



The Shepherd

A monthly newsletter of Shepherd of the Springs Lutheran Church Missouri Synod, Colorado Springs, CO.

April, 2025

Church Calendar

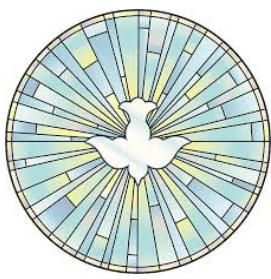
Sundays **Divine Service 9:00 AM**
 Followed by **Bible Study at 10:30 AM**

<i>Wed. April 2</i>	<i>6:00pm</i>	<i>Soup Supper</i>	
	<i>7:00pm</i>	<i>Lenten Vespers</i>	
<i>Thurs. April 3</i>	<i>4:00pm</i>	<i>Elders meeting</i>	
<i>Sun. April 6</i>	<i>5th Sunday in Lent (Judica)</i>		Passion
<i>Weds. April 9</i>	<i>6:00pm</i>	<i>Soup Supper</i>	
	<i>7:00pm</i>	<i>Lenten Vespers after Judica</i>	
<i>Sat. April 12</i>	<i>9:00am</i>	<i>Mens Group</i>	

<i>Sun. April 13</i>		<i>Palm Sunday of the Passion</i>
<i>Thurs. April 17</i>	<i>7:00pm</i>	<i>Holy (Maundy) Thurs. Triduum</i>
<i>Fri. April 18</i>	<i>7:00pm</i>	<i>Good Friday Triduum</i>
<i>Sat. April 19</i>	<i>7:00pm</i>	<i>Holy Saturday Triduum</i>
<i>Sun. April 20</i>	<i>8:00am</i>	<i>Easter breakfast</i>
	<i>9:00am</i>	<i>The Resurrection of our Lord</i>



Sun. April 27 *2nd Sunday of Easter* *Quasimodo Geniti*



Hirtenbrief 4-25
April 2025

The Holiest Week of the Year

Dearly Beloved,

Shepherd of the Springs is about to enter the most important week in the Church Year: Holy Week, April 13-19! It's so named because; well, it is the holiest week of the year! Why?

Well, it's during Holy Week that we commemorate the Passion of our Lord and Savior, Jesus Christ, by which He won salvation for us through His holy, innocent, bitter sufferings and death.

This is the week when we most fully meditate upon the mysterious and glorious work our Lord did in our place and on our behalf. This is the week when the reason for our celebration at Christmas finds its fulfillment, for the Babe born in Bethlehem came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary and became man precisely to do what He did during Holy Week—to suffer and die on the cross to save us; and, to rise on the Third Day to open for us the way to eternal life.

The whole world should stop everything during this week and take time to meditate upon its holy events. But, the whole world will not! This will just be another week for the world. Businesses will not close; sports events will not be put on hold; television will broadcast its shows and air heterodox programming that demeans our Lord's work during this Holy Week! The world will march through this week without giving its holy nature a second thought.

This is to be expected! The world wants nothing to do with Christ Jesus and His salvation. There is nothing holy about this week in the eyes of the unbelieving, corrupt, and dying world. However, who would expect Christians to allow this week to come and go without embracing its holy nature? Indeed, how could Christians possibly let this week just pass them by? It seems unthinkable, and yet, this is exactly what many Christians do. They pay the holiest week of the year little attention, if any—and that is very, very sad.

I pray fervently that such will not be the case with the Saints of Shepherd of the Springs! Do not let this week just pass you by, dearly beloved! You are Christians,

and Holy Week is all about what your Lord and Redeemer did for you, so that you may receive the blessings which He gives to you!

In order to give all of you an opportunity to embrace this holiest of weeks, we are maintaining our reverent and beautiful Holy Week Divine Services this year. As we have celebrated the Holy Triduum, we continue with Holy (Maundy) Thursday, April 17; Good Friday, April 18; and Holy Saturday (the Great Easter Vigil) Divine Service, April 19; each respective day at 7:00 p.m.

These Divine Services are exactly that... Divine Services where you will hear, see, touch and taste all that your Lord Jesus, the Christ, has done for you! These Divine Services are so very important for you; so, please, mark your calendars and do not let the world interfere!

On April 20th, the great Feast of the Resurrection of Our Lord will be celebrated at 9:00 a.m.; preceded by our annual Easter Breakfast at 8:00 a.m. So, again, mark your calendars, and come early in the morning, as did the women, to celebrate the empty tomb and, most importantly, the glorious resurrection of your Lord and King!

I sincerely hope and pray that these additional opportunities to be in the Holy House of the Lord during the holiest week of the year will afford all of you the chance to allow Holy Week to have its way with you; bringing you ever closer to your Lord, so that you may come to the celebration of the Paschal Feast in all sincerity and truth!

In Jesus' Holy and Precious Name,

Pastor +++

✠ ✠ ✠ Soli Deo Gloria ✠ ✠ ✠





Catholic with a Small “c”

On the “c”atholic Creeds

At first glance it doesn't seem to make sense that the word “catholic” is in the creed used by Lutherans - until you know what the word means, and that it is not the same as the word “Catholic” with a capital “C.”

Normally in our worship we use one of two ancient creedal statements of what Christians believe: *The Nicene Creed* or *The Apostle's Creed*. The Apostle's Creed has traditionally been known as the “baptismal creed,” since it is made up of

statements given in answer to questions about the beliefs of the person to be baptized.

The Apostles' Creed states: “I believe in the holy Christian church.” The Nicene Creed states, “[I believe] in one, holy, Christian and apostolic church.” But you'll note that there's an asterisk (*) by the word “Christian” in both of those creeds as printed in the Lutheran Service Book (LSB).

Our hymnal states that the ancient (original) text of the creed says “catholic” not “Christian.” So, when we say “I believe in the holy catholic church” in the Rite of the Sacrament of Holy Baptism, we're simply using the original form of the baptismal creed (Apostles' Creed). It needs to be noted that the word “catholic” (with a lower case “c”) simply means “universal!”

So, (using the Nicene Creed as an example), when we say, “I believe in the one, holy, catholic and apostolic church,” we are saying that we believe that there is only “One” true church! We are saying that we believe this one true church has been made “holy” by the Blood of Jesus shed on the cross for our forgiveness. We then confess that this one, holy church is a “catholic” or “universal” church. That is, this One, Holy Church exists everywhere that people believe what is stated in this creed.

What does “c”atholic Mean?

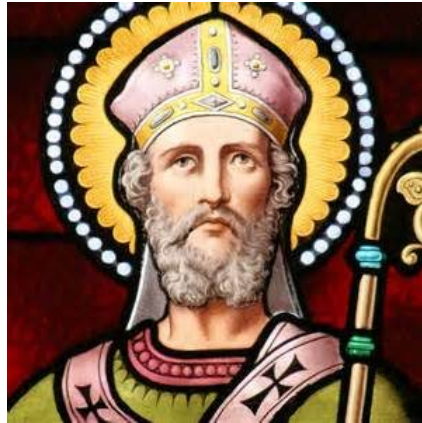
So, the word “catholic” (small “c”) as used in our creeds has NOTHING to do with the Roman Catholic (upper case “C”) Church. The word “catholic” was a part of our baptismal creed hundreds of years before Roman Catholicism ever existed. (They took the name “catholic” in an attempt to indicate that they were the “universal” church as opposed to the Eastern branch of the church that took the name “orthodox” to try to indicate that they were the “correct” or “right teaching,” “true” church.)

The Bottom Line!

In saying we believe in the holy catholic church, we are simply using the same words used since the beginning of Christianity. We are not making any claims to any affiliation with the Roman Catholic Church.



Commemoration of Anselm of Canterbury, Theologian April 21



Anselm of Canterbury (1033-1109) was born in Aosta, in northwest Italy. Anselm was the son of a nobleman. After the death of his mother and quarreling with his father, Anselm left home at the age of twenty-three and travelled to Burgundy (France). While in France, he was attracted to the Benedictine monastery of Bec in Normandy, which had been founded in 1040.

When Anselm's father died (circa 1060) he left Anselm all his property, which left Anselm with a choice: leave the monastery to manage the family lands, or stay and become a monk. Anselm chose to stay and became a novice. After three years, Anselm was elected as prior of Bec. Herluin, the founding abbot of Bec, died in 1078 and Anselm was unanimously elected abbot. Under Anselm's leadership the monastery of Bec became the intellectual center of Europe.

Anselm was chosen to become the next Archbishop of Canterbury, though he was inclined to refuse the call. However, pressure from all sides changed his mind and he was "enthroned" September 25, 1093 and consecrated December 4.

During this time something called the "Investiture Controversy" was raging. The basic issue was: Who had the right to appoint Church officials (pastors, bishops, etc.), the civil authorities or the Church. Behind this issue was the question of where Church leaders ultimate allegiance belonged, the Church or the State. Anselm came down clearly on the side of the Church, putting him in conflict with King Rufus, who felt it was his right to appoint Church leaders in England (and therefore their ultimate allegiance would be to him). Anselm was exiled twice over these issues. While in exile, he persuaded the Pope to not excommunicate the English king. It was finally confirmed that the Church, and not civil authorities, is responsible for establishing structure and maintaining order among the clergy.

Anselm was a brilliant scholar. At his time theological thought mainly meant finding out what earlier Christian thinkers taught on a topic. You would group the various authors together on various topics and seek some sort of synthesis. Anselm approached these issues from a fresh perspective and also asked new questions.

Anselm wrote, *An Address on God's Existence (Alloquium de Dei Existentia)* (1077-1078) that is recognized as a clear ontological proof of the existence of God. Anselm reasoned that God was the greatest possible being of which we can conceive. He suggested that, if the greatest possible being exists in the mind, it must also exist in reality. The argument has been expanded by many over the centuries. Anyone who has taken a Philosophy 101 course in college has been exposed to it.

Perhaps his greatest work was his book on the Incarnation of our Lord Jesus (*Cur Deus Homo* ("Why God was a Man")). In this book, written from 1095-1098, Anselm examined the incarnation in relation to the phrase in the Nicene Creed which confesses that the Son, "for us men and for our salvation, became man." The book taught that the reason for the incarnation was that Jesus, the Son of God, would suffer and die in place of sinners. In his argument, the material world was lifted up as vitally important to God. "Spirituality" was not "non-corporeal."

Anselm died April 21, 1109 [hence the selection of April 21 for his commemoration], which was Wednesday in Holy Week. He was buried in Canterbury Cathedral; however, a fire in September of 1174, forced the removal and relocation of Anselm's remains, although now it's uncertain where!

A Collect for the Day

Almighty God, you raised up your servant Anselm to study and teach the sublime truths you have revealed: Let your gift of faith come to the aid of our understanding, and open our hearts to your truth; through your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.



FROM YOUR PASTOR

Shepherd of the Springs Lutheran Church

Dearly Beloved,

Please read and consider the note below. This is a good initiative by the Synod and worthy for SSLC to submit recommendation. If you would like to take the survey, just "control+click" on the link below or contact me by April 2, 2025, so that I may

forward the survey to you.

Pax Christi,
Pastor

Where do we get pastors who preach and care for us with God's Word? Where do we get teachers who teach our children about Jesus in our Lutheran schools? Where do we get our directors of Christian education, deaconesses and directors of parish music? SET APART TO SERVE (SAS) is partnering with our seminaries, Concordia universities, districts and others to build a Synod-wide culture of church work formation and recruitment.

Will you please take a brief online survey at lcms.org/set-apart-to-serve-survey and let us know how we can make SAS more beneficial to your congregation? We want to hear what you have to say.



April 5 David Goforth

April 9 Ken Crafton

April 16 Mackenzie Packer



Members

Ron Dodge

Cheri Penwell

Darrell Root

Marlene Schmidt

First Sergeant (USA) Benjamin Kueter

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

A1C Trevor Smith (USAF)

Cadet Ethan Dodson (USAF Prep School)

Military

Major (CH) Gerson Flor (Canadian Armed Forces)

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

Captain Abel Wilson (USAF) (Friend of SSLC)

1LT Frederick Heidt (USAF) (Friend of Larry and Sue)

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

Family Members

Gayle Rathbone (Heather's Mother)

Patty Krueger (Barry's Widow)

Kathi Chase (Kari's Sister)

Rainer Dieterle (Conny's Father)

Dennis Etchells (Dale's Brother)

Eli Belser (Shannon and Ben's nephew)

Blake (Shannon's brother)

Raquel (Lindsay's sister)

Janice Patterson (Pastor's Mother)






The Cross - Instrument of Execution and Iconic Symbol of Christianity

Submitted by Gary Law

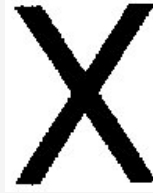
The cross used in a crucifixion had several parts. The vertical member was called a **stipes** (pronounced sty' peeze). The horizontal member was called the **patibulum** (put tib' u lum). This crossbeam was 5-6 feet long and weighted 100-125 pounds. The criminal/victim was often required to carry it to the execution site. The arms were either tied or nailed to the **patibulum** which was then raised against the **stipes** to about 9-12 feet. Then the feet were tied or nailed to the stipes. Nailing was probably through the ankles into the sides of the **stipes**. A foot rest was sometimes used with the feet nailed to the foot rest but it is believed this was introduced some years after Jesus's crucifixion. A wooden sign, called the **Titula**, was placed over the criminals head stating his name and crime. At Pilate's direction (and to irritate the Sanhedrin) Jesus's Titula stated ***Jesus Nazarenus Rex Iudaeorum*** (Jesus of Nazareth, King of the Jews).

The cross did not begin to become the favored symbol of Christianity until the fourth century AD after Emperor Constantine banned crucifixion.

There are four basic types of iconic representations of the cross which provide the foundation for other cross symbols.

<p>Greek Cross - <i>crux immissa quadrata</i> Four equal arms. This provides the geometry of many symbolic crosses.</p>	
<p>Latin Cross - <i>crux immissa</i> This is the most common form.</p>	
<p>Tau Cross - <i>crux commissar</i> (Sometimes called St. Anthony's cross) Named the Tau cross because it resembles the Greek letter "T" (tau).</p>	

St. Andrew's Cross - crux decussate
 (Named for the Roman numeral 10 - decussis) and after St. Andrew because tradition says the apostle died on this type of cross. It is used commonly on flags.



Which cross did Jesus die on? Tradition favors the Latin cross but many believe the Tau cross was used.

Other popular forms used through the ages:

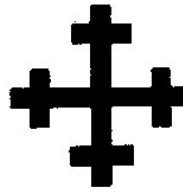
The Eastern or Byzantine cross associated with the Orthodox church. The upper arm represents the inscription. The slanting arm represents the foot rest. It is slanted to represent the thieves on both sides of Jesus. (At death, one went "up" and the other went "down".)



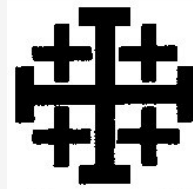
The Celtic Cross is most associated with Ireland. It dates to early centuries of Christianity. Historians debate the meaning of the ring. Some say it is a halo, others a celestial circle, others a Celtic shield, others eternity. Pragmatists think the circle was added to keep the horizontal arms from breaking off the brittle stone.



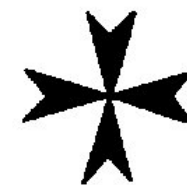
Cross Crosslet. Consists of four Latin crosses joined at their bases. It represents Christianity spreading throughout the world in the four directions.



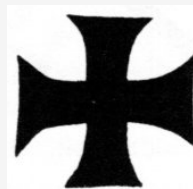
Jerusalem Cross. The five crosses represent the Christ's five wounds (two hands, two feet, and chest). It was first worn by the Crusader Godfrey de Bouillon, first ruler of Jerusalem after liberation from the Muslims.



Maltese Cross. Four spearheads with points together. Dates to the Crusades and is associated with the Knights Hospitaller. They later made their headquarters on Malta. They focused on building hospitals for and defending pilgrims.



Patte'e Cross or Templar Cross. Another form developed during the Crusades. The Knights Templar was founded by Crusader Hugues de Payens to protect pilgrims and symbolized martyrdom, evoking the sacrifice of the Christ.





Hymnist Joachim Neander, Part 2

Compiled by Evelyn Law

As promised last month, this month's article fills in some details about Joachim Neander (1650-1680), the writer of "Praise to the Lord, the Almighty" (LSB #790). I wanted to give you his background and to share with you the faith he had.

As promised last month, this month's article fills in some details about Joachim Neander (1650-1680), the writer of "Praise to the Lord, the Almighty" (LSB #790). I wanted to give you his background and to share with you the faith he had.

Neander was born in Bremen, Germany. His father was a teacher in the local Latin school, but he died when Joachim was sixteen years old. Because this death caused financial difficulties, Neander attended a local school instead of going to one of the famous German universities. He entered the Reformed University at Bremen to study theology in order to become a minister. At the time, he viewed the ministry as nothing more than a profession that would provide for a good future and job security. In addition, student life proved to be anything but refined, and he was as riotous and as fond of questionable pleasures as most of his fellows.

In July 1670, Theodor Undereyck, a pioneer of pietism in the German Reformed Church, came to Bremen as pastor of St. Martin's Church. Not long after, Neander, with two like-minded comrades, attended a Sunday service there intending to disrupt and make a joke out of the sermon. However, Pastor Undereyck's sermon, based on 1 Peter 1, gave a powerful call to a real spiritual rebirth, a true inward holiness. These words touched Neander's heart. The sermon and subsequent conversations with Pastor Undereyck, proved the turning-point of Neander's spiritual life.

Another incident that solidified his conviction came while hunting. He wandered far into steep, rocky terrain, becoming completely lost. He prayed that if God would lead him to safety, then he would dedicate his future life to God's service. (God did.)

From the spring of 1671 to the spring of 1674 he worked as a tutor. In the spring of 1674 he was appointed Rector of the Latin school at Düsseldorf. In 1679, Neander accepted an opportunity to assist his mentor, Pastor Undereyck, who was still serving at St. Martin's Church.

Also in 1679, Neander published the first hymn book of the Reformed Church of Germany entitled Hymns of the Covenant. The Reformed churches had historically worshiped singing the Psalms. It was Neander's hymns that contributed to the change from exclusive Psalmody. He followed the Reformed custom of printing the melodies with the hymns and composed some of the melodies himself.

Within a year of publishing his hymn book, he was seized with a sudden and violent bout of tuberculosis. Yet through his suffering, Neander's mind stayed on God.

Through sore coughs, witnesses at his bedside still heard him say, "Rather will I hope on, even unto death, than be lost through unbelief." Through a thunderstorm, he cried, "I hear my

Father's voice; would that it were his chariot-wheels, coming for me!" When given food to eat, he exclaimed, "It is not only 'taste,' but 'taste and see that the Lord is good;' though I cannot taste this food, I can see it."

On May 31, Joachim Neander quoted Isaiah 54:10, "For the mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." Soon afterwards, he gently fell asleep.

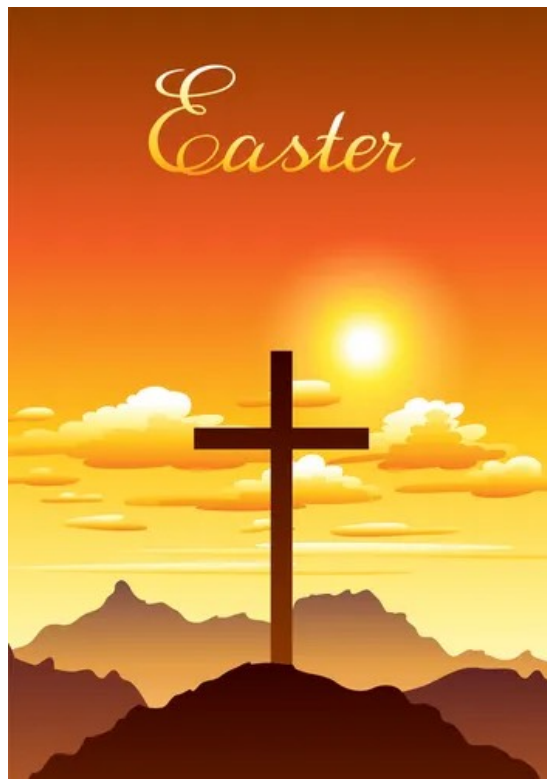


Annual Easter traditions At Shepherd



Easter Lilies will be placed at the altar preceding the Holy Saturday Service. Please bring your plant before the Sat. Service. **Check in with Nina Kuberski.** Plants may be taken home after Easter morning or left at the altar until their blooms are finished. **Thank you.**

Potluck breakfast on Easter morning begins are 8:00am. Everyone is welcome to bring something for the food table and/or help with set-up and clean-up. Sign up on the Narthex white board and confirm with Carol Ross. **Thank you.**



*He lives, all glory to His name!
He lives, my Jesus, still the same.
Oh, the sweet joy this sentence gives,
"I know that my Redeemer lives!"*

Lutheran Hymnology 200

I Know that My Redeemer Lives. L. M. Job 19: 25-27

Samuel Medley, 1775, ab. Duke Street John Hatton, 1793



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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