

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

+++



The Tenth Sunday After Trinity – 9 August 2015

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 381 I Know My Faith Is Founded

375 If Thy Beloved Son, O God

[insert] O Son Of God, We Wait For Thee

Sermon Text: 2 Timothy 1,7-10

Sermon Theme: Jesus Moves Us From Timidity To Power

1. Do Not Be Afraid

2. Jesus Has Overcome Death

2. Jesus Empowers Us

INTROIT: As for me, I will call upon God; and He shall hear my voice: He has delivered my soul in peace from the battle against me. God shall hear, and afflict them, even He that abides of old: Cast your burden upon the Lord, and He shall sustain you. Give ear to my prayer, O God: and hide not Yourself from my supplication. **Glory be to the Father ...**

COLLECT: Almighty and everlasting God, by Your Holy Spirit You have revealed to us the Gospel of Your Son, Jesus Christ: We beseech You so to enliven our hearts that we may sincerely receive Your Word, and not make light of it, or hear it without fruit, but that we may fear You and daily grow in faith in Your mercy, and finally obtain eternal salvation; 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

Jeremiah 7,1-7

The Word that came to Jeremiah from the LORD, saying, ² “Stand in the gate of the LORD’s house and proclaim there this Word, and say, ‘Hear the Word of the LORD, all you of Judah, who enter by these gates to worship the LORD.’” ³ Thus says the LORD of Hosts, the God of Israel, “Amend your ways and your deeds, and I will let you dwell in this place. ⁴ Do not trust in deceptive words, ‘This Is the Temple of the LORD, the Temple of the LORD, the Temple of the LORD.’” ⁵ For if you truly amend your ways and your deeds, if you truly practice justice



between a man and his neighbor,
⁶ if you do not oppress the alien,
the orphan, or the widow, and do
not shed innocent blood in this
place, nor walk after other gods to
your own ruin, ⁷ then I will let
you dwell in this place, in the land
that I gave to your fathers forever
and ever.”

Epistle

2 Timothy 1,7-10

For God has not given us a spirit of timidity, but of power and love and discipline. ⁸ Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the Gospel according to the power of God, ⁹ Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, ¹⁰ but now has been revealed by the appearing of our Savior Christ Jesus, Who abolished death and brought life and immortality to light through the Gospel.

GRADUAL

Blessed is the nation whose God is the LORD,

The people whom He has chosen for His own inheritance.

O God, why have You rejected us forever?

Why does Your anger smoke against the sheep of Your pasture?

Remember Your congregation, which You have purchased of old,

Which You have redeemed to be the tribe of Your

inheritance.

Turn Your footsteps toward the perpetual ruins,

The enemy has damaged everything within Your sanctuary.

Consider the covenant,

For the dark places of the earth are full of the habitations of violence.

Let not the oppressed return dishonored;

Let the afflicted and the needy praise Your name.

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]

Gospel

Luke 19,41-48

Response: Glory be to Thee, O Lord!

And when [Jesus] approached, He saw the city

[Jerusalem] and wept over it, ⁴² saying, “If

you had known in this day, even you, the things that make for peace! ⁴³ But

now they have been hidden from your eyes.

For the days shall come upon you when

your enemies will throw up a bank before

you, and surround you, and hem you in on

every side, ⁴⁴ and will level you to the ground and your

children within you, and they will not leave in you one

stone upon another, because you did not recognize the time

of your visitation”

⁴⁵ And He entered the Temple and began to cast out

those who were selling, ⁴⁶ saying to them, “It is written,

‘And My house shall be a house of prayer,’ but you have

made it into a robbers’ den.”



⁴⁷ And He was teaching daily in the Temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, ⁴⁸ and they could not find anything that they might do, for all the people were hanging upon His words. [Scripture



Paula Jordan

© Verlag Johannis

upon His words. [Scripture

passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 16 August - The Eleventh Sunday After Trinity

Old Testament: 2 Samuel 22,21-29

Epistle: 1 Corinthians 15,1-10

Gospel: Luke 18,9-14

Weekly Scripture Verse: Blessed is the nation whose God is the LORD, | The people whom He has chosen as His inheritance. (Psalm 33,12)

Today's Gradual is based on selected verses from Psalms 33 and 74.

Next Service in Stockton: Sunday, 16 August, at 2 p.m.

Bible Study -Hayward - Tuesday, 11 August, at 2 p.m.

Stockton - Tuesday, 25 August, 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 — Redeemer Lutheran, Cheyenne, WY, has called teacher graduate Leah Ude to serve as pre-school teacher. Trinity Lutheran, Millston, WI; has now called the Rev. Richard Kanzenbach, pastor of Morning Star Lutheran, Fairchild, WI, and Peace with God Lutheran, Onalaska, WI, to be Pastor/Coordinator for scheduling pastors, professors and seminary students to conduct Sunday services and himself being responsible to fulfill other congregation needs. Becky McKenney, Fort Atkinson, WI, has returned the call to teach at Trinity Lutheran School, Watertown, SD. 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.

Meditations - Jim Niblett phoned and said the next issue of Meditations arrived at his house on Friday, 7 August. That means they will not be distributed until after the service in Stockton on 16 August.

Handout - President Eichstadt's August 2015 Pastoral Letter.

Hermann Sasse, Theologian (17 July 1895 – 9 August 1976). Sasse was born in Sonnewalde, Germany. He began his studies at the University of Berlin, but interrupted them to serve in the

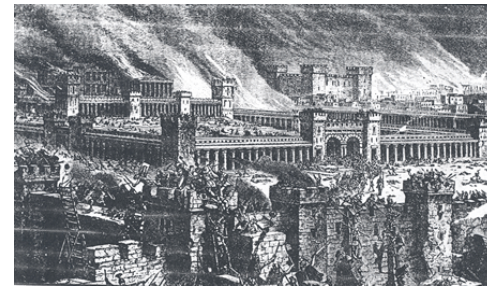


Germany army on the Western Front during World War I. After the war he completed his studies and was ordained in 1920; in 1923 he earned an M.A. from Hartford Seminary in Connecticut and then returned to Berlin. He was one of the earliest German theologians to speak out against Nazism and steadfastly resisted the establishment of an “All-Aryan” Protestant Church; he was an active member

of the Confessing Church Movement. For doctrinal reasons, he broke with those who wrote the Barmen Declaration (1934), since it espoused a false ecumenism. In 1933 he was appointed professor of church history at the University of Erlangen. After the War, he opposed the establishment of the Evangelical Church of Germany because it allowed for differing and mutually exclusive confessions; he joined the Lutheran Free Church. In 1948 he accepted the Call to teach at Immanuel Lutheran Seminary in North Adelaide, South Australia, where he remained until his accidental death. He was active in the efforts to unite the Lutheran Churches of Australia on the basis of doctrinal unity, which came about in 1966. He was a strong defender of orthodox, Confessional Lutheranism. He maintained a world-wide correspondence with many churches and individuals, especially to encourage fidelity to the Word of God and the Lutheran Confessions. He was active in promoting Australian Roman Catholic – Lutheran dialogue, but without sacrificing doctrinal integrity. He died in an accidental fire in his home in North Adelaide; he was

survived by his wife and three children. He was a prolific writer. Before moving to Australia, he was a contributor to the monumental Theological Dictionary of the New Testament, edited by Gerhard Kittel. Probably his most well-known work is: This Is My Body: Luther’s Contention for the Real Presence in the Lord’s Supper.

A Remembrance of the Destruction of Jerusalem. On 10 August, we commemorate the destruction of Jerusalem 70 AD



at the hands of the Romans. In 66 AD the Jews of Palestine revolted against Roman rule. Tensions had been simmering for years, but a particularly venal and insensitive Roman

governor proved to be the flash point. Initially the Romans suffered some reverses, but then four legions under the command of Vespasian marched to Jerusalem and laid siege to the city in 69 AD. After a six month siege the city was captured, the temple was burned and much of the city lay in ruins. Apparently the Christian Jewish population fled the city well before the siege. With the destruction of the temple, the high priesthood came to an end, as did the rule of the Sadducees. The Pharisees and scribes were the “winners,” and established a school and Sanhedrin in Jamnia, a town Northwest of Jerusalem. They established what we know today as Judaism, which has its focus in the synagogue. By 90 AD they had revised the Jewish lectionary which was read in the synagogue to eliminate any readings which might have

“Messianic” interpretations, such as Isaiah 53. They also revised the Eighteen Benedictions to include a curse on those who followed Christ; but this revision was later removed. In 135 AD another Jewish revolt arose under the leadership of a Simon Bar Kochba (“Son of the Star”); he was thought to be a messiah. The Romans crushed this revolt as well, burned the



rest of Jerusalem, expelled those Jews living in Jerusalem and forbade them from living in Jerusalem.

Roman coins commemorating the destruction of Jerusalem; the face shows Tiberius and the obverse says: “IVDEA CAPTA,” or, “Judea Destroyed.”

Paul Speratus, Hymn Writer, Reformer, Bishop (13 December 1481–12 August 1551). He was born in Swabia, entered the University of Freiburg in 1503 and also studied in Paris and Vienna, eventually earning doctorates in Theology, Philosophy, and Jurisprudence. He was ordained to the priesthood in 1506. His reputation as a poet earned for him a title of nobility. In 1519, he became interested in the Reformation and in 1520 was one of the first priests to marry. In 1523 he was imprisoned by the Bishop of Olmütz for a period of 12 weeks, and even threatened with death by fire. While in prison, he wrote one of the most meaningful and popular Lutheran hymns, “Salvation Unto Us Has Come” (TLH 377). The Emperor Charles V ordered that he be released from prison on the condition he leave Moravia. Speratus then went to Wittenberg to work with Luther. He translated Luther’s Formula Missae

into German; he also assisted Luther in the preparation of the first Lutheran Hymnal, the Acht-Liederbuch of 1524. From



1524–29 he served as the court chaplain in Königsberg, East Prussia. In 1530 he became the Bishop of Pomerania and lived in Marienweder. Because of his tireless energy, visitation, promotion of church order, and promotion of Lutheran hymnody East Prussia remained sound. During the 18th and 19th centuries his great

hymn, “Salvation Unto Us has Come” was thought to be too dogmatic, but today it is highly regarded, as it is included in all current American Lutheran hymnals. (In part based on information in The Handbook to the Lutheran Hymnal and The Encyclopedia of the Lutheran Church)

Saint Mary, Mother of God (15 August). The honor paid to Saint Mary, the Virgin Mother of Jesus Christ our Lord, God, and Savior goes back to the earliest days of the Church. Indeed, it goes back farther: Even before the birth of her Son, Mary prophesied, “From now on all generations will call me blessed. (Luke 1,48)” Confessing her as “Mother of God” also confesses that the One whom she bore was and is, indeed, true God.

The New Testament records several incidents from the life of the Virgin: her betrothal to Joseph, the Annunciation by the angel Gabriel that she was to bear the Messiah, her Visitation to Elizabeth the mother of John the Baptist, the Nativity of our Lord, the visits of the shepherds and the magi, her Purification and the Presentation of the infant Jesus in the

Temple at the age of forty days, the flight into Egypt, the Passover visit to the Temple when Jesus was twelve, (Matthew 1,16,18-25; Matthew 2, Luke 1,26-56; Luke 2); the wedding at



Cana in Galilee and the performance of her Son's first miracle (at Mary's intercession, see John 2,1-11), the occasions when observers basically said of Jesus, "How can this man be special? We know his family!" (Matthew 13,54-56; Mark 6,1-3; Luke 4,22; see also John 6,42); an instance when she came with others to see Him while he was preaching (Matthew 12,46-50; Mark 3,31-35; Luke 8,19-

21); and her presence at His crucifixion, where Jesus commended her to the care of His Beloved Disciple (John 19,25-27). Mary was also present with the apostles in Jerusalem following the Ascension, waiting for the promised Spirit (Acts 1,14). Thus, we see her present at many of the chief events of her Son's life.

Besides Jesus, only two people are mentioned by name in the Creeds. One is Pontius Pilate, Roman procurator of Judea from 26 to 36 AD. Knowing that Jesus was crucified by Pilate's order pins down the date of His death within a few years, certifying that we are not talking "once upon a time," like worshipers of some mythical god. His death is an historical event, something that really happened.

The other name in the Creeds is that of Mary. They say that Christ was "born of the Virgin Mary." That is, they assert that he was truly and fully human, born of a woman and not descended from the skies like an angel. Jesus was not a spirit

temporarily cloaked in a robe of human-seeming flesh.

Telling us that His mother was a virgin excludes the theory that Jesus was an ordinary man who was so virtuous that he eventually, at His baptism, became filled with a "Christ Spirit" by God. His virgin birth attests that He was always more than merely human, always one whose presence among us was in itself a miracle, from the first moment of His earthly existence. In Mary, Virgin and Mother, God gives us a sign that Jesus is both truly God and truly man. Emphasizing this point, the Council of Ephesus in AD 431 officially titled her Theotokos (God-bearer) and rejected and condemned the title Christotokos (Christ-bearer).

We know little of Mary's life except as it intersects with the life of her Son; this is appropriate. The Scriptures record



A Stained Glass Representation of the Annunciation

her words to the angel Gabriel, to her kinswoman Elizabeth, and to her Son on two occasions. The only recorded saying of hers to "ordinary" hearers is her instruction to the servants at the wedding feast: "Do whatever he [Jesus] tells you" (John 2,5). Perhaps this should be the summation of her message to the world. To this

day, she reminds us, "Listen to Jesus. Pay attention to my Son. Do as He says."

She didn't seek the regard of others on her own behalf. If our honor for the Blessed Virgin doesn't turn our attention from her to the One whom she bore and suckled, to the Word made flesh, then we may be certain that it is not the blessing

that she seeks. A right regard for Mary always directs us to Him who made her womb His first earthly dwelling-place.

In different parts of the Church, the date is remembered in various ways. Roman Catholicism celebrates the Assumption of Mary and claims that she was taken, body and soul, to heaven. However, I've found contradictory teachings in the Roman Church, arguing whether she was translated in the manner of Enoch or Elijah, if she died and was resurrected on earth and then taken to heaven, or if her dead body was taken and then rejoined with her soul in heaven.

Meanwhile, Eastern Orthodoxy celebrates the Dormition of the Theotokos. It claims that Mary certainly died but that when Thomas visited three days later, her body was gone from the tomb. As to whether the body will be kept in heaven until the general resurrection on the Last Day or already rejoined with her spirit, Orthodoxy will not make a final dogmatic pronouncement.

In the rest of Christendom that follows a sanctorial calendar, the general belief seems to be that she likely died and awaits the resurrection with all others who departed in the Faith. (Source: Aardvark Alley Blog)

Son of God, we wait for Thee

P.F. Hiller (1699-1769) – Trans. J. Seiss (1823-1904)

Tune: "Was Gott tut," TLH 521

1. O Son of God, we wait for Thee,
We long for Thine appearing;
We know Thou sittest on the throne,
And we Thy Name are bearing,

Who trusts in Thee, may joyful be,
And see Thee, Lord, descending,
To bring us bliss unending.

2. We wait for Thee 'mid toil and pain,
In weariness and sighing;
But glad that Thou our guilt hast borne,
And canceled it by dying;
Hence cheerfully may we with Thee
Take up our cross and bear it,
Till we relief inherit.

3. We wait for Thee; here Thou hast won
Our hearts to hope and duty;
But while our spirits feel Thee near,
Our eyes would see Thy beauty;
We fain would be at rest with Thee
In peace and joy supernal,
In glorious life eternal.

4. We wait for Thee; soon Thou wilt come;
The time is swiftly nearing;
In this we also do rejoice,
And long for Thine appearing.
Oh, bliss 'twill be when Thee we see,
Homeward Thy people bringing,
With transport and with singing!