



BLESSED SACRAMENT LUTHERAN CHURCH

“[Mary is the] highest woman and the noblest gem in Christianity after Christ . . . We can never honor her enough. Still honor and praise must be given to her in such a way as to injure neither Christ nor the Scriptures.” — Martin Luther, Sermon, Christmas, 1531

Dear Saints,

Fifth Sunday after *Trinity* 4 July 2021

The Feast of the Visitation of Our Lady finds its traditional observance on 2 July. Of medieval origins, after seven centuries the Church of Rome in 1969 changed its date to 31 May, situating it between the Solemnity of the Annunciation of the Lord (25 March) and that of the Nativity of St. John the Baptist (24 June), so that it would harmonize better with the Gospel story. The Catholic Church in Germany and Slovakia, however, together with all Lutherans worldwide and Anglicans (who use the 1662 *Book of Common Prayer*) observe 2 July.

The Feast commemorates the Blessed Virgin’s visit to her cousin Elizabeth, recorded in Luke 1.39-56. Mary visits her relative Elizabeth; they are both pregnant: Mary with Jesus, and Elizabeth with John the Baptist. Elizabeth was in the sixth month before Mary came (1:36). Mary stayed three months likely through the birth of John. Given the prevailing cultural traditions and needs for security, it is probable that St. Joseph, Guardian of our Lord, accompanied Mary on both ends of the journey.

Significantly, Concordia Theological Seminary Professor, Rev Dr Art Just, notes that in the Gospel of Luke, there are no less than eight literary parallels between the Annunciation-and-Visitation comparing the Blessed Virgin Mary to the Ark of the Covenant. Indeed, within her dwells the “Messenger of the Covenant” himself; the One who is the Glory of God.

There are a number of profound insights germane to today’s disputes over the monstrosity of abortion. For example, even though John was still in his mother Elizabeth’s womb, he responds to the presence of Christ, and leapt for joy. Infants, therefore, and even prenatal infants can be the recipients of divine grace and imbued with the gift of faith. St. John the Baptist was hallowed even before birth by the word of God and the presence of Christ. Note also that they are sex specific prior to delivery and persons identifiably contiguous with their conception. Just as it was Jesus who was conceived in the Mary, so too it is Jesus present at the beginning of the second trimester. Likewise with John: There is one abiding reality to John — from conception through prenatal development and beyond birth. All of this is common sense, of course, but needs emphasizing today, especially with Christians entirely weak-willed concerning abortion and falling prey to *Zeitgeist* and the rhetoric of “reproductive rights.”

Elizabeth goes on to say, “Blessed [art] thou among women, and blessed [is] the fruit of thy womb. And whence [is] this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed [is] she that believed: for there shall be a performance of those things which were told her from the Lord” (1.42-45). Mary responds with the *Magnificat* (*My soul doth magnify the*

Lord) in verses 46-55, one of the most treasured Canticles in the Lutheran faith, appearing in five versions within *LSB*.

Significantly, the word “blessed” used by Elizabeth regarding Mary is rendered in Greek as *evlogimēni*, used only this once in the New Testament. Its masculine counterpart is used only for Jesus and only on this occasion and when he was welcomed into Jerusalem on Palm Sunday (“Blessed is He who comes in the Name of the Lord”). Ah, but there is one more use. This time, the masculine / mixed sex *evlogimēnoi* is used by Jesus only when referring to the righteous who are to be raised to life on the Last Day, the Day of Resurrection. For as He is and as He has made the Virgin Mary, so shall we be — fully justified now, fully sanctified then. Praise be to God.

July 4	Fifth Sunday after Trinity	1 Kings 19:11–21	Psalm 16	1 Cor. 1:18–25 or 1 Peter 3:8–15	Luke 5:1–11
July 11	Sixth Sunday after Trinity	Ex. 20:1–17	Psalm 19	Rom. 6:(1–2) 3–11	Matt. 5:(17–19) 20–26

- * NO AUGSBURG ACADEMY 4 July. We resume next Sunday 11 July.
- * Next Logos & Lager 16 July @ 7pm, Bombaro home. Topic: “Who is the Angel of the Lord?”
- * We’ll be planning a mid-September celebration on the 1st anniversary of Blessed Sacrament.

Fifth S. a. Trinity 4 July. Color: Green. Divine Service 3. Processional 832. Hymn of the Day 834; Psalm 16 and the *Magnificat* chanted responsively (by the Bombaro girls) at distribution; Post-Communion Cantic: Nunc Dimittis; Recessional 837 Stanzas 1-4. Sermon: St. Luke 5:1-11, “A Fishing Story.”

NB: Epistle will be 1 Cor. 1:18-25.

Sixth S. a. Trinity 11 July. Color: Green. Divine Service 3. Processional 670. Hymn of the Day 601; Psalm 19 chanted responsively at distribution; Duet Helena and Ethan. Post-Communion Cantic: Nunc Dimittis; Recessional 946. Sermon: Matthew 5.20-26, “Of A Different Spirit.”

Gratefully yours in Christ Jesus,
Pastor John

Λόγος (Logos)
&
Lager

Theological Talk for Thirsty Men

FRI. 16 July @ 7pm
7766 N Westview Drive, CdA

Presentation & Discussion:
“Who Is the Angel of the Lord?”

Beverages provided.

ΔΨΩ (Jn. 19:28)



Wolfgang Sousa following his first duty as an acolyte in the Order of St. Vincent.



26 men gather to hear a Logos & Lager address on the question, "Does God Use Baptism to Save?" On 12 June at the MacPherson home.



Pastor John speaking to approximately 110 kids, plus adults at Flathead Lutheran Bible Camp last week. He addressed the Gospel in Luke 19.1-10, the story of Jesus' encounter with Zacchaeus. Thank you to Blessed Sacrament for permitting Pastor and Luca to attend from Sunday through Friday in Lakeside, Montana.