

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
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Organist: Elizabeth Karp

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The Eighth Sunday After Trinity – 26 July 2015

Liturgy: The Order of Matins — Page 32 in The Lutheran
Hymnal

Hymn 460 Behold The Sure Foundation=Stone

Matins page 32
The Invitatory page 33
The Venite pages 33-34

The Psalmody

O send out Your light and Your truth, let them lead me;

**Let them bring me to Your holy hill and to Your
dwelling places.**

Great is the LORD, and greatly to be praised,

In the city of our God, His holy mountain.

Beautiful in elevation,

The joy of the whole earth,

Is Mount Zion in the far north,

The city of the great King.

We have thought of Your steadfast love, O God,

In the midst of Your temple.

As is Your name, O God,

So is Your praise to the ends of the earth;

Your right hand is full of righteousness.

Let Mount Zion be glad,

For such is God, our God forever and ever;

He will guide us until death.

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: Glory be to the
Father ...]**

First Lesson

1 Corinthians 6,9–20

Or do you not know that the unrighteous will not
inherit the Kingdom of God? Do not be deceived; neither
fornicators, nor idolaters, nor adulterers, nor effeminate, nor
homosexuals, ¹⁰ nor thieves, nor *the* covetous, nor

drunkards, nor revilers, nor swindlers, will inherit the Kingdom of God. ¹¹ Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

¹² All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. ¹³ Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for sexual immorality, but for the Lord, and the Lord is for the body. ¹⁴ Now God has not only raised the Lord, but will also raise us up through His power. ¹⁵ Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! ¹⁶ Or do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, “The two shall become one flesh.” ¹⁷ But the one who joins himself to the Lord is one spirit *with Him*. ¹⁸ Flee sexual immorality. Every *other* sin that a man commits is outside the body, but the one fornicating sins against his own body. ¹⁹ Or do you not know that your body is a temple of the Holy Spirit Who is in you, Whom you have from God, and that you are not your own? ²⁰ For you have been bought with a price: therefore glorify God in your body.

P] But Thou, O Lord, have mercy upon us.

C] **Thanks be to Thee, O Lord.**

Second Lesson

Matthew 7,15–23

[Jesus began to teach His disciples, saying:] “Beware

of false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. ¹⁶ You will know them by



their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? ¹⁷ Even so every good tree bears good fruit; but the rotten tree bears bad fruit. ¹⁸

A good tree cannot produce bad fruit, nor can a rotten tree produce good fruit. ¹⁹ Every tree that does not bear good fruit is cut down and thrown

into the fire. ²⁰ So then you will know them by their fruits.

²¹ Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of My Father, Who is in heaven. ²² Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ ²³ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’” [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

P] But Thou, O Lord, have mercy upon us.

C] **Thanks be to Thee, O Lord.**

Hymn 235 O Holy Spirit, Enter In (1-3)

Sermon Text: 1 Corinthians 6,9-20

Sermon Theme: Don’t Be Deceived – Our Bodies Are Temples Of The Holy Spirit

1. In Matters Of Sex, The World Would Deceive Us

2. Flee Sexual Immorality
3. What It Means To Be A Temple Of The Holy Spirit

Hymn 235 O Holy Spirit, Enter In (4-6)

The Offering

The Te Deum Laudamus page 35-37

The Prayers [Morning Suffrages]

O Lord,
Have mercy upon us.
O Christ,
Have mercy upon us.
O Lord,
Have mercy upon us.

Confession Of Faith

**I believe in God the Father Almighty,
Maker of Heaven and earth.
And in Jesus Christ, His Only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into Hell;
The third day He rose again from the dead;
He ascended into heaven,
And sitteth at the right hand of God the Father
Almighty;
From thence He shall come to judge the quick and
the dead.
I believe in the Holy Ghost;
The Holy Christian Church,
The communion of Saints;**

**The forgiveness of sins;
The resurrection of the body.
And the life everlasting. Amen.**

Unto Thee have I cried, O Lord:
**And in the morning shall my prayer come before
Thee.**

Let my mouth be filled with Thy praise:
And with Thine honor all the day.

O Lord, hide Thy face from my sins:
And blot out all mine iniquities.

Create in me a clean heart, O God:
And renew a right spirit within me.

Cast me not away from Thy presence:
And take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation:
And uphold me with Thy free Spirit.

Vouchsafe, O Lord, this day:
To keep us without sin.

Have mercy upon us, O Lord:
Have mercy upon us.

O Lord, let Thy mercy be upon us:
As our Trust is in Thee.

Hear my prayer, O Lord:
And let my cry come unto Thee.

Let us pray [special petitions, intercessions, or thanksgivings]

[Together we pray the morning prayer:] **We give thanks unto
Thee, heavenly Father, through Jesus Christ, Thy dear
Son, That Thou hast kept us this night from all harm and
danger; and we pray Thee that Thou wouldst keep us this
day from sin and every evil, that all our doings and life
may please Thee. For into Thy hands we commend
ourselves, our bodies and souls, and all things. Let Thy
holy angel be with us that the wicked Foe may have no**

power over us. Amen.

The Kyrie [sung]

**Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.**

The Lord's Prayer

**Our Father Who art in heaven,
Hallowed be Thy name;
Thy Kingdom come;
Thy will be done on earth as it is in heaven;
Give us this day our daily bread;
And forgive us our trespasses,
as we forgive those who trespass against us;
And lead us not into temptation;
But deliver us from evil;
For Thine is the Kingdom and the Power and the Glory
forever and ever. AMEN.**

P] The Lord be with you.

C] And with thy spirit. [sung]

COLLECT: O Lord God, heavenly Father, we most heartily thank You that You have caused us to come to the knowledge of Your Word. We pray: graciously keep us steadfast in this knowledge until death, that we may obtain eternal life; send us, now and ever, pious pastors who faithfully preach Your Word, without offense or false doctrine, and grant them long life. Defend us from all false teachings, and frustrate the counsels of all who pervert Your Word, who come to us in sheep's clothing, but inwardly are ravenous wolves, that Your true Church may evermore be established among us, and be defended and preserved from such false teachers; 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.

C] Amen. [sung]

P] Bless we the Lord.

C] Thanks be to God. [sung]

P] The Grace of our Lord Jesus Christ (✠) and the Love of God and the Communion of the Holy Ghost be with you all.

C] Amen. [sung]

Hymn 334 Let Me Be Thine Forever

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Lessons for 2 August – [The Ninth Sunday After Trinity](#) – A

Service with Holy Communion

Old Testament: Chronicles 29,10–13

Epistle: 1 Corinthians 10,6–13

Gospel: Luke 16,1–9

Weekly Scripture Verse: But now you are light in the Lord; walk as children of light for the fruit of the light consists in all goodness and righteousness and truth. (Ephesians 5,8–9)

Today's Psalmody is based on selected verses from Psalms 48 and 43.

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

Bible Study. Hayward – no Bible Study this week.

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, Don's nephew Leigh, and Rose, one of Don's care givers and her husband; 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).



Call News — Leah Ude has returned the Call to teach at Trinity Lutheran school, Watertown, SD; the congregation has now issued a 1-year Ccall to Becky McKenney, Fort Atkinson, WI. Redeemer Lutheran, Cheyenne, WY, has called teacher graduate Leah Ude to serve as pre-school 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. PULPIT VACANCIES: Mt. Olive, Lamar, CO; Grace, Fairbanks, AK; Shepherd of the Valley, Weslaco, TX; Resurrection, Calgary, AB; 2nd Foreign Missionary.

Invitation from the West Bay - Church Rafting Retreat on August 29: Mark your calendars for Saturday, August 29 for a church rafting trip down the American River, departing from Sacramento. Cost for raft rentals will be about \$20 per person. If interested, leave your name and email address on the sign-up sheet in the narthex or email Danielle at danielle.wittorp@gmail.com. SSLS families and SSLC East Bay and Central Valley members are welcome to join. More details

to follow.

Salomo Glassius, Lutheran Theologian (20 May 1593 – 27 July 1656). Glassius was born in Sonderhausen in Thuringia, where his father held increasingly important positions in municipal government. He enrolled in the University of Jena in 1612, in 1615 switched to the University of Wittenberg, and then in 1616 moved back to Jena, where he became the protegee of Johann Gerhard. In 1617 he earned his MA in Philosophy and in 1619 became an adjunct professor of philosophy. In 1621 he took Balthasar Walther's position as Professor of Greek and Hebrew. In 1625 he was appointed

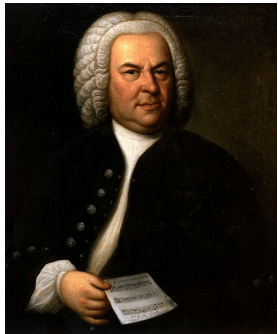


Superintendent in Sonderhausen. In 1626 he received his Ph.D. from Jena and in 1638 was appointed as Gerhard's successor as professor of Theology. In 1640, Duke Ernst the Pious of Saxe-Gotha appointed him General Superintendent and court preacher, and he remained in the Duke's service until his death in Gotha.

As Superintendent, he oversaw visitations for churches and schools during and after the Thirty Years' War and where necessary, their rebuilding. He was a practical theologian and scholar of the Scriptures in that he sought through his writings to always renew an awe of God and the development of a true Christian spirit. He was a mild and reconciling individual, and this showed through in his writings. His most famous work was *Philologia Sacra* (5 volumes 1623–35), which was a Biblical-

Philological encyclopedia of the Old and New Testament and remained in print for over two centuries. After Gerhard's death, he became the editor of the Weimar Bible, which was based on Luther's translation and contained annotations and other Bible helps. He wrote about the synergistic controversy, opposed synergism (that is, the idea we cooperate in our salvation), but framed his opposition in an irenic tone.

Johann Sebastian Bach (31 March 1685–28 July 1750). Bach is acknowledged as one of the most famous and gifted composers in the Western world. Bach



came from a musical family. Orphaned at age ten, he was brought up by his uncle, who introduced him to the organ. By age eighteen, he already had an enviable reputation as a composer, violinist, and organist. He began his professional life as a musician in Arnstadt and ended in Leipzig, where

for the last 24 years of his life he was responsible for the music of all four of the city's Lutheran churches. Bach wrote many motets, masses, and harmonizations of old German chorales. His immortal B Minor Mass and the St. Matthew and St. John Passions remain unsurpassed as combinations of the emotional and intellectual, the mystic and energetic, in devotional music. Throughout his life he was a devout and devoted Lutheran. He is called the father of modern music; of him Schuman said, "To him music owes almost as great a debt as a religion owes it founder." (In part derived from The Handbook to the Lutheran Hymnal).

Robert Barnes, Lutheran Martyr (ca. 1495–30 July 1540). Barnes was an English reformer, martyr, and disciple of Martin Luther. He was born about 1495, was educated at Cambridge, and later joined and became the prior of the convent of Austin



Friars. In the 1520s, Barnes joined a group of Cambridge scholars who met at the White Horse Inn to discuss the new ideas of Luther and the group was known as "Little Germany." In 1525 Barnes preached an openly evangelical sermon

for the midnight Christmas mass, in which he accused the church of heresies. He was told to recant or be burnt, but after having been imprisoned, in 1528 he fled to Antwerp and then to Wittenberg, where he met Luther and studied under him, Bugenhagen and others. Barnes returned to England in 1531 and became one of the leading intermediaries between the English government and German Lutherans. In 1535, he was sent to Wittenberg in the hopes of persuading the faculty there to give a favorable opinion on Henry VIII's wanting to divorce his wife, Catherine of Aragon (note: the university faculty did not approve). Barnes returned to England. By 1539

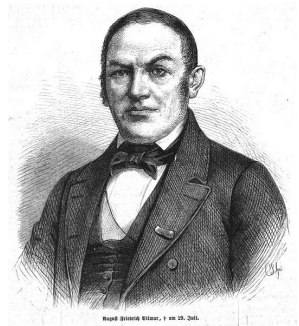


the political and religious climate had changed in England. Henry VIII promulgated the Six Articles, which were reaffirmations of the Roman Catholic position.

Barnes fell victim to the change and along with two others was burned at the stake for heresy (not accepting Henry's Articles); three Catholics were hanged for treason. While studying in

Wittenberg, Barnes wrote a summary of the Christian faith based on the Augsburg Confession. In 1536, at the behest of the English government, he and other English theologians met with Luther, Melanchthon, Bugenhagen, Cruciger, and others, and drafted the Wittenberg Articles, which were largely an explication of the Augsburg Confession. Although never officially adopted by either side, in England they became the basis for the Forty-Two Articles (1553). His final confession was published by Luther, who called his friend Barnes “our good, pious table companion and guest at our home, this holy martyr, Saint Robertus.”

August Friedrich Christian Vilmar, Confessional Lutheran Educator (21 November 1800 – 30 July 1868). Vilmar was born



in a small town in Lower Hesse; his father was a Lutheran Pastor and his mother was the daughter of a pastor. He later described his upbringing as spartan but very pious. He studied theology at the University of Marburg; in 1821, he was ordained in his father’s congregation. In 1824 he became the

rector of the city school in Rotenburg, and in 1827 he became a teacher in the Gymnasium (in Germany, a kind of senior high school–junior college which stressed a classical education). From 1833 to 1859, he was the director of the Gymnasium in Marburg, 1850–55 government councilor in Kassel and from 1860–68, professor of theology at the University of Marburg. When he started university, he embraced the rationalism that prevailed at the time; however, sometime after 1827 he

abandoned Rationalism for the faith in which he had grown up. He later remarked that Luther’s hymn, “Dear Christians One and All Rejoice” and Article XII (“Repentance”) of the Augsburg confession best expressed his faith. He rejected the mixture of church and state and rejected the attempts to unify the Lutheran and Reformed faiths and thereby create a “Union Church”; he broke with Elector Friedrich Wilhelm on this issue in 1855 and resigned his government position in order to teach theology. In his teaching positions, he believed in bringing Christ to his students. He believed that the German nation was doomed on account of its rejection of the Living God and His law. Politically, he was a conservative and opposed the Revolutions of 1848. He was also interested in literature, philology, and history, and in 1845 published “A History of National German Literature,” which went through 27 printings by 1913.

The Holy Maccabees (1 August). This day commemorates the



martyrdom of a woman and her seven sons in defying the orders of Antiochus IV Epiphanes to eat pork, probably about BC 166. There are various spellings for all; the mother’s name is Solomonias and the sons’ Abim, Antonius, Gurias, Eleazar, Eusebonus, Alimus, and Marcellus. The events are recorded in 2 and 4 Maccabees.

Before dying, each son gave a testimony to the faith. Each was tortured in front of the others. The last son confessed: “For now our brothers have endured a brief suffering and then passed on into everlasting life under God’s covenants” (2 Maccabees 7,26). Solomonias died immediately after her sons.