

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. in
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

+++



The Fifth Sunday After Trinity – 5 July 2015 – A Service
with Holy Communion

(Visitors are asked to speak with the Pastor before communing)

Liturgy — Page 15 in The Lutheran Hymnal

HYMNS: 175 When I Survey The Wondrous Cross (1st tune)
140 Jesus I Will Ponder Now (1-3 & 4-6)
437 Who Trusts In God A Strong Abode

Sermon Text: 1 Corinthians 1,18-25
Sermon Theme: Christ Crucified Proclaims God's Power And
Wisdom
1. Worldly Power And Wisdom
2. God's Power And Wisdom
3. God's Power And Wisdom For Us

INTROIT: Hear, O Lord, when I cry with my voice: You have
been my Help. Leave me not, neither forsake me: O God of
my salvation. The Lord is my Light and my Salvation:
whom shall I fear? **Glory be to the Father ...**

COLLECT: O Jesus Christ, Son of the living God, You have
given us Your holy Word and have bountifully provided for
all our earthly needs: We confess that we are unworthy of
all these mercies, and that we have rather deserved
punishment. But we beseech You, forgive us our sins, and
prosper and bless us in our various callings, that by Your
strength we may be sustained and defended, now and
forever, and so praise and glorify You eternally; for You
live and reign with the Father and the Holy Spirit, ever the
One true God, now and forever. **Amen.**

Old Testament

Jeremiah 16,14-21

“Therefore behold, days are coming,” declares the
LORD, “when it no longer will be said, ‘As the LORD lives,
Who brought up the sons of Israel out of the land of Egypt.’
15 but, ‘As the LORD lives, Who brought up the sons of
Israel from the land of the north and from all the countries
where He has banished them.’ For I will restore them to

their own land which I gave to their fathers. ¹⁶ Behold, I am going to send for many fishermen,” declares the LORD, “and they will fish for them; and afterwards I shall send for many hunters, and they will hunt them from every mountain and every hill, and from the clefts of the rocks. ¹⁷ For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes. ¹⁸ And I will first doubly repay their iniquity and their sin, because they have polluted My land; they have filled My inheritance with the carcasses of their detestable idols and with their abominations.”

¹⁹ O LORD, my Strength and my Stronghold,
And my Refuge in the day of distress,
To You the nations will come
From the ends of the earth and say,
“Our fathers have inherited nothing but falsehood,
Futility and things of no profit.”

²⁰ Can man make gods for himself?
Yet they are not gods!

²¹ “Therefore behold, I am going to make them know—
This time I will make them know
My power and My might;
And they shall know that My name is the LORD.”

Epistle 1 Corinthians 1,18–25

For the Word of the Cross is foolishness to those who are perishing, but to us who are being saved it is the Power of God. ¹⁹ For it is written,
“I will destroy the wisdom of the wise,
And the cleverness of the clever I will set aside.”

²⁰ Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹ For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. ²² For indeed Jews ask for signs and Greeks search for wisdom; ²³ but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, ²⁴ but to those who are called, both Jews and Greeks, Christ the Power of God and the Wisdom of God. ²⁵ Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

GRADUAL

Save us, O LORD, our God,

And gather us from among the nations,

To give thanks to Your holy name,

And glory in Your praise.

Oh give thanks unto the LORD for He is good;

And His steadfast love is everlasting.

Who can speak of the mighty deeds of the LORD,

Or can show forth all His praise?

Remember me, O LORD,

In Your favor toward Your people;

Visit me with Your salvation.

That I may see the prosperity of Your chosen ones,

That I may rejoice in the gladness of Your nation

That I may glory with Your inheritance.

Hallelujah! O Lord, deal with Your servant according to Your mercy and teach me Your statutes.

I am Your servant, give me understanding that I

may know **Your testimonies**. [sing: triple **Hallelujah!**]

The Holy Gospel

Luke 5,1-11

Response: Glory be to Thee, O Lord!

Now it came about that while the multitude were pressing around [Jesus] and listening to the Word of God,



Paula Jordan

© Verlag Johannis

He was standing by the Lake of Gennesaret; ² and He saw two boats laying at the edge of the lake; but the fishermen had gotten out of them, and were washing their nets. ³ And He got in one of the boats, which was Simon's, and asked him to put out a little way from the

land. And He sat down and began teaching the multitudes from the boat. ⁴ And when He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." ⁵ And Simon answered and said, "Master, we worked hard all night and caught nothing, but at Your Word I will let down the nets." ⁶ And when they had done this, they enclosed a great quantity of fish; and their nets began to break; ⁷ and they signaled to their partners in the other boat, for them to come and help them. And they came, and filled both of the boats, so that they began to sink. ⁸ But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Depart from me, for I am a sinful man, O Lord!" ⁹ For amazement had seized him and all his companions because of the catch of fish which they had taken; ¹⁰ and so also James and John, sons of Zebedee,

who were partners with Simon. And Jesus said to Simon, "Do not fear, for from now on you will be catching men."

¹¹ And when they had brought their boats to land, they left everything and followed Him. [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 12 July - [The Sixth Sunday After Trinity](#)

Old Testament: Exodus 20,1-7

Epistle: Romans 6,3-11

Gospel: Matthew 5,20-26

Weekly Scripture Verse: For by grace you have been saved through faith, and that not of yourselves, it is the gift of God. (Ephesians 2,8)

Today's Gradual is based on selected verses from Psalm 106.

Next Service in Stockton: Today at 2 p.m.

Bible Study. Hayward - Tuesday, 7 July; at 2 p.m.

Stockton - Tuesday, 28 July, at 2 p.m.

ILL. In your prayers, please remember Nancy, Roy and his brother Gerald; Jean Niblett; Marlene Clappier; Don Luebke, and Rose, one of his care givers; Sue (the Karps' 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).

Call News. Trinity Lutheran, Watertown, SD, has called recent graduate Leah Ude to be its teacher. Trinity Lutheran, Millston WI, has now called Pastor Em. David Lau, Eau Claire, WI. 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. Faith Lutheran Church, Markesan, WI, has called Pastor Michael Schierenbeck. Faith has also called two half-time teachers for one year: Marie Muehlenhaupt and Barry Hay; Teacher Hay has accepted. PULPIT VACANCIES: Mt. Olive, Lamar, CO; Grace, Fairbanks, AK; Shepherd of the Valley, Weslaco, TX; Resurrection, Calgary, AB; 2nd Foreign Missionary.

Handouts - ILC Academic Center Update

Nepal Relief - At our Church Council meeting on 28 June it was resolved to send \$2,000 for long-term Nepal relief through the CLC's Mission Development Fund.

CLC Mission News. On Monday 29 June, three groups of CLC Mission Helpers went to Kenya, Tanzania, and Zambia. They will spend the next few weeks proclaiming the Good News of Christ alongside our brothers and sisters in Christ. You can follow the trip blog at:

<http://2015clcmhteastafrica.blogspot.com/>.

Cruise the Bay on the USS Potomac. Roy Cameron is organizing a church outing for a two hour cruise of San

Francisco Bay on FDR's former presidential yacht, the USS Potomac, on Saturday, 11 July, beginning at 9:30 a.m. The cost would be \$35 for children (3-12), \$50 for seniors and



\$55 for others. The place to meet would be 540 Water St., Oakland (near Jack London Square). If you are interested, please log onto the USS Potomac

web site and follow the directions to order tickets on Ticket Web; if you'd like to go but do not have web access, Pastor Karp can make the reservations for you.

SPONSORS NEEDED CLC Project KINSHIP provides for orphans and seminary students in India, Nepal and Africa through the kind sponsorship of stateside CLC members. Right now there is a need for several new sponsors, including one for a student at the BELC seminary in Nagalapuram, India, and two for students at the CLCI seminary in Nidubrolu, India. The cost to sponsor is \$35 per month. If you are interested in sponsoring a man who is preparing for the Lutheran ministry in India, please contact KINSHIP Committee member Rev. David Fuerstenau, 426 Buren Road, Ketchikan AK, 99901, phone (907) 225-2842, e-mail djfuerstenau@kpunet.net.

Jan Hus (ca. 1370 - burned at the stake 6 July 1416) Forerunner of the Reformation and Martyr. Hus was born at Husinee, Bohemia and educated at the University of Prague. He became a priest in 1400 and then rector of the university in 1402 and preacher at Bethlehem Chapel in Prague, where the

Czech language was used. He was a follower of the English reformer, Wycliff (ca. 1324–31 Dec. 1384) and denounced corruption in the papacy and the church. Hus stood for the supreme authority of the Scriptures and held that the Church



is the body of the elect, consisting not merely of the Pope and clergy, and that Christ is her head, not a fallible Pope; obedience to the Pope is not necessary for salvation; membership in the Church and ecclesiastical offices are not infallible signs of election. Unlike Wycliff, he did not deny transubstantiation, nor, absolutely, the invocation of the saints and prayers for the dead. Even though he preached

Christ as the only Savior, he gave a place to works in the justification of sinners. Despite a safe-conduct pass given to him by the Emperor Sigismund, he was arrested at the Council of Constance, given three perfunctory chances to recant, and then handed over to the civil authorities who condemned him and burned him at the stake. Of him, Luther said, "In John Hus the Holy Ghost was very powerful." Hus wrote a number of Latin and Bohemian treatises, numerous hymns (in TLH, 311: "Jesus Christ, Our Blessed Savior"), and revised the old Bohemian version of the Bible. (Source: The Lutheran Encyclopedia, ed. by L. Fuerbringer, Th. Engelder, and P.E. Kretzmann [St. Louis: Concordia Publishing House, 1927]) Note. In 1415 the Council of Constance declared John Wycliff a heretic and his bones were disinterred, burned, and thrown into the Swift River in England.

Georg Neumark, Musician (16 March 1621–8 July 1681) Neumark was born on March 16, 1621, the son of Michael Neumark, a clothier of Langensalza, Thuringia, where Georg



was born. After receiving his education at the gymnasia of Schleusingen and Gotha, Neumark became a family tutor. He wished to continue his education at the University of Königsberg, but on the way there he was robbed of all of his possessions except his prayer-book

and a small amount of money sewn in his clothes. This made university attendance impossible for him at this time, as he was reduced to extreme poverty. He returned to Magdeburg. Failing to find work there, he tried in vain also at Lüneburg, Winsen, and Hamburg till finally at Kiel he found employment through Nicolaus Becker, a former Thuringian, and chief pastor of the city. Neumark became tutor in the home of Judge Stephen Henning. Immediately after Neumark received this position, he wrote "If thou but suffer God to guide thee." He saved enough money to be able to matriculate at the University of Königsberg in 1643. Here he remained for five years studying law and poetry, the latter under the famous Simon Dach. Thereafter Neumark earned a precarious livelihood in Warsaw, Thorn, Danzig, and Hamburg. In Hamburg he found employment through the good graces of the Swedish ambassador. Later he returned to Thuringia as a court poet, librarian, and registrar to Duke Wilhelm II of Saxe-Weimar. Finally he became custodian of the ducal archives. In 1656 Neumark became secretary of the Fruit-Bearing Society.

Besides being a hymn-writer, Neumark was also a musician. He died July 18, 1681. A tune of his in The Lutheran Hymnal is: 194, 518, 529 "Wer nur den lieben Gott"; he also wrote the lyrics to 518, "If Thou but Suffer God to Guide Thee." (Source: Pollock, ed., Handbook to the Lutheran Hymnal)

Johann Scheffler, Musician (also known as: Angelus Silesius) (December 1624–9 July 1677). Scheffler was born in 1624 of Lutheran parents in Breslau, Silesia. While a young man, he became deeply interested in the mystics, especially in the

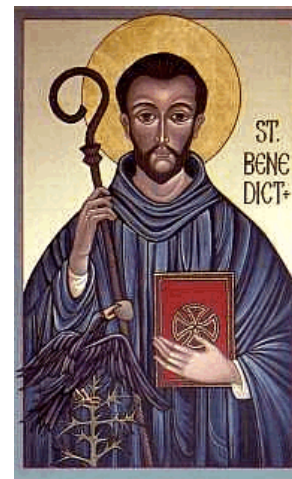


teachings of a Spaniard, John ab Angelis. Because of his interest in this man, he assumed the name Angelus. The name Silesius is derived from the name of his native state, Silesia. As a boy he became the disciple of the famous shoemaker Jacob Böhme, another mystic, whose writings on the "Inner Life" were scattered

throughout Germany. He studied medicine at Breslau and also at Strassburg. He visited various societies and finally attached himself to a society in Amsterdam, one that had adopted the tenets of Böhme. When he returned to his home in 1649, he practiced medicine as the private physician to the Duke of Württemberg-Öls, Sylvius Nimrod. Here his intimate friend was Abraham von Frankenburg, another disciple of Böhme. Because he showed such a great interest in the mystics, the Lutheran clergy regarded him as a heretic and caused him such disgust by their continued contentions that he joined the

Catholics in 1653. In 1654 he became Imperial Court Physician of Emperor Ferdinand III. He did not remain a doctor very long after attaching himself to Ferdinand, but gave up this profession and became a Catholic priest. He died July 9, 1677. He published *Cherubinischer Wandersmann*, 1675; *Heilige Seelenlust*, 1657. Hymns of his in The Lutheran Hymnal are: 356 "Jesus, Savior, Come to Me"; 397 "O Love, Who Madest Me to Wear"; 399, "Thee Will I Love, My Strength, My Tower"; 421, "Come, Follow Me, the Savior Spake." (Source: Pollock, ed., Handbook to the Lutheran Hymnal)

St. Benedict of Nursia (c. 480–c. 11 July 550), the 'Patriarch of Western monasticism'. Little is known of his life. Born at



Nursia, he was educated at Rome, where the licentiousness of contemporary society led him to withdraw from the world and retire c. 500 to a cave at Subiaco. Here he lived as a hermit for some years. A community gradually grew up round him and he established twelve monasteries of twelve monks each, with abbots appointed by himself. Local jealousy prompted him to leave

Subiaco, and, c. 525, he moved with a small band of monks to Monte Cassino, where he remained till his death. It was here that he elaborated his plans for the reform of monasticism and composed his Rule. He does not appear to have been ordained or to have contemplated founding an order. He was buried at Monte Cassino in the same grave as his sister, St. Scholastica.

Rule of St. Benedict. The monastic Rule drawn up by St. Benedict of Nursia c. 540 for his monks, mostly laymen, of Monte Cassino. Drawing freely from the earlier Rules of "Basil" (i.e. Rufinus' fusion of Basil's two regulae) and John Cassian, as well as from the Fathers of the Desert, Augustine, and Caesarius of Arles (see also Regula Magistri), St. Benedict created a taut, inclusive, and individual directory of the spiritual as well as of the administrative life of a monastery. The Rule is marked by prudence and humanity, and leads by observance and obedience to the perfect following of Christ. It is safeguarded and applied by a patriarchal abbot, chosen by his monks, with full authority, who is directed to take counsel and to care for the individual. The vow requires stability of residence, obedience, and monastic zeal. The chief task and central act of the community is the Divine Office (opus Dei) which with private prayer, spiritual reading and work fills the day. All possessions are held in common; the regime is austere but not exacting. Alone among Rules, this provides both principles and an outline of the monastic way of life. (Source: F. L. Cross., ed, The Oxford Dictionary of the Christian Church)

Holy Communion

Concerning Holy Communion, we believe, teach and confess that:

- a. in, with, and under the bread Jesus gives us His true Body;
- b. in, with, and under the wine Jesus gives us His true Blood;
- c. whoever receives Holy Communion, receives it either for salvation or for judgment;
- d. whoever believes the words, "given and shed for you...", receives the Body and Blood of Christ for salvation;
- e. whoever does not believe the words, "given and shed for you...", receives the Body and Blood of Christ to judgment;
- f. out of a pastoral concern for your soul, we ask that visitors speak with the pastor before receiving Holy Communion.



We practice Close Communion. We welcome those to the Lord's Supper who are baptized and confirmed members in good standing of our congregation and sister congregations within the Church of the Lutheran Confession. This reflects the practice of the ancient and apostolic church which opened the Lord's Table only to those who had been baptized and publicly confessed doctrinal agreement with all that Christ had commanded. If you are a visitor and would like to learn more about what we teach, please speak with Pastor Karp.