



NOVEMBER

THE SHEPHERD

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

Welcome to All

Sundays

Divine Service *9:00 AM*
Adult Bible Study *10:30 AM*

Little Lambs Catechisis **10:30AM**

November

11/3 *Sun.* *All Saints' Day*

11/7 *Thurs.* *4:00PM* *Elders meeting*

11/9 *Sat.* *9:00AM* *Men's Group*

11/10 *Sun.* *Trinity 24 Deliverance*

11/17 *Sun.* *Trinity 25*
Immediately following Bible Study
Annual Voters meeting

11/24 *Sun.* *Last Sunday of the Church year*

11/28 *Thurs.* *9:00AM Thanksgiving Day Divine Service*
12 noon SSLC Thanksgiving luncheon
All are welcome to gather in Thanksgiving.
Sign up on Narthex White board.



Give Thanks to the LORD!

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

*Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, and bless His name.
For the LORD is good;
His mercy is everlasting,
And His truth endures to all generations.* [Psalm 100:4-5, NKJV]



Ahhh . . . the smell of turkey roasting in the oven; family and friends gathered around the dining table overflowing with delicious food; games, conversations, reunions with loved ones; the Bears and the Lions on T.V. – one of the best days of the year; but only if the Bears win! A day set apart for feasting and resting; a day set apart for fellowship and reunions; a day set apart for giving thanks!

But, for what do we give thanks? You see, Thanksgiving Day is a national holiday, a holiday which is not bound to the constraints of religion, race, or creed. It is a holiday celebrated by the faithful and unfaithful alike. Too many, it is simply a day off from work; it is simply a tradition to gather together with family and friends on this day. Many do not realize to whom they owe their thanks. Many do not acknowledge the fact that everything they have is from the love and generosity of their Creator, the One True, Holy, and Triune God! The sad reality is that many are lost.

However, you are not lost. You have been brought to faith in Jesus Christ. You know to whom you owe your thanks! You give thanks to God for all things – for your lives, families, friends, daily food, clothing, and all other material possessions. You acknowledge that everything you have is from the loving hand of the Lord God. Mostly, you give thanks to the Lord because He *“is good; His mercy is everlasting, And His truth endures to all generations”* You give thanks for your salvation, for the Person and Work of Jesus Christ, who lived the perfect life required of you and died on the cross to redeem you from all your sins!

In reality, every Divine Service is Thanksgiving Day for Christians, since each Sunday you come to the Lord’s House to receive His gracious gifts, responding in praise and thanksgiving for forgiveness of sins, life, and salvation. In fact, every day is a day of thanksgiving for Christians, for you realize that it is only by God’s grace that you have been brought to, and are sustained in, the One True Faith; the One True Faith that clings to, and trusts in, the Word of God, which declares you justified in His sight through faith in His Son, your Lord, Jesus, the Christ!

This Thanksgiving, as you gather with family and friends and enjoy the wonderful blessings the Lord has bestowed upon you, take time to give thanks to Him for everything He has provided you, especially for the salvation He has won for you through your Lord Jesus Christ. Give thanks to the Lord and praise His name, for He is good and His love endures forever! In the Holy and Precious Name of Jesus! Amen.

In His (and Your) Service,

Pastor ✝



All are welcome.

Johannes von Staupitz

Luther's Father Confessor

November 8

As far as I can tell, the Commemoration of Johannes von Staupitz (ca. 1469-1524), Luther's Father Confessor, is a brand new commemoration, introduced with the Lutheran Service Book. Concerning him, Luther once said, *"If it had not been for Dr. Staupitz, I should have sunk in hell."*

Johannes von Staupitz was born in Saxony and had been appointed the vicar of the Augustinian order at the University of Wittenberg. He studied at the universities in Leipzig and Cologne and served on the faculty at Cologne. In 1503, he was called by Frederick the Wise to serve as dean of the theological faculty at the newly founded University of Wittenberg. There Staupitz encouraged Luther to attain a doctorate in theology

In these early years, Luther was struggling with the need to confess completely everything he had ever done wrong (as referenced in our Reformation Day sermon). He certainly wore Staupitz out, trying to remember every sin that his mind would try to cover up. On at least one occasion, he confessed for six hours straight.

Staupitz tried to explain God's grace to Luther. Surrender to the love of God, he counseled. Luther should lose himself in God, he said. He was making religion too difficult. All he needed to do was love God.

But Luther was tormented by fears and doubts. "I was myself more than once driven to the very abyss of despair so that I wished I had never been created. Love God? I hated him!"

"I don't understand it!" replied the longsuffering Staupitz when Luther reported this latest line of reasoning to him. He reminded Luther that Christ died to remit our sins. Focus on Christ, he counseled, and not on yourself.

However, Luther was so afraid of Christ, the judge, that he could not turn to Him for relief.

In a daring move, Staupitz resigned as Bible teacher and appointed Luther in his place. Now Luther had to study the Bible for himself and counsel others from it. Luther had not dealt much with the Word of God; the Luther broke with the Roman confessional system which had been of no help to him. He renounced penances and indulgences. The teachings of the Bible became his guides in place of church fathers, confessors, or popes, whom he found often, contradicted each other.

Staupitz never left the Roman Church. However, he remained friendly toward Luther. He was present when Cajetan ordered Luther to recant. Shortly afterward, he released Luther from his Augustinian vows. Still, he wrote words of encouragement to Luther. “The world hates the truth. By such hate Christ was crucified, and what there is in store for you today if not the cross I do not know.”

At one point, Staupitz relayed Luther’s position to Rome for the reformer. Pressure was put on Staupitz to shut Luther up; so Staupitz resigned rather than attempt it. Rome ordered him to recant. He hesitated. He had never taught the things he was told to abjure (renounce). In the end, he accepted the pope as his judge.





Three Catechetical Kernels November, 2024

1. The Divine Service: Nunc Dimittis

4th C., 16th C.

Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of Thy people Israel. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. [St. Luke 2:29-32]

“Now you let depart,” appears as a post—communion canticle only occasionally in the ancient tradition, and also occasionally in the early Lutheran sources. This canticle is often treated as a “proper;” that is, a part of the service that varies from week to week, but since Wilhelm Löhe’s selection of the *Nunc Dimittis* in his 1844 *Agenda* it has become virtually an “ordinary” in many Lutheran churches. One might suspect this is so because it so clearly proclaims what Lutheran churches in particular believe the Lord has just brought about for us in his Supper, namely, his true presence in body and blood, under the bread and wine, and to deliver nothing less than forgiveness of sins, life, and salvation.

Whose words are these, and what is the occasion of their first recitation (Luke 2:25-35)? Why are these words exceptionally fitting for those who have received the Lord’s Supper? How has God been more gracious to you today, even than to the original singer of these words?

Considering the promise that he received what does Simeon mean when he says, “Lord, now you are letting your servant depart in peace...?” When you take those words into your mouth, having received the body and blood of Jesus in His

Supper, what do you therefore mean by them? [Philippians 4:11-13; 1 John 1:1-10]

Simeon says his eyes have seen the Lord's salvation, but how were his eyes informed, as to what he was seeing? He saw a baby, but no ordinary baby! What have your eyes seen, informed by the Word of God, that ordinary eyes have not here seen? Simeon's words reach already beyond Simeon, speaking of the salvation prepared "*before the face of all people,*" the glory of God's people and light to the Gentiles.

As we prepare to go out from the Divine Service to render service in the world, Simeon's words remind us that the word of God we bear is to be shared to give others around us eyes to see the salvation that is for them in Jesus Christ— done before the whole world in His crucifixion and resurrection, but seen for what it is only by those who are made wise by His Word.

May we go forth from this place not only singing but also living the words, "*Glory be to the Father and to the Son and to the Holy Ghost,*" so that those who see and hear may with us believe.

The Peace of the Lord be with you always, Pastor †

2. The Divine Service: The Offertory

16th C.

Create in me a clean heart, O God, [Psalm 51:10-12] and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit. Amen.

History tells us that in the Early Church the singing of a psalmody accompanied a procession of laypeople to the altar, as they brought various offerings from their livelihoods to support the ministry and the poor. This *offertory* reflected a *sacrifice of praise*, the devotion of our hearts to God and our hands to our neighbors in consideration of what Christ does for us in the Divine Service.

In the medieval era, a more complicated offertory ritual developed. In it, this *sacrifice of praise* became mixed up with the idea of the Mass as *atoning sacrifice*—that the priest or the people doing this, and not only the death of Christ on the cross, made satisfaction before God for sins.

When Luther reformed the Divine Service he removed this corrupted ritual, which distracted people from the fact that Christ alone atones for sin; that no priest and no human work can save! The forgiveness of sins distributed in the Divine Service comes from Christ's cross alone!

Our offertory is simple. David's words of his great Psalm of repentant faith, Psalm 51, remind us of the truest *sacrifice of praise*, which is that, “[o]nce faith has strengthened a

conscience to see its liberation from terror, then it really gives thanks for the blessing of Christ's suffering. It uses the ceremony itself as praise to God, as a demonstration of its gratitude, and a witness of its high esteem for God's gifts. Thus the ceremony becomes a sacrifice of praise” (Apology of the Augsburg Confession XXIV 74).

Our singing of David's Psalm is part of that; our gifts and offerings are another, a sacrifice of praise offered in response to Christ's singular atoning sacrifice. We praise God by giving to His work and to those in need. But even more than that, we praise Him by coming to receive what He died to give us. And that is the focus of David's words! Read the whole Psalm. When did David sing it? Why do we sing it at this point in the service? Of what twofold message from God has the Sermon reminded us?

The Offertory reflects on what has been, and looks forward joyously to what will be! What are we about to receive with certainty, as David did, but through even more profound means (2 Sam 12:13)? Read the rest of David's Psalm 51, from which the Offertory is taken. How does David, in repentant faith, “*teach sinners God's ways*” about what sacrifice God desires? What other words from Psalm 51 find their place in part of the Church's “*daily sacrifice of praise?*” (Hint: see *LSB* 219)

The Peace of the Lord be with you always, Pastor †

3. The Divine Service: The Thanksgiving

November 2024 (Special Edition 2)

Shepherd of the Springs Lutheran Church

The Divine Service: Thanksgiving and Post—Communion Collect

℣: O give thanks unto the Lord, for He is good,

℞: and His mercy endureth forever. [*Psalm 107:1*]

P: We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, One God, now and forever.

It is only fitting, having received the gifts of our Lord's Body and Blood, for the forgiveness of our sins and the strengthening of our faith unto life and salvation, that we should thank Him. This is something like the pattern suggested by the Catechism for mealtime, in which God's people first ask the blessing and then, when the meal is finished, return thanks.

Some prayer of thanksgiving has, rather naturally, been part of nearly all Divine Service liturgies. Our hymnal provides us with two options for a post--- communion collect of thanksgiving. The left option, "*We give thanks to you...*" was written by Martin Luther for his "German Mass" of 1526. Rather like Paul's prayer of Ephesians 1:15-23, it moves from thanksgiving to petition. Certainly, thankfulness toward God is most evident in our joyfully receiving His benefits and calling upon Him in every need.

Luther asks that even as we have been refreshed through the Lord's Supper, we would also be strengthened in a two-- -fold way: in love toward God, and in fervent love toward one another. Christ has given His body to us, for the forgiveness of sins. But He has also given us "*the body of Christ,*" the Church, for the members to care one for another. May the Lord's Supper move us, as Luther prays, to love and cherish both!

The right---hand option is derived from a 13th century English rite. In original usages, it was a private prayer of the priest as he held the body of Christ. Our service takes it over to be a prayer offered on behalf of all the people who have been given "*pardon and peace in this Sacrament,*" and we ask that just as God has here "*sanctified us*" in the broad sense, making us holy by taking away our sins, so would He also "*sanctify us*" in the narrow sense, ruling our hearts and minds by the Holy Spirit, that we may serve Him.

How do these collects (and the Psalm—look up Psalm 107 and read the rest of it!) lead you to think about your life outside these walls? What has the Lord's Supper to do with Monday, or Tuesday, and so on? With the forgiveness of sins, Luther says, come life and salvation. God grant us to live in these!

The Peace of the Lord be with you always, Pastor ✝



Members

Jill Damec

Ron Dodge

Gary Law 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 (SSLC member)

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

A1C Trevor Smith (USAF) (SSLC
member)

Cadet Ethan Dodson (USAF Prep
School)

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)

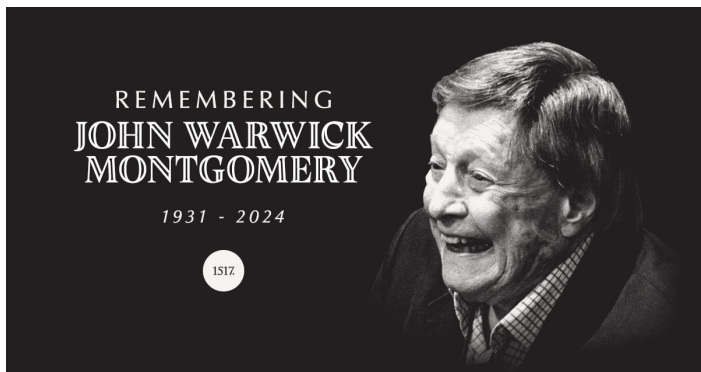
Eli (Shannon and Ben's nephew)

Janice Patterson (Pastor's mother)

**To keep our prayer list updated and
relevant, please speak with Pastor:
pastor@sslc-cos.org**

Special offering *In October, at a special meeting of the SSLC membership, a motion was approved to collect Special offering gifts for the Hawkins Family Thru Sun. Nov. 24. Please put your gift in the offering plate or give it to the Pastor.*

The Jeremiah and Chloe Hawkins family, from Pagosa Springs, are here in temporary housing with daughters, Kaylee (4) and Bristol (2). Their preemie twins, born 27 weeks early, a boy, Waylon and a girl, Landrie, are in the NICU at St. Francis Medical Center.



John Warwick Montgomery

Submitted by Gary Law

On September 25, 2024, at the age of 93, John Warwick Montgomery, a true warrior in the Church Militant, was called home by his Lord and Savior. He was a teacher, lecturer, writer, debater, lawyer (specializing in human rights and

religious liberty), Christian apologist, and theologian. He held citizenships in 3 countries (US, UK, and France), 12 earned degrees (including advanced law, history, philosophy, and theology) from, among others, UC Berkeley, University of Chicago, Wittenberg, Essex, Cardiff, and Strasbourg. He was licensed to practice law in England, France and America (California, Virginia, and Washington D.C.) and before the Supreme Court of the United States. He published over 70 books, 250 articles in 8 languages, and hosted a 25 episode apologetic TV show “Christianity on Trial”.

His journey as a Christian began in 1949 while at Cornell University majoring in classics and where he first encountered orthodox and evangelical theology. To determine which church body most clearly represented Scripture, he compared the Greek (!) text of the New Testament to the Articles of the Anglican Church of England, the Reformed Heidelberg Catechism, and the Lutheran Augsburg Confession. He concluded that Lutheran teaching adhered most closely to the biblical text and became a confessional Lutheran. He especially appreciated the Lutheran position on the doctrine of justification. He decided to focus on the defense and declaration of the Gospel and the total reliability of the Scriptures.

His ability to integrate his training as a theologian, historian, philosopher, and lawyer with a steadfast commitment to the centrality of the historicity and saving message of Jesus the Christ made him a scourge to theological liberals and atheists. His writings ranged from academic to highly readable for the layman or non-Christian. He was an evidential, evangelical, and confessionally Lutheran defender of the faith. His apologetics always focused on these 3 steps:

1) Evidential: Historical evidence shows that Jesus existed and was who He said He was, namely God incarnate (God in flesh). Therefore you should take what He says as true.

2) Evangelical: What did Jesus say? That He was the Savior promised since the Fall. From this the “good news” (Greek *evangel*) of Jesus’ atoning death and resurrection.

3) Confessional: As a confessional Lutheran, Montgomery’s apologetics reflected Christ crucified for all and the truth of the Christian faith as expressed in the Lutheran Confessions.

Although the Church Militant has lost a Soldier of the Cross, proclaimer and defender of the Gospel, his legacy will live on through his writings and the many souls he has educated and influenced.



This handmade Crucifix is given as a gift to those recently baptized (or their families) and to confirmands.

The Crucifix is constructed from select hardwoods and prepared with a hand rubbed finish. The corpus is a hand finished silver oxidized casting that is affixed to the cross with copper nails.



Welcome to Marcie Little and Sydney Damec

Marcie and Sydney were confirmed into Lutheran Church-Missouri Synod and Shepherd of the Springs. membership on Sunday, Oct. 27, 2024.



*To introduce themselves to the congregation, Marcie and Sydney were asked to write a short paragraph about themselves, how they would spend a day all to themselves, and where they might be in five years!
Thank you, Marcie and Sydney*

Marcie Amanda Little

I live in downtown Colorado Springs

I grew up in Marietta, Georgia, the oldest of three children. I was raised in Southern Baptist and Independent Baptist churches.

I ended up at SSLC because a LCMS friend recommended it to me as I was learning more about the Lutheran church and doctrines. I'm so glad I landed here!

I work for a pro-life marketing agency, and am also the director of Colorado for Life, a nonprofit I founded in 2020 to fight pro-life political battles in our state.

I'd spend a day by myself enjoying a good book in a coffee shop, a long walk, working in my garden, and probably working a jigsaw puzzle.

I imagine I'll still be deeply involved in the pro-life movement, doing what I can to protect innocent unborn babies

Sydney Damec

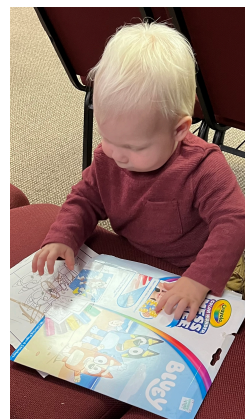
Joel and I live in the Dublin and Union area!

I grew up in Parker, CO. Joel brought me to SSLC when we were dating, a couple years back.

During the day I am a stay-at-home mom with my two babies, Ryan and Olivia.

If I had a day to myself, I would find a bookstore to roam and go horseback riding!

In 5 years, I am not sure where we will be as long as I get to spend it with my family.





Happy Birthday!

11-05 Trevor Smith
11-09 Ben Kueter
11/17 Kari Etchells
11/22 Conny Schunke

Happy Anniversary!

11/06 Paul Rumpler and
Conny Schunke
11/08 Dale and Kari Etchells



On Weds. Nov. 6, Pastor and Yong's family visiting from Korea will return home with many happy memories of their time in Colorado Springs. A highlight of their visit was the baptism of young Hae Dam. A hand made Crucifix will be gifted to Hae Dam and his parents from Shepherd of the Springs as a reminder of his Holy Baptism.

Travel Safe, Lee Family, and come again.



Nov. 10, Sun. will be the **last Sun** to add your contributions to the collected food pantry items. So please bring non-perishables and **FILL -UP** the box set up in the Narthex. Thank you. Our food collection goes to support:

**Holy Cross Lutheran Church Food Pantry.
4125 Constitution Ave., Co. Springs, CO**



**Nov. 28 Thurs. 9:00AM
12:00 PM**

**Thanksgiving Divine Service
SSLC Thanksgiving luncheon for All
Held at Hillsboro Clubhouse
3879 Riviera Grove/80922
See L. Groggel for details.**

Advent Vesper Services

Weds. Dec. 4

Weds. Dec. 11

Weds. Dec. 18

Advent Suppers at 6:00PM

Vespers at 7:00PM

Tues. Dec. 24 7:00 PM The Vigil of Our Lord's Nativity Divine Service

Weds. Dec. 25 9:00AM Christmas Day The Nativity of Our Lord Divine Service



“Autumn... the year’s last, loveliest smile.”

William Cullen Bryant



The Shepherd 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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Please direct corrections, comments, questions to Sue Groggel at shkodani@gmail.com