

**St. Stephen Lutheran Church of the East Bay & Central Valley**  
(A Congregation of the Church of the Lutheran Confession)  
www.ststephenclc.org

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

Worshipping 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**  
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 Thirteenth Sunday After Trinity – 30 August 2015

Liturgy — Page 5 in The Lutheran Hymnal

Hymns 447 Fight The Good Fight With All Thy Might  
451 Stand Up! – Stand Up For Jesus  
444 Rise! To Arms! With Prayer Employ You

Sermon Text: Ephesians 6,10-20  
Sermon Theme: With God's Help We Can Defeat Satan's Attacks

**INTROIT:** Make haste, O God, to deliver me: make haste to help me, O Lord. Let them be ashamed and confounded: that seek after my soul. Let them be turned backward, and put to confusion: that desire my hurt. **Glory be to the Father ...**

**COLLECT:** Lord, we beseech You to keep Your household, the Church, in continual godliness, that through Your protection it may be free from all adversities and devoutly given to serve You in good works, to the glory of Your name; 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 Deuteronomy 4,1-2+5-6

[These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness:] “And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. <sup>2</sup> You shall not add to the Word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you.

<sup>6</sup> “Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, ‘Surely this

great nation is a wise and understanding people.’<sup>7</sup> For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon Him?<sup>8</sup> And what great nation is there, that has statutes and rules so righteous as all this Law that I set before you today?”

## Epistle

Ephesians 6,10–20

Finally, be strong in the Lord and in the strength of His might.<sup>11</sup> Put on the whole armor of God, that you may be able to stand against the schemes of the devil.<sup>12</sup> For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.<sup>13</sup>



Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm.<sup>14</sup> Stand therefore, having fastened on the Belt of Truth, and

having put on the Breastplate of Righteousness,<sup>15</sup> and, as shoes for your feet, having put on the readiness given by the Gospel of Peace.<sup>16</sup> In all circumstances take up the Shield of Faith, with which you can extinguish all the flaming darts of the evil one;<sup>17</sup> and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God,<sup>18</sup> praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all

perseverance, making supplication for all the saints,<sup>19</sup> and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the Gospel,<sup>20</sup> for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.

## GRADUAL

Vindicate me, O LORD,

**For I have walked in my integrity, and I have trusted in the LORD without wavering.**

Prove me, O LORD, and try me;

**Test my heart and my mind.**

I wash my hands in innocence

**And go around Your altar, O LORD,**

Proclaiming thanksgiving aloud,

**And telling all Your wondrous deeds.**

O LORD, I love the habitation of Your House

**And the place where Your glory dwells.**

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

Mark 7,1–8+14–15+21–23

Response: Glory be to Thee, O Lord!

Now when the Pharisees gathered to Him [that is, Jesus], with some of the scribes who had come from Jerusalem,<sup>2</sup> they saw that some of His disciples ate with hands that were defiled, that is, unwashed.<sup>3</sup> (For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders,<sup>4</sup> and

when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.)<sup>5</sup> And the Pharisees and the scribes asked Him, “Why do your disciples not walk according to the Tradition Of The Elders, but eat with defiled hands?”<sup>6</sup> And He said to them, “Well did Isaiah prophesy of you hypocrites, as it is written,

“This people honors Me with their lips,  
But their heart is far from Me;  
<sup>7</sup> In vain do they worship Me,  
teaching as doctrines the commandments of men.’

<sup>8</sup> You leave the commandment of God and hold to the tradition of men.” ...



<sup>14</sup> And He called the people to Him again and said to them, “Hear Me, all of you, and understand: <sup>15</sup> There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him. ... <sup>21</sup> For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, <sup>22</sup> coveting, wickedness, deceit,

sensuality, envy, slander, pride, foolishness. <sup>23</sup> All these evil things come from within, and they defile a person.” [Scripture passage are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

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Lessons for 6 September – The Fourteenth Sunday After  
Trinity – A Service with Holy Communion

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 Gradual is based on selected verses from Isaiah 29  
and Psalm 147.

Bible Study. Hayward – Tuesday, 1 September, at 2 p.m.  
Stockton – Tuesday, 29 September, at 2 p.m.

Next Service in Stockton – Sunday, 6 September, 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. 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. Leah Ude has returned the Call to serve as preschool teacher at Redeemer Lutheran school, Cheyenne WY. The CLC Board of Missions has called the Rev. Peter Evensen, pastor of Rock of Ages Lutheran, Grand Rapids, MI, to be a Resident CLC Foreign Missionary to India.

Pulpit Exchange. Today Pastors Karp and Kesterson are exchanging 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. Many thanks to both Pastor Kesterson and his wife, Peggy.

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

Handouts – CLC August Mission News letter  
September 2015 Church Calendar

Johann von Rist (1607–31 August 1667), German poet, was born at Ottensen in Holstein on 8 March 1607; the son of the Lutheran pastor of that place. He received his early training in Hamburg and Bremen; after studying theology at Rinteln and Rostock, he became in 1633 private tutor of a family in Heide,

and two years later (1635) was appointed pastor of the village of Wedel on the Elbe, where he labored until his death on 31 August 1667. Rist first made his name known to the literary world by a drama, *Perseus* (1634), which he wrote while at Heide, and in the next succeeding years he produced a number of dramatic works of which the allegory *Das friedewiinschende Teutschland* (1647) and *Das friedejauchzende Teutschland* (1653) are the most interesting. Rist soon became the central figure in a school of minor poets, and honors were showered upon him from every side. The emperor Ferdinand III crowned him laureate in 1644, ennobled him in 1653, and invested him with the dignity of a Count Palatine, an honor which enabled him to



gain numerous poets for The Order of the Elbe Swan, a literary and poetical society which he founded in 1656. He had already, in 1645, been admitted, under the name "Daphnis aus Cimbrien," to the literary order of Pegnitz, and in 1647 he became, as "Der Ristige," a member of the Fruchtbringende Gesellschaft (Fruit-Bearing Society). It is, however, as a writer of church hymns that Rist is best known. Not all of Rist's hymns are of equal merit; many are poor and bombastic. But Rist never meant them for public worship, but for private use. Rist excels in his hymns for Advent and for Holy Communion. In general, his hymns are Scriptural, objective, full of Christian faith, and edifying in the best sense of the word. The following are Rist's hymns in TLH: 69 (Arise Sons of the Kingdom); 120 (Help Us O Lord); 167 (O Darkest Woe); 312 (Lord Jesus Christ,

Thou Living Bread); and, 316 (O Living Bread from Heaven).

Gregory I, “The Great,” (ca. 540 – 1 September 604; Pope from 590). Gregory was the fourth and last of the traditional Latin Doctors of the Church and father of the medieval papacy.

He was the son of a Roman senator and became prefect of the City of Rome in 573. Like many of his age, he sold his vast properties and devoted the proceeds to the relief of the poor. He founded seven monasteries, six of which were in Sicily and one in Rome (St. Andrew’s). After a few years of a very austere life, the Pope appointed him to be one of seven deacons of Rome. Soon after, in 578, Pope Pelagius II appointed him to be an envoy to Constantinople. Gregory soon realized that the struggling eastern empire would not be able to help Rome. In around 585 he returned to Rome and became abbot of St. Andrew’s.



In 590 he became Pope. Italy was in an alarming state. The land was devastated by inundations, famine, pestilence, and the invasion of the Lombards, and the position of the Church was threatened by the claims of Constantinople. In 592–93 he concluded a separate peace with the Lombards. By doing so, he set aside the authority of the imperial representative in Ravenna. Gregory tried to follow a course independent of Constantinople and appointed governors in

Italian cities and also provided them with war materials. He thus established the temporal authority of the papacy. He was an able administrator of church land. He upheld the authority of the papacy and refused to recognize the title of “Ecumenical Patriarch” which had been adopted by the Patriarch of Constantinople. One of his greatest successes was the conversion of England, for which task he selected Augustine of Canterbury. He also strengthened the Church in Spain, Gaul, and Northern Italy.

He was a prolific author and was deeply interested in music. He is associated with the Gregorian Chant and the Gregorian Sacramentary.

Theologically, he followed the teachings of Augustine of Hippo. He especially developed the doctrine of Purgatory, teaching that the so-called pains of the souls of the departed may be relieved by the sacrifice of the mass. He popularized some strange ideas in regard to angels. He encouraged the veneration of relics (“if authentic”).

His pontificate and personality did much to establish the papacy as the supreme authority in the Western Church. (Source: F. L. Cross, ed., *The Oxford Dictionary of the Christian Church*)

Katharina Zell (1497/98–5 September 1562). Zell (néé Schütz) was born in Strassbourg; her father was a master tailor. From an early age, she has a passionate interest in religion. In 1521, the pastor of the Strassbourg Cathedral, Matthäus Zell, who had read Luther, began to preach according to the precepts of Luther. Apparently Zell noticed Katharina and they were

married on 3 December 1523; Martin Bucer officiated at the wedding. During the Peasants' War, she opened the parsonage to the poor, the sick, and to refugees from the war. Both Matthäus and Katharina were hospitable to all, regardless of confessional differences – also, neither were all that concerned with confessional differences. She corresponded with Luther, and in a letter of 1531 he commended her works of charity



and love (Luther's *Sämtliche Schriften*, St. Louis edition, vil 21a: 1621–22). In 1538, she accompanied her husband to Wittenberg, where they and others discussed differences in the meaning of Holy Communion. Matthäus died on 21 September 1548 and going against convention, she gave a funeral oration at the grave site. From 1534–36, she

organized the publication of four volumes of hymns, many of which came from the Bohemian Brethren. Shortly before her death she identified herself with Casper Schwenkfeld, a radical reformer, and said that at her funeral she did not want a Lutheran pastor to preside. (Assembled from various German sources)

#### A Reading from the Book of Concord

##### From the Preface to Luther's Large Catechism

<sup>11</sup> For this reason alone you should eagerly read, recite, ponder, and practice the Catechism, even if the only blessing and benefit you obtain from it is to rout the devil and evil thoughts. For he cannot bear to hear God's Word. God's Word

is not like some empty tale, such as the one about Dietrich of Bern, but as St. Paul says in Romans 1,16, it is "the power of God," indeed, the power of God which burns the devil and gives us immeasurable strength, comfort, and help.

... Not only do we need God's Word daily as we need our daily bread; we also must use it daily against the daily, incessant attacks and ambushes of the devil with his thousand arts.

<sup>14</sup> If this were not enough to admonish us to read the Catechism daily, there is God's command. That alone should be incentive enough. Deuteronomy 6,7–8 solemnly enjoins that we should always meditate upon His precepts whether sitting, walking, standing, lying down, or rising, and keep them before our eyes and in our hands as a constant token and sign. Certainly God did not require and command this so solemnly without good reason. He knows our danger and need. He knows the constant and furious attacks and assaults of the devil. So he wishes to warn, equip, and protect us against them with good "armor" against their "flaming darts," and with a good antidote against their evil infection and poison. <sup>15</sup> O what mad, senseless fools we are! We must ever live and dwell in the midst of such mighty enemies as the devils, and yet we despise our weapons and armor, too lazy to give them a thought! [Ephesians 6,11+16] (Tappert, Theodore G., ed. *The Book of Concord: The Confessions of the Evangelical Lutheran Church* [Philadelphia: Fortress Press, ©1959]: 360)