



The Shepherd

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

June, 2025

Church Calendar

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

Sun. June 1

7th Sunday of Easter (Exaudi)

Bible study topic: St. Matthew 15:29—16:12
To Decapolis and Magadan

Thurs., June 5

4:00pm Elders meeting

Sun, June 8

The Feast of Pentecost

Bible study topic: St. Matthew 16:13-17:21
To Caesarea Philippi

Mon., June 9—13

The Concordia Institute for Christian Studies
Dr. Steven Hein

Sat., June 14

9:00am Mens Group

Sun., June 15.

The Holy Trinity (see article below)

Bible study topic: St. Matthew 17:22-27

Our Lord's Last Ministry in Galilee



Sun. June 22

Trinity 1

Bible study topic: St. Matthew 18:1-19:2

The Fourth Discourse: Life in the Kingdom

Feast of St. Peter and St. Paul, Apostles

Sun. June 29

ALL-CHURCH Potluck refreshments

Bible study topic: St. Matthew 19:3-20:34

Our Lord's Ministry in Judea and Perea

The Top Ten of Lutheran Worship

(And they are all better than Letterman's Top Ten!)

Dearly Beloved,

Now that we are in summer (almost), let's have some Lutheran fun! Many of you may remember David Letterman and his top ten... (on various topics). So, if Letterman can have a top ten... we confessional, orthodox Lutheran's must have a top ten! So, without further ado!

1. *Historic roots.* Some parts of the liturgy go back to the apostolic period.

Even the apostolic church did not start with a blank liturgical slate but adapted and reformed the liturgies of the synagogue and the Sabbath. The western mass shows our western catholic roots, of which we, as Lutherans, are not ashamed. We're not the first Christians to walk the face of the planet; neither, should Jesus tarry, will we be the last. The race of faith is a relay, one generation handing on ("traditioning") to the next; *"the faith once delivered to the saints."*

2. *A distinguishing mark.* The liturgy distinguishes us from those who do not believe, teach, and confess the same as we do. What we believe determines how we worship, and how we worship confesses what we believe.

3. *Theocentric/Christocentric.* From the Invocation of the Triune Name in remembrance of Baptism to the Three-fold Benediction at the end, the liturgy is focused on the activity of the Triune God centered in the Person and Work of Jesus Christ. Worship is not about "me" or "we;" but about God in Christ Jesus reconciling the world to Himself and your baptismal inclusion in His saving work!

4. *Teaching.* The liturgy teaches the whole counsel of God - creation, redemption, sanctification, Christ's incarnation, passion, resurrection, and reign, the Spirit's outpouring and the new life of faith. Every liturgical year cycles through these themes so that the hearer receives the *"whole counsel of God"* on an annual basis.

5. *Trans-cultural.* If you ever visit a confessional, orthodox Lutheran congregation in Asia, Africa, Europe, or South America, though you may not speak or understand their language, you can recognize the liturgy and be able to participate knowledgeably across language and cultural barriers.

6. *Repetition.* It is, after all, the mother of learning. Fixed texts and annual cycles of readings lend to deep learning. Obviously, mindless repetition does not accomplish anything; nor does endless variety.

7. *Corporate.* Worship is a corporate activity. *"Let us go to the house of the Lord."* The liturgy draws us out of ourselves into Christ, by faith, and our

neighbor, by love. We are all in this together. Worship is not simply about what “I get out of it,” but I am there also for my fellow worshippers to receive the gifts of Christ that bind us together and to encourage each other to love and good works (Heb. 10:25). We are drawn into the dialogue of confession and absolution, hearing and confessing, corporate hymns and prayer. To borrow a famous phrase: in Divine Service, we are “worded, bodied, and bloodied” all together as one!

8. *The tyranny of the “here and now.”* When the Roman Empire was falling; the Church was debating the two natures of Jesus Christ. In the liturgy, the Word sets the agenda, defining our needs and shaping our questions. The temptation is for us to turn stones into bread to satisfy an immediate hunger and scratch a nagging spiritual itch! However, the liturgy teaches us to live by every word that proceeds from the mouth of God!

9. *External and objective.* The liturgical goal is not that everyone feels a certain way or has an identical “spiritual experience.” Feelings vary; they come and go. The liturgy supplies a concrete, external, objective anchor in the death and resurrection of Jesus through Word, Bread (Body), and Wine (Blood). Faith comes by hearing the objective, external Word of Christ. Many times the liturgy will rescue a bad sermon and deliver what the preacher has failed to deliver. I know; I’ve been there!

10. *The Word of God.* This is often overlooked by critics of liturgical worship. Most of the sentences, rubrics and responses of the liturgy are direct quotations or allusions from Scripture or summaries, such as the Creed. In other words, the liturgy is itself the Word of God, not simply a (re)packaging of the Word. Thus, we worship as did the early Church!

There they are! May our Lord keep each of you safe during this summer season and remember: Ten is one of those good numbers in the Bible signifying completeness, so I’ll stop at ten!

In Jesus’ Holy and Precious Name,

Pastor +



Commemoration of Irenaeus of Lyons, Pastor

June 28

God's Grace, Mercy, and Peace be with you all,



June 28 has been set aside on our liturgical calendar to remember Irenaeus of Lyons. His name means “peace,” and the English word “irenica” comes from the same Greek word as his name. It is also the source of the woman’s name, Irene. He lived from around 130 to 200 AD and is believed to be a native of Smyrna (modern Izmir, Turkey).

He studied in Rome and later became pastor in Lyons, France. Lyons, in the second century, was an important commercial city, the seat of a garrison and headquarters for three provinces, a gateway between the Mediterranean world and the provinces north of the Alps. Like Rome, Lyons had a large Greek-speaking element in its population, and it was among this group that Christianity was first established.

During the Montanist controversy (the Montanists were an apocalyptic party that expected the immediate outpouring of the Holy Spirit); Irenaeus was sent as an envoy to Rome by the Christians at Lyons. In his absence, a fierce persecution of Christians led to the martyrdom of their bishop.

Upon Irenaeus’s return (circa. 177 AD), he was elected as the second bishop of Lyons. Little is known of his later years, including how he died.

Among his most famous writings is a work condemning heresies, especially Gnosticism, which denied the goodness of creation. In opposition, Irenaeus confessed that God has redeemed his creation through the incarnation of the Son. Irenaeus also affirmed the teachings of the Scriptures handed down to and through Him as being normative for the Church. This defense against heretics with novel ideas provided by some sort of “special” knowledge remains the bulwark of the Church today. The Bible is our Faith’s solid foundation. Because Irenaeus provided lengthy

quotes from the heretics he opposed and whose works would otherwise have been lost, we have a much clearer understanding of what they believed.

He also provides us a clear witness to the New Testament books that were received in his day and age. They are the same we have today. He clearly taught that “*the ground and pillar of our faith*” is the Scriptures “*handed down to us*” “*by the will of God.*” Unlike many of his contemporaries, Irenaeus was raised in a Christian home, taught, and probably baptized as an infant by Polycarp, who was a student of the Apostle, St. John.

Let us pray: *Almighty God, You upheld Your servant Irenaeus with strength to maintain the truth and to bring peace to Your Church. Keep us, we pray, steadfast in Your true religion, that in constancy and peace we may walk in the way that leads to eternal life; through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen.*





Members

Ron Dodge

Cheri Penwell

Sam Penwell

Darrell Root

Marlene Schmidt

First Sergeant (USA) Benjamin Kueter

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

SrA Trevor Smith (USAF)

Cadet Ethan Dodson (USAF)

Military

**Major (CH) Gerson Flor
(Canadian Armed Forces)**

**Captain Rob Landers (USAF)
(Barry and Patty'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 (Shannon and Ben's nephew)

Blake (Shannon's brother)

Raquel (Lindsay's sister)

Janice Patterson (Pastor's Mother)



June

<i>Yong Patterson</i>	<i>June 1</i>
<i>Sue Groggel</i>	<i>June 5</i>
<i>Lana Parker</i>	<i>June 7</i>
<i>Brad Griffis</i>	<i>June 21</i>
<i>Joel Damec</i>	<i>June 23</i>
<i>Paxton Kueter</i>	<i>June 23</i>
<i>Arryana Kueter</i>	<i>June 24</i>



The Holy Trinity



On Sunday, June 15, 2025, the Church will celebrate and affirm The Holy Trinity. Circa 829 AD, Pope Gregory IX introduced *Trinity Sunday* as a Christian Feast that honored the Biblical belief of One God in Three Persons – Father, Son and Holy Spirit. Although the early church was plagued by contrary views of what the Holy Trinity was, the Holy Trinity was finally affirmed by Pope John XXII in 1334 as a Feast of the Church Year.

Historically it was Tertullian, a writer and theologian from Carthage (North Africa) who was the first to use the word TRINITY, or *trinitas* (Latin – meaning three) or *Trius* (Greek – number of three) to describe that the Father, the Son and the Holy Spirit was ONE in essence. One hundred years later the First Council of Nicea (325 AD) established the doctrine of the Trinity for the church as orthodoxy. The Nicene Creed also originated and was adopted from this council and remains a critical part of Divine Service.

Our belief that we worship a TRIUNE God (literally “three as one”) is fundamental to the Christian faith since it informs our understanding as to what God is like, how He relates to us, and how we should relate to Him. We relate to the Trinity in names like “The Father, Son, and Holy Spirit” or sometimes as the “Creator, Redeemer, and Sanctifier.” For Christians, the expression of the Holy Trinity centers on our God in Heaven who is Creator of all things, our God who came to this earth in human form as

Jesus -Immanuel (God with us); and the “unseen” God as the Holy Spirit moving in the hearts of men and women today (1 John 5:7).

Even in our prayers we offer our petitions to God the Father, through our Lord Jesus’ name, or the Holy Spirit, with the implicit understanding that we are praying to the Trinity because the three persons of the Holy Trinity are indivisible.

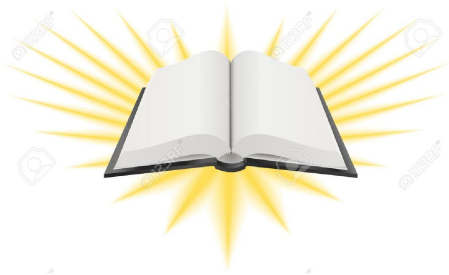
We often begin our worship *in the name of the Father, the Son and the Holy Spirit!* We are forgiven in the same name, and we are blessed and sent on our way in the same Trinity. We also affirm in the Apostle’s Creed a sustained belief in the Trinity when we say: *I believe in God the Father Almighty . . . And in Jesus Christ, His only Son, our Lord . . . and, I believe in the Holy Spirit.*

In Matthew 28:19, Jesus commissions us to “*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*” And in his second letter to the Corinthians, St. Paul offers them his benediction “*The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all*” (13:14).

Even though the word ‘Trinity’ does not appear in Holy Scripture, The Trinity is the doctrine that states there is One God but Three Persons. Although the Trinity is a mystery of the church it remains a relevant part of our belief because our Creator is a Trinity of Persons inviting us into an intimate relationship made in His own image; Who also made us to participate in the lives of His people. Jesus speaks of God’s Trinitarian nature in the Gospel of St. John, chapters 13-17, when the disciples were clearly troubled that Jesus would be leaving them, giving them guidance for their walk with God after His Ascension.

Symbolically the Holy Trinity is often represented by three enjoining circles or trefoils. Many churches will use gold or white paraments for the Altar, pulpit and lectern. Pastoral stoles, the liturgy and hymns emphasize and affirm the Holy Trinity as a Feast of the Church.

As you reflect on our Triune God also reflect on this passage from the Book of Jude 20-21: “***But you, beloved, building yourselves up on your most holy faith, pray in the Holy Spirit, keep yourselves in the love of God, wait for the mercy of our Lord Jesus Christ unto eternal life.***”



What's in a Title?

Submitted by Gary Law

According to the American Heritage Dictionary, the “clergy” is the body of men set apart, by due ordination, to the service of God, in the Christian church, in distinction from the laity. The first use of the term “clergy” was in the 13th century and comes from the middle English word *clergie*, which is from the Anglo-French *clerc*.

The term “reverend” has been associated with the clergy since the seventh century in England. It comes from the Latin *reverendus* meaning “worthy of respect” or “honorable”. It was a title given by the townspeople to their minister (clergyman) as a gesture of respect for their spiritual leader. The proper use of the term is as a salutation, “The Reverend Mr. (or Dr., etc) name.” Based on the original meaning of the term, a clergyman would not refer to himself as “Reverend”. It would be like saying:; “I am the honorable...”, which would be presumptuous.

Most clergy prefer the term “pastor” as a designation of their office. This term comes from the Latin word meaning “shepherd”. The clergyman is a “shepherd” of his “flock”, responsible for their spiritual needs (preaching the Gospel and properly administering the Sacraments). Jesus often referred to Himself as the “Good Shepherd” and is, of course, the supreme example.

Clergymen of the Roman Catholic, Eastern Orthodox, and Episcopal (sometimes) are called “priests”. This is in tradition with the Old Testament and reflects their (erroneous) view of the Sacrament of Communion. They see it as an extension of or re-sacrifice of Jesus and therefore assuming a role similar to the Old Testament priests.

The term “vicar” comes from the same root as the word “vicarious” and in this context means “substitute” or “representative”. In the Lutheran church it applies to a seminarian who is serving an internship since he represents (although under the instruction of) the pastor of the congregation. In other denominations it may refer to a clergyman in charge of a dependent chapel.



Colorado in June



Shepherd of the Springs Lutheran Church, Missouri Synod

A Confessional, Evangelical, Sacramental, and Liturgical Church

where the Lutheran Reformation Lives!

Rev. Jeff Patterson-Pastor@sslc-cos.org (719) 396-4710

Dr. Steven A. Hein-Deacon <heinsteven@ix.netcom.com> (719) 338-7891

Address of Church: 6755 Earl Dr., Colorado Springs, CO 80918

Website: www.sslc-cos.org

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

