



St. Stephen's Episcopal Church

Saint Stephen's welcomes everyone who wishes to follow Christ, worship together, grow in faith and share God's love through service to others.

FEAST OF KATHARINA VON BORA

Wednesday 4 Dec 2024 9:30 AM

From [Wikipedia the free encyclopedia](#)



Katharina von Bora (German: [kataˈʁiːnaː fɔn ˈboːʁaː]; 29 January 1499? – 20 December 1552), after her wedding **Katharina Luther**, also referred to as "**die Lutherin**" ('the Lutheress'),^[1] was the wife of the German reformer **Martin Luther** and a seminal figure of the **Protestant Reformation**. Although little is known about her, she is often considered to have been important to the **Reformation**, her marriage setting a precedent for **Protestant** family life and **clerical marriage**.^[2]

Ancestry

Katharina von Bora was the daughter to a family of **Saxon lesser nobility**.^{[3][4][5]} According to common belief, she was born on 29 January 1499 in **Lippendorf**, but there is no evidence of this in contemporary documents. Due to there being multiple branches in her family and the uncertainty of her birth name, there are diverging theories about her place of birth.^[6] One of them proposes that she was born in

[Continued Pg 11](#)

Greeting

Presider: Blessed be God: Father, Son, and Holy Spirit

People: **And blessed be God's kingdom, now and forever. Amen.**

Collect of the Day

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

All: Almighty God, who called your servant Katharina von Bora from a cloister to work for the reform of your church: Grant that, for the sake of your glory and the welfare of your church, we may go wherever you should call, and serve however you should will; through Jesus Christ, our only mediator and advocate. Amen.

The Word of God (*please be seated for the lessons*)

First Reading : Isaiah 55:6-11:

Seek the Lord while he may be found,
call upon him while he is near;

let the wicked forsake their way,
and the unrighteous their thoughts;

let them return to the Lord, that he may have mercy on them,
and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts,
nor are your ways my ways, says the Lord.

For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

As the rain and the snow come down from heaven,
and do not return there until they have watered the earth,

making it bring forth and sprout,
giving seed to the sower and bread to the eater,

so shall my word be that goes out from my mouth;
it shall not return to me empty,

but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.

Reader: The word of the Lord.

People: Thanks be to God.

Psalm 46

- 1 God is our refuge and strength, *
a very present help in trouble.**
- 2 Therefore we will not fear, though
the earth be moved, *
and though the mountains be
toppled into the depths of the sea;**
- 3 Though its waters rage and foam, *
and though the mountains trem-
ble at its tumult.**
- 4 The Lord of hosts is with us; *
the God of Jacob is our strong-
hold.**
- 5 There is a river whose streams
make glad the city of God, *
the holy habitation of the Most
High.**
- 6 God is in the midst of her;
she shall not be overthrown; *
God shall help her at the break of
day.**
- 7 The nations make much ado, and
the kingdoms are shaken; *
God has spoken, and the earth
shall melt away.**
- 8 The Lord of hosts is with us; *
the God of Jacob is our strong-
hold.**
- 9 Come now and look upon the
works of the Lord, *
what awesome things he has done
on earth.**
- 10 It is he who makes war to cease in
all the world; *
he breaks the bow, and shatters
the spear,
and burns the shields with fire.**
- 11 "Be still, then, and know that I am
God; *
I will be exalted among the na-
tions;
I will be exalted in the earth."**
- 12 The Lord of hosts is with us; *
the God of Jacob is our strong-
hold.**

Second Reading: Romans 3:21-28:

But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. For we hold that a person is justified by faith apart from works prescribed by the law.

Reader: The word of the Lord.

People: Thanks be to God.

Gospel Reading: John (15:1-11):

Deacon: The Holy Gospel of our Lord Jesus Christ according to Luke:

People: Glory to you, Lord Christ

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete."

Deacon: The Gospel of the Lord

People: Praise to you, Lord Christ

SERMON (Sherry Simon)

The Nicene Creed *All say together*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People:

Leader: Show us your mercy, O Lord;

All: And grant us your salvation.

Leader: Clothe your ministers with righteousness;

All: Let your people sing with joy.

Leader: Give peace, O Lord, in all the world

All: For only in you can we live in safety.

Leader: Lord keep this nation under your care;

All: And guide us in the way of justice and truth

Leader: Let your way be known upon Earth;

All: Your saving health among all nations.

Leader: Let not the needy, O Lord, be forgotten;

All: Nor the hope of the poor be taken away.

Leader: Create in us clean hearts, O God;

All: And sustain us with your Holy Spirit.

Leader: In the Anglican cycle of prayer we pray for *The Diocese of Kootenay – The Anglican Church of Canada.*

In the Diocesan cycle of prayer we pray for *Church of the Epiphany, in Tempe*

We acknowledge and pay respect to the first peoples of this land especially the Apache and Tohono O’Oodham who call this area their home.

Rejoicing in the fellowship of all your saints,

All: We commend these we pray for, ourselves, and the whole creation to your unfailing love. Amen.

Confession of Sin

Deacon: Let us confess our sins against God and our neighbor.

(The people stand, sit, or kneel. A short pause may be kept)

All: Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name.

Amen.

Absolution

Presider: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Exchange of the Peace

Presider: May the peace of Christ be always with you

All: And also with you.

(The Ministers and People exchange signs of peace (peace sign, hugs, handshakes, fist bumps...))

Offertory

Presider: Ascribe to the Lord the honor due his Name, bring offerings and come into his courts.

Doxology - (Peoples' offerings are brought to the altar)

Praise God from whom all blessings flow

Praise him all creatures here below

Praise him, above, ye heavenly host

Praise Father, Son, and Holy Ghost.

Holy Communion

The Great Thanksgiving Rite II Prayer B BCP p. 372

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

People: **We lift them to the Lord.**

Presider: Let us give thanks to the Lord our God.

People: **It is right to give God thanks and praise.**

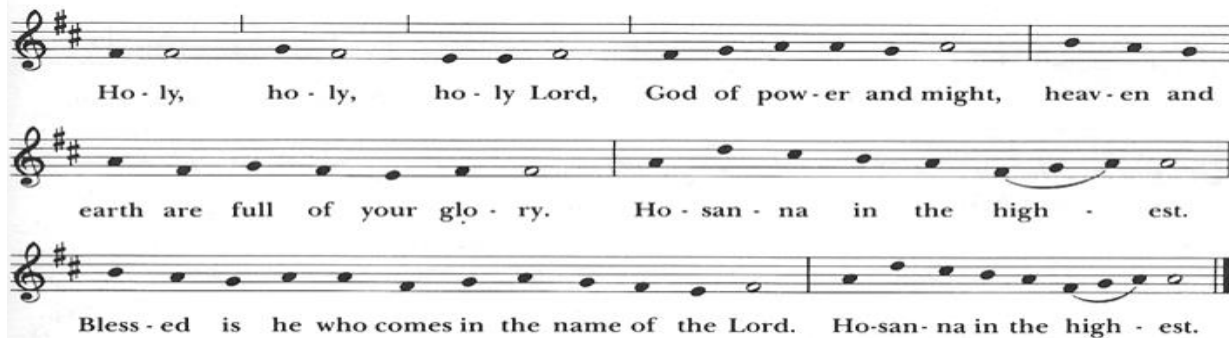
Presider:

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All: *Sanctus H1982 S-124*



The image shows a musical score for the Sanctus. It consists of three staves of music in G major (one sharp) and 4/4 time. The lyrics are written below the notes. The first staff contains the lyrics: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav - en and". The second staff contains: "earth are full of your glo - ry. Ho - san - na in the high - est." The third staff contains: "Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est." The music is written in a simple, hymn-like style with quarter and eighth notes.

The people stand, sit, or kneel.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts (+) that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.

Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified (+) by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. **AMEN.**

And now as Jesus taught us, we are bold to pray:

Lord's Prayer (*Traditional*):

***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,
for ever and ever. Amen.***

The Breaking of the Bread (*In silence the Presider breaks the bread*)

Fraction Anthem

Lamb of God

JS #194

*Lamb of God, you take a - way the sins of the
world, have mer-cy on us. world, grant us peace.

Invitation to Communion:

Presider: The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith and with thanksgiving.

(In this church, everyone is welcome to receive the bread and wine of Holy Communion. The bread is gluten free and it is real wine. If you prefer to dip/intinct your bread into the wine, please come to the left altar rail. If you prefer to sip the wine from the cup, please come to the right altar rail. If you prefer to receive a blessing instead of the bread and wine, come to either rail and cross your arms over your chest and the priest will bless you).

Birthdays, Anniversary, Healing, Travel and Gratitude sharing

Post Communion Prayer *The people stand as they are able.*

Presider: Let us pray:

Presider and People

**Almighty and ever-living God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.**

**And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.**

**To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

Blessing/Benediction:

Presider: May the simplicity, stillness, and serenity of this Advent season bring peace and fulfillment to your hearts and homes; and the blessing of God: Father, Son, and Holy Spirit be upon you and remain with you now and always. **Amen.**

The Dismissal:

Deacon: People of St. Stephen's, what does God call us to do?

People: We are called to love and serve.

Deacon: Go in peace to love and serve the Lord! Alleluia, alleluia!

People: Thanks be to God. Alleluia, Alleluia, Alleluia!

Continued from front:

[Hirschfeld](#) and that her parents were Hans von Bora zu Hirschfeld and his wife, born Anna von [Haugwitz](#).^{[7][8]} It is also possible that Katharina was the daughter of Jan von Bora auf Lippendorf and his wife Margarete, both of whom were only mentioned in 1505.^[9]

Early life

Her father sent then five-year-old von Bora to a [Benedictine convent](#) in [Brehna](#) in 1504 to be educated, according to a letter Laurentius Zoch sent to Martin Luther in 1531.^[10] At the age of nine, she was moved to [Nimbschen Abbey](#), [Cistercian](#) community named *Marienthron* ('Mary's Throne') near [Grimma](#), where her maternal aunt was a [nun](#).^[11] Von Bora's presence is in the financial accounts of 1509/10.^[12]

After years of being a nun, von Bora became interested in the growing reform movement and grew dissatisfied with cloistered life. Conspiring with several other sisters, she contacted Luther and begged for his assistance.^[13] On 4 April 1523, [Holy Saturday](#), Luther sent Leonhard Köppe, a [merchant](#) and [councillor](#) of [Torgau](#) who regularly delivered [herring](#) to the convent. The nuns escaped by hiding in his covered [wagon](#) among the fish [barrels](#), and fled to [Wittenberg](#).^[14]

Luther asked the family of the nuns to admit them into their houses, but they declined, possibly because this would have made them accomplices to a crime under [canon law](#).^[15]

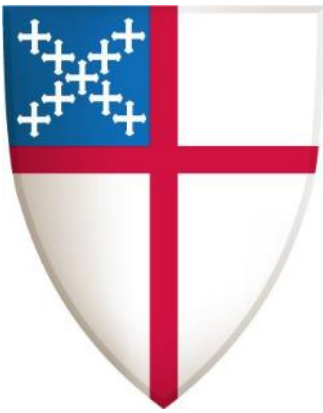
Within two years, Luther was able to arrange marriages or find employment for all of the escaped nuns except von Bora. She was first housed with the family of Philipp Reichenbach, the [municipal clerk](#) of Wittenberg, then with [Lucas Cranach the Elder](#) and his wife, Barbara. Von Bora had a number of suitors, including [Hieronymus Baumgartner](#) from [Nuremberg](#), and a [pastor](#), [Kaspar Glatz](#) from [Orlamünde](#), but none of the proposals resulted in marriage. She told Luther's friend and fellow reformer, [Nicolaus von Amsdorf](#), that she would be willing to marry only Luther or von Amsdorf.^[16]

Marriage to Luther

Martin Luther, as well as many of his friends, was at first unsure of whether he should marry. [Philip Melancthon](#) thought that this would hurt the Reformation by causing scandal. Luther eventually decided that his marriage would 'please his father, rile the [pope](#), cause the angels to laugh, and the devils to weep'.^[16] 26-year-old Von Bora and 41-year-old Luther married on 13 June 1525, before witnesses including [Justus Jonas](#), [Johannes Bugenhagen](#), and Barbara and Lucas Cranach.^[17] A small wedding breakfast was held the next morning, and a more formal, public ceremony on 27 June, presided over by Bugenhagen.^[18]

The couple took up residence in the former dormitory and educational institution of [Augustinian](#) friars studying in Wittenberg (known as the '[Black Monastery](#)'), a wedding gift from [John, Elector of Saxony](#), brother of Luther's protector [Frederick III, Elector of Saxony](#).^[19] Katharina immediately took on the task of managing the monastery's vast holdings. She bred and sold [cattle](#) and ran a [brewery](#) to provide for their family, the numerous students who boarded with them, and her husband's visitors. In times of [epidemics](#), she operated a [hospital](#) with [nurses](#), working alongside them. Luther called her the 'boss of [Zulsdorf](#)', after the farm they owned, and the 'morning star of Wittenberg' for her habit of rising at 4 a.m.^[2]

Based on Luther's descriptions, his wife, whom he nicknamed '[Herr Käthe](#)', exerted much control over his life. She might have even influenced his decisions to a degree; Luther said that his wife 'convince[d] [him] of whatever' she pleased', and explicitly afforded her 'complete control' over the household, as long as 'his rights' [Continued online](#)



ST. STEPHEN'S EPISCOPAL CHURCH

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Or you can also use the QRC here to fill this out online.



Info Update Giving Envelopes Mail News Letter

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Adrs: _____ BrthDate _____

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