

**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  
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**Organist: Elizabeth Karp**

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**The Fifteenth Sunday After Trinity – 13 September 2015**

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 425 All Depends on Our Possessing (1-3)  
464 Blest Be The Ties That Bind (1-3 & 4-6)  
425 All Depends On Our Possessing (4-6)

Sermon Text: Galatians 5,26–6,10

Sermon Theme: Mending The Tears In The Fabric Of Life

1. Ripped Lives
2. Mending Lives
3. Mending Takes Patience

**INTROIT:** Bow down Your ear, O Lord, hear me: O my God, save Your servant who trusts in You. Be merciful to me, O Lord: for I cry unto You daily. Rejoice the soul of Your servant: for unto You, O Lord, do I lift up my soul. **Glory be to the Father ...**

**COLLECT:** Lord God, heavenly Father, we thank You for all Your benefits. that You have given us life and graciously sustained us to this day: We beseech You, do not take Your blessing from us; preserve us from covetousness, that we may serve You only, love and abide in You, and not defile ourselves by idolatrous love of wealth, but hope and trust only in Your grace; 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 6,4–9



Hear, O Israel! The LORD our God, the LORD is One! <sup>5</sup> You shall love the LORD your God with all your heart and with all your soul and with all your might. <sup>6</sup> These words, which I am commanding you today, shall be on your heart. <sup>7</sup> You shall teach them diligently to

your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and

when you rise up. <sup>8</sup> You shall bind them as a sign on your hand and they shall be as frontals on your forehead. <sup>9</sup> You shall write them on the doorposts of your house and on your gates.

Epistle Galatians 5,25-6,10

If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become boastful, challenging one another, envying one another.

<sup>6,1</sup> Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourself, lest you too be tempted. <sup>2</sup> Bear one another's burdens, and thus fulfil the law of Christ. <sup>3</sup> For if anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup> But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. <sup>5</sup> For each one shall bear his own load.

<sup>6</sup> And let the one who is taught share all good things with him who teaches. <sup>7</sup> Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. <sup>8</sup> For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life. <sup>9</sup> And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. <sup>10</sup> So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

**GRADUAL**

Cast all your cares upon Him,  
**For He cares for you.**

Unless the LORD build the house,  
**They labor in vain who build it;**  
Unless the LORD guards the city,  
**The watchman keeps awake in vain.**

It is vain for you to rise up early,  
**To retire late,**  
To eat the bread of painful labors;  
**For He gives to His beloved even in his sleep.**

How blessed is everyone who fears the LORD,  
**Who walks in His ways.**

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 Matthew 6,24-34

Response: Glory be to Thee, O Lord!

[Jesus taught His disciples, saying:] “No one can serve two masters; for either he will hate the one and love



the other, or he will hold to one and despise the other. You cannot serve God and Mammon. <sup>25</sup> For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body

than clothing? <sup>26</sup> Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns; and yet your heavenly Father feeds them. Are you not worth much

more than they? <sup>27</sup> And which of you being anxious can add a single cubit to his life's span? <sup>28</sup> And why are you anxious about clothing? Observe how lilies of the field grow; they do not toil nor do they spin, <sup>29</sup> yet I say to you that even



Solomon in all his glory did not clothe himself like one of these. <sup>30</sup>

But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not do so for you, O men of little faith? <sup>31</sup> Do not be anxious, then, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'With what shall we clothe ourselves?' <sup>32</sup> For all these

things the Gentiles eagerly seek; for your heavenly Father knows that you need all of these things. <sup>33</sup> But seek first His Kingdom and His righteousness; and all these things shall be added to you. <sup>34</sup> Therefore do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own." [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 20 September – The 16<sup>th</sup> Sunday After Trinity

Old Testament: Deuteronomy 32,39-40

Epistle: Ephesians 3,13-21

Gospel: Luke 7,11-17

Weekly Scripture Verse: Cast all your cares upon Him, for He

cares for you. (1 Peter 5,7)

Today's Gradual is based on selected verses from 1 Peter 5 and Psalm 127

Next Service in Stockton: Sunday, 20 September, at 2 p.m.

Church Council meeting after today's service in Hayward.

Bible Study. Hayward – Tuesday, 15 September, 2 p.m.

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

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.

ILL. In your prayers, please remember Nancy, Roy and his brother Gerald; Jean Niblett; Marlene Clappier; Don Luebke (who is now at home), 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).

Church Picnic – Sunday, 27 September, at the Karp's.

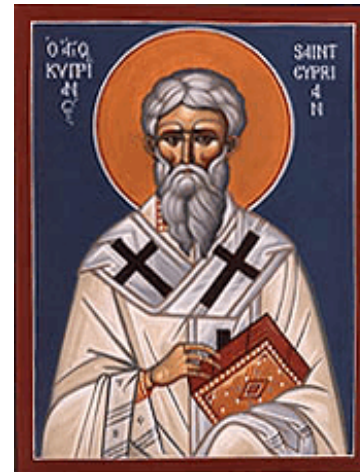
Immanuel Vicar Program: As part of their pastoral training, those enrolled in our Immanuel Lutheran Seminary participate in the vicar program. In order to get practical experience in being a pastor, each of these men are assigned to a CLC congregation under the mentoring of a pastor. They will observe and participate in the normal activities of the ministry, e.g., preaching, Catechism, Bible Class, visits, devotions, instruction classes, etc. This program is vital to our church body as it imparts valuable experience to those who will, Lord willing, be serving our various congregations in the future. Please pray for our seminary program, for the young men who are willing to undertake this priceless vocation, and that the Lord would send forth willing and prepared workers into His harvest. This year our seminarians are serving as vicars in the following congregations: Tom Naumann – St. John's, Okabena, MN (Middler, 2nd year in seminary); Sam Rodebaugh – Luther Memorial, Fond du Lac, WI (Middler); Stefan Sonnenfeld – Our Redeemer's, Red Wing, MN (Middler); Ben Libby – St. John's, Clarkston, WA (Senior, Last year in seminary); Joe Naumann – Berea, Inver Grove Hts., MN (Senior).

St. Cyprian of Carthage, Bishop and Martyr (ca. AD 200 – 14 September 258). Cyprian (Thascius Caecilius Cyprianus) was born around 200 in the North African city of Carthage to a well-established, wealthy, and privileged pagan family. He

probably came from either Punic or Berber stock.

Cyprian became a Christian between 245 and 248. He quickly advanced through the ranks of the clergy and by 249 had been elected Bishop of Carthage. He was supported by the poor, since he gave away much of his wealth after his baptism, but a party in the Carthage church opposed him throughout his episcopacy.

During the persecution of the Roman Emperor Decius (249–51), Cyprian fled Carthage, but was able to return after two years. During his absence, some accused him of cowardice or lack of faith while others defended him for remaining alive



to help the church. His own account tells us that he acted through visions. From hiding, he sent word to his flock by means of a deacon who was brave enough to return to Carthage.

Cyprian's contribution to church policy was worked out when he had to deal with those who had lapsed from the faith during persecution. He decided that those who had lapsed could return, but only after a period of repentance. This became the accepted position of the Roman Church in the West.

A group under the leadership of Novatian, a Roman presbyter, disagreed with this position and went so far as to say that the lapsed could not return. Novatian and his followers were excommunicated. This group then went on to deny forgiveness to all those who committed serious moral

sins. Novatian himself suffered martyrdom under Valerian in 257–58.

Cyprian maintained that rites such as baptism which were performed by a heretical group, such as the Novatians, were invalid, since it was administered outside the Church. In order to combat the schism, Cyprian maintained that the unity of the Church is episcopal and not necessarily theological. Cyprian's classic formula was: "He is not a Christian who is not in Christ's Church." He wrote two versions of his major work, *On the Unity of the Church*, both versions apparently genuine. In one edition he favored the primacy of Peter; in the other edition he contended for the equality of all bishops. He also was important in the development of the Roman Mass since he taught that the mass was a bloodless re-sacrifice of Christ.

During the persecution under the Emperor Valerian (253–60) Cyprian first went into hiding but then gave himself up and was beheaded, martyred in his own villa.

John Chrysostom, Church Father (ca. AD 347 – 14 September 407). He was a Preacher, Bishop, and Theologian and called Chrysostom (Greek for "golden-mouthed") by his hearers. He was a dominant force in the fourth-century Christian Church.

Born in Antioch around 347, John was instructed in the Faith by his pious mother, Anthusa. He was baptized in 368 or 373. In about 375 he became a hermit and spent the next two years continually standing, sleeping as little as possible, and committing the Bible to memory; he suffered from poor health on account of that rigorous practice. After serving in a number of Christian offices, including acolyte and lector, John was

ordained a presbyter (that is, a priest) in 386 and given preaching responsibilities.

His simple but direct messages found an audience well beyond his home town. His title came from his legendary preaching abilities. An unsubstantiated but widely circulated tale is that pickpockets would flock to his services because he held his audience so spellbound that they had easy pickings.



In 398, John was made Patriarch of Constantinople, where his determination to reform the church, court, and city brought him into conflict with the established authorities. Eventually he was exiled from the city. Although removed from his parishes and people, he continued writing and preaching until his death in Comana in Pontus in 407. It is reported that his final words were: "Glory be to God for all things. Amen."

In his preaching he stressed charitable giving for the poor and denounced luxury in the Church and in society. He stressed a straight forward understanding of the Scriptures and avoided allegory. His exegetical sermons number in the hundreds.

His most controversial work, *Against the Jews*, was directed against Judaizing Christians who still kept the Jewish Law and customs and was delivered while still in Antioch. His rhetorical style was that which was popular at the time known as *psogos*, which was a literary convention in which opponents are denounced in an uncompromising manner. Throughout

the ages, however, including in Nazi Germany, John's work was reprinted with an aim to vilify Jews.

He composed a liturgy which is still used in the Eastern Church.

Chrysostom was one of four eastern theologians among the eight Doctors of the undivided Church.

Holy Cross Day (14 September AD 335). During the reign of Constantine the Great, the first Roman Emperor to profess the Christian faith, his mother Helena went to Israel, hoping to find the places especially significant to Christians. Having located, close together, what she believed to be the sites of the Crucifixion and of the Burial (at locations that many modern archaeologists think may be correct), she then had built over them the Church of the Holy Sepulcher, which was dedicated on 13 September 335.



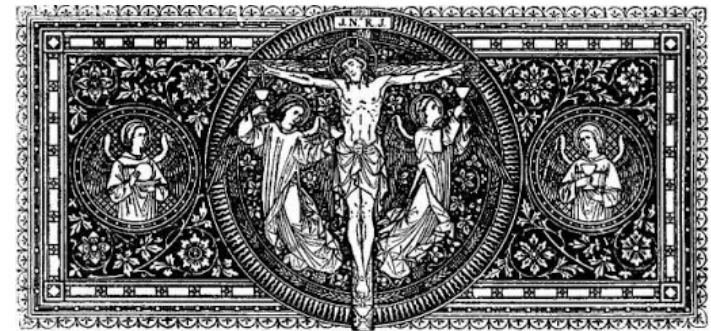
On the next day, the purported section of the Cross was brought outside the church for others to view.

Thus began a day for recognizing the Cross of Christ in a festal atmosphere that would be inappropriate on Good Friday. It stands as a symbol of triumph, as a sign of Christ's victory over death, and a reminder of His promise, "And I, when I am lifted up from the earth, will draw all people to myself. (John 12,32)"

The day is known by different names in various parts of Christendom. The Eastern Orthodox and Eastern Rite Catholic Churches know it as "Feast of the Exaltation of the Cross" while the Latin Rite of the Roman Catholic Church calls it the

"Triumph of the Cross." Most other liturgical churches simply call it "Holy Cross Day."

The Christian custom of tracing the sign of the Cross on people and things as a sign of blessing is very old. Some think that it goes back to the very origins of Christianity and earlier. In Ezekiel 9, we read that Ezekiel had a vision of the throne-room of God, in which an angel was sent to go through Jerusalem and put a mark on the foreheads of the faithful few who mourned for the sins of the city. Afterwards, other angels were sent through the city to destroy all those who had not the mark.



We find similar visionary material in Revelation 7,2-4; 9,4; and 14,1, where the mark on

the forehead again protects the faithful few in the day of wrath. There, it is said to be the name of the Lamb and of His Father.

What is the significance of the sign of the Cross? In the first place, we often place our initials or other personal mark on something to show that it belongs to us. The Cross is the personal mark of Our Lord Jesus Christ, often traced upon our foreheads and hearts at our Baptisms. We mark it on ourselves as a sign that we belong to Him, just as in the book of Revelation, as noted above, the servants of God are sealed or

marked on their foreheads as a sign that they are His.

One pastor noted that, if you were telling someone how to make a Cross, you might say, "Draw an 'I' and then cross it out." As we make the sign, we first draw a vertical stroke, as if to say to God, "Lord, here am I." Then we cancel it with a horizontal stroke, as if to say, "Help me, Lord, to abandon my self-centeredness and self-will; make Yourself the center of my life instead. Fix all my attention and all my desire on You, Lord, that I may forget my self, cancel my self, abandon myself completely to Your love and service." (Source: Aardvark Alley Blog)

Josua Wegelin, Pastor and Hymnist (11 January 1604 – 14 September 1640). Josua Wegelin (or, Wegelein), was the son of Johann Wegelin, superintendent of the Evangelical college of Augsburg. He attended the University of Tübingen and received his M. A. in 1626.



Josua Wegelin was for a short time pastor at Budweiler, and in 1627 he was appointed fourth diaconus of the Franciscan church (pastor of the Barfüßerkirche ("Church of the Barefoot Monks") at Augsburg. With the rise of the Counter-Reformation, in 1629 he was

compelled to leave Augsburg with thirteen other Evangelical pastors by the Edict of Restitution enacted by Emperor Ferdinand III. This was instigated by the Benedictine monks, who, after they had settled in Rinteln in 1630, claimed to be the rightful professors and demanded the restoration of the

old church lands, and especially the property formerly belonging to the nunnery at Rinteln, but which had been devoted to the payment of the stipends of the Lutheran professors. In 1632 he was recalled as archdiaconus of the Franciscan Church, when Gustavus Adolphus took over the city. He was appointed preacher at the Hospital Church of the Holy Ghost in 1633. In 1635 he was again forced to flee, finding refuge in Preßburg, Hungary, where he held office as pastor, Senior, Inspector, and later Doctor of Theology. In 1536 he wrote a devotional book for those who could not flee (Trostbüchlein: Andächtige Versöhnung mit Gott, welche hilft aus aller Not), and in it is contained his most famous hymn: "On Christ's Ascension I Now Build" (TLH 216). This hymn is contained in all modern North American Lutheran hymnals except for the ELCA.

Kaspar Tauber, Martyr (+ 17 September 1524). Since Tauber's trial documents have been lost, virtually nothing is known of his life. He may have been born in what we today know as the Czech Republic; he was married and had a large family. By 1511 he was living in Vienna and by 1521 was a wealthy cloth merchant. By the 1520s, Luther's teachings were known in Vienna. For example, Paul Speratus (who later would help Luther publish the first Lutheran hymnal) was forced to flee Vienna after he preached sermons in favor of Reformation teaching from the pulpit of the Church of St. Stephen. In 1524, Tauber published a series of at least four pamphlets in which he promoted Lutheran teaching and condemned various Catholic teachings, for example, purgatory, the need for oral confession before a priest, that only a priest could forgive

sins, the transubstantiation of the elements in Holy Communion, having intercessory prayers directed to Mary and the saints. What alarmed the authorities was that these pamphlets were not exercises in speculative theology but exercises in practical theology and had been written by a layman. Tauber was arrested and found guilty of heresy. He was supposed to do public penance in front of the Church of St. Stephen during church services but instead handed out more pamphlets. The authorities were not amused. He was beheaded and then, as was the custom with those who had been condemned of heresy, his body was burned and the ashes were thrown into the Danube River. Before he was beheaded, he asked that his hands be untied so he could make the sign of the Cross; when this request was refused, he made the sign of the Cross with his feet; he then thanked God that he was considered worthy to die as a martyr for the faith.