



BLESSED SACRAMENT LUTHERAN CHURCH

“Christ has redeemed us by being crucified on the tree and by purifying us with water.”

Dear Saints,

13 Feb 2022

We believe the catholic profession of the Nicene Creed *“in one baptism for the remission of sins.”* One baptism, not two. The baptism we all received is the baptism the yields being *“born of the water and the Spirit.”* As such, it is a life-giving bath that bestows precisely what it declares: a human soul plunged into the saving life of the Father, Son and Holy Spirit. On Sunday, the the gates of heaven will open upon our humble font and the forgiveness of sins and the gift of the Holy Spirit will be poured out on Christopher Bartlett, James Michael Hobbs and his brother Jack Christian Hobbs. In short, a miracle will happen in our midst. A man and two boys will become immortal in Christ. Death will lose its sting.

We do well to remember that Jesus was baptized not because he needed to have his sins washed away but because it was part of his ministry to lead the new Israel into the new kingdom of God and to do so by perfecting repentance on their behalf. Baptism is our entrance into the Church and through baptism the Church is our abiding home.

John the Baptist was very clear about how our sins are taken away. He told those whom he baptized, *“Behold the Lamb of God who takes away the sin of the world.”* Christ is the Lamb of God. It is he by his sacrifice who cleanses us from sin. The baptism which the disciples received from John pointed them to Christ. When Christopher, James and Jack are baptized the same will happen to them: Their baptism unite them to Christ, forever, as his disciples. And so we will ever be learning of the Lord and his manifold excellence.

When Jesus was baptized the Holy Spirit descended upon him and the voice of the Father from heaven identified Jesus, *“This is my beloved Son.”* So, too, in our baptism we are sons and daughters of our heavenly Father. We become sons and daughters of our heavenly Father by receiving His Holy Spirit. In baptism the promise of Ezekiel is fulfilled, *“I will sprinkle clean water upon you, and you shall be clean ... A new heart I will give you, and a new spirit I will put within you ... and you shall be my people, and I will be your God”* (Eze. 36.25-28).

When Jesus commissioned his disciples to make disciples of all nations he transformed baptism administered by John by directing the Apostles to baptize in *“the name of the Father and of the Son and of the Holy Spirit.”* By baptizing in the name of the **Father**, the Apostles made it clear that those baptized have been adopted as children of the Father. By baptizing in the name of the **Son**, the Apostles made it clear that those baptized were to be joined to Christ in his death and resurrection. By baptizing in the name of the **Holy Spirit**, they made it clear that baptism in water is a prophetic sign of being baptized in the Holy Spirit.

On the day of Pentecost, the Apostles began to carry out the commission which Jesus had given them. Peter preached to the people of Jerusalem that the Jesus who so recently had been crucified, God had raised up. God appointed him the Lord of the kingdom which the prophets had so long promised. With the proclamation of the new kingdom came the proclamation of a New Covenant — the Gentile exile from the Abrahamic Covenant was over: *“Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and your children and to all that are far off”* (Acts 2:39). We continue this sacred commission and are witnesses of the miracle of salvation each time a man, woman or child is baptized. It is *the* identity-making event of life.

Nearly all of us are Gentiles. But the New Covenant, which is in every way more glorious than the Sinai Covenant, holds the promise of the Holy Spirit for Gentiles like us; not only for us, but also our children. Not only for Michael and Tiffany, but also their sons.

One of the strengths of Lutheran theology is that it does full justice to the biblical concept of the unity of the family. Just as it was possible for Joshua to say *“as for me and my house we will serve the Lord,”* so it was possible that St. Paul could say to the Philippian jailer, *“Believe in the Lord Jesus, and you will be saved, you and your household”* (Acts 16.31). It was very important for biblical peoples that God bless not only them but that the divine blessing should be passed on to their children and grandchildren. When God first gave the covenant to Abraham, an essential aspect of that Covenant was the blessing of the future generation of Abraham’s seed. This is no less true in the New Covenant than in the Old. God loves those that we, His children, love most. That’s the way it is with family. When Peter proclaimed the New Covenant in his sermon on Pentecost he made it clear, *“the promise is to you and to your children.”*

Baptism is the Holy Church using the keys given to it for the forgiveness of sins, and applying them in accordance with Covenantal promises to those who believe and to their children and as many generations as there be a far off. Behold, then, the baptismal font, and behold God’s gracious evangelization of our child.

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| Feb. 13 | Sixth S. a. the Epiphany | Jer. 17:5–8 | Psalm 1 | 1 Cor. 15:(1–11) 12–20 | Luke 6:17–26 |
| Feb. 20 | Seventh S. a. the Epiphany | Gen. 45:3–15 | Psalm 103:1–13 | 1 Cor. 15:21–26, 30–42 | Luke 6:27–38 |
| Feb. 27 | The Transfiguration of Our Lord | Deut. 34:1–12 | Psalm 99 | Heb. 3:1–6 | Luke 9:28–36 |

Sixth Sunday after Epiphany 13 Feb 2022. Color: Green. Divine Service 3. Opening Hymn, 487 for Rite of Holy Baptism. Hymn of the Day 486; Psalm 1 chanted responsively; Eucharistic Hymn, 470; Recessional 465. Sermon: Romans 6.1-11 *“United to Christ in Life and Death.”*

* Holy Baptism of Christopher, James and Jack.

* Rite of Godspeed, Mr. Berne Indahl.

* Augsburg Academy: The Parable of Luke 15, Lesson 15: *“Centuries of Misinterpretation”*

* **Adult Catechesis postponed until Monday 21 Feb. @ 2:30pm.**

* **Confirmation Catechesis postponed until Thursday 24 Feb CCA @ 3:25.**

Seventh Sunday after the Epiphany 20 Feb 2022. Color: Green. Divine Service 3. Opening Hymn, 539. Hymn of the Day 475; Psalm 138 chanted responsively; Eucharistic Hymn, 540; Recessional 394. Sermon: I Cor. 15.30-42 *“Get Ripped in Three Days”*

- * Augsburg Academy: The Parable of Luke 15, Lesson 16: “Centuries of Misinterpretation, Part II”
- * Confirmation Catechesis, **Lesson 6: 9 Feb.** Thursday 3:25pm at Classical Christian Academy

Intimations:

- * Berne Indahl departs for Cairo, Egypt, for Embassy work. We send him with our prayers.
- * Suzanne Beamish astonishes us with her determination, even attending Mass so quickly after her surgery — certainly a testimony to the good care from Chris!
- * Joe Walsh’s surgery seems to have indicated a return of cancer — unwelcome development.
- * Interview with Pr John: <https://issuesetc.org/2022/02/11/0422-the-transfiguration-and-the-cross-dr-john-bombaro-2-11-22/> The Transfiguration of the Lord: 27 Feb.
- * The Congregation voted 19-0, twice, on the proposed candidates for Sr. Pastor & Asso. Pastor.
- * Thank you Mac McCabe for your willingness to play piano today.
- * Ash Wednesday is 2 February. There will Mass with the imposition of ashes from last year’s palms from Passion Sunday.
- * Please invite couples to Logos & Lager on 26 Feb. See attached flyer.



Above: Order of St. Vincent skate session. Right: Sophia with Mollie Hemmingway and friends from Immanuel Lutheran.
Below: Christmas Party. Below R: Face made for radio.



