eastern mode may be deemed interesting and impressive, but we have no more right to adopt it than we have to use an Eastern Liturgy. For us, the accustomed manner is the mode which is now general in Western Christendom; and according to western rules, the use of incense should be confined to liturgical services which are accompanied with music, and are technically called solemn.

4: Incense - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

*A History Of The Use Of Incense In Divine Worship [E. G. Cuthbert F. (Edward Godfr Atchley) on www.enganchecubano.com *FREE* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

There is nothing quite as inspiring as walking in to a sacred place and being hit by the smell of lovely incense, which immediately transports us into a more reverent state of mind. What are the reasons censuring is important, or is it? The Rite of Censing came before, most, if not all, the current concepts of religion. It is said to have originated from a distant past when men worshiped the sun and other fiery forces of nature. Most researchers agree that there is a connecting link between the use of incense in the ancient mysteries of the past, and the speculative Freemasonry of the present day, for those lodges who use incense. From what I have read, this connection can be fairly well traced by archaeologists. However, there is less agreement on why it is important. Is censuring and the use of incense in ritual more practical or symbolic today? It contains a rather unique and objective history of censuring within ritual, both pre-Christian and Christian. I especially enjoyed the section explaining various Egyptian ceremonials. The more superficial reasons are what are called ceremonial. If something did have a practical origin at some point in time, does that mean that any symbolic value is of no account? Following from that, should it be done away with accordingly? It seems to me that this fails to think deeply enough about the nature and function of ritual and ceremony – no matter what century we are talking about.

Practical Origins It is true that many of the early uses of incense were practical and operative. For example, the fragrance obscured odors, and was aesthetically pleasing. There existed a mystical healing art hidden surrounding the use of certain incenses. Ancient Egyptians BC practiced medicine with aromatic plants and even went so far as to establish astrological relationships for them. There are many pictures that can be seen where a Pharaoh is depicted with a censer casting the incense. Each civilization, throughout the ages have all added their own contribution to this handed down practical knowledge. Over time, the burning of incense formed a link to spirituality in a speculative sense when it was offered to the gods alongside sacrifices and prayer. Incense is mentioned frequently in the Hebrew Scriptures. The psalmist expresses the symbolism of incense and prayer: Of all of the five senses, the sense of smell is most strongly connected to the areas of the brain that process memory. Even the smallest hint of a fragrance that you had previously associated with a certain place can bring you back to there in moments. Incense, then, is a way to tap the mind quickly and with a great deal of exactitude. Certain combinations of aromas can quickly adjust not only the atmosphere of the room but the atmosphere of the emotions and mind. Knowing all this, how, then, is censuring significant in Freemasonry?

A Symbolic Perspective from C. Leadbeater Freemason Charles W. It provides an atmosphere of solemnity and due introspection. He explains that the ceremony of censuring, being a vortical movement, is connected with the way in which the Great Architect has constructed the universe. Raises the vibration of the lodge. Unifies the lodge members in thought. Bridges the inner worlds with the outer. Lifts and aids the candidate. The intentional thoughts of the members set the purpose and vision for the ritual. The effect of incense is an instance of this class of phenomena – each of which vibrates at its own rate and has its own value. For myself, censuring kindles a wonderment at the eternal mystery of an all-knowing Deity, whom we have not seen and cannot yet see clearly. Our human vision is not suited to that. The smoke obscures the air briefly. It is salutary for us to be reminded every now and again that our concept of the Most High is always incomplete, inadequate; that he is other, transcendent, and holy.

5: Use of Incense at Cathedral | Cathedral of the Holy Spirit | Bismarck, ND

A history of the use of incense in divine worship A history of the use of incense in divine worship. Scanner Internet Archive HTML5 Uploader

Incense is being increasingly used among some other Christian groups as well, for example, the Book of Worship of The United Methodist Church calls for incense in the Evening Praise and Prayer service. In the Revelation of John , incense symbolises the prayers of the saints in heaven - the "golden bowl full of incense" are "the prayers of the saints " Revelation 5: A thurible , a type of censer , is used to contain incense as it is burned. Incense, in the form of pebbly grains or powder, is taken from what is called a "boat", and usually blessed with a prayer and spooned onto the coals. The thurible is then closed, and taken by the chain and swung by the priest, deacon or server or acolyte towards what or whom is being censured: Many formulations of incense are currently used, often with frankincense , benzoin , myrrh , styrax , copal or other aromatics.

Hinduism[edit] Incense stand used by Hindus to worship gods The use of incense is a traditional and ubiquitous practice in almost all pujas , prayers, and other forms of worship. As part of the daily ritual worship within the Hindu tradition, incense is offered to God usually by rotating the sticks thrice in a clockwise direction in His deity forms, such as Krishna and Rama. This practice is still commonplace throughout modern-day India and Hindus all around the world. It is said in the Bhagavad-Gita that, "Krishna accepts the offering made to Him with love", and it is on this principle that articles are offered each day by temple priests or by those with an altar in their homes. Traditionally, the Benzoin resin and resin obtained from the Commiphora wightii tree were used as incense in ancient India. These resins would be spilled over embers which would give out perfumed smoke. However, majority of the modern day Incense of India is mostly of a chemical base rather than the natural ingredients. It is to radiate the air and enjoy the soul of the pilgrims. Because according to one of the hadiths of the Prophet, the angels love fragrant scents and hate the foul smells. The first group of people, who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their censers. Their wives will be houris. All of them will look alike and will resemble their father Adam in being sixty cubits tall. Its composition and usage is described in greater detail in midrash , the Talmud and subsequent rabbinic literature. Although it was not produced following the destruction of the Second Temple in 70 CE, some Jews study the composition of the ancient Temple incense for future use in a restored Temple as part of daily Jewish services. Contemporary Judaism still uses aromatic spices in one ritual, the havdala ceremony ending the Sabbath. In addition, there is a blessing for pleasant smells. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. June Learn how and when to remove this template message

Incense is also often used in Pagan rituals to represent the element of air, although more modern approaches to incense magic demonstrate that incense actually represents all of the elements. This is attributed to the fact that incense smoke wafts through the air, is created through the use of fire, the incense materials are grown from the earth, and combustible incense is formed using water. It is also believed to release natural energy[citation needed]. Incenses of a wide range of fragrances are also used in spell and ritual for different purposes. Although many Pagan traditions associate specific botanical materials with certain magical attributes see below , those definitions vary widely from one tradition to another. Generally speaking, Neopagans and Wiccans use incense for two basic purposes in modern rituals. First, incense is believed to create a magical atmosphere that is appropriate for the invocation or inviting of deities and spirits often present around the Pagan altar. Second, burning the incense is believed to release the large amount of energy stored within natural incense so that it can be used for magical purposes. The use of "perfumed", "dipped", or synthetic incense is generally avoided during magical workings, since such artificial materials are believed to not contain the energies useful for magic. The associations below do not hold true for all traditions, but provide a general look at the magical associations of incense. Frankincense is associated with masculine

powers. Myrrh " has similar properties to frankincense, though it is also used for healing and attraction as well. Was used for embalming in antiquity. Myrrh is associated with feminine powers. Benzoin - effect is purifying. Sandalwood - effect is both devotional and purifying. Copal " most often burned for purification, both spiritual cleansing as well as for cleansing physical items. Copal is actually a generic term referring to many different types of resins. Varieties include white, black, and golden. Pine and Cedar " help cleanse space of negative energy. The Use of Incense in the Catholic Church. Ceremonies of the Liberal Catholic Rite. Alban Press, , Matthew, Arnold H.

6: Incense – Its History and Use – Familiar Territory

A History of the Use of Incense in Divine Worship - Ebook download as PDF File .pdf), Text File .txt) or read book online.

The term incense from Latin *incendere*, to burn or kindle has the same meaning as the word perfume, i. Incense may then be associated with the perfume arising from the burning of substances that produce a pleasant odor. Aloe, camphor, cloves, sandalwood, myrrh, frankincense, cedar, juniper, balsam, galbanum, and turpentine have been used as incense. Since ancient times incense has been an important part of religious rites and practices in various regions of the world. Incense has been used to appease the gods, sanctify a place or an object, display reverence and respect, honor commitments, tie bonds, and seal promises and friendships. Valued as a precious commodity, it was offered as a gift to honored personages: Frankincense and myrrh were two of the gifts the wise men of the East brought to the infant Jesus. In association with concepts of purity and pollution, incense plays a major role in purification rites and customs. Incense smoke is used for these purposes because of the transforming powers of fire, as well as the seemingly purificatory powers of sweet smells. Because its fragrance is thought to be pleasing to the gods, incense has played an important role in worship and is used in ceremonies of offering, prayer, intercession, or purification. It is used to attract the attention of, or establish a connection with, a deity and is also used to exorcise evil or harmful forces. In Chinese Daoism, incense was used to disperse evil and to appease the gods; it was also employed in rituals for the cure of disease. Considered a punishment for evil deeds committed by the sufferer himself or by an ancestor, illness was regarded as a punishment by the San Guan Three Officials, the judges and officials of the dead. Using the rising flame and smoke from the incense burner in the center of the oratory to transmit a message borne by spirits exteriorized from within his own body, the Daoist libationer submitted petitions *zhang* to the appropriate bureau of the Three Heavens *San Tian*, where officials pronounced judgment on the appeal and marshaled celestial forces against the offending demons responsible for the illness. Incense played a major role in another Daoist ritual for fending off disease, the Mud and Soot Retreat or Retreat of Misery. The ritual was usually performed outdoors at a specially delimited sacred area, or altar *tan*. It was a ceremony of collective contrition where the combined effects of clouds of incense, the light of many lamps, and the sound of the chanted liturgy produced a cathartic experience in the participants. Incense is also central to the Daoist *Jiao* liturgy, which renews the community through communication with the gods. *Jiao* rites may be held for the ordination of priests or the birthdays of gods or may be held to ward off calamities. For the *Jiao* ritual, a village feast is held outside the temple, and an esoteric liturgy is performed inside the closed temple. In the temple ritual the main incense burner, the central object in the temple, is the focus of the rite. A symbolic incense burner is "lighted" inside the body of the main priest, whose meditation transforms him into a mediator with the divine and makes possible the efficacy of the rite. Incense is employed for the ecstatic symbolic journey to heaven performed inside a sacred area demarcated by five buckets of rice. Together with the burning incense, a document is burned "sent off to heaven" as a "memorial to the throne" *zhang*, which announces to Heaven the performance of the liturgy. Incense also forms an important part of the Buddhist ritual ceremonies in Korea. When taking the vows of Buddhist priesthood, young initiates undergo a rite called *Pul-tatta*, or "receiving the fire. The remaining scar is considered a mark of dedication and holiness and commemorates the ceremony of initiation. Incense is used in ancestor worship as well; tablets containing the names of the departed written in gilt and black characters are placed on every household altar, where sacrifices are offered and incense burned. At least until the late nineteenth century, incense timekeepers were used in Japanese Buddhist temples to mark the intervals at which the priest struck the great bell to call the people to prayer. The use of incense to measure time was an idea borrowed from China, and so in Japan these sticks were called "Chinese matches. It was widely used from the tenth century on. To make the timekeepers, hardened-paste incense was prepared in sticks or spiral coils and marked into hourly intervals. Depending on the season, the burning time of the sticks was usually between seven to eleven *ke*, one *ke* being equivalent to about a half an hour of modern time. Sometimes a continuous trail of powdered incense was marked off into

equal lengths and burned to indicate how much time had passed. In India, incense is used in both Hindu and Buddhist rituals. Fragrant incense was also used to waft prayers to the gods and to drive off foul-smelling demons. According to Plutarch, the Egyptians burned incense to the sun three times a day; Herodotus recounts that incense was daily burned before an image of a cow. Sacrifices were offered to the pharaoh, and incense was burned before him in the coronation procession. The importance of offering incense is evident from the title of a courtly official, the "Chief of the House of Incense. Incense also figures in Mesopotamian mythology. She burned incense and offered it to the god of creation, Shamash, to show her reverence and receive his blessings. As Gilgamesh embarked on his mission to kill the Evil One, Huwawa, he heard the words of his mother and remembered the fragrant aroma of the incense. Judaism, Christianity, Islam According to the Hebrew scriptures, in ancient Israel incense was considered a holy substance and was reserved for Yahveh; it was included with the bread offered to him on the Sabbath Lv. Incense was placed in the Tent of Meeting Ex. Its use as a perfume is indicated in Song of Songs 3: In Psalm incense is likened to prayer. Until the time of Constantine, incense was not used in public worship ceremonies of the Christian church. Its use as an offering was severely condemned by the early Fathers e. Christians were identified by their refusal to burn incense before a statue of the emperor; Saturninus and Sisinnius were martyred for their refusal to do so. Those Christians who capitulated in order to escape death were known as turificati, or burners of incense. However, by the ninth century incense was used in some churches for the dedication and consecration of the altar. Incense was later incorporated into the liturgical services of both the Eastern Orthodox and Western churches. In the Islamic tradition, incense is burned to create a pleasant aroma in places of worship, although it does not have any specific religious significance. The Muslims of India burn incense sticks on auspicious occasions such as weddings, births, or religious festivals. Incense is frequently offered at the tombs of saints, which people visit in order to obtain blessings. Van Beek, Gus W. Habibeh Rahim Pick a style below, and copy the text for your bibliography.

7: Why We Use Incense, A History : Catholicism

A History of the Use of Incense in Divine Worship Edward Godfrey Cuthbert Atchley No preview available - A History of the Use of Incense in Divine Worship.

It is a procedure seen in every religion and in every region of the world. One of the oldest surviving texts, the Ebers Papyrus BC, specifies a list of therapeutic herbs being used around BC. From historical texts like these, and Egyptian Hieroglyphs we understand that burning incense was a large component of this early cultures spiritual life. Priests are represented burning incense on street corners at the time of festivals to soothe the Gods. Writings indicate that a healer would burn incense to ostracize demons from an ill patient. Incense was usually kept burning within temples to honor the Egyptian gods and goddesses. Venerable writings provide insight into how religions and cultures of old used incense in their practices. All these cultures from all over the world had easy access to assorted plants, herbs, spices and oils from which to develop a recipe for pleasing the nose and mind. Buddhists present offerings of incense to expand its fragrance to remind practitioners to cultivate good conduct. It symbolizes the fragrance of pure moral conduct. In Chan meditation, the incense board is in the shape of a sword. This signifies the diamond wisdom cutting off ignorance and false impressions. The board is lit and a prayer is said over the flames. A practitioner meditates in a seated position for a short time; they will stand and continue their meditation while walking. In this fashion, the length of the board and how long it takes to burn determines the length of the meditation. Incense sticks are part of the 16 crucial offerings during a Hindu ritual. Each of these offerings have symbolic spiritual significance and are offered to the Divine in a particular order. In Hinduism, incense keeps the practitioner calm while performing ritual worship. The other offerings in these rituals are betel-nut, betel-leaf, cardamom, camphor, clove, cloth, diva lamp flower, fruit, grain, naivedyam mixture of nine offerings, sandal paste, and water. The ancient Greeks presented a scientific approach to the use of incense. The father of medicine, Hippocrates B. In this system, making use of aromas through incense is said to play a significant role. Legend says Hippocrates freed Athens from the plague by burning aromatic plants through out the city. The Japanese came somewhat late to the use of fragrances and incense as compared to other parts of the world. Once the Nara and Kamakura Periods C. As explained by the Japanese, incense detoxifies mind and body, boosts communication, acts as a companion in the midst of solitude, and brings moments of peace amidst chaos. According to the Norse Poetic Eddas, incense was employed to celebrate the Norse Gods and to herald the coming of a Warrior into Valhalla. The Eddas contains many descriptions of a warrior being set upon a boat with his possessions, treasures and often times a maiden who would be killed as the ship was set ablaze and pushed into the sea. These tales describe great lanterns to light the way and a fire of incense burning at the rear of the boat to herald the great warriors arrival to Valhalla. Native Americans across the Americas have long used smudge sticks for purification, honoring the Spirits and inducing psychic visions. A smudge stick is a bundle of dried herbs that are tied with sinew in the shape of a stick, or braided and tied together. In Celtic legend, Leprechauns kept their prize possessions in massive cauldrons built of brass, copper or iron. When anyone arrived who might uncover their store of gold or gems, the Leprechaun would throw a handful of powdered oak or pine into the cauldron releasing a great smoke and secreting his precious treasure. An other tales speaks of Leprechauns who sprinkle powdered Irish clover over the head of a sleeping human who has earned the respect or compassion of the little people. The clover would bring the person luck in the matters of there that was causing them trials or trouble. For pagan practitioners of Witchcraft and Celtic Shamanism, incense has long been used to summon an individuals chosen deity, spirit guides or a specific kind of energy needed in a spell or ritual. But with the modern era of openness, many are coming out of the broom closet to share their knowledge. Bringing information from ancient family Grimoires that describe how the God, Goddess, or energy to be used within the ritual, will dictate the fragrance to be used during the ritual. Knowing this allows the Witch or Shaman to blend a variety of herbs and spices to meet their specific needs. The Purpose of Incense The concepts behind all these ancient cultures and practices are found today in modern society. And not just in the societies descended from these cultures. As the west grew, so did the influx of immigrants

bringing with them their many cultural and religious practices. These aromas can enhance meditations or devotional activities as the fragrance of the incense lingers in the air. In meditation, an individual can pull in the aroma and energy of their chosen mixture and allow it to carry their conscious thoughts to a higher state of awareness. In doing so, the consciousness turns its control over to the subconscious and provides an opportunity for Divine Spirit connection and communication. For this reason, incense can be a valuable tool for any spiritual practitioner. They are used for giving thanks and honoring spirits. Or they can be used to assist a practitioner during meditation to achieve a particular goal. Of course incense can not do this alone. But it can help create or enhance the desired energies. Many agree that lighting an incense starts this process of empowering an individual's thoughts or prayers into the blended herbs. And many agree that the smoke of the incense carries the prayers or desires up and into the spirit world for manifestation. The smoke itself is the instrument or vehicle that carries the desire energy to the Divine Spirit. Whether walking clockwise in an area to clear and cleanse the energy for spiritual work, or using a feather to fan the smoke over a body or object, the smoke is an important component. But the fragrance also has an important role to play. But the focus on fragrance from the past shows us the first working knowledge of aromatherapy for bringing about change. For thousands of years and into modern times, what we smell affects our views, perceptions and energies. Choosing The Right Incense For centuries there have been mystical properties associated with various herbs, trees and flowers. Apples for instance have long been associated with knowledge and wisdom. Used for love, healing, immortality and garden magic rituals. Knowing which herb or plant to use is an exercise in using the right energy with the right purpose. Correspondence lists have been published in magazines, books and newspapers for centuries. Even the recent publication for the Almanac contains a listing of the Symbolic Meanings of Herbs, Trees and Flowers. Allspice, apple blossom, Melissa, orange, nutmeg, violet. Basil, cinnamon, ginger, neroli, ylang ylang. Almond, bergamot, honeysuckle, mint, peony. Chamomile, lavender, peppermint, thyme. Bergamot, clove, ginger, lemon balm.

8: Religious use of incense - Wikipedia

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Can a Christian burn incense? What does the Bible say about burning incense? At first glance, it seems pretty innocent to use incense. Other than a possible fire danger, is burning incense really a problem for the one who has put his or her trust in Jesus Christ? Evidence points to the use of incense for religious purposes in ancient Egypt, China, India and the Middle East. Worshipers in Buddhist temples bow to idols while waving bundles of burning incense sticks. Incense is used to burn the scalps or arms of Buddhist monks and nuns, and the scars mark them for life. Within Hinduism, the use of incense is pervasive. The incense stick is rotated between the palms before being placed in a holder in honor of the gods. Judaism has a long tradition of incense use, going back to the tabernacle in the wilderness. God gave instructions for constructing the altar of incense, which was set in the Holy Place in front of the veil before the Holy of Holies. Every day, a priest burned incense on the altar within the tabernacle. Later, in the temple, about half a pound of incense was burned daily. Incense is still used by priests within the Eastern Orthodox Church. It also finds a place in Roman Catholic tradition and even some Lutheran churches. Incense is also being used today among neo-pagans and Wiccans in procedures designed to release power and invoke spells. Practices vary among these groups, but Christians should have absolutely no part in them. We worship the Creator of the universe not the creation. To worship or burn incense to any person or thing other than God is to deny the Lord Jesus Christ. The Law has been fulfilled Matthew 5: It is no longer necessary to burn incense to approach God, as we read in Hebrews 9: The Christian has freedom to burn incense or not to burn incense. It is a matter of conviction. However, there are some basic questions to be asked. What is our purpose for burning incense? God knows our motives Proverbs If our motivation is to increase the power of our prayers or to somehow be more pleasing to God, then we are falling into the trap of legalism or mysticism. We are not told to burn incense in Scripture. Another question to ask is, will my actions cause a weaker brother in Christ to stumble? Because of the link between incense and pagan religions, Christians who were saved out of paganism may struggle with using incense. Biblically, we must consider those of a weak conscience who may construe our use of incense as an approval of idolatrous practices see Romans 14 and 1 Corinthians

9: Why Orthodox Christians Use Incense in Worship – Theoria

A Walk Through History For centuries cultures around the world have used incense to appease and honor their Gods and Goddesses. It is a practice seen in every religion and in every region of the world.

Latin thus, Gr. The word is also used to signify the smoke or perfume arising from incense when burned. Mention is made of it in Num. It was procured from the bark much as gum is obtained at present. To enhance the fragrance and produce a thicker smoke various foreign elements were added cf. These ingredients generally numbered four, but sometimes as many as thirteen, and the task of blending them in due proportion was assigned under the Old-Law ordinances to particular families Cant. USE The use of incense was very common. It was employed for profane purposes as an antidote to the lassitude caused by very great heat, as perfumes are now used. Mention of its introduction into pagan worship is made by classical writers cf. Herodotus testifies to its use among the Assyrians and Babylonians, while on Egyptian monumental tablets kings are represented swinging censers. Into the Jewish ritual it entered very extensively, being used especially in connexion with the eucharistic offerings of oil, fruits, and wine, or the unbloody sacrifices Leviticus 6: By the command of God Moses built an altar of incense cf. When, exactly, incense was introduced into the religious services of the Church it is not easy to say. During the first four centuries there is no evidence for its use. Still, its common employment in the Temple and the references to it in the New Testament cf. The earliest authentic reference to its use in the service of the Church is found in Pseudo-Dionysius "De Hier. The Liturgies of Sts. James and Mark -- which in their present form are not older than the fifth century -- refer to its use at the Sacred Mysteries. A Roman Ordo of the seventh century mentions that it was used in the procession of the bishop to the altar and on Good Friday cf. The pilgrim Etheria saw it employed at the vigil Offices of the Sunday in Jerusalem cf. Almost all Eastern liturgies bear witness to its use in the celebration of the Mass, particularly at the Offertory. In the Roman Church incensation at the Gospel of the Mass appears very early -- at the Offertory in the eleventh, and at the Introit in the twelfth century, at the Benedictus and Magnificat of the canonical Hours about the thirteenth century, and, in connexion with the Elevation and Benediction of the Blessed Sacrament, about the fourteenth century. In the present discipline of the Western Church incense is used at solemn Mass, solemn blessings, functions, and processions, choral offices, and absolutions for the dead. On these occasions persons, places, and things such as relics of Christ and the saints, crucifix, altar, book of Gospels, coffin, remains, sepulchre, etc. When used the incense is generally burned. There are two cases, however, when it is not consumed: At Mass incense is generally blessed before use. Incensing is the act of imparting the odour of incense. The censer is held in the right hand at the height of the breast, and grasped by the chain near the cover; the left hand, holding the top of the chain, is placed on the breast. The censer is then raised upwards to the height of the eyes, given an outward motion and slightly ascending towards the object to be incensed, and at once brought back to the starting point. This constitutes a single swing. For a double swing the outward motion should be repeated, the second movement being more pronounced than the first. The dignity of the person or thing will determine whether the swing is to be single or double, and also whether one swing or more are to be given. The incense-boat is the vessel containing the incense for immediate use. It is so called from its shape. It is generally carried by the thurifer in the disengaged hand.

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