



BLESSED SACRAMENT LUTHERAN CHURCH

“Do not have Jesus Christ on your lips, and the world in your hearts.” — St. Ignatius of Antioch,

Dear Saints,

17 Oct 2021

That which is “holy” has been “set apart” by God for His purposes, for His use.

Our technological, consumeristic world is devoid of anything that is holy. Such a milieu is a decidedly unholy “culture,” or, put differently, a great non-culture culture. Culture is “a design of motives directing the self outward toward those communal purposes in which alone the self can be realized and satisfied.”¹ Today’s culture is thoroughly narcissistic, therapeutic, and collapsed around the individual. Personal identity and one’s relationship to the world is not determined by “directing the self outward,” that is, to the objectively real (like God), but rather inward. Therefore, nothing — no space, no time, to thing — is set apart for *divine* use in today’s non-culture culture, because there is no Divine outside of the self. There is only that which is human. Religion, from such a perspective, is merely an anthropological phenomenon. Religion consists of the religious things people do and believe.

Not so for us. Enlightened through Baptism or given eyes to see through the Word of God (which then leads to Baptism), we recognize the great non-culture culture for what it is: A lie. There is more, much more than that which is merely human. Instead of mere religion, we are engaged in *theology* — the habit or art of encountering and thinking about the living God on *His* terms, not ours. When the referent to our world exists outside of us, then we are susceptible to encounters with holiness. Indeed, when we are directed outside of our selves toward the Other, toward God, then we will find that time, space, matter and even we ourselves may be “set apart” for Divine use.

An understanding and appreciation of the holiness of God necessitates distance on our part. The proper word for observing distance isn’t “social distancing” (since it has nothing to do with holiness) but rather *respect*, respect for the holiness of God. But this God is our Father and it is the Father who invites us, in the context of Mass, to collapse the distance, to come near. And He invites us to do so out of His great love for the purpose of sanctifying us, that is, for making us holy — set apart for His divine purposes. The chief purpose is to be love and love. Love and holiness are therefore akin. A spouse is “set apart” from all others to be the object of our love and we of their love. So, too, with children and grandchildren: They are set apart from all others within your family, your Christian family to be objects of divine love through you, both directly and indirectly.

¹ Philip Rieff, *Triumph of the Therapeutic* (1966), 3.

Holiness, then, is what attending Mass is all about. It is why our gatherings are decidedly low-tech. It is why we conserve the “communal” things that direct us outside of ourselves, things like the Holy Scriptures and the Sacraments. These things exist outside of us and direct us to the Holy One, who alone establishes our identity as the object of divine love and who alone satisfies the soul. In the human heart one will not find holiness, one cannot be self-set-apart. No. We partake of the Holy Bible and the Holy Communion as those who have undergone Holy Baptism and received Holy Absolution so that we may be established in the one true culture — the family of God.

| | | | | | |
|---------|-------------------------------|---------------|--------------|--------------|---------------------------------|
| Oct. 17 | Twentieth S. after Trinity | Isaiah 55:1–9 | Psalm 27:1–9 | Eph. 5:15–21 | Matt. 22:1–14 or Matt. 21:33–44 |
| Oct. 24 | Twenty-first S. after Trinity | Gen. 1:1—2:3 | Psalm 8 | Eph. 6:10–17 | John 4:46–54 |
| Oct. 31 | Reformation Day | Rev. 14:6–7 | Psalm 46 | Rom. 3:19–28 | John 8:31–36 or Matt. 11:12–19 |

Twentieth S. a. Trinity 17 Oct. Color: **RED**. **St. Ignatius of Antioch, Pastor and Martyr**. Divine Service 3. Processional 394. Hymn of the Day 563; Psalm 27 chanted responsively; Eucharistic Hymn, 534; Recessional 814. Sermon: St. Matt 22.1-14 “The Invitation.”

Twenty-first S. a. Trinity 24 Oct. Color: **Green**. Divine Service 3. Processional 908. Hymn of the Day 648; Psalm 8 chanted responsively; Eucharistic Hymn, 633; Recessional 883. Sermon: Psalm 8 “King Incognito.”

Reformation Sunday. 31 Oct. Color: **Red**. Divine Service 3. Processional 657. Hymn of the Day 578; Psalm 46 chanted responsively; Eucharistic Hymn, 677; Recessional 766.

Augsburg Academy: The Parable of Lk 15. Lesson 5, “The One and the Many”

* Note that Pr. Bombaro will be overseas 28 Oct.—25 Nov. Thereafter, he will be present for every Sunday through February.

* First Holy Communion Catechesis, Session 6 @ the Bombaro home Tuesday 26 Oct @ 3:45.

Tomorrow’s Logos & Lager event is for *couples*— men and women! Thank you to the Drake family for hosting.

* Logos & Lager will be on hiatus for November but resuming in December.

* **Christmas Party @ the Bombaro home, 5pm Saturday 18 Dec. Please bring an appetizer and White Elephant Gift (kids version and adult version) for each person in your party who would like to play. Gifts \$10 and under. Carol singing. Bring friends. No humbugs.**



Ordination of Antonio Suarez at El Escorial by Spain's newly consecrated and first Lutheran Bishop José Luis.



The celebration of Holy Baptism at the Monastery at El Escorial by newly ordained Rev. Suarez.



A hundred Lutheran saints gathered in Escorial, Spain, about 60 miles north of Madrid, for the consecration of Bishop José Luis. El Escorial was the royal residence of Philip II. The Palace of Escorial is the largest Renaissance building in the world, built as the launching point and epicenter of the Counter-Reformation. Indeed, even Charles V is buried there, along with Ferdinand and Isabella. Sweet irony that the first Lutheran Bishop of Spain and a Lutheran ordination took place in the Palace's Roman Catholic monastery.

