



Shepherd of the Springs Lutheran Church July 2022 Newsletter

From the Pastor...

Hirtenbrief 7/22
July 2022

Dearly Redeemed In Christ,

Our Lord Jesus Christ tells us in Matthew 18:15: *“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to, you have won your brother over.”* This is Jesus Christ telling us the importance of forgiveness and reconciliation.

There are many times in our lives when people hurt us by their words or actions. No one is immune from this, though, when it does happen, we are either shocked or surprised. Recently I ran across a wonderful story of forgiveness and reconciliation.

It’s the story of two brothers who inherited a very large farm. Their father decided to split his farm into two equal halves. So each of his sons received equal the land. Not long after this, their father died and the brothers lived many years in a close, brotherly relationship. Suddenly, there arose a difference in farming techniques, a spat occurred, and the brothers stopped speaking to each other. The silence between them lasted for a very long time. They spent birthdays apart, Christmases apart, and it would seem to someone who didn’t know them, that they were not brothers.

One day a stranger appeared at the oldest brother’s door. He asked him if he could do some carpentry work for him. This stranger was an unemployed carpenter and was looking to do some work, even for a small wage. The brother thought for a minute and suddenly an idea

popped into his head, “*Why yes, you can do some building for me. I’d like for you to build a very high fence along the stream on the back side of my farm. This fence must be very high, so that I never have to look at the property on the other side!*”

So the carpenter left to do his work and the brother decided to celebrate by going into town for breakfast. At about dinnertime, the farmer decided that he’d better go down to the stream and ensure that the carpenter was building the fence high enough. When he arrived, he was astonished to find, not a high fence, but a small bridge, built across the stream! The elder son also saw his nearly forgotten brother standing on the other side of the bridge. Tears began streaming down his face and as he crossed the bridge, he fell to his knees and shouted, “My dear brother, please forgive me! I have treated you so badly and I really love you!” The brothers hugged and wept and they became inseparable!

Jesus Christ is the carpenter, the bridge builder, of our lives. Only He built the bridge across the large chasm that separated us from our Heavenly Father. By His death upon His cross, the good work of our Lord Jesus means that we are now reconciled with our Heavenly Father. He forgives us for the sake of His only begotten Son and our stain of sin is washed away by His holy, innocent Blood. I ask that you please heed the words of our Lord above. Go to your brother or sister, or father or mother, or to the person who you are to win over. Seek their forgiveness!

Your Servant in Christ Jesus,

Pastor Patterson



Shepherd of the Springs Calendar for July

Sundays 9:00 a.m. Divine Service
10:30 a.m. Adult Bible Study - the Book of Daniel

Sun. July 3 The Third Sunday after Trinity
Mon. July 4 America's Independence Day!
Sun. July 10 The Fourth Sunday after Trinity
Sat. July 16 9:00AM Men of the Springs Bible Study
Group Study topic: The Augsburg Confession
Sun. July 17 The Fifth Sunday after Trinity
Sun. July 24 The Sixth Sunday after Trinity
Sun. July 31 The Seventh Sunday after Trinity

Saints and commemorations we celebrate in July.

Jul 2 The Visitation
Jul 6 Isaiah – gave us the words for the Sanctus (Isaiah 6:1-5)
Jul 16 Ruth – Naomi's daughter-in-law
Jul 20 Elijah – Old Testament Prophet (1 & 2 Kings)
Jul 21 Ezekiel – Old Testament Prophet and Author (Ezekiel)
Jul 28 Johann Sebastian Bach, Kantor (d. 1750)
Jul 29 Mary, Martha, and Lazarus of Bethany
Jul 30 Robert Barnes, Confessor and Martyr (d. 1540)
Jul 31 Joseph of Arimathea



Lord, Hear Our Prayer

Members

Jill Damec
Sam Judson
Darrell Root
Doug Schmidt
Marlene Schmidt

Military

Captain Rob Landers (USAF) (Barry's Son-in-Law)
Second Lieutenant Frederick Heidt
Gunnery Sergeant (USMC) Kyle Chase (Kari's Nephew)
Sergeant First Class (USA) Jordan Etchells (Dale & Kari's Son)

USAFA Cadets:

Cadet Alexander (4th year)
Cadet Matthew (3rd year)

Family Members

Judith Hein (Dr. Hein's Sister)
Rev. & Eunice Schaibley (Former Pastor and wife)
Patty Krueger (Barry's wife)
Kathi Chase (Kari's sister)
Ashlyn Mathes (Jim and Carol's granddaughter)
Janice Patterson (Pastor's mother)



John of Damascus

(Not all hymn writers lived in years with 4 digits)

Compiled by Evelyn Law

John of Damascus wrote both theological treatises and hymns. He is recognized as one of the principal hymnographers of Eastern Orthodoxy. He was particularly fond of composing hymns about the birth and resurrection of Christ. His most important theological work, *The Fount of Wisdom*, is a summary of Eastern theology. However, John's other writings also influenced Western theologians such as Thomas Aquinas.

Our hymnal includes two of John's Easter poems: *The Day of Resurrection* (LSB #478) and *Come, You Faithful, Raise the Strain* (LSB #487). The four stanzas of *The Day of Resurrection* found in LSB are only part of a much longer poem.

Born John Monsur, he came from a wealthy Arab-Christian family of Damascus. Biographies vary on the year of his birth and of his death. LSB lists his life as spanning 696-754, whereas *The Lutheran Cyclopedia* records 675-750. Other sources report other dates, but all are around these times.

Like his father, John held a position high in the court of the caliph. Around 725 he resigned his office and became a monk at Mar Saba monastery in the hills southeast of Jerusalem near Bethlehem, where he became a priest.

When Byzantine Emperor Leo III outlawed the veneration of icons in 726, John wrote arguments conflicting with this decree. The controversy had been brewing for decades. It wasn't a question of bowing and kissing icons; this was a culturally acceptable way to show respect. The basic question went deeper: are Christians allowed to paint pictures of Jesus, or other biblical figures, at all? A few bishops from Asia Minor (now Turkey) believed the Bible, particularly the second commandment,

forbade such images.

The bishops' argument convinced the Emperor, who set about persuading his subjects to abandon iconography. However, a natural disaster changed his approach. In 726 a violent volcano erupted in the middle of the Aegean Sea and terrorized Constantinople, the capital. Afterward, tidal waves buffeted the shores and volcanic ash extinguished the sunlight. Leo reasoned that God was angry about icons, and he outlawed their use. In 730 Leo commanded the destruction of all religious likenesses, whether icons, mosaics, or statues, and iconoclasts ("image smashers" in Greek) went on a spree, demolishing nearly all icons in the Empire.

John believed that icons should not be worshiped, but they could be venerated. (The distinction is crucial: a Western parallel might be the way a favorite Bible is read, cherished, and treated with honor—but certainly not worshiped.) He explained, "Often, doubtless, when we have not the Lord's passion in mind and see the image of Christ's crucifixion, his saving passion is brought back to remembrance, and we fall down and worship not the material but that which is imaged: just as we do not worship the material of which the Gospels are made, nor the material of the Cross, but that which these typify."

John also claimed that, with the birth of the Son of God in the flesh, the depiction of Christ in paint and wood demonstrated faith in the Incarnation. Since the unseen God had become visible, there was no blasphemy in painting visible representations of Jesus or other historical figures. To paint an icon of him was, in fact, a profession of faith, deniable only by a heretic.

After more dissension and bloodshed over icons (the decade after John's death, over 100,000 Christians were injured or killed), the issue was finally settled, and icons are an integral part of Orthodox worship to this day.



14th century Greek icon of John of Damascus





07-25 Dale Etchells

07-08 Sam and Cheri Penwell



From Sue



Thank you! Once in a lifetime. Surprise birthday refreshments, complete with a pink rose birthday cake, surrounded by friends who are new but mostly feel like family. A grateful, grateful thank you from this now 80 year-old!



*This newsletter is a publication of the Shepherd of the Springs
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Where the Lutheran Reformation lives!

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