

**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. - 1<sup>st</sup> & 3<sup>rd</sup> Sundays of  
the Month

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

**Pastor: Steven Karp**

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**Organist: Elizabeth Karp**

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**The Twelfth Sunday After Trinity – 23 August 2015**

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

**Hymn 26 Praise The Almighty** (1-3 & 6, and stand for 6)

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

### **The Psalmody**

And on that day the deaf shall hear the words of a book,  
**And out of their gloom and darkness the eyes of  
the blind shall see,**  
Praise the LORD! For it is good to sing praises to our God;  
**For it is pleasant and praise is becoming.**  
He heals the broken-hearted,  
**And binds up their wounds.**  
Great is our LORD, and abundant in strength;  
**His understanding is infinite.**  
The LORD supports the afflicted;  
**He brings down the wicked to the ground.**  
The LORD favors those who fear Him,  
**Those who wait for His steadfast love.**  
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 2 Corinthians 3,4-11

Such confidence we have through Christ toward  
God. <sup>5</sup> Not that we are adequate in ourselves to consider  
anything as coming from ourselves, but our adequacy is  
from God, <sup>6</sup> Who also made us adequate as servants of a  
New Covenant, not of the letter but of the Spirit; for the  
letter kills, but the Spirit gives life.

<sup>7</sup> But if the ministry of death, in letters engraved on  
stones, came with glory, so that the sons of Israel could not

look intently at the face of Moses because of the glory of his face, fading as it was, <sup>8</sup> how will the ministry of the Spirit fail to be even more with glory? <sup>9</sup> For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. <sup>10</sup> For indeed what had glory, in this case has no glory because of the glory that surpasses it. <sup>11</sup> For if that which fades away was with glory, much more that which remains is in glory.

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

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

## Second Lesson

Mark 7,31-37

And again He [that is, Jesus] went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. <sup>32</sup> And they brought



Paula Jordan

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to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hand upon him. <sup>33</sup>

And He took him aside from the multitude by himself, and put His fingers into his ears,

and after spitting, He touched his tongue with the saliva; <sup>34</sup> and looking up to heaven with a deep sigh, He said to him, “Ephphatha!” that is, “Be opened!” <sup>35</sup> And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly. <sup>36</sup> And He gave them orders not to tell anyone; but the more He ordered them, the more

widely they continued to proclaim it. <sup>37</sup> And they were utterly astonished, saying, “He has done all things well; He makes even the deaf to hear, and the dumb to speak.”

[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 297 The Gospel Shows The Father's Grace (1-3)

Sermon Text: 2 Corinthians 3,4-11

Sermon Theme: A Letter Of Death Verses The Spirit Of Life

1. A Letter Of Death
2. A Spirit Of Life
3. The Spirit Of Life Endures

## Hymn 297 The Gospel Shows The Father's Grace (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:** Almighty and everlasting God, Who created all things, we thank You that You have given us sound bodies, and have graciously preserved our tongues and other members from the power of the adversary: We beseech You, grant us Your grace, that we may rightly use our ears and tongues; help us to hear Your Word diligently and devoutly, and with our tongues so to praise and glorify Your grace, that no one is offended by our words, but that all may be edified by them; 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 512 O Christ, Our True And Only Light** (1-3 & 6)

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Lessons for 30 August – The Thirteenth Sunday After

Trinity

Old Testament: Leviticus 18,1-5

Epistle: 1 John 4,7-12

The Holy Gospel: Luke 10,25-37

Weekly Scripture Verse: A bruised reed He will not break, |  
And a dimly burning wick He will not extinguish. (Isaiah 42,1)

Today's Psalmody is based on selected verses from Isaiah 29 and Psalm 147.

Next Service in Stockton: Sunday, 6 September, at 2 p.m.

Bible Study. Hayward – no Bible Study this week.

Stockton – Tuesday, 25 August, at 2 p.m.

Church Picnic – will be held at the Karps' in Hayward after the morning service on Sunday, 27 September. More details to come.

ILL. In your prayers, please remember Nancy, Roy and his brother Gerald; Jean Niblett; Marlene Clappier; Don Luebke (who is at the Kaiser Permanente Post Acute Care Center at 1440 168 St., San Leandro), Don's nephew Leigh, and Rose, one of Don's care givers and her husband; 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. Mrs. Collette Krause has both received and accepted the Call to teach at Trinity Lutheran School, Watertown, SD, for one year. The Rev. Richard Kanzenbach, pastor of Morning Star Lutheran, Fairchild, and Peace with God Lutheran, Onalaska, WI, has accepted the Call as pastor/coordinator for Trinity Lutheran, Millston, WI. Immanuel Lutheran, Mankato, MN, has called Mr. Matthew Kranz, Eau Claire, WI, to serve as 5<sup>th</sup> and 6<sup>th</sup> grade teacher beginning in the Fall 2015.

Pulpit Exchange. Next week Pastors Karp and Kesterson will exchange pulpits, with Pastor Kesterson preaching here in the East Bay (as well as bringing his lovely wife Peggy to play the organ) and Pastor Karp will preach in the West Bay.

Meditations. The September–November 2015 issue of Meditations is now here.

St. Bartholomew (Nathanael), Apostle (24 August). In the Gospels of Matthew, Mark, and Luke, as well as in the Book of Acts (1,4.12.13), Bartholomew is mentioned as one of the



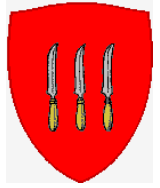
apostles, usually in the company of Philip. In John's Gospel, however, while Bartholomew is not mentioned, Nathanael is, and again, usually in the company of Philip. The name "Bartholomew" is Greek for son of Tolmai (or, Talmai), which means that his other or "first" name was probably Nathanael.

Thus, Bartholomew and Nathanael are the same person.

Bartholomew (or, Nathanael) was one of Jesus' first disciples and his home town was Cana in Galilee (John 21,2), where Jesus performed His first miracle. Philip invited him to become one of the Twelve. Bartholomew initially hesitated because he did not think that anything good could come out of Nazareth (John 1,46). Bartholomew, however, soon confessed that Jesus was the Son of God, the King of Israel (John 1,49). While Bartholomew was present when the others

saw and spoke with their risen Lord, and was also present at Jesus' Ascension, little else is known of him.

Early church tradition speaks of two traditions associated with Bartholomew after Jesus' Ascension. In one, Bartholomew went to India and left a copy of the Gospel of Matthew (Eusebius, Ecclesiastical History, § 10). The majority, however, maintain that he and St. Jude brought Christianity to Armenia. Bartholomew preached in Armenia and was finally skinned alive and beheaded in Albanus or Albanopolis on the Caspian Sea. His emblem in art is a shield contained three knives. On the Sistine Chapel ceiling, Michelangelo pictured Bartholomew holding his own flayed skin (however the face of Bartholomew is that of Michelangelo).



St. Bartholomew's Day Massacre (24 August 1572). Between 1562 and 1598, France was torn apart by a series of so-called religious wars, which, in fact, were more political than religious, and was part of a larger movement of rebellion against increasing centralized authority. Calvinism was the predominant form of Protestantism that emerged, and its adherents in France were called Huguenots; possibly one-third to one-half of the nobility were Huguenots (and remember, the nobility were the warrior class in medieval society). The kings belonged to the House of Valois, which was Catholic.

In 1559, King Henry II was accidentally killed in a joust when a lance splintered and went through the visor of his helmet and pierced his brain through one of his eyes. He left three sons (Francis, Charles, and Henry), all minors, and his



wife, Catherine de Médicis of Italy, ruled as regent. If there were no male heirs, then the next in line to the throne was Henry of Bourbon, king of Navarre, a Huguenot.

Francis II died in 1560 (no male heirs). Charles IX died in 1574 (no male heirs, except by his mistress, and that did not count). Henry III

was assassinated in 1589, ironically by a Dominican friar (but Henry left no male heirs since he liked boys).

By 1572, Admiral Coligny exercised influence over King Charles IX. Catherine did not like this since it conflicted with her influence. She also did not like the staunchly pro-Catholic party under the Duke of Guise, since the Guise wanted to wrest the throne for themselves. Catherine, although an expert in political intrigue, being the daughter of Lorenzo the Magnificent of Florence, could never quite comprehend the strong feeling religious division aroused. Henry of Bourbon was nominally a Huguenot, but belonged to a political party that looked to see an easing of tensions between the two religious groups.

On 18 August 1572 in Paris, Henry of Bourbon was

engaged to be married to Charles IX's sister, Catherine's daughter. Most historians feel that Catherine took this opportunity to instigate the assassination of Coligny and unleash mob violence against the Huguenots in Paris and elsewhere. The assassination attempt and the outbreak of violence occurred on St. Bartholomew's eve; Coligny died but Henry of Bourbon survived, but over the period of the next several weeks thousands of other Huguenots were killed (the number killed is unknown, but at a minimum at least 3,000 died in the ensuing violence). This cemented the impression throughout Protestant Europe that Catholicism was a "religion of blood." It heightened religious tensions within France itself and a renewal of religious-political conflict; but neither side



could gain the upper hand. It did not help that following the massacre Pope Gregory XIII ordered a Te Deum be sung and struck a medal to celebrate the massacre. Upon the death of Henry III, Henry of Bourbon became King Henry IV, converted to Catholicism, and the following somewhat cynical saying is attributed to him, "Paris is worth a mass."

Wulfila, Apostle to the Goths (circa 310 – 27 August 383; various spellings, including Ulphilas). Wulfila was of Cappadocian ancestry; his parents had been captured by the Goths and he was raised among the Goths; he probably was born into a Christian family. As a young man, he was sent to Constantinople to study and in 341 was ordained a bishop by the Arian bishop of that city, Eusebius of Nicomedia. He soon returned to work among the Goths, first among those within



the Empire and then among those outside of the Empire. He devised a Gothic language and translated the Bible into Gothic (the Old Testament was translated from the Greek version, the



**Wulfila Surrounded by His Gothic Alphabet**

Septuagint). According to Philostorgius, Wulfila omitted translating the Books of Kings in the Old Testament; he is reputed to have said that the Goths needed no further encouragement to fight. He adhered to the Arian heresy, which denied the true divinity of Christ; thus, for centuries to come,

the Goths also were Arians (the conversion of the Franks to orthodox Christianity in 496 marked the beginning of the end of Arian influence among the Goths). Only fragments of Wulfila's translation Old Testament survive; more of the New Testament survives

St. Augustine, Theologian, Bishop of Hippo, Doctor of the Church (354–28 August 430). He was born in Tagaste in N. Africa (present day Algeria) to a pagan father and a Christian mother, Monica, who was a Berber. He received a Christian education but when he went to the University of Carthage he drifted away from any Christian upbringing. He led a life characterized by moral laxity and even fathered an illegitimate son; he also became a Manichaean, a dualistic heretical sect which had thought it had solved the problem of evil by proposing an "evil god" who was to be equal to the "good god").

He moved to Rome to teach and eventually to Milan,

where he was influenced by Ambrose, the Bishop of Milan. In 386 he spent some time in seclusion and on Easter Eve in 387 was baptized. He returned to Africa, sold his possessions, and established some kind of monastery. While visiting the town



of Hippo Regius the townspeople wanted him to be the assistant to the aged bishop. In 391 he was ordained a priest. In 395 he became the assistant bishop and in 396 until his death he served as Bishop of Hippo.

As bishop, he had to deal with three major heresies: Manichaeism, Donatism, and Pelagianism.

The Donatists had refused to accept a bishop in North Africa on the grounds that the person who had consecrated him had renounced the faith during the persecution under Diocletian and then repented of his apostasy. The Donatists taught that the church and its ministers must be "holy" and sacraments administered by those who had once apostatized were invalid. Augustine taught that the sacraments were valid even if the person who administered them was "unworthy," as their true minister was Christ. Bishops in North Africa, including Augustine, urged the state to persecute the Donatists because in part they aligned themselves with a movement that advocated political rebellion; the state complied.

Pelagianism taught that we cooperate in our salvation because original sin is not a hereditary corruption. This led

Augustine to forcefully set forth the orthodox position on the Fall into sin, original sin, free will, and predestination, among others.

As a consequence of these controversies, much of Augustine's writings took on a polemical tone.

His two best known writings are his Confessions, an auto-biographical account of his life until the time of his conversion, and the City of God. He wrote the City of God during the years 413–26, and it was written in response to the sack of the Rome by Alaric in 410; pagans in Rome attributed the fall of the city to the abolition of pagan worship and the embrace of Christianity. Augustine maintained that God's Church, whose Head is Christ, is never to be identified with any earthly political structure or system and that God's will is directed towards a purpose that is beyond all human endeavors.

Augustine is the greatest of the Latin Church Fathers. The Order of St. Augustine was based on his teachings. Luther was an Augustinian monk and was greatly influenced by Augustine. Luther improved upon Augustine's understanding of original sin and divine grace.

The Martyrdom of Saint John the Baptist (29 August). According to the structure of the Christian calendar, the feast commemorating the death of St. John the Baptist comes only two months after the celebration of his nativity. His birth is observed by the liturgical color of white, standard for the principal Christological feasts since, as the Forerunner, John prepared the way for the coming Messiah. This day, however, is colored red, emblematic of the blood of the martyrs.

While all four Gospels mention John, only the three Synoptics tell of his beheading at the command of Herod



Antipas. These accounts tell us that Herod imprisoned John because he strongly rebuked the king for divorcing his wife Phasaelis and then entering into an unlawful marriage with Herodias, who had been married to Herod Antipas's brother, Philip I.

Mark makes it clear that Herodias held a stronger grudge than her new husband: "Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly" (6,20). However, when Herodias's daughter (traditionally named Salome) danced for the king on his birthday, Herod was so pleased that he foolishly promised to give her anything she wanted, up to half of his kingdom. Her mother told her to ask for the head of John the Baptist on a platter. Although Herod was "exceedingly sorry" at her request, he reluctantly agreed "because of his oaths and his guests" (6,27).

Herod had John beheaded in the prison. The executioner then placed the head on a platter and delivered it to the girl, who passed it on to her mother. John's followers then came and asked for his body, which they buried before going to tell Jesus. It was at least in part Jesus' sorrow over the death of John that led him to leave the crowds in Galilee: "He



withdrew from there in a boat to a desolate place by himself" (Matthew 14,13). However, the crowds followed Him, leading him to show compassion by healing the sick and then feeding the crowd of "five thousand men, besides women and children" (14,21).

While Scripture is silent, some ancient traditions say that Herodius had John's head buried in a dung heap. These accounts claim that Joanna, wife of Herod's steward and a follower of Jesus, later retrieved the head and reburied it on the Mount of Olives. Later stories tell of three separate findings of his severed head. The first two later led to it being lost again for extended periods of time after being hidden. The third purported finding came in AD 850 and led to the head being transferred to a court church in Constantinople.

Jewish historian Flavius Josephus also tells of Herod's beheading of John the Baptist in his Jewish Antiquities. However, the reason he gives is different. Josephus wrote that the king killed John "lest the great influence John had over the people might put it into [John's] power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise), [so Herod] thought it best [to put] him to death." Josephus also said that many Jews believed that Aretas (Herod's father-in-law) dealt Herod a severe military defeat as divine punishment for his wickedness.

While not the first regularly observed Christian feast honoring a saint, the commemoration of the Martyrdom of John the Baptist is one of the earliest. It has been observed in both the Eastern and Western Church nearly as long as the celebration of his Nativity. Because of the differences in calendars, much of the East celebrates on the same date, but

a different day. Also, many devout Eastern Christians remember keep John's feast day by refusing to use a knife, eat from a flat plate, or eat any food that is round. (Source: Aardvark Alley Blog)