



## BLESSED SACRAMENT LUTHERAN CHURCH

“Religious people in particular seem to have difficulty being theologians of the cross. That is because the theology of the cross is quite devastating for our usual religious aspirations under the wisdom of the law”  
— Gerhard Forde, *On Being a Theologian of the Cross*, 92.

Dear Saints,

3 Oct 2021

You may harbor the same suspicion that the modernist view of the world has dramatically shifted from one in which human beings were placed within nature and the created order to now situated above and outside the created order. In other words, that we have lost our sense of creatureliness. This way of thinking finds reinforcement through the cult of environmentalism as well as the “religion of Covid” that worships at the altar of “safety.”

The modernist imagines the human mind observing, understanding, and exploiting the natural order, thus mastering it. So much so, China and the United States have invested billions in “weather modification” technologies. Weather—be it on this planet or others—stands the last domain to be subject to human control. Taking the raw materials of nature and technology, mankind will make new realities out of them, thus bending nature of the will of man. We’ve done it with the human body, now we are reaching for the ultimate god-like domain — undomesticated nature itself.

The modern or postmodern condition stands at a distance from nature, with the human being *not* being “natural.” To this way of thinking, civilization, with its technologies and economics and communities, is the *enemy* of nature. Nature is fragile. Man can destroy it. Or, alternatively, and like God Himself, man can *save* it. We, then, are depicted as above the created order, possessing the ability to *save the world*, indeed, save it from the coming apocalypse.

Reinforced within the plausibility structures of today is the thing that human beings are *separate* from the natural order. And, in the thinking of modernists and postmodernists, that we are godlike, but not at all in the biblical way of being *made* in the image of God. For, in this way of thinking, there is no God, there is only humanity as the greatest power in the universe. A god can create worlds; and gods can destroy worlds; and, of course, gods can save worlds. What need is there for the Father, Son, and Holy Spirit when human beings can save the Earth and establish colonies on other planets, that is, make worlds?

Here’s the point: We need to recover our *creatureliness*. We must come to realize that for all of our scientific reasoning and our technological creations, we are creatures. Neither science nor technology in human hands will save the planet or advance humanity to the next stage of human evolution. Having decidedly *low-tech* encounters with God affirms our humanity and

the goodness (not the redundancy) of our humanity. Science, technology and digital media buffers us from the real — nature itself, and so perverts a humble and honest understanding of humanity. We are not gods. We do not create the world, must less truths or meaning within it. Rather, nature itself (under the domain of God) calls us to a sober and honest recognition of where we stand in the cosmic order: creatures subject to the forces of creation. The alternative can only pervert what is true and good. The alternative can only delude the imagination of man. We are answerable to God’s creation and must live within its terms. This applies to everything from abortive technologies to status by consumption. This objective, physical creation is *not* meaningless, leaving human beings to make up their own subjective meaning, but is rather charged with meaning — if only we learned to inhabit the enchanted spaces and read the theology infused in nature.

This is why we engage in a decidedly *no tech* Mass. Here, in this domain, God is active in and through His creation — sound waves, water, bread, wine, human touch, bees wax candles, wood, silk. The artificial obscures and bespeaks of human manufacturing and, therefore, human manipulation and control. During Mass we again embrace our creatureliness and bow, kneels and genuflect before “God our maker,” who bestows His gifts and carries out His saving and scarifying purposes through the Savior of the world — Jesus.

**Eighteenth S. a. Trinity** 3 Oct. Color: Green. Divine Service 3. Processional 442. Hymn of the Day 512; Psalm 34 chanted responsively; Eucharistic Hymn, 644; Recessional 525. Sermon: St. Matt 22:34-46, “Game, Set, Match.”

**Nineteenth S. a. Trinity** 26 Sept. Color: Green. Divine Service 3. Processional 394. Hymn of the Day 537; Psalm 84 chanted responsively; Eucharistic Hymn, 534; Recessional 814. Sermon by Pr

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|---------|-----------------------------|----------------|---------------|--------------------|----------------|
| Oct. 3  | Eighteenth S. after Trinity | Deut. 10:12–21 | Psalm 34:8–22 | 1 Cor. 1:(1–3) 4–9 | Matt. 22:34–46 |
| Oct. 10 | Nineteenth S. after Trinity | Gen. 28:10–17  | Psalm 84      | Eph. 4:22–28       | Matt. 9:1–8    |

Krenz

\* We are using Setting 3 for Mass for the next two weeks, by request and because Pr Krenz is more familiar with that setting.

\* Augsburg Academy: The Parable of Lk 15. Lesson 4, “The Travel Narrative, Part 2.”

\* Note that Pr. Bombaro will be overseas 6—15 Oct.

The next Logos & Lager event is for *couples*— men and women! Thank you to the Drake family for hosting in October! Many thanks to a great L&L event at the home of Mike & Julia Pond.



Λόγος (Logos)  
&  
Lager

Theological Talk for Thirsty Thinkers

Sat. 16 Oct @ 6:30pm  
10344 N Maple Street, Hayden

Presentation & Discussion:  
**“Can Icons & Images be Used  
in Worship?”**

Beverages provided & BYOB

Διψῶ (Mt. 19:28)