



# AUGUST 2024 THE SHEPHERD

A newsletter from the Shepherd of the Springs Lutheran  
Church-Missouri Synod, Colorado Springs, CO

**Welcome to All**  
**Sundays**  
**Divine Service 9:00 AM**  
***Bible Study 10:30 AM***



<b><i>Thurs. Aug. 1</i></b>		<b><i>SSLC Elders meeting 4:00PM</i></b>
<b><i>Sunday, Aug. 4</i></b>	<b><i>Trinity 10</i></b>	<b><i>Jesus Weeps Over Jerusalem</i></b>
<b><i>Sunday, Aug. 11</i></b>	<b><i>Trinity 11</i></b>	<b><i>True Godliness</i></b> <b><i>Special send-off for Maddie Kueter</i></b> <b><i>as she leaves for her freshman year</i></b> <b><i>at the University of Iowa.</i></b>
<b><i>Sunday, Aug. 18</i></b>	<b><i>Trinity 12</i></b>	<b><i>Great Healing</i></b> <b><i>Members Quarterly Meeting</i></b> <b><i>immediately following Bible Study</i></b>
<b><i>Sunday, Aug. 25</i></b>	<b><i>Trinity 13</i></b>	<b><i>Good Samaritan</i></b>

## Every Day I Wake Up...and It Is Sunday Morning!



Pastors often have different nightmares than those on the other side of the pulpit! Common dreams causing night sweats include standing in front of the congregation and forgetting to put on your pants (thank the Lord for the Alb and Chasuble) or being at a new congregation for the first Sunday and having no vestments and no sermon... well, you get the idea...!

Often it seems to me that every day I wake up and it is Sunday morning -- I wake up wondering is it really Sunday? Where did the week go? Oh, wait is the sermon ready!? What have I forgotten? This is really not a nightmare but the usual checklist as I think for a moment about what the day is and what lies before me.

Our Lord intended for our weeks and, indeed, our lives, to revolve around Sundays; more specifically, Divine Service. It is the day of our Lord and of His resurrection. It is the first day of the week. It is the eighth day -- the dawn of the new creation made possible by His dying and rising again. It is the beginning of the beginnings only forgiveness has made possible. It is one day in time closer to the day no longer in time when we are all called before the Lord and those clothed in His righteousness to eternal life in the heavenly mansions prepared for us!

More than just Sunday to Sunday, our lives revolve around meals. I am not talking about “what do you want to eat” meals of mortal lives but the feast prepared for us by our Lord Jesus Christ, where He gives us His body as food and His blood as drink to everlasting life. It is from one meal in His House to the next that we gauge our lives. It is from one Sacramental encounter with our Lord and His rich grace to the next that we measure the passage of time.

This weekly rhythm was the drum beat of the early Church -- not yet the fully formed dimensions of the Church Year with its cycle from Advent through Pentecost and then ordinary time but the weekly rhythm of a people gathered and dispersed only to be gathered again around the Word and Table of the Lord.

We work very hard to order our lives around different poles but still the Lord calls us to this weekly cycle of grace, to this weekly rhythmic dance to, from, and back to His House, and to this drumbeat of time measured not by birthdays or anniversaries but by where we have been and where we are going!.

The Sunday morning gathering of God’s people in the Name of the Lord, on the Day of the Lord, around the Table of the Lord... it is both source of our spiritual lives and the ground of our piety as well as the summit to which we are headed... And we are here again... to kneel in confession, to rise forgiven, to sing triumphantly of His story, to pray confidently in His name, to listen carefully to His Word, to confess boldly what He has done, to eat in humility at His holy Table where He bids us come of the heavenly food of His body and blood, to return expectantly of His coming again, and to work faithfully His works within the places where He bids us go...only to start it again...and again!

*In His (and Your) Service,*  
Pastor ✝



## *Catechetical Kernel*

August 2024

The Verba

### **The Words of Our Lord (The Verba)**

*1<sup>st</sup> C.*

***Texts:*** *St. Matthew 26:26–28; St. Mark 14:22–24; St. Luke 22:19–20; 1Corinthians 11:23–25*

Now to the heart of the matter: those absolutely indispensable Words (*Verba* in Latin) by which our Lord gives us His Supper: His true Body and His true Blood, under the bread and wine, for us Christians to eat and drink, for the forgiveness of our sins.

The Lutheran Reformation radically simplified the surrounding pieces of the Mass, built up gradually over centuries, to let these words ring out again clearly and distinctly, as they are what matter most. The Lord's Supper is not some grand human work or offering; rather, by these words, God gives the gift of this Sacrament to His Church, for the forgiveness of sins.

From these words the Catechism draws everything it so clearly teaches about the Lord's Supper, since it's only in the Words of our Lord that give the Supper that we can know for sure what it is. The pastor chants or speaks the *Verba* clearly and distinctly.

These words are the Lord's Words of *consecration!* They are to be pronounced at every celebration of the Supper because our Lord said, "This do." The precise words spoken are an union of the accounts of the texts listed at the beginning of this article. Each emphasizes particular aspects of the words, but all of which are substantially the same.

The words are not meant only to consecrate the elements, but also to proclaim to the faithful assembled what they are about to receive (1 Cor. 11:26), so that they may receive it in faith. Certain actions traditionally accompany the speaking of our Lord's Words. At the words, "This is My body" and "This cup is the New Testament in My blood" the pastor makes the sign of the ✠cross over the elements being consecrated.

He then may, in ancient custom, elevate the host and the cup and genuflect or bow his head before them. This is to depict visually and physically a proper reverence for the presence of our Lord, as He comes to us Himself, Body and Blood, through these humble means! These actions remind us that He is present "in, with, and under the bread and the wine" the true Body and Blood of our Lord Jesus Christ!

The liturgy moves quickly on, through the contemplation of what is to be received here in the Pax Domini and the Agnus Dei, to the distribution of the Supper, which we will discuss next month!

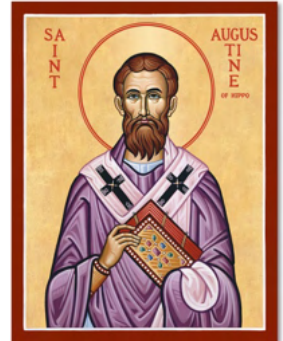
The Peace of the Lord be with you, Pastor ✠



## Commemoration of Augustine of Hippo, Pastor and Theologian August 28

Augustine of Hippo, was one of the greatest of the Latin Church Fathers and he had a significant influence in the formation of Western Christianity, including Lutheranism!

Augustine was born Aurelius Augustinus, November 13, 354 AD, in Tagaste, modern Souk Ahras in Algeria (North Africa), to a Christian Mother (Monica, her day is August 27) and a Pagan father (Patricius). Monica attempted to raise him as a Christian, without success. Augustine's early life was distinguished by exceptional advancement as a teacher of rhetoric. In his book, *Confessions*, he describes his life before his conversion to Christianity, when he was drawn into the moral laxity of the day and fathered an illegitimate son. At this time he was a follower of Manichaeism, a dualistic religion born in Persia.



Through the devotion of his mother and the preaching of Ambrose, bishop of Milan (339-97 AD), Augustine was converted to the Christian faith and baptized at the Easter Vigil in 387. Sadly, His mother died as they were traveling back to Africa. Thereafter, Augustine lived a semi-monastic life. In 391, he visited the city of Hippo. Against his will, the Christians there chose him to be their pastor. From that time on, until his death, Hippo was his residence. He was ordained a priest in four years and, shortly thereafter, became the Bishop of Hippo. He served in that office for thirty-five years.

During the Pelagian controversies (Pelagianism taught that we save ourselves by our own good deeds) of the fifth century, Augustine emphasized the unilateral grace of God in the salvation of mankind. Bishop and theologian at Hippo from 395 until his death in 430, Augustine was a man of great intelligence, a fierce defender of the orthodox faith, and a prolific writer. In addition to *Confessions*, Augustine's book *City of God* had a great impact upon the Church throughout the Middle Ages and Renaissance.

And what is the Lutheran connection? Well, Martin Luther's writings show that he had a thorough knowledge of Augustine's writings, learned from him, and esteemed him. There was no early church father whom Luther knew better or quoted more often and no teacher of the Church with whom Luther identified more closely. There are times when the Reformer seems to speak of Augustine as a peer. Luther was an Augustinian and in the Augustinian Order there was a combination of the study of Scripture and of Augustine's writings with dual emphasis on the care of souls and higher education. And, lastly, from Augustine, Luther had learned that penance begins with the love of God, that you cannot depend on your works to make you right with God, and that true theology gives glory to God rather than to men. These were the beginnings of Luther's theological maturation concerning the righteousness of God; yes, a beginning—yet, a significant beginning of his development as a theologian.

**Prayer:** *O Lord God, the light of the minds that know You, the life of the souls that love You, and the strength of the hearts that serve You, give us strength to follow the example of Your servant Augustine of Hippo, so that knowing You we may truly love You and loving You we may fully serve You—for to serve You is perfect freedom; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.*

## *Shepherd of the Springs Summer Fun at the Flying W*



Summer sun was shining on Ben and Lindsay Suzchek and their family; Ellie, William, and Theodore!

After the red wagon ride, Carol Ross, with daughter-in-law, Mackenzie and grandkids, Paul and Lucy Ross are off to look at those big black horses.



And far, far above, a bighorn sheep watched the merriment below!



Two “dudes” learn about cattle



Young Theodore Suzchek  
looking surprised to be in the  
arms of Pastor!

Down the row are Yong, Paul  
and Mackenzie Ross.



Pastor with Ruth Ross, youngest  
daughter of Brandon and Mckenzie  
Ross. Brandon is the son of Carol  
and Jim Ross and pastor of Faith  
Lutheran Church in Johnstown, CO.



Happy  
Birthday

Aug. 4	Jeff Damec
Aug. 11	Paul Rumpler
Aug. 16	Steven Hein
Aug. 25	Eve Packer (1 year old!)
Aug. 29	Drew Ochsner
Aug. 30	Cheri Penwell

Happy  
Anniversary

Aug. 12	David Goforth and Helen Marguerite
Aug. 13	Ben and Shannon Kueter



Our **condolences to Ben and Shannon Kueter** on the recent passing of Ben's grandmother, Imelda M. (Manderscheid) Kueter, 97 of Bellevue, Iowa, at her home surrounded by her family.



## Members

Jill Damec  
Ron Dodge  
Lana Packer  
Cheri Penwell  
Darrell Root  
Marlene Schmidt

## Military

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

Captain Abel Wilson (USAF) (Friend of SSLC)

1LT Frederick Heidt (USAF) (Friend of SSLC)

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

First Sergeant (USA) Benjamin Kueter

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

A1C Trevor Smith (USAF)

## Family Members

Gayle Rathbone (Heather's mother)

Patty Krueger (Barry's widow)

Kathi Chase (Kari's sister)

Jacob Damec (Jeff and Jill's son)

Rainer Dieterle (Conny's father)

Eli (Shannon and Ben's nephew)

Janice Patterson (Pastor's mother)

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To keep our prayer list updated and relevant,  
please speak with Pastor: [pastor@sslc-cos.org](mailto:pastor@sslc-cos.org)



## Crown Him with Many Crowns

(LSB 525)

Compiled by Evelyn Law

The lyrics of this hymn resulted from two authors: **Matthew Bridges (1800-1894)** and **Godfrey Thring (1823-1903)**. Inspired by Revelation 19:12, Bridges wrote six verses and published his hymn in 1851. Originally an Anglican minister, he converted to Roman Catholic in 1851. The Church of England raised objections to his lyrics, possibly due to imagery of Mary. Thring, an Anglican priest, revised the hymn by adding six verses of his own in 1874. LSB, like many modern hymnals, uses a condensed, composite version with stanzas 1-3, 5 authored by Bridges and stanza 4 written by Thring.

The tune **DIADEMATA** was composed in 1874 by Sir George Job Elvey (1816-1893), a prominent English organist who served the royal family at Chapel Royal. “DIADEMATA” is derived from a Greek word meaning crowns.

Now an explanation about a couple of lines in verse 2. “Fruit of the mystic rose” starts imagery of the flower, the stem, and the root. Early church tradition called Mary the mystic rose. Obviously from the subsequent lyrics, Jesus is the stem and the root.

“Crimson trophies” refer to the wounds made by the crown of thorns during Jesus’s crucifixion. They are called trophies because all of the scars from the crucifixion, still visible on His resurrected body, prove His victory over sin, death, and the Devil.

And my favorite line for election season is the last one in the hymn: “**For He is king of all.**”



## VOLUNTEERING



There is an old adage that “Many hands make light work.” And nowhere is that more true than at our *Shepherd of the Springs*. *We need everyone to help: from bringing in refreshments, cleaning after Sunday mornings, welcoming new faces, becoming a reader, counting offerings, talking about Sunday school ideas, etc. Check-in with Pastor, Larry Groggel, Carol Ross, or anyone who is already volunteering. SSLC needs us all!*

So proud of our youngest volunteers: Arryana Kueter and Eli Packer. Arryana has been a dedicated volunteer doing many helpful chores: breaking down the food tables, going up and down to the kitchen, cleaning the communion utensils, collecting and organizing the red registry books. She is now training Eli Packer, 10 years old, to help her with the red books.

Thank you, Arry and Eli





## Westfield House Westfield House

Submitted by Gary Law

*Westfield House* in Cambridge, England is affiliated with Cambridge University and is “A Lutheran College Of Liberal Arts & Sciences And House Of Theological Studies”. It is the only Lutheran seminary in England.

It works closely with LCMS seminaries in St. Louis and Ft. Wayne as well as Concordia Colleges, Valparaiso University and Wisconsin Lutheran College (WELS).

*Westfield House* is the Educational institution of the Evangelical Lutheran Church of England (ELCE). The ELCE is a confessional Lutheran Church synod, founded in 1896, with members in England, Scotland and Wales. There also exists the *Lutheran Church in Great Britain*, founded in 1961, a non-confessional synod similar in doctrine to the ELCA in the US. The *Council of Lutheran Churches* is another non-confessional organization of churches in the United Kingdom.

Overall there may be as many (or as few) as 100,000 Lutherans, mostly from Scandinavian countries, in Great Britain. Church attendance in Great Britain is extremely low. In the 2021 Census, 27.5 million people identified themselves as Christians. The population of Great Britain is about 67.6 million. In 2022 only about 654,000 people attended Sunday and midweek services. The typical congregation has under 25 worshipers each week.



The last Sunday in July, Shepherd welcomed a visiting family from Texas with four young girls who immediately made friends with SSLC's Packer and Suzchek families! All together: **9 girls and 3 boys under the age of 10!**



Here's **William Suzcheck....**

Busy so he didn't get in the group shot.



This newsletter is a publication of Shepherd of the Springs Lutheran Church, Missouri Synod  
A Confessional, Evangelical, Sacramental, and Liturgical Church

**Where the Lutheran Reformation Lives!**

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