

Monday Quotes



Grains

“Mary’s song is not just an expression of her own private experience, but a joyful proclamation of how God lifts the humble high and exercises justice.” –Dr. Anna Marie Aagaard

One thing Christian Nationalists don’t have is Jesus. They don’t have Jesus. Paraphrase of Rev. William Barber

Field

46And Mary said, "My soul magnifies the Lord, 47 and my spirit rejoices in God my Savior, 48for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed; 49for the Mighty One has done great things for me, and holy is his name. 50His mercy is for those who fear him from generation to generation. 51He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. 52He has brought down the powerful from their thrones, and lifted up the lowly; 53he has filled the hungry with good things, and sent the rich away empty. 54 He has helped his servant Israel, in remembrance of his mercy, 55according to the promise he made to our ancestors, to Abraham and to his descendants forever." Luke 1:46-55

Thoughts

The first time I paid attention to Mary was when I visited a Catholic retreat center where the silent evening prayer ended with a Psalm and an almost haunting chant sung in what seemed like Latin. At that time, as a young, searching, lapsed Lutheran, I was unfamiliar with Gregorian chants. A translation of the song revealed that it embraced aspects of the Magnificat (Mary’s Song) from Luke’s text. But why the focus on Mary? Who was she? What did she symbolize?

At seminary years later, I heard a visiting theologian, Dr. Anna Marie Aagaard, claim that Mary was more than a footnote in Martin Luther’s writings, rather, she was a powerful symbol of how God operated in the world. Aagaard said, “That God would work God’s drama in this way, through someone whom the daughters of Annas and Caiphas probably would not have even employed, says a great deal about God and God’s justice.”

The power in the Magnificat has conflicted with dominant forms of power in contemporary history. Under fascist regimes in some locations in Latin America, Government officials forbade people from proclaiming the Magnificat publicly. Tissa Balasuriya, a Sri Lankan priest, was disciplined for some of his writings in of in his book, “Mary and Human Liberation.”

Offended by Mary. Offended by Jesus. Around 2017, several church leaders said that on the Sunday when a Gospel reading on the Beatitudes was assigned in the lectionary, that some parishioners took offense and accused their pastors of reading the text to criticize the president. The Gospel can threaten our extreme allegiances. It is essential to always return to God from our idols.

“My soul magnifies the Lord... God has brought down the powerful from their thrones and lifted up the lowly.” By grace, let it be our song.

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Many blessings upon you,

Pastor Cindy