



February, 2024

The Shepherd

Monthly newsletter of
Shepherd of the Springs Lutheran Church,
Missouri Synod,
Colorado Springs, CO

Hirtenbrief 2/24



Victory!

Gr: nivkoV (ni'-kəs) or "nike" (just like the shoe company!)



Greetings in the Name of our Lord and Savior, Jesus Christ!

"But thanks be to God! He gives us the victory through our Lord Jesus Christ. Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Cor. 15:57-58).

Oh, the sweet sensation of victory! How wonderful it feels to win! Is there any feeling as pleasing as victory? Is there any sensation as joyous as being on the winning team? If you have ever been a member of a championship sports team, you know this feeling! Victory is, indeed, sweet.

But, there is a distinct difference between the victories we experience in this life and the victory we have in Christ Jesus, our Lord! You see, our victories in this life come as the result of hard work, dedication, and practice. We earn our victories in this life. We set goals, either individually, or as a team, and then we work hard at achieving those goals. And, if we are fortunate, our hard work produces a victory, which is followed by a celebration marking our achievement.

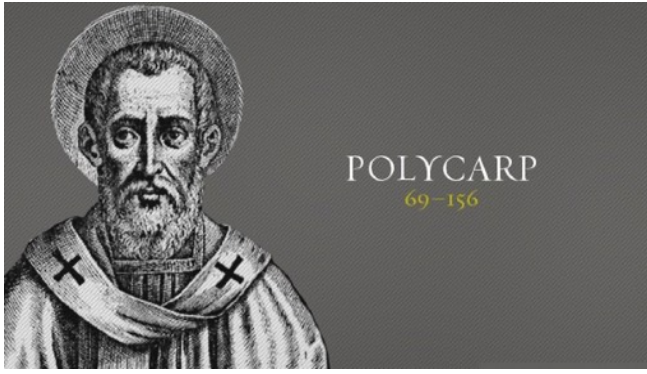
However, our victory in Christ is much different. It is not earned by us. It does not come as the result of our hard work, dedication, and practice. Instead, remarkably, it is given to us by God on account of the saving work of His Son, our Lord Jesus Christ. Jesus has won the victory for us! Through faith in Christ, the Victor, we are on His winning team! And, to the victors go the spoils. Our victories in this life earn trophies and medals (along with pride), but the victory Christ has won for us brings immeasurable blessings and rewards to us. Our victories in this life are over other individuals and teams and bring temporary rewards and pleasures that last only until we again, inevitably, experience defeat. But, the victory Christ has won for us is over sin, death, and the devil and brings eternal blessings and rewards to us – forgiveness of sins, everlasting life, and salvation!

Thus, we can conclude that the victories we experience in this life are mere foretastes, and incomparable, to the victory we have been given through Christ Jesus, our Lord! To be sure, we enjoy victories in this life. It is wonderful to be on the winning team. The athletes who win gold medals at the Summer Olympics this year will savor their victory. They will be on “cloud nine” for a while. However, as wonderful as it would be for any of us to win Olympic gold, we know that the victory we have in Christ is far more precious; since, it is eternal and it removes all earthly doubts and fears, and assures us that sin has been overcome, death has been conquered, the devil has been summarily defeated, and eternal victory in our Lord Jesus Christ, in His Kingdom, is ours!

Dearly Beloved, rejoice in the victory your Lord and Savior, Jesus Christ, has won for you. Nothing on earth, whether trials or tribulations, illnesses or financial difficulties, persecutions or tragedies – not even death – can take away the victory you have through Jesus Christ (I think we have studied this in Romans!). Through faith in Him, you will one day join the everlasting celebration of Christ’s victory in heaven. Through faith in Him, you are on the eternal winning team!

In His (and Your) Service,

Pastor ✝



Commemoration of St. Polycarp's Martyrdom

February 23, AD 156

The martyrdom of St. Polycarp deeply impressed the growing Church and cannot and should not be glossed over. Polycarp was a very important link between the time of the Apostles' and post-apostolic era. He was martyred when he was 86 years old by being burned. Eyewitness accounts said the smell was of baking bread. His name means, "much fruit." Below is a short biography from *The Apostolic Fathers*, edited by Jack Sparks (Nashville: Nelson Publishing, 1978). It is well worth reading:

"Take the oath and I will let you go," said the proconsul. "Revile Christ."
"I have served Him eighty-six years," replied Polycarp, "and in no way has He dealt unjustly with me; so how can I blaspheme my King who saved me?"

Thus the aged and much revered bishop spoke, in full knowledge of the outcome. His martyrdom was sealed. His life had stretched from the days of the apostles till the middle of the second century, and on a February day in 156AD, he moved on with honor to the church enrolled in heaven.

We first meet Polycarp as the relatively young bishop of Smyrna when the aging Ignatius of Antioch was on his way to martyrdom. It was in Smyrna that Ignatius made that famous rest stop on his final journey, and Polycarp was the only individual on record to whom the great martyr ever addressed a personal letter. In the years that followed, Polycarp gathered Ignatius' letters and passed them on to others.

Irenaeus, who was bishop of Lyons in the latter half of the second century, tells us that Polycarp was a disciple of St. John, and indeed knew others who had seen the Lord in the flesh. The witness of Irenaeus is important because he apparently grew up in Smyrna. What he says of Polycarp indicates that the bishop of Smyrna was most concerned about the preservation of the orthodox faith. One incident he reports demonstrates the severity of Polycarp's attitude toward heresies and heretics. Polycarp, says Irenaeus, once met the heretic Marcion on the streets. "Do you recognize me?" asked Marcion. "Indeed," replied Polycarp, "I recognize you as the firstborn of Satan!" (*Adv. haer 3:3, 4*).

Though Irenaeus hints at several letters by Polycarp, only one has come down to us. That letter is to the church at Philippi and reflects the same concern for truth and orthodoxy we have already mentioned. His letter is filled with, indeed almost made up of, quotes from the Gospels, Acts, and Epistles of the New Testament, as well as the letters of Clement and Ignatius. Some critics have sneered at Polycarp because he is so uncreative and offers no new theological insight. We can be glad he was the way he was. Through Polycarp, we have not only a link with the earliest days of Christianity, but a faithful transmission of apostolic doctrine as well. No, he was not creative. He was a loyal disciple of Christ and the apostles’.

Near the end of his life, Polycarp made a visit to Rome to discuss with Bishop Anicetus a number of church matters, apparently including the date of Easter. The Eastern churches were still celebrating Easter on the exact date of Jewish Passover [Nisan 14], while Rome was using a specified Sunday each year. Neither agreed to change, but their fellowship was not disturbed. Before he left Rome, Polycarp, at the invitation of Anicetus, led in the celebration of the Eucharist. The two men parted in full agreement to leave their respective traditions as they were.

Last of all, we have an eyewitness account of the martyrdom of Polycarp. Perhaps by request, the church at Smyrna prepared a full account, to be sent to the church at Philomelium [Aksehir, Turkey] and other places. This clear and simple testimony of the martyrdom of an aged saint should bring tears to the eyes of any believer. Some have questioned the record because of the miraculous account of the means of his death. But there is great danger in rejecting a miracle on the grounds that “such things just don’t happen.” Some have done so and thus have rejected the miracles of the Scriptures.

Polycarp’s last prayer is characteristic of the man and a clear testimony of his faith. He concluded with, *“I praise you, I bless you, I glorify you, through the eternal and heavenly high priest Jesus Christ your beloved Son through whom to you with Him and the Holy Spirit be glory now and forever. Amen.”*

Let us pray: *O God, the maker of heaven and earth, who gave to Your venerable servant, the holy and gentle Polycarp, boldness to confess Jesus Christ as King and Savior, and steadfastness to die for the Faith, give us grace, following his example, to share the cup of Christ and rise to eternal life; through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen.*



February

Church Calendar

Divine Service 9:00AM

Bible Study at 10:30 AM

- Sun Feb. 4** **Divine Service**
Sexagesima-Sower and the Seeds
- Sun. Feb.11** **Divine Service**
Quinquagesima-Follow Christ
- Weds. Feb. 14** **7:00PM** **Ash Weds service**
- Sat., Feb 17** **9:00AM** **Men's Group**
- Sun. Feb. 18** **Divine Service**
First Sunday in Lent (Invocabit)
- Following Bible Study**
SSLC Quarterly Members meeting
- Weds. Feb. 21** **6:00PM** **Soup Supper**
7:00PM **Vespers after Invocabit**
- Sun. Feb. 25** **Divine Service**
Second Sunday in Lent (Reminiscere)
- Weds.. Feb. 28** **6:00PM** **Soup Supper**
7:00PM **Vespers after Reminiscere**

Looking ahead...

- Weds., March 6, 13, 20* *Soup Supper and Vespers*
Sun. March 24 *Palm Sunday*
Fri., March 29 *Good Friday*
Sun. March 31 *Easter Breakfast*
Divine Service



Members

Jill Damec Marlene Schmidt
Darrell Root Cheri Penwell

Military

Captain Rob Landers (USAF) (Barry's Son-in-Law)

Captain Abel Wilson (USAF) (Friend of SSLC)

2LT Frederick Heidt (USAF) (Friend of SSLC)

First Sergeant (USA) Benjamin Kueter

Master Sergeant (USMC) Kyle Chase (Dale & Kari's Nephew)

Sergeant First Class (USA) Jordan Etchells (Dale & Kari's Son)

SrA Trevor Smith (USAF)

Family Members

Patty Krueger (Barry's Widow)

Kathi Chase (Kari's Sister)

Jacob Damec (Jeff and Jill's Son)

Rainer Dieterle (Conny's Father)

Tyson (Tiffany's Uncle)

Eli (Shannon and Ben's nephew)

Janice Patterson (Pastor's Mother)



Catechetical Kernel

The Creeds

February 2024



The word *creed* comes from the Latin *credo*, which means “I believe.” There are three creeds called *ecumenical*, meaning they were accepted by the whole Christian church: the Apostles’ (~150AD), the Nicene (325-381AD), and the Athanasian (c. 451-700AD) Creeds.

The Apostles’ Creed is so named because it relates the teaching of the Apostles as contained in the New Testament. Historically, it develops from an old Latin baptismal creed, summarizing the essentials of the faith. It is the Creed used for basic instruction in the Small Catechism, and is usually spoken in services where the Lord’s Supper is not celebrated, and devotionally—at least twice a day in the Catechism’s

suggested prayer regimen. It serves as a daily refresher in what one, in fact, believes (trusts) for forgiveness of sin, life, and salvation.

The Nicene Creed was drawn up in the great ecumenical council at Nicea in 325AD and elaborated upon in another council at Constantinople in 381AD. It was written in Greek, and began “*We believe.*” The Church wrote this Creed in response to the Arian heresy, the teaching that God the Son was not God the way the Father was. Its opening, “*We believe*” (now assimilated to “*I believe*”) suggests its purpose: to state that the Church follows the teaching of Christ and what the Apostles’ believed, over against errors proclaimed by others. Its inclusion in the Divine Service reflects the Church’s desire to keep the doctrine that saves pure (Acts 20:29-32; Gal. 1:6-9) and to teach it thoroughly to all people (St. Matt. 28:20), keeping the Church united in it (Eph. 4:4-16; Rom. 16:17-20), especially as she is gathered in fellowship to eat the Lord’s Supper (1 Cor.11:17-19). Here we confess what we *believe*—not only

what we think to be true, but what we *trust* for all that we need: that Jesus Christ is Lord, who has redeemed us!

Because the Nicene Creed goes into more detail as to the person of Jesus, especially his two natures as true God and true Man, it is particularly fitting for use when the Church gathers before His Throne of Grace to partake of the Lord's Supper. As we do, and say the Creed together, we are reminded we are not alone in faith!

The lengthy and rather poetic Athanasian Creed (*LSB* 319) is used but once a year on Holy Trinity Sunday. It reflects the precise doctrinal expressions of Athanasius, a church father who confessed the truth at Nicea in 325 and until his death in 373AD, during which time he spent 17 years in exile, under emperors who rejected the truth about Jesus, the Son of God. On Holy Trinity Sunday, we rejoice in this Creed at the precision with which God has given us to know Him, and take seriously what the faith means for us: *"Whoever desires to be saved must, above all, hold the catholic (that is, the one, whole, apostolic) faith."*

The Peace of the Lord be with you,

Pastor ✝



Check out all the past Catechetical Kernals on the SSLC website!

A Baptism

“Ah, dear Christians, let us not value and administer this unspeakable gift so indolently and indifferently, for baptism is our only comfort and admits to every blessing of God and to the communion of all the saints. To this may God help us! Amen.” from Martin Luther’s Admonition to the Baptismal Party and the Congregation

The Baptism of John Francis McCormack V *Sunday, January 14, 2024*

Born on October 27, 2023
Son of Jack and Thea McCormack
Sponsors
Adam and Kelli Wilson
Witness
Hillary McCormack



*Thea Etchells McCormack,
Jack McCormack V, Jack
McCormack IV*



...



...and wee Jack V with his parents, Thea and Jack, his great-grandparents, Ron and Alice Schultz, and his grandmother, Kari Etchells.



What Child Is This (LSB #370)

Compiled by Evelyn Law

You might be thinking, “Hey! Christmas is over, Lady. Move on!” But remember part of verse 2 says, “...Nails, spear shall pierce Him through, The cross be borne for me, for you....” So, this seems like an appropriate hymn to transition from Christmas and Epiphany into Lent. These lyrics help us remember WHY Jesus was born: Our sins! Therefore, we need to repent and ponder the sacrifice Jesus made to rescue us from our rebellion and death.

But what about the author, William Chatterton Dix (1837-1898)? Who was this guy who mixed Christmas and Lent together? Unlike so many of the others we’ve studied, Dix was an Anglican layman, not a pastor. He wasn’t even the son of a pastor. He was the son of a surgeon.

Dix was born in Bristol, England. While in his early 20s, he worked as a clerk in his maternal grandfather’s soap and candle making business. At age 27, he married Juliet Wartnaby. The couple then moved to Glasgow, Scotland. Here he became a broker, and later manager, in the Maritime Insurance Company, while he and his wife raised their seven children.

In 1865, Dix was 29 years old when he suffered a near-fatal illness and was bedridden for several months. He was afflicted with severe depression, and this experience changed him completely. While recovering, he experienced a spiritual awakening. He read the Bible avidly and began to write hymns. It was this same year that he authored “What Child Is This”.

During his life, he published more than 200 poems and hymns, over 40 of which related to Christmas. LSB includes three of his other hymns: #397 “As With Gladness Men of Old”, #684 “Come Unto Me, Ye Weary”, and #821 “Alleluia! Sing to Jesus”. So, what Child is this? “This, this is Christ the King....” The One born to be our Savior--the One we sing about in our Lenten hymns.



Joy, joy for Christ is born, The Babe, the Son of Mary.”

A Historic 2-Step Change

On Tuesday, Jan. 16 at 10:30AM, a small group of Stalwart SSLC Faithful, moved, stacked and loaded 69 orange naugahyde chairs onto two trucks to be donated to Goodwill.



Waiting—an empty sanctuary.....

On Thurs., Jan. 18 at 4:00PM, a larger group of Stalwart SSLC Faithful showed up to move in and set up 55 new Sanctuary chairs





Thank
you

Special thanks to everyone who showed up to help on a cold Tuesday and then on a colder Thurs. to unload the new chairs and set up the Sanctuary!



You MITE Want to Know This **Submitted by Evelyn Law**

Because you have faithfully supported the Rocky Mountain District (RMD) of the Lutheran Women's Missionary League <https://previews.123rf.com/images/handiniatmodiwiryo/handiniatmodiwiryo1703/handiniatmodiwiryo170300157/73175658-thank-you-hand-lettering.jpg> (LWML) with your prayers and/or MITEs, you MITE like to know the missions your support helps. Two grants featured this month are:

Providing Lutheran Books to the Former Soviet Union

This grant will help Lutheran Heritage Foundation translate and print books that will help rebuild the foundations of Lutheranism in the former Soviet Union. LCMS missionaries and church leaders will have easy-to-read Lutheran materials in the languages of Russia, Ukraine, Latvia, Azerbaijan, and Kazakhstan so the faith may be thoroughly taught and defended. Grant amount: \$5,000

Bringing Spanish Braille Bibles to Central and South America

This grant will fund the Lutheran Braille Workers so over 1,600 Spanish Braille volumes of the Bible can be produced and distributed to Central and South America. Grant amount: \$8,000

MITE you want to know even more about the MITE-Y works God is accomplishing through RMD, go to the website at lwmlrmd.org



Jeff Patterson	Feb. 9
Nina Kuberski.	Feb. 12
Maddison Packer	Feb. 27



**Sundays after Bible Study:
help to clear food,
take down, and stow tables.**
Check in with Carol Ross or Sue Groggel



What's with the Candles?

Submitted by Gary Law

While practices vary somewhat almost all Lutheran churches with a liturgical service incorporate candles and are placed on, alongside and/or behind the altar. They are usually lit by an assistant, called an acolyte. "Acolyte" is from the Greek word *akolouthos* meaning "follower."

Although pagans and Jews used lights when rendering public homage to God or gods, Christians initially probably used candles simply to dispel the darkness. This would help the officiant of the sacred mysteries (the Lord's Supper) see what he was doing as these practices often took place before dawn, in the catacombs, or other edifices with little natural light. The symbolism and beauty, however, of light was quickly recognized. Jesus stated, *"I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."* (St. John 8:12).

Light has many properties that can be applied to God and therefore a symbol of divinity. Light can be pure, penetrates darkness, nourishes and is necessary for life, but is dangerous if treated with disrespect!

Typically there are two candles on the altar, one on each side. The candle on the lectern side is the "Epistle candle" and the pulpit side is the "Gospel candle". In times past, the Epistle reading was done from the lectern and the Gospel from the pulpit. Now all of the readings are usually done from the lectern side. These candles represent the light of the Christ who came to enlighten "those who sit in darkness."

The candelabras behind and on either side of the altar usually hold seven candles. The number seven has several uses and meanings throughout the Bible. Most notably is its symbolism of completeness, perfection, and the one God of the Old and New Testament. We see this in Exodus 25:31-37. And, therefore, we are reminded that the lamp stands (candelabra), with the seven lamps (or candles) that God, through the light of His Word, enlightens repentant believers for eternal life. These candles are always lit while the altar candles, representing the Two Natures of Jesus, are only lit when Holy Communion is celebrated.

Special candles such as the Paschal candle, Eternal Flame, Advent candles, seasonal or particular ceremonial candles, may also be used. But that is a story for another time.

ANNOUNCING * * *

What: The Role of Temporal Authority in the Faith Life of the Christian

When: June 10-14, 2024

Host: Shepherd of the Springs Lutheran Church, Colorado Springs, CO

Instructor: Dr. Steven Hein

Chaplain: Rev. Jeff Patterson

The class will begin each day with morning worship at 8:30 am led by Pr. Patterson with morning sessions from 9 am to Noon, and 1 to 4 pm with an hour off for lunch. Friday, 6/14 will wrap up ending at noon to allow for travel. The attached brochure provides a basic outline for the class and registration. If there is demand, the class will also provide a distance learning attendance via Zoom. If you can make just some of the days, registration can be prorated.

Christians often find themselves continually on the defensive in the public sectors of life as DEI, Wokeness, and fluid gender pronouns seek to cancel faithfulness. How should the Christian respond? Where is Christ in relation to temporal power, authority, and issues of public life? What are the limits for rules, laws, and regulations to play in the vocational faith life of the Christian? This course is designed for the thinking Christian who is looking for answers and clarity on the limits of temporal authority and the limits of civil obedience and conformity.

The class is open to any Christian, so if you have friends or other family members who may be interested in attending, please pass on this information. They will be most welcome. I will have hard copies of the informational brochure/registration form also available in the narthex.

Schedule permitting, I hope you can come for all/some of the class.

Blessings,

Dr. Steven Hein

Dr. Steven A. Hein, Director

Concordia Institute for Christian Studies

Monument, CO 719-338-789

**Please join Shepherd of the Springs Lutheran Church
on Weds. , Feb. 14 7:00PM
For Ash Wednesday service
that marks the beginning of the season of Lent**

“...The season of Lent serves not only as a time to meditate on the suffering that Christ endured on our behalf but also as an opportunity to reflect upon our own Baptism and what it means to live as a child of God. “ From Immanuel Lutheran Church in Joplin, MO website



**Shepherd of the Springs
Lutheran Church-Missouri Synod**

A Confessional, Evangelical, Sacramental, and Liturgical Congregation of the Lutheran Confessions

Where the Lutheran Reformation Lives!

**Rev. Jeff Patterson-Pastor pastor@sslc-cos.org (719) 396-4710
Dr./Deacon Steven Hein [<heinsteven@ix.netcom.com>](mailto:heinsteven@ix.netcom.com) (719) 338-7891**

Location: 6755 Earl Dr., Colorado Springs, CO 80918

**Website: www.sslc-cos.org Live services and Bible Study classes available on
Facebook- SSLC page. Please direct corrections, comments, questions to Sue Groggel
at shkodani@gmail.com**