

St. Stephen Lutheran Church of the East Bay & Central Valley

(A Congregation of the Church of the Lutheran Confession)

www.ststephenclc.org

**Worshiping Every Sunday in the East Bay at 9 a.m. at
Grace Lutheran Church
1836 B St., Hayward, CA 94541-3140**

Worshiping in the Central Valley at 2 p.m. - 1st & 3rd Sundays of
the Month

Atria Senior Living - Bayside Landing - 1st Floor Activity Room
3318 Brookside Rd., Stockton, CA 95219

Pastor: Steven Karp

21290 Birch St. - Hayward, CA 94541-1538

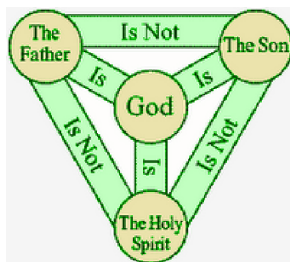
Phone: (510) 581-6637; e-mail: se-karp@sbcglobal.net

Organist: Elizabeth Karp

Guest Preacher: The Rev. Terrel Kesterson

Guest Organist: Peggy Kesterson

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The Feast Of The Holy Trinity – 31 May 2015

Liturgy — Page 5 in The Lutheran Hymnal

- HYMNS: 239 Come Thou Almighty King (stand for last stanza)
246 Holy, Holy, Holy, Lord God Almighty (stand for last stanza)
244 Glory Be To God The Father (stand)

Sermon Text: Isaiah 6,1-8

Sermon Theme: The Holy God Cleanses Us From Our Sins

INTROIT: Blessed be the Holy Trinity and the undivided Unity: let us give glory to Him because He has shown His mercy to us. O Lord, our Lord: how excellent is Your name in all the earth! **Glory be to the Father ...**

COLLECT: Almighty and everlasting God, Who has given unto us, Your servants, grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity and in the power of the Divine Majesty to worship the Unity, we beseech You that You would keep us steadfast in this faith and evermore defend us from all adversities; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, ever the One true God, world without end. **Amen.**

Old Testament

Isaiah 6,1–8



In the year that King Uzziah died I saw the LORD sitting upon a throne, high and lifted up; and the train of His robe filled the temple. ² Above Him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³ And one called to another and said:

“Holy, holy, holy is the LORD of Hosts;

the whole earth is full of His glory!”

⁴ And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵ And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of Hosts!”

⁶ Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷ And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”

⁸ And I heard the voice of the LORD saying, “Whom shall send, and who will go for Us?” Then I said, “Here am I! Send me.”

Epistle

Romans 8,14–17

For all who are led by the Spirit of God are sons of God. ¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by Whom we cry, “Abba! Father!” ¹⁶ The Spirit Himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs — heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him.

GRADUAL

Ascribe to the LORD, O heavenly beings,

Ascribe to the LORD glory and strength.

Ascribe to the LORD the glory due His name;

Worship the LORD in the splendor of holiness.

The voice of the LORD is powerful;

The voice of the LORD is full of majesty.

The LORD sits enthroned over the flood;

The LORD sits enthroned as King forever.

May the LORD give strength to His people!

May the LORD bless His people with peace!

Blessed be the Holy Trinity and the undivided Unity.

Let us give glory to Him because he has shown mercy to us. [sing: triple Hallelujah]

Gospel

John 3,1–17

Response: Glory be to Thee, O Lord!

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² This man came to Jesus by night and said to Him, “Rabbi, we know that You are a Teacher come from God, for no one can do these signs that



Paula Jordan

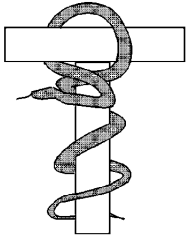
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You do unless God is with him.” ³ Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the Kingdom of God.” ⁴ Nicodemus said to Him, “How can a man be born when he is old? Can he enter a

second time into his mother's womb and be born?” ⁵ Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not marvel that I said to you, ‘You must be born again.’ ⁸ The wind blows where it wishes, and you hear its sound, but you do not know where

it comes from or where it goes. So it is with everyone who is born of the Spirit.”

⁹ Nicodemus said to Him, “How can these things be?” ¹⁰ Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? ¹¹ Truly, truly,



I say to you, We speak of what We know, and bear witness to what We have seen, but you do not receive Our testimony. ¹² If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³ No one has ascended into heaven except He who

descended from heaven, the Son of Man. ¹⁴ And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ that whoever believes in Him may have eternal life.

¹⁶ “For God so loved the world, that He gave his only Son, that whoever believes in Him should not perish but have eternal life. ¹⁷ For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him.” [Scripture passages are from the Holy Bible, English Standard Version ®, ©, used by permission]

Response: Praise be to Thee, O Christ!

Athanasian Creed

P: Whosoever will be saved, before all things it is necessary that he hold the Christian faith;

C: Which faith that unless every one keep whole and undefiled, without doubt he will perish forever.

P: And the Christian faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confusing the Persons nor

dividing the Substance.

C: For there is one Person of the Father, another of the Son, and another of the Holy Spirit.

P: But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.

C: Such as the Father is, such is the Son, and such is the Holy Spirit.

P: The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.

C: The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

P: The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet there are not three Eternals but one Eternal.

C: As also there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible.

P: So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty. And yet there are not three Almighty, but one Almighty.

C: So the Father is God, the Son is God, and the Holy Spirit is God; And yet there are not three Gods, but one God.

P: So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; And yet there are not three Lords, but one Lord.

C: For as we are compelled by the Christian truth to acknowledge each distinct Person of the Trinity by Himself to be God and Lord; so therefore we

are forbidden by the Christian faith to say; there are three Gods or three Lords.

P: The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

C: So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

P: And in this Trinity none is before or after another; none is greater or less than another. But the whole three Persons together are coeternal and coequal; so that in all things, as has been said, the Unity in Trinity and the Trinity in Unity is to be worshiped.

C: He therefore that will be saved must believe these truths about the Trinity.

P: Furthermore it is necessary to everlasting salvation that he also believes rightly the incarnation of our Lord Jesus Christ. For the correct faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is at the same time God and Man.

C: He is God, of the Substance of the Father, begotten before the worlds; and He is Man of the substance of His mother, born in the world.

P: He is perfect God, and perfect Man, having both a rational soul and human flesh.

C: He is equal to the Father as in His Godhead, and inferior to the Father as in His humanity. Who, although He is God and Man, yet He is not two, but one Christ.

P: One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.

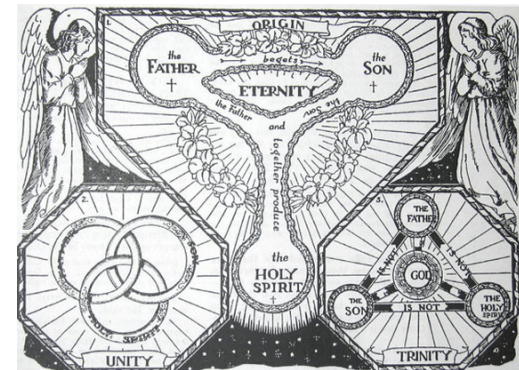
C: One altogether, not by confusion of Substance, but by unity of Person.

P: For as the reasonable soul and flesh is one man, so God and Man is one Christ:

ALL: Who suffered for our salvation, descended into hell, rose again the third day from the dead; He ascended into heaven, He is seated on the right hand of the Father, God Almighty; from whence He will come to judge the living and the dead. At Whose coming all people shall rise again with their bodies; and shall give account of all their thoughts, words, and actions.

P: And they that have done good according to God's Word will go into life everlasting, and they that have done evil into everlasting fire.

ALL: This is the Christian faith, which except one believes faithfully and firmly, he cannot be saved. Lord, grant this true Christian faith unto us all. Amen.



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Lessons for 7 June – The First Sunday After Trinity – A

Service with Holy Communion

Old Testament: Jeremiah 9,23–24

Epistle: 1 John 4,16b–21

Gospel: Luke 16,19–31

Weekly Scripture Verse: Holy, Holy, Holy is the LORD of Hosts, the whole earth is full of His glory. (Isaiah 6,3)

Today's Gradual is based on selected verses from Psalm 29.

Next Service in Stockton: Sunday, 7 June, at 2 p.m.

Bible Study. Hayward – Tuesday, 2 June, at 2 p.m.

ILL. In your prayers, please remember Nancy, Roy and his brother Gerald; Cindy Hartman (Pr. Jay Hartman's wife); Jean Niblett; Marlene Clappier; Don Luebke, and Rose, one of his care givers; Sue (the Karp's' neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews; Richard Hocker; Ruth Scheuermann; James Sandeen; the Breeden twins, Chloe and Dagny; Pr. Doug Priestap (Calgary).



Many Thanks to Pastor Kesterson who is leading us in worship today and sharing with us God's Word and also to his wife Peggy, who is playing the organ.

Call News. The Rev. Paul Krause, pastor of Faith Lutheran,

Markesan WI, has accepted the Call to Trinity Lutheran, Watertown, and Zion Lutheran, Hidewood Twp. SD. Collette Krause, has resigned (effective at the end of this school year) as upper grade teacher at Faith. Messiah Lutheran, Eau Claire, WI, has called Miss Naomi Bernthal of Eau Claire to teach the 2nd–3rd grade level at Messiah School. Miss Bernthal is a 2014 graduate of ILC's teacher training department. Mr. Quinn Sprengeler, Redemption Lutheran, Lynnwood, WA, has returned the Call to Gethsemane Lutheran school, Spokane Valley, WA. Immanuel Lutheran, Mankato, MN, has called Mr. Matthew Kranz, Eau Claire, WI, to serve as 5th and 6th grade teacher beginning in the Fall 2015.

An Update On Earthquake Relief In Nepal: The CLC Board of Missions has been in regular contact with Pastor Raju since his return to Nepal. He has recently finished a visitation of the HCLCN congregations, and will give a formal report soon. To this point they have provided immediate aid and housing to our HCLCN members who have suffered loss. The next step will be to build temporary buildings to protect the members during the monsoon season which is now upon them. Once that is over they will begin the work of rebuilding permanent structures. This will be a long process, and in a few weeks we should have a better idea of what the overall needs will be, both now and in the long term. Please continue to keep our brethren in your prayers, as well as the people of Nepal as a whole. This tragedy is an opportunity for our fellow believers to share the hope that is in them with their unbelieving neighbors. May the Lord bless their witness to them! Offerings are still being received for earthquake relief – checks or

envelopes should be marked “MDF – Nepal Earthquake.” Online donations can also be made at this link: www.lutheranmissions.org/earthquake.

Handout – June 2015 Church Calendar

The Visitation of the Blessed Virgin Mary (31 May). This major Christological feast commemorates the joyous visit Mary paid to her relative



(probably her cousin) Elizabeth, following The Annunciation. Inspired by the amazing news that she was to become the mother of the Christ and in response to the joyous word that her old and

previously barren kinswoman was also pregnant, she joined Elizabeth during her sixth month of pregnancy (see Luke 1,39–56).

After Mary declared the wondrously good news, Elizabeth replied to the Virgin, “Blessed are you among women, and blessed is the fruit of your womb! ... Behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy” (vv. 42, 44). She concluded by giving full credit and glory to God while also commending her young cousin's hearty faith: “Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord” (v. 45).

Mary responded with the Magnificat, the beautiful song of praise beginning, “My soul magnifies the Lord” (vv. 46–55).

It's not clear whether Mary stayed there until after the birth of John or if she left immediately beforehand; Luke merely said that the Virgin “remained with her about three months and returned to her home” (v. 56).

And so, as we encounter God sending the Forerunner and the Messiah into the world, we see a study in contrasts. Two women stand before each other. One seemingly too old to bear children now carries the final prophet of the Old Covenant. The other, youthful and as yet unwed — completely unprepared in the eyes of the world — carries the One who brings both the Advent and the Fulfillment of the New Testament. And again we see, in the fullness of time, one age passing away while another age begins — an age that has no end but which lasts unto eternity.

The reaction of Jesus' unborn cousin and the words of his mother also serve as reminders to many Christians about the sanctity of life. Christian pro-lifers point to John's celebration as clear evidence of the humanity and the consciousness of children who are still in utero.

In Roman Catholicism, Vatican II changed the date of the observation from 2 July to 31 May in order to more accurately reflect the Bible's chronology regarding the life of Christ. Several other Western churches followed suit. (Source: Aardvark Alley Blog)

Justin Martyr – Apologist and Martyr (ca. 100 – ca. 1 June AD 167). Justin was born in Flavia Neapolis, Palestine around AD 100, near the close of the New Testament period, Justin was the son of pagan Greek parents. He was a philosophy student who studied in Alexandria, moving from Stoicism to

Pythagoreanism and then Platonism as he sought to make sense of life. He converted to the Christian faith and became a teacher in Ephesus and Rome. He writes that his conversion came as he observed the steadfast faith of Ephesian martyrs and through an elderly Christian whom he met along the shore of the sea.

Justin Martyr probably wrote much more than we have preserved, but three extant works show his intellect, his never completely abandoned Platonic philosophical education, and his inclination toward apologetics — that is, an intellectual defense of the Faith.

In his First Apology, addressed to Emperor Antoninus



Pius and his adopted sons, Justin defended Christianity as the only rational creed. He included accounts of contemporary baptismal and communion rites, quite possibly designed to rebut distorted accounts from anti-Christian sources. Some of these anti-Christian writings claimed that Christians were cannibals

(probably because of a distorted second-hand understanding of the Lord's Supper).

He addressed his Second Apology to the Roman Senate. It counters spurious charges of immorality and the like that were being made against Christians. He said that only those who misunderstood the Faith would accuse it of undermining Roman society and countered that Christians made good citizens.

His Dialogue with Trypho the Jewish rabbi shows him at

his strength. He carefully defended Christian teaching while allowing that the Church would continue to welcome Jews and would let them remain faithful to the laws of the Torah. While he may have edited it to provide himself with a few good lines, the text reads as a faithful exposition of an actual conversation.

Justin was living in Rome when the cynic philosopher Crescens stirred up trouble for the Christians. After refusing to make pagan sacrifices, Justin was arrested, tried and executed, along with six other believers, including Charites, Paeon, and Liberianus. The official Roman court proceedings of his trial before Rusticius, a Roman prelate, document his confession of faith. The account of his martyrdom became a source of great encouragement to the early Christian community.

Much of what we know of early liturgical practice comes from Justin. For example, in the First Apology he gave this brief description of Holy Communion: "On finishing the prayers we greet each other with a kiss. Then bread and a cup of water mixed with wine are brought to the leader and he, taking them, sends up praise and glory to the Father of the Universe through the name of the Son and of the Holy Spirit, and offers thanksgiving at some length that we have been deemed worthy to receive these things. When the leader has finished the prayers and thanksgivings, the whole congregation assents, saying, 'Amen.' ('Amen' is Hebrew for 'So be it.')

Then those whom we call deacons give to each of those present a portion of the consecrated bread and wine and water, and they take it to the absent." Aardvark Alley Blog)

Melchior Frank, Composer (ca. 1579 – 1 June 1639). While we know that Franck was born in Zittau, little is known of his early life. By 1601, Franck was a music teacher in Nurnberg, and by 1603 he became the music director in Coburg to Prince Johann Casimir, a position he held for the rest of his life. While the Thirty Years' War devastated the region around Coburg, Franck was able to maintain his position in Coburg; unfortunately in about 1634 his wife and two children died. He was a popular and prolific composer, and published more than 40 books of motets, most of which are chorales. There is one hymn tune in The Lutheran Hymnal by Franck: 619 "Jerusalem, du hochgebaute Stadt."

Boniface of Mainz — Missionary to the Germans — (ca. 672–5 June 754) was born in Devon, England. He became a Benedictine monk and at age 30 became a priest. In 716 he went to Frisia, since Anglo-Saxon was similar to Frisian. In



723, he felled a sacred oak tree called "Thor's Oak.". He told the people that if what he was doing was wrong then Thor should strike him down. As he was chopping, a strong wind came and blew the tree over. Since he survived and the tree did not, the people converted. This is marked as the beginning of German Christendom. Boniface aligned

himself with Charles Martel, who eventually established four dioceses and Boniface was appointed Archbishop. Boniface baptized thousands and established a monastery at Fulda. On

his last mission to Frisia, however, he was met by an armed band of pagans who clubbed him to death because he had destroyed their sacred trees. (The picture is from the Sacramentary of Fulda and dates from the 11th century.)

A Reading from the Book of Concord

Holy Trinity

Augsburg Confession and the Apology, Article I

[From the Augsburg Confession:] Our churches teach with common consent that the decree of the Council of Nicaea about the Unity of the Divine Essence and the Three Persons is true. It is to be believed without any doubt. God is one Divine Essence who is eternal, without a body, without parts, of infinite power, wisdom, and goodness. He is the Maker and Preserver of all things, visible and invisible [Nehemiah 9,6]. Yet there are Three Persons, the Father, the Son, and the Holy Spirit [Matthew 28,19]. These Three Persons are of the same essence and power. Our churches use the term person as the Fathers have used it. We use it to signify, not a part or quality in another, but that which subsists of itself.

Our churches condemn all heresies [Titus 3,10-11] that assumed that there are two "principles," one Good and the other Evil. They also condemn [those] who contend that God is but one Person. They impiously argue that the Word and the Holy Spirit are not distinct Persons. (§ 1-6)

[From the Apology:] We believe and teach that there is one divine, undivided essence. Yet, there are three distinct Persons, of the same divine essence, and coeternal: Father, Son, and Holy Spirit. We have always taught and defended this article. We believe that it has sure and firm testimonies in Holy Scripture that cannot be overthrown. We constantly affirm that those thinking otherwise are outside of Christ's Church, are idolaters, and insult God. (§ 1-2) [Condensed from CONCORDIA: THE LUTHERAN CONFESSIONS, © 2006 by CPH. Used by permission. All rights reserved]