



# The Shepherd

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

**July, 2025**

## Church Calendar

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

<b>Fri.</b>	<b>July 4</b>	<b>Happy Fourth of July!</b>
<b>Sun.</b>	<b>July 6</b>	<b>Trinity 3 Lost and Found</b> <b>Bible study topic:</b> <i>Our Lord's Ministry in Judea and Perea (19:3-20:34)</i> <i>Teaching on Marriage and Divorce;</i> <i>Teaching Concerning Little Children;</i> <i>The Rich Young Man</i>
<b>Thurs.,</b>	<b>July 10</b>	<b>4:00pm Elders meeting</b>
<b>Sat.,</b>	<b>July 12</b>	<b>9:00am Mens Group-All welcome</b>
<b>Sun,</b>	<b>July 13</b>	<b>Trinity 4 Merciful Father</b> <b>Bible study topic:</b> <i>Our Lord's Ministry in Judea and Perea</i> <i>The Parables of the Workers in the Vineyard</i> <i>Prophecy of His Death</i> <i>Salome's Request</i> <i>Restoration of Sight at Jericho</i>
<b>Sun.,</b>	<b>July 20</b>	<b>Trinity 5 Following Jesus</b> <b>Bible study topic:</b> <i>Passion Week (21:1-27:66)</i> <i>The Triumphal Entry</i> <i>The Cleansing of the Temple</i>
<b>Sun.</b>	<b>July 27</b>	<b>Trinity 6</b> <b>Bible study topic:</b> <i>The Last Controversies with the Jewish Leaders (21:18-22:46)</i> <i>Cursing of the Fig Tree</i> <i>Authority of Our Lord Questioned</i> <i>The Parable of the Vineyard</i>



*Hirtenbrief*

*July, 202*

## ***Joyfully Reverent***

*Dearly Beloved,*

*Despite our culture's growing inclination towards irreverence and disrespect, there are still some areas of life where reverence is modeled and even expected. For example, when a judge enters a courtroom, all stand out of respect. There is a certain decorum that is expected in such places. When the flag is raised and the national anthem sung, people still remove their hats and place their right hand on their heart. Reverent silence is expected (actually demanded, and strictly enforced) at the Tomb of the Unknown Soldier. Solemn occasions call for appropriate actions and attitudes. Though there is certainly nothing wrong with laughter or talking, most people know instinctively that such things would be out of place when soldiers fold a flag at the burial of a veteran.*

*Reverence also becomes those who are before the King of kings and Lord of lords in the Church. The writer to the Hebrews acknowledges this when he wrote, "Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe" (Hebrews 12:28).*

*By reverence, we mean first and foremost a humble and respectful attitude in the heart. But reverence is also expressed outwardly in concrete ways. We show that the Church is a sacred space, set apart for holy works and actions, by conducting ourselves differently than we would at a Broncos game or a rock concert or in our living rooms (though we should remember, we ARE Christians!).*

*At the same time, we are also joyful. Solemn does not mean somber. Somber means gloomy, dark, and dull. There is nothing gloomy or dull about Divine Service! Solemn means serious, dignified, and formal. Worship is a joyful occasion, but it is also a serious matter. God approves of formality. In His Holy Word, we find that worship was both formal and serious. It is solemn because of Who is present and what is taking place. It is also joyful because*

*it is the time when the Bridegroom comes to meet with His Bride and to shower her with His grace, mercy, peace, love, and forgiveness! It is often the case, however, that Christian joy and reverence are pitted against each other, as if it were an “either/or.” You can either be joyful or reverent, but not both!*

*There may be several reasons for this. It could simply be a misunderstanding—reverence and solemnity are mistaken for somberness. It might also have something to do with one’s view of God. When Moses encountered the Lord at the burning bush, he was told to remove his sandals, “...for the place on which you are standing is holy ground” (Ex. 3:5). It was also understood by both Old and New Testament believers that this holy God was present among them when they gathered to worship. Jesus says: “For where two or three are gathered in my name, there am I among them” (St. Matthew 18:20). Where God’s Name is, there He is to bless us. Where this confession of God’s presence and holiness is weak or lacking, where Christ is portrayed merely as a friend or pal or financial advisor; then, reverence may be seen as being antithetical to joy.*

*Truly, Christ is a friend to sinners! This is the Church’s joyful confession. Because of Christ’s redeeming work on the cross, we who are baptized and believe in Him can approach the Father’s throne in faith; and without fear of condemnation! We are covered by His mercy. Thanks be to Jesus! However, this is not the only thing that we confess about God from the Holy Scriptures. His Holy Word also teaches that God is holy and majestic. When we are assembled in His holy Name, we believe that we should come before Him as before a King (which He is!). For this reason, it is still fitting that we conduct ourselves reverently and respectfully during Divine Service.*

*It has sometimes been argued that reverence is subjective rather than objective. In other words, what I think is reverent may be different than what someone else thinks is reverent. To a certain degree, reverence is subjective. In the Holy Scriptures, reverence is not always expressed in the same way. Some people showed reverence by bowing to the ground (e.g., the Magi – St. Matthew 2:1-12) while others fell down at Jesus’ feet (e.g., Peter – St. Luke 5:1-11 and the one leper who returned – St. Luke 17:11-19). The sinful woman anointed Jesus’ feet with her tears and wiped them with her hair (St. Luke 7:36-50). The apostle Paul speaks of bowing the knees before the Father (Eph. 3:14-21) and wrote that at the name of Jesus “every knee should bow” (Phil. 2:5-11).*

*While each of these displays of reverence looks a little bit different on the surface, they all share one thing in common: they reveal a heart that is filled with humility, faith, and gratitude toward our God and King, Jesus, the Christ! There is a lowering of the self before God, much like the lowering of the eyes, the bowing of the head or at the waist; indeed, the entire posture of our bodies communicates something about our attitude toward God.*

*I would also submit, however, that there is an objective character to reverence, that there are certain ways of speaking and acting that are more fitting than others when the Church comes together for Divine Service. Would we consider it reverent if someone dressed in a clown suit and ran up and down the aisle during the Divine Service giving “high-fives?” Would that fit the solemn character of the worship assembly? It might be funny...but would it really be proper? [Yes, I know, I’m being glib, but you get the point!] Irreverence doesn’t happen at the Tomb of the Unknown Soldier, why should (or would) your pastor allow it in Divine Service?*

*As the Body of Christ, it is our joyful privilege to receive from our Divine King and Lord the most blessed treasures on earth in the Church: the forgiveness of sins, life, and eternal salvation. This Christian joy is reflected all through Divine Service in the singing of psalms, hymns, and liturgical responses of praise and thanksgiving. We come in humble and reverent adoration of the Lamb of God, Jesus, the Christ, who assumed our human nature and offered Himself as an atoning sacrifice on the cross and who is present with us in His Word and Sacrament. Whatever we do, say, or sing in the context of worship, may it always be done with “joyful reverence” before God.*

*“God Himself is present: Let us now **adore Him**  
And with **awe appear before Him.**  
God is in His temple; All within keep **silence;**  
**Humbly kneel** in deepest rev’rence.  
He alone **On His throne**  
**Is our God and Savior; Praise His Name forever!”**  
(LSB 907:1)*

In Jesus’ Holy and Precious Name,

Pastor +++





### **Members**

**Ron Dodge**

**Cheri Penwell**

**Sam Penwell**

**Darrell Root**

**Marlene Schmidt**

### **Military**

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

**Major Julia Bell (USSF)**

**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 & Sue)**

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

**First Sergeant (USA) Benjamin Kueter (Deployed to South Korea)**

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

**SrA Trevor Smith (USAF)**

**Cadet Ethan Dodson (USAF)**

### **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)**

## Festival of St Mary Magdalene July 22



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

Mary Magdalene is, perhaps, one of the most celebrated women of the Bible. July 22<sup>nd</sup> is the day used to recognize her on all liturgical calendars. So, what makes her so special?

With only one exception (St. John 19:25), whenever the Gospels name the women who were with Jesus, Mary Magdalene is listed first. Many speculate that the reason for this is that Mary was blessed to be the very first person to see the risen Lord Jesus (St. John 20:10-18).

According to St. Luke 8:2, Jesus had cured Mary of being possessed by seven demons. Through the centuries, she has often been identified with the repentant “*woman of the city*” (harlot) who anointed Jesus’ feet as He sat at the table in the Pharisee’s home (St. Luke 7:36-50). This identification led to the inclusion of the word “Penitent” in her official title in the Medieval Church, the only person to be so designated. However, there is no biblical support for this idea concerning Mary!

Another incorrect assumption is that Mary Magdalene is actually the same woman as Mary of Bethany, the sister of Martha and Lazarus...again, this doesn’t pass the Biblical test! By now you have probably guessed that “Mary” (Miriam) was a very common name in 1st Century Israel.

Over the centuries, there has been wild speculation about her. The book/movie “*The Da Vinci Code*” capitalized on these myths. These Medieval fantasies often have Jesus surviving the crucifixion and moving to the south of France with Mary and other New Testament persons, where Jesus and Mary get married and have children. There isn’t a scrap of truth to any of this!

Here is what we do know, aside from Jesus healing her. Mary was one of a number of ladies who followed Jesus and helped support Him and His disciples. She was present when Jesus was crucified and watched as Jesus was buried by Nicodemus and Joseph of Arimathea. On the great Day of Resurrection, she went to the grave and found it empty along with the other women. After the others left, she remained behind and was the first to

see our resurrected Lord Jesus. He then sent her to tell the disciples that He had been raised from the dead. Because Mary was sent to tell the apostles about the resurrection, Bernard of Clairvaux (1090-1153) called her the “apostle to the Apostles.”

Mary stands out for her deep faith and devotion to Jesus, and as a witness to the founding events of our Christian Faith, the death, burial and resurrection of our (and her) Lord Jesus!

***Prayer: Almighty God, Your Son, Jesus Christ, restored Mary Magdalene to health and called her to be the first witness of His resurrection. Heal us from all our infirmities, and call us to know You in the power of Your Son’s unending life; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen.***





## **Johann Sebastian Bach (1685-1750)**

### **Compiled by Evelyn Law**

Every July we commemorate the Lutheran composer, Johann Sebastian Bach. Although admired by his contemporaries primarily as an outstanding harpsichordist, organist, and expert on organ building, Bach is now generally regarded as one of the greatest composers of all time. Lutheran Service Book includes 2 hymns for which he wrote the tunes and 4 hymns for which he composed the settings, including the good version of "A Mighty Fortress Is Our God."

Bach was born in Eisenach, Germany. He came from a long line of musicians, several of them important in the region as choirmasters, church organists, and court entertainers. His father, Johann Ambrosius Bach, was a musician for the local council of Eisenach. His mother was Maria Elisabetha, and he was the youngest of 8 children.

Orphaned at ten years old, his eldest brother, Johann Christoph Bach, who was also an organist, cared for him. When he was 15, Bach attended St. Michael's School in Lüneburg. His excellent treble voice made him a valuable member of the school choir.

Leaving school in 1702, Bach pursued a musical career with varying degrees of success, managing to earn a wage by playing the violin in the Weimar court orchestra. In 1703 he was called in to test the new organ of the New Church in Arnstadt. As a result of a well-received public recital, he was appointed the church's official organist. This position also meant he maintained the organ and accompanied the church services.

In 1707, he married his second cousin, Maria Barbara Bach, and the couple had six children. Maria died unexpectedly in 1720. Bach married a court singer, Anna Magdalena Wilcken, in 1721, and they had 13 children. Of all his children, only 10 lived to maturity.



Bach was a keen listener of other musicians. Throughout his life, he would travel to listen to French and Italian musicians and then experiment and incorporate what he learned from them into his compositions. Unfortunately, he was not always easy to work with, which resulted in fairly frequent employment changes. His unconventional behavior, stubbornness, short temper, perfectionism, personality clashes, and his experimentation with new organ music were not quite appreciated by his employers or the conservative congregations that listened to or tried to sing some of his music.

In his last years, Bach was almost totally blind and rather impoverished. His baroque-style music was seen as dated as tastes had moved on. Bach died of a stroke in Leipzig in 1750. His last work, *The Art of Fugue* (1750), was unfinished. It is a complex triple fugue which ends abruptly with notes spelling out his name. He was interred inside St. John's Church. Two of Bach's sons with Maria Barbara, Wilhelm Friedemann and Carl Philipp Emanuel Bach, and one son with Anna Magdalena, Johann Christian, also became noted composers, continuing the long family tradition.

Bach was a very prolific composer. His rich legacy encompasses sacred and secular works, notably cantatas, organ pieces, and concertos which influenced many later composers. Although his work was never really forgotten within the music world, his reputation as one of the greatest composers soared in the 19th century. Fellow German composer Felix Mendelssohn (1809-1847) discovered many of his choral works (diligently kept by Bach's musical descendants). Mendelssohn conducted a performance of *St. Matthew Passion* in Berlin in 1829. Once again, the public could hear the music of Bach, and it was so appreciated by audiences that his works continued thereafter to be publicly performed.





## *New Members: Lisa and Paul Hildebrand*



*Thank you, Lisa, for writing this introduction.*

For many years, Paul was a school teacher. He currently works as a Union Laborer at the various nuclear power plants in Illinois. I am a Litigation Specialist with Selective Insurance Company. We both currently work full time.

We are both born and raised in the state of Illinois. I was from Aurora and Paul from Rock Falls.

We moved to Colorado Springs to be closer to our Son and our 3 granddaughters. We wanted to see them grow up and not just visit once a year. Also our daughter and her family live in Stevensville, Montana. So we are closer to them as well. We found Shepherd of the Springs when we were searching for a conservative Lutheran Church to join. We like it very much here.

It was definitely was not great moving in the middle of January.

With working full time, we don't have much time for hobbies or much else. We are still trying to get unpacked and settled in. We are looking forward to retirement in a year or so we can travel and spend time with are grandkids.

As far as what's next. We will be welcoming a new grandchild in late October. Our daughter is having our first grandson. We currently have 4 granddaughters. We are very excited.



## Some Observations on Bible Translations

Submitted by Gary Law

Around 400 A.D., Jerome, scholar, monastery leader, and translator, produced his famous Latin translation of the Bible from the Hebrew and Greek. It is known as the Vulgate (from the Latin *editio vulgata*, meaning “common version”).

Perhaps because most clerics at the time knew little about Hebrew or Greek, but were trained in Latin as the almost universal language of the church, it became the favorite of the church hierarchy. So much so that they believed it to be divinely inspired. Various editors and correctors, however, produced revised texts of the Vulgate over the years. Some critics thought he should have used the Septuagint, the Greek version of the Old Testament rather than the Hebrew.. They claimed the Hebrew text was “tainted with Judaism” and corrupted by the Jews, even though the Hebrew text was older than the Greek text!

In the 1500s, Martin Luther and various Protestants insisted on going back to the original texts, Hebrew and Greek. In response, the Roman Catholic Church at the Council of Trent declared the Vulgate to be the exclusive version of Scripture. No Bibles were to be translated from these “new” languages of Hebrew and Greek. Any translation must be made from the Vulgate. Rather ironic since Jerome had used the Hebrew and Greek to create the Vulgate.

With non-Roman Catholics (all heretics!) producing Bibles into native languages from the Hebrew and Greek, the Roman clerics became concerned that the laity might start reading these “heretical” versions. So they concluded that they must produce their own native language versions but from the approved Latin.

In 1610 (one year before the King James Version) a full Roman Catholic English Bible (Douay-Rheims version) was produced from the Vulgate. Its preface repeated the idea that the Old Testament Hebrew text was not used because it had been corrupted by the Jews. Today it is agreed that this was one of the worst English Bibles ever produced and nearly unreadable. It was not until the mid-1900's that the Roman Catholic Church allowed Bibles to be translated from the Hebrew and Greek.

Many translations have been published since Jerome's Vulgate. Over the years, new texts are found that help clarify meanings. New technologies allow more ancient texts to be read. Understandings of ancient words and phrases improve. Meanings of words evolve and change over time. There is the constant battle between exegesis and eisegesis. If the goal is to accurately convey the meaning intended by the writer, there have been, over the ages, a few good translations and many bad translations, all with good intent from the translator's view.





*Dale Etchells July 25*

*Sam and Cheri Penwell July 8*

*Gerson and Guislei Flor July 15*



### Julia Flor

Visiting her parents, Guislei and Gerson Flor during WINTER break. What? In the middle of Colorado's hot summer, Julia's university is on mid-winter break! So where is she going to school? Hint: "Down Under.."

While Julia is home, the Flors are traveling, getting to see some of the US western states

Welcome back! Air Force Academy Freshman cadet, Ethan Dodson graduated from the Academy Preparatory School in May, 2025 and attended SSLC whenever he was permitted off campus. Ethan served as acolyte, helped set-up tables and was an enthusiastic helper wherever help and height were needed. Now Ethan begins as a first year cadet and is shown here welcomed along with his soon-to-be freshmen football teammates.





**June's 5th Sunday Potluck!**  
**Thank you to all who contributed.**  
**Everything was delicious and enjoyed by all!**  
**PS the next fifth Sunday Potluck will be Aug. 31, 2025.**





**Enjoy!**

**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](http://www.sslc-cos.org)**

**Please direct newsletter corrections, comments, questions to Sue Groggel at [shkodani@gmail.com](mailto:shkodani@gmail.com)**