

**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. - 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**

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**The Fourteenth Sunday After Trinity – 6 September 2015**

- A Service with Holy Communion

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

Liturgy — Page 15 in The Lutheran Hymnal

HYMNS: 342 Chief Of Sinners Though I Be  
414 The Man Is Ever Blest  
399 Thee Will I Love, My Strength, My Tower (1-3)

Sermon Text: Jeremiah 17,5-18

Sermon Theme: In Whom Do We Trust?

1. Man's Nature Is Deceitful
2. Trust Jesus
3. Jesus Does Not Make Us Ashamed

**INTROIT:** Behold, O God our shield, and look upon the face  
of Your anointed: for a day in Your courts is better than a  
thousand. How amiable are Your tabernacles, O Lord of  
Hosts: my soul longs, yes, even faints for the courts of the  
Lord. **Glory be to the Father ...**

**COLLECT:** Lord God, heavenly Father, by Your blessed  
Word and Your holy Baptism, You have mercifully  
cleansed all who believe from the fearful leprosy of sin, and  
You daily grant us Your gracious help in all our need: We  
beseech You so to enlighten our hearts by Your Holy Spirit,  
that we may never forget these Your blessings, but ever live  
in Your fear, and, trusting fully in Your grace, with  
thankful hearts continually praise and glorify You; 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 17,5-18

Thus says the LORD,  
“Cursed is the man who trusts in mankind  
And makes flesh his strength,  
And whose heart turns away from the LORD.

6 For he will be like a bush in the desert  
And will not see when prosperity comes,  
But will live in stony wastes in the wilderness,  
A land of salt without inhabitant.  
7 Blessed is the man who trusts in the LORD  
And whose trust is in the LORD.  
8 For he will be like a tree planted by the water,  
That extends its roots by a stream  
And will not fear when the heat comes,  
But its leaves will be green,  
And it will not be anxious in a year of drought  
Nor cease to yield fruit.

9 “The heart is more deceitful than all else  
And is desperately sick;  
Who can understand it?  
10 I the LORD search the heart,  
I test the mind.  
Even to give to each man according to his ways,  
According to the results of his deeds.  
11 As a partridge that hatches eggs which it has not laid,  
So is he who makes a fortune, but unjustly;  
In the midst of his days it will forsake him,  
And in the end he will be a fool.”

12 A glorious throne on high from the beginning  
Is the place of our sanctuary.  
13 O LORD, the hope of Israel,  
All who forsake You will be put to shame.  
Those who turn away on earth will be written down,  
Because they have forsaken the fountain of living  
water, even the LORD.

14 Heal me, O LORD, and I will be healed;  
Save me and I will be saved,  
For You are my praise.  
15 Look, they keep saying to me,  
“Where is the Word of the LORD?  
Let it come now!”  
16 But as for me, I have not turned away from being a  
shepherd after You.  
Nor have I longed for the woeful day;  
You Yourself know the utterance of my lips  
Was in Your presence.  
17 Do not be a terror to me  
You are my refuge in the day of disaster.  
18 Let those who persecute me be put to shame, but as  
for me let me not be put to shame;  
Let them be dismayed, but let me not be dismayed.  
Bring on them a day of disaster,  
And crush them with a twofold destruction.

#### Epistle

#### Galatians 5,16–24

But I say, walk by the Spirit, and you will not carry out the desire of the flesh. <sup>17</sup> For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. <sup>18</sup> But if you are led by the Spirit, you are not under the Law. <sup>19</sup> Now the deeds of the flesh are evident, which are: [sexual] immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions [or, heresies], <sup>21</sup> envyings, drunkenness, carousings, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall

not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

**GRADUAL**

He who offers a sacrifice of thanksgiving honors Me;

**And to him who orders his way aright I shall show him the salvation of God.**

I will praise the LORD while I live,

**I will sing praises to my God while I have my being.**

Do not trust in princes,

**In mortal man, in whom there is no salvation.**

How blessed is he whose help is the God of Jacob,

**Whose hope is the LORD his God.**

Who executes justice for the oppressed;

**Who gives food to the hungry.**

The LORD sets the prisoners free;

**The LORD opens the eyes of the blind;**

The LORD raises up those who are bowed down;

**The LORD loves the righteous;**

He supports the fatherless and the widow;

**But He thwarts the way of the wicked.**

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 17,11-19

Response: Glory be to Thee, O Lord!

And it came about while Jesus was on the way to Jerusalem, that He was passing between Samaria and Galilee. <sup>12</sup> And as He entered a certain village, there met Him ten leprous men, who stood at a distance; <sup>13</sup> and they raised their voices, saying, “Jesus, Master, have mercy on us!” <sup>14</sup> And when He saw them, He said to them, “Go and show yourselves to the priests.” And it came about that as they were going, they were cleansed. <sup>15</sup> Now one of them, when he saw that



he had been healed, turned back, glorifying God with a loud voice, <sup>16</sup> and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan. <sup>17</sup> And Jesus answered and said, “Were there not ten healed? But the nine — where are they? <sup>18</sup> Were none found who turned back to give glory to God, except this foreigner?” <sup>19</sup> And He said to him, “Rise, and go your way; your faith has made you well.” [Scripture passages 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 13 September - The Fifteenth Sunday After

Trinity

Old Testament: Deuteronomy 6,4-7

Epistle: Galatians 5,25—6,16

The Holy Gospel: Matthew 6,24–34

Weekly Scripture Verse: Bless the LORD, O my soul, | And all that is within me, bless His holy name. | Bless the LORD, O my soul, | And forget not all His benefits. (Psalm 103,1–2)

Today's Gradual is based on selected verses from Psalms 50 and 146.

Bible Study – Hayward – Tuesday, 8 September, 2 p.m.

Stockton – Tuesday, 29 September, at 2 p.m.

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. The Rev. Robert List, pastor of Gethsemane Lutheran, Spokane Valley, WA, has announced his intention to retire from the public ministry. He will be serving the congregation until the Spirit provides a new shepherd.

Council Meeting on 13 September after the morning service in Hayward.

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

Next Service in Stockton – today at 2 p.m.

Handout – CLC President Eichstadt's September 2015 Pastoral Letter.

Matthias Waibel, Lutheran Martyr (late 1400s–7 September 1525). Waibel was the son of a farmer and was born in Martinszell in Allgäu in southern Bavaria (southwest of Munich). He attended the local Latin school and then studied theology in Vienna; after graduation he was ordained a priest in 1519 in Konstanz. He was appointed the assistant pastor of the Church of St. Lorenz in Kempten in Allgäu and also the school master of the local Latin school. By 1520, he had read Luther and began to preach against indulgences and maintain the centrality of the doctrine of justification by faith alone. The local ecclesiastical authorities were not pleased. In 1523 he survived an assassination attempt, and in the same year he

lost his position at St. Lorenz, but because he was popular among the townsfolk he was installed in another nearby parish in Kempten. With the outbreak of the Peasants' War, on Ash Wednesday in 1525 a rebel army plundered the monastery in Kempten. Because of his peasant roots, he had sympathy for the peasants, although he preached against both the abuse of power and war. He and several others were seen as possible mediators between the landowners and the peasantry. At the end of August, he was lured out of town on the pretext of performing a baptism. On 25 August 1525, he was arrested by a group representing the ecclesiastical authorities, and after a twelve-day imprisonment, he was taken out of the town, and without a trial was hanged. It is said his body was left to hang and rot for three days before friends were able to take it down and intern it at the country church of St. Wolfgang by Reichenhofen in the area of Leutkirch. (Assembled from various German sources)

Lazarus Spengler, Hymnist (13 March 1479 –7 September 1534). Spengler was born in Nuremberg; his father was the



clerk of the Imperial Court of Justice and he was the ninth of twenty-one children. He entered the University of Leipzig, but when his father died he returned to Nuremberg and took a position in the office of the town clerk. In 1507 he became town clerk and in 1516 became a town councillor (Ratsherr). He met Luther in 1518

when the Reformer passed through Nuremberg on his way to

Augsburg. Spengler embraced the Reformation and in 1519 published *Schutzred*, which supported Luther. He became a leader of the Reformation in Nuremberg and he was mentioned by name on the list of those condemned by the Bull of Excommunication (*Exsurge Domini*) against Luther issued by Pope Leo X on 15 June 1520. Nuremberg ignored the Bull and sent Spengler as part of its delegation to the Diet of Worms, April 1521. In 1525 Spengler went to Wittenberg to consult with Luther and Melanchthon about turning the Benedictine *Ägidienstift* into an Evangelical Gymnasium (that is, a school to prepare young men for university), and this was opened by Melanchthon on 23 May 1526. Throughout the 1520s Spengler helped in reforming the Church in Nuremberg. Spengler worked with other Reformers to persuade the Elector of Saxony, John the Steadfast, to authorize a Visitation, that was eventually conducted in 1528. Spengler upheld strict Lutheran doctrine in the negotiations at the Diet of Augsburg of 1530. In 1530 Luther wrote to Spengler explaining the meaning of the Luther Rose since Spengler was in part responsible for its design. Spengler was married, but his wife died soon after giving birth to their ninth child. Spengler died in Nuremberg. One hymn of Spengler's is in *The Lutheran Hymnal*: "All Mankind Fell in Adam's Fall" (369).

Johann Brenz, Reformer (24 June 1499–11 September 1570). Brenz was born near Stuttgart (in Weil der Stadt) and died in Stuttgart. Little is known of his life before he entered the University of Heidelberg in 1514. Luther's presentation at the Heidelberg Disputation in April 1518 deeply influenced him; here he began a close lifelong relationship with Luther. After

Heidelberg, he was called to be the preacher at St. Michael's in Hall, Swabia. He embraced the Reformation of Luther and first celebrated communion in both kinds on Christmas 1526.

In 1528 he wrote small and large catechisms. He consistently supported Luther in various controversies over the Lord's Supper. In 1525, he was the coauthor of *Syngramma Suevicum* against Oecolampadius. He attended the Marburg Colloquy in October 1529, and in 1530 supported the Augsburg Confession against South German

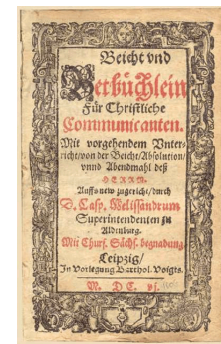


mediating theologians (Bucer, etc.) and Zwingli. In 1532, he introduced Lutheran church orders in Brandenburg-Ansbach, Nürnberg, Dinkelsbühl, and Heilbronn. After the restoration of Duke Ulrich in 1534, he was recalled to Swabia and was the chief reformer of Württemberg. In 1537, he reformed the University of Tübingen. In February 1537, he attended the meeting at Schmalcald as well as various colloquies: Hagenau 1540, Worms 1540-41, Regensburg 1546. His work in Hall was interrupted by the Schmalcaldic War of 1546-47 and the Interim of 1548. On 16 December 1546, he was forced to flee by Charles V, but returned on 4 January 1547. He narrowly escaped arrest on 24 June 1548; he was hidden first at Hohenwittlingen Castle, and later at Mömpelgard. He met Calvin. He returned secretly to Stuttgart after his wife's death, but had to remain in hiding for 18 months. After being

pardoned, he prepared the *Confessio Virtembergica*, which he took to the Council of Trent, March 1552, but was not allowed to read it to the Council. He opposed Calvinist encroachment in Württemberg. He reformed the Palatinate in 1553. He was Provost of Cathedral of Stuttgart in 1554. Despite his staunch Lutheranism, he retained a lively interest in Waldenses and Huguenots. He went to Paris and met Cardinal de Guise to obtain peace for Protestants in France, but in vain. In his last years (1568-69), he helped Duke William of Jülich and Duke Julius of Brunswick-Wolfenbüttel introduce Lutheran church orders. He was buried under the cathedral pulpit but during the Thirty Years War, Jesuits destroyed his grave.

Brenz was Luther's most reliable friend in South Germany. He declined many calls in order to help safeguard confessional Lutheranism in Württemberg. He established excellent educational facilities for pastors (and some preparatory schools are still in existence). His was a deep piety, with pastoral concern for all Christians, but without doctrinal compromise.

Kaspar Bienemann, Hymnist ( 3 January 1540- 12 September



1591). Bienemann was the son of a burgher of Nürnberg, where he was born. He studied at Jena and Tübingen. He was sent by the Emperor Maximilian II as an interpreter with an embassy to Greece, where he adopted a Greek version of his name, Melissander, by which he is sometimes known. On his return to Germany, he was appointed Professor at

Lauingen in Bavaria, and then abbot at Lahr and General

Superintendent of Pfalz–Neuberg. He was forced to resign at the outbreak of the synergistic controversy. In 1571, he received a D.D. from the University of Jena and in the same year was appointed tutor to Crown Prince Friedrich Wilhelm of Sachsen–Weimar. Two years later, however, he was displaced when the Calvinists gained control of the court. In 1578, he was appointed General Superintendent at Altenberg, where he died. Of the eleven hymns which he wrote, the most famous, and the one which is in The Lutheran Hymnal, is: “Lord As Thou Wilt, Deal Thou With Me” (406).

## 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.