

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



**The Day of Pentecost - 24 May 2015**

**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**

† † †

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

**Hymn 225 Come Holy Spirit, Come** (stand for last stanza)

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

### **The Psalmody**

The Spirit of the Lord fills the world,

**He is all-embracing and knows what man says.**

The right hand of the LORD is exalted;

**The right hand of the LORD does valiantly.**

This is the day which the LORD has made;

**Let us rejoice and be glad in it.**

Blessed is the one who comes in the name of the LORD;

**We have blessed you from the house of the LORD.**

The LORD is God, and He has given us light;

**Bind the festival sacrifice with cords to the horns  
of the altar.**

You are my God, and I give thanks to You;

**You are my God, I extol You.**

Give thanks to the LORD for He is good;

**For His lovingkindness is everlasting.**

Hallelujah! You send forth Your Spirit, they are created;

**And You renew the face of the earth.** [sing: **Glory  
be to the Father ...**]

First Lesson

Acts 2,1-18

When the day of Pentecost had come, they were all together in one place. <sup>2</sup> And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. <sup>3</sup> And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

<sup>5</sup> Now there were Jews living in Jerusalem, devout men from every nation under heaven. <sup>6</sup> And when this

sound occurred, the crowd came together, and were

bewildered because each one of them was hearing them speak in his own language. <sup>7</sup> They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans?” <sup>8</sup> And how is it that we each hear them in our own language to which we were born? <sup>9</sup> Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabs – we hear them in our own tongues speaking of the mighty deeds of God.” <sup>12</sup> And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” <sup>13</sup> But others were mocking and saying, “They are full of sweet wine.”

<sup>14</sup> But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. <sup>15</sup> For these men are not drunk, as you suppose, for it is only the third hour of the day; <sup>16</sup> but this is what was spoken of through the prophet Joel:



<sup>17</sup> ‘And it shall be in the Last Days,’ God says,  
‘That I will pour forth of My Spirit on all mankind;  
And your sons and your daughters shall prophesy,  
And your young men shall see visions,  
And your old men shall dream dreams;  
<sup>18</sup> Even on My bondslaves, both men and women,  
I will in those days pour forth of My Spirit  
And they shall prophesy.’”



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

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

## Second Lesson

John 14,23-31

Jesus answered and said to him [that is, Judas, not Iscariot], “If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our abode with him. <sup>24</sup> He who does not love Me does not keep My Words; and the Word which you hear is not Mine, but the Father’s Who sent Me.

<sup>25</sup> “These things I have spoken to you while abiding with you. <sup>26</sup> But the

Helper, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. <sup>27</sup>

Peace I leave with you; My peace I

give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. <sup>28</sup> You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. <sup>29</sup> Now I have told you before it happens, so that when it happens, you may believe. <sup>30</sup> I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; <sup>31</sup> but so that the world may know that I love the Father, I do



exactly as the Father commanded Me.” [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 235 O Holy Spirit, Enter In (stanzas 1-4)

Sermon Text: John 14,23-31

Sermon Theme: The Holy Spirit Is The Spirit Of Peace

1. Worldly Peace
2. Jesus’ Peace
3. Peace In All Circumstances

## Hymn 235 O Holy Spirit, Enter In (stanzas 5-8)

The Offering

The Te Deum Laudamus page 35-37

The Prayers [A Litany To The Holy Spirit]

O Lord,  
**Have mercy upon us.**

O Christ,  
**Have mercy upon us.**

O Lord,  
**Have mercy upon us.**

O God, the Father in Heaven  
**Have mercy upon us!**

O God the Son, Redeemer of the world,  
**Have mercy upon us!**

O God the Holy Spirit, true Comforter,

**Have mercy upon us!**

Lord God the Holy Ghost,  
You are the Spirit of wisdom and understanding,  
The Spirit of counsel and might,  
And You are the Spirit of the knowledge and the fear of the  
Lord.

**Have mercy upon us!**

Lord God the Holy Spirit,  
You are the Spirit of Love,  
The Spirit of Joy,  
The Spirit of patience, kindness and goodness,  
And You are the Spirit of faith, humility and chastity,

**Have mercy upon us!**

O Holy Spirit,  
You are the He who tests the hearts of mankind and reigns,  
And You are the Dispenser of heavenly grace,

**Have mercy upon us!**

Lord God, the Holy Spirit,  
You are the joy of the angels,  
The Comfort of the sorrowing,  
The Light of the prophets,  
And You are the Wisdom of the Apostles,

**Have mercy upon us!**

O Holy Spirit,  
You are the Victory of the holy martyrs,  
And You are the Anointing of the saints,

**Have mercy upon us!**

Be gracious unto us,  
Spare us, Good Lord!  
Be gracious unto us,

**Help us, Good Lord!**

From the crafts and assaults of the Devil,  
From heresy and deceitful teaching,  
From envy and ill-will to the brethren,  
From impurity of body and soul,  
From indifference in the service of God,  
And from all evil spirits,

**Deliver us, Good Lord!**

Lord God, the Holy Spirit:  
You Who eternally proceed from the Father and the Son,  
You Who did overshadow the Blessed Virgin, causing her to  
conceive in her womb the eternal Son of God, Jesus the  
Christ,  
You Who did descend upon the Son of God in the form of a  
dove,  
You Who were poured out upon the holy apostles, descending  
upon them in tongues of flame, enabling them to speak  
the Gospel in other languages,  
You Who have regenerated us in holy baptism,  
And You Who dwell in us through Your Word and Sacrament,

**Help us, Good Lord!**

O Holy Spirit,  
You intercede for us in groanings that cannot be uttered,

**Hear us, Good Lord!**

Lord God, the Holy Spirit,  
We poor sinners beseech You,

**To hear us, Good Lord!**

And to cleanse and sanctify all the members of Your holy  
Church,  
To adorn the Bride of Christ with manifold gifts,  
To bless and protect our Synod, together with all its ministers  
and institutions,  
To grant us all the spirit of prayer and reverent worship,  
To govern and sanctify our thoughts, words, and deeds,

To adorn our lives with patience and humility,  
To kindle in us love and mercy,  
To clothe us with chastity,  
To work in us the peace of God,  
To keep us in Your grace,  
And to bring us to everlasting life,  
**We beseech you to hear us, Good Lord!**

Lord God, the Holy Spirit,  
**Have mercy upon us!**

Lord God, the Son of the Father,  
**Have mercy upon us!**

O Christ, Lamb of God,  
You take away the sin of the world:  
**Have mercy upon us!**

O Christ, Lamb of God,  
You take away the sin of the world:  
**Have mercy upon us!**

O Christ, Lamb of God,  
You take away the sin of the world:  
**Grant us Your peace!**

O Christ, hear us!  
**O Christ, hear us!**

Let us pray [special petitions, intercessions, or thanksgivings]

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: O God, Who did teach the hearts of Your faithful people, by sending to them the light of Your Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; 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 227 Come, Holy Ghost, In Love**

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Lessons for 31 May – Trinity Sunday

Old Testament: Isaiah 6,1–8  
Epistle: Romans 11,33–36  
Gospel: John 3,1–15

**Weekly Scripture Verse:** “Not by might nor by power, but by My Spirit,” says the LORD of Hosts. (Zechariah 4,6)

teacher beginning in the Fall 2015.

Next service in Stockton: Sunday, 7 June, at 2 p.m.

The Psalmody is based on selected verses from the Wisdom of Solomon and Psalm 118.

Bible Study – Hayward – No Bible Study Tuesday.

Stockton – on Tuesday, 26 June, at 2 p.m.

ILL. In your prayers, please remember Nancy, Roy and his brother Gerald; Cindy Hartman (Pr. Jay Hartman's wife); Jean Niblett; Marlene Clappier; Don Luebke, and Rose, one of his care givers; 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).



Call News: The Rev. Paul Krause, pastor of Faith Lutheran, Markesan WI, has accepted the Call to Trinity Lutheran, Watertown, and Zion Lutheran, Hidewood Twp. SD. Collette Krause, has resigned (effective at the end of this school year) as upper grade teacher at Faith. Messiah Lutheran, Eau Claire, WI, has called Miss Naomi Bernthal of Eau Claire to teach the 2nd–3rd grade level at Messiah School. Miss Bernthal is a 2014 graduate of ILC's teacher training department. Mr. Quinn Sprengeler, Redemption Lutheran, Lynnwood, WA, has returned the Call to Gethsemane Lutheran school, Spokane Valley, WA. 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

Today's Litany to the Holy Spirit is a modernization of that Litany written by Wilhelm Loehe and which was translated into English and published in 1902.

Pulpit Exchange – On the fifth Sunday of this month, 31 May, Trinity Sunday, Pastors Karp and Kesterson will be exchanging pulpits.

SELNECKER (Selnecker, Schellenecker), Nikolaus (6 December 1532–24 May 1592), son of Georg Selnecker, was born at Hersbruck on December 5, 1532. He attended school at Nürnberg, during which time he was organist at the chapel in the Kaiserburg there, and attracted the attention and interest of King Ferdinand and the royal singers. He attended the University of Wittenberg in 1550, graduating as M.A. in 1554. He became Melancthon's favorite pupil, and later, due to his influence, was appointed Court Preacher to the



Elector August at Dresden. His other duties were those of a tutor to Prince Alexander and to supervise the education of the chapel boys in the royal chapel. He was ordained at Wittenberg in 1558. At the Saxon court during this time there were many Crypto-Calvinists who found their plans and preachings regarding consubstantiation thwarted by

Selnecker's presence there, and so they decided to overthrow him. He openly adhered to strict Lutheranism in regard to the Lord's Supper. Their opportunity came when Selnecker took it upon himself to defend his friend Martin Hoffmann, who had been exiled for preaching against the Elector's reckless hunting. Selnecker was himself released from office for incurring the displeasure of the Elector. He is said to have written the hymn "Hilf, Herr, mein Gott, in dieser Noth" on this occasion, but it is more probable that the hymn was written about Selnecker's own troubles and sorrows, for his friend left in 1564, and the hymn is dated 1565. He left Dresden and took the office of professor at the University of Jena, which he held for three years. In spite of his previous stand against the Calvinists here, he was suspected of being one himself, possibly because he had been a favorite disciple of Melancthon. Again he was compelled to leave. Now he became professor of theology at the University of Leipzig, pastor of St. Thomas's Church, and Superintendent of Leipzig, having come again into the favor of the Elector. Here he worked quietly and successfully for twelve years, after which he was sent to Wolfenbiittel, where he served as court preacher and General Superintendent, making many improvements in schools and churches. He resumed his work in Leipzig in 1574, when again he became involved in bitter doctrinal disputes regarding the Lord's Supper, and together with Chemnitz and Andreae he prepared the Formula of Concord, which was published in 1577. This was violently attacked and yet was successful largely because it was subscribed to by so many. It was written mainly to unite the Lutherans and to exclude the Romanists on the one hand, and

the Calvinists on the other. Following the year 1579 he spent several quiet years at Leipzig, devoting much of his time to building up the Motet Choir of the St. Thomas Church there, which was later to come under the leadership of Johann Sebastian Bach. When the Elector died, his son, Christian I, who was under Calvinistic influence, came into power, and Selnecker was compelled to leave Leipzig. He became superintendent at Hildesheim; while he was, there, Christian died, and the Calvinists lost power, Selnecker again being recalled to Leipzig. Chancellor Crell, who had influenced Christian's Calvinistic leanings, was deposed, and Selnecker returned, too broken down in health to continue work, and he died May 24, 1592. He had lived during an age of marked doctrinal controversy, and through it all he will always be remembered as one of the great champions of pure Lutheran doctrine. We owe about 150 hymns to this man, and in addition he wrote some 175 theological and controversial works. Hymns of his in The Lutheran Hymnal are: 292, Lord Jesus Christ, With Us Abide; 321, O Faithful God, Thanks Be To Thee; 334, Let Me Be Thine Forever; 600, O Lord, My God, I Cry To Thee. (Source: Pollock, ed., Handbook to the Lutheran Hymnal)

The Venerable Bede + (ca. 673–25 May 735). Since his commemoration often falls near the end of Eastertide, it's quite likely that many Christians have close familiarity with one of Bede's best known hymns, the Ascension anthem "A Hymn of Glory Let Us Sing."

Bede (673–735) was the last of the early church fathers and the first to compile the history of the English church. Born

in Northumbria, Bede was given by his parents to a monastery in Northern England at the age of seven. He was ordained when he was thirty.

Probably the most learned man of his time, he was a prolific writer of history and his careful use of sources provided a model for historians in the Middle Ages. His skill in



both history and theology gave him the ability to complete a synthesis between the older Celtic monasticism and the later Rule of Saint Benedict.

Known best for his book *Historia ecclesiastica gentis Anglorum* (The Ecclesiastical History of the English People), he was also a profound interpreter of Scripture; his edition of the Vulgate was the standard in Catholicism until 1979 and his commentaries still provide fresh insights for today's readers.

Bede also popularized the use of *Anno Domini Nostri Iesu Christi* ("in the Year of Our Lord Jesus Christ") in speaking of the time since our Savior's birth. This is usually shortened to *Anno Domini* or AD. His most famous disciple, Cuthbert, reported that Bede was working on a translation of John's Gospel into English when death came. He also said that Bede died with the words of the *Gloria Patri* on his lips.

Attested hymns include *Hymnum canentes martyrum* ("The Hymn for Conquering Martyrs Raise"), *Hymnum canamus Domino* (translated variously as "A Hymn of Glory Let Us Sing," "The Hymn of Glory Sing We," and "Sing We Triumphant Hymns of Praise"), and *Praecursor altus luminis* ("The Great Forerunner of the Morn"). He also wrote vernacular poetry.

Bede received the title "Venerable" within two generations of his death and is buried in Durham Cathedral as one of England's greatest saints. (Source: Aardvark Alley Blog)

Thomas Müntzer, Anabaptist Reformer and Revolutionary (ca. 1490–27 May 1525). Nothing is known of Müntzer's early life except that he was born in Stolberg in the Harz Mountains; the first confirmed report of him is that he attended school in Leipzig and Frankfurt and probably studied theology, because after finishing his schooling he became a priest. From 1516 to about the fall of 1518 he stayed at the monastery at Frohse and probably left and went to Wittenberg after hearing about



Luther's 95 Theses. In 1519, he was the father confessor to a convent in Thuringia, but all the while reading Luther as well as others such as Joachim of Fiore (who advanced some rather strange ideas on the apocalypse and the last age of the Church) and Jan Hus. In 1520, Müntzer became a Protestant preacher at Zwickau and proclaimed that he now was receiving direct inspiration

from the Holy Spirit, believed that direct inspiration was superior to the dead letters of Scripture, rejected infant Baptism, and wanted to gather a community of like-minded believers around himself.

In April 1521, Zwickau expelled Müntzer and he went to Prague, where he again tried to establish a Church built around himself and his revelations; by November, he issued



the “Prague Manifesto,” which was an apocalyptic diatribe written in German and Latin. Apparently in December he left Prague one step before being asked to leave.

Müntzer now moved to Allstedt in 1523, where he produced a German order of service. In July, he delivered a Sermon on Daniel 2, in which he claimed that he had the ability to interpret dreams and continued to denounce Lutheran doctrine (perhaps even in the presence of Duke John of Saxony). Müntzer also proclaimed a kingdom of God that would consume all earthly kingdoms. In 1524, after letters from Luther denouncing Müntzer, Müntzer left Allstedt – again, one step of being expelled.

Müntzer now went to Mühlhausen in Thuringia, where he became one of the leaders of the Peasant’s Revolt (1525). Luther initially thought the peasants had legitimate grievances, but after peasant excesses, wrote that the peasants should be put down with whatever means necessary (not that the nobles needed any encouragement). In Mühlhausen, Müntzer preached open revolt and used Biblical passages to demand an equality of goods and propagate some millennial Eternal League of God. Müntzer was expelled from Mühlhausen and then welcomed back. He placed himself at the head of a poorly organized rebel army of about 8,000 peasants and on 15 May at the battle of Frankenhausen was captured, tortured, and beheaded. His so-called army was slaughtered.

Müntzer belongs to what is known as the Radical Reformation, that is, those who would take the religious message of the Reformation and apply it to an upheaval in society as well as going well beyond Luther and denying infant

Baptism and the real presence in the Lord’s Supper. Müntzer



was honored by the German Democratic Republic (that is, East Germany) as a real revolutionary and his picture

adorned their five Mark note. Even though Müntzer denied infant Baptism, it appears doubtful whether he himself was ever re-baptized. In 1523 he married a former nun, Ottilie von Gersen and their union was blessed with one son (no word that I can find of what happened to his wife or son).

Interestingly enough, Müntzer had an exalted view of the position of the Blessed Virgin Mary, believing her to be a Mediator between God and man, believed that she was ever virgin, and believed that on account of her superior rank spiritual Baptism was superior to water Baptism (even though Christ commanded water Baptism).

No contemporary depiction of Müntzer exists.

Paul Gerhardt, Lutheran Hymnist (12 March 1607–27 May 1676). Paul Gerhardt was dubbed the "sweet singer of Lutheranism." He was born in Gräfenhaim, near Wittenberg and lived during the religious wars of the 17<sup>th</sup> century. He received training as a Lutheran pastor at Wittenberg, where Martin Luther had taught a century before. However, Gerhardt didn't receive a call to a church until 1651, when he was ordained to serve the congregation in Mittenwalde, southeast

of Berlin.

While awaiting a call, he taught the children of Andreas Barthold — one of whom, Anna Maria, he later married. During that time he met Johann Crüger, the cantor and organist of Saint Nicholas Church, Berlin. Together they produced some of the greatest Lutheran chorales, including "Awake, My Heart with Gladness," (Auf, auf, mein Herz), "Now All the Woods Are Sleeping," and "All My Heart this Night Rejoices," among others.

Gerhardt's hymns combine a strong, objective faith in justification as a free gift from God with his own warm, subjective experience of that gift.



In all, he wrote more than 120 hymns, many of which are still known and loved throughout the world.

His life, however, was difficult. He suffered greatly because of the religious wars. When asked to refrain from preaching against Calvinism by Elector Friedrich Wilhelm of Prussia, conscience would not allow him to compromise his Lutheran beliefs. He was soon deposed from office and barred from holding services even in his own home. During this time his wife and one son died, leaving him alone with a boy of six.

In May 1669, the congregation in Lübben, near the southeastern border of Germany, called him as pastor. He served there until his death on 27 May 1676. The Lübben congregation commissioned a life-sized painting of him for

the church and in 1930, following renovation, the church was renamed Paul-Gerhardt-Kirche in his honor. The painting still hangs there. Beneath it is inscribed a fitting epitaph: "A theologian sifted in Satan's sieve."

Twenty-one of Gerhardt's hymns are in The Lutheran Hymnal: 25, I Will Sing My Maker's Praises; 58, O Lord, How Shall I Meet Thee; 77, All My Heart This Night Rejoices; 81, O Jesus Christ, Thy Manger Is; 90, Come, Your Hearts And Voices Raising; 108, We Sing, Immanuel, Thy Praise; 122, Now Let Us Come Before Him; 142, A Lamb Goes Uncomplaining Forth; 171, Upon The Cross Extended; 172, O Sacred Head, Now Wounded; 192, Awake, My Heart, With Gladness; 228, Oh, Enter, Lord, Thy Temple; 349, Jesus, Thy Boundless Love To Me; 520, Commit Whatever Grieves Thee; 523, Why Should Cross And Trial Grieve Me?; 528, If God Himself Be For Me; 535, Rejoice My Heart, Be Glad And Sing; 554, Now Rest Beneath Night's Shadows; 569, O Lord O Lord, I Sing With Lips And Heart; 581, All Ye Who On This Earth Do Dwell; 586, A Pilgrim And A Stranger.

The Formula of Concord (28 May 1577). After Martin Luther's death, political changes altered the face of the Evangelical (Lutheran) Church. Emperor Charles V exercised control over all of southern Germany and most of the north. The emperor imposed The Augsburg Interim, a capitulation on the part of the Lutherans which was disguised as a compromise, denied justification by grace through faith alone. It also officially recognized seven sacraments, confessed transubstantiation, and re-instituted the Mass as a sacrificial thank offering. Most of the defeated Lutheran princes went along with the Interim.

Although Philipp Melanchthon initially opposed the Augsburg Interim, some combination of fear and his conciliatory nature led him to accept its demands. The damage continued with the Leipzig Interim, which continued to compromise justification by faith while also restoring Catholic rites to Baptism, reintroducing Corpus Christi processions, and otherwise granting favor to Roman practice.

During the same period, a number of doctrinal controversies intruded among the Lutherans. Some grew out of Melanchthon's ongoing compromises with either Rome or the Reformed. Others sprang from the reactionary excesses of his opponents, including Matthias Flacius. Almost two dozen confessions ranging widely across the doctrinal spectrum were composed between 1546 and 1577, variously appealing to the Augsburg Confession for support of often contradictory positions.

In the early 1570s, Jakob Andreae published Six Christian Sermons against the Philippist party and other Crypto-Calvinists. Meanwhile, Elector Augustus of Saxony, a staunch Lutheran who had been deceived by the Crypto-Calvinists and had actively opposed Lutheran theologians, came to his senses when confronted with Joachim Cureus's refutation of the Evangelical understanding of the Lord's Supper. He imprisoned many of those who'd misled him and began active support and encouragement of a uniting

Lutheran confession.

Martin Chemnitz urged Andreae to revise and edit his Six Sermons into a formal statement of harmony. Andreae responded with the eleven articles of the Swabian Concord. Chemnitz and David Chytraeus added further revisions, producing the Swabian-Saxon Concord. Meanwhile Balthasar Bidembach and Lukas Osiander the elder had also composed a proposed uniting document, the Maulbronn Formula. Andreae, Chemnitz, David Chytraeus, Nikolaus Selnecker, and others met in Torgau from 28 May–7 June 1576 and drew the Swabian-Saxon Concord and the Maulbronn Formula together into the Torgau Book.

Electoral Augustus received and passed along suggestions and criticisms of the Torgau Book to its authors, hoping that one more round of work would complete the task. Chemnitz, Andreae, Selnecker, Chytraeus, Andreas Musculus, and Christophorus Cornerus joined to complete the Bergen Book, which became known as the Solid Declaration or the Thorough Declaration. As this was being done, Andreae also worked on an Epitome or summation of the same doctrinal articles. The six men's work was completed by 28 May 1577.

These two works were included together as the Formula of Concord in the Book of Concord of 1580, along with the three Creeds and the Unaltered Augsburg Confession, the Apology to the Augsburg Confession, the Small and Large Catechisms, the Smalcald Articles, and the Treatise on the Power and Primacy of the Pope. The Epitome briefly summarizes each controversy, confesses true doctrine, and rejects and condemns false teaching. The Solid Declaration is less rigid in structure, instead delving into each topic in much



controversies intruded among the Lutherans. Some grew out of Melanchthon's ongoing compromises with either Rome or the Reformed. Others sprang from the reactionary excesses of his opponents, including Matthias Flacius. Almost two dozen confessions ranging widely across the doctrinal spectrum were composed between 1546 and 1577,

greater length.

The Formula of Concord consists of the following numbered articles: I. Original Sin; II. Free Will; III. The Righteousness of Faith before God; IV. Good Works; V. Law and Gospel; VI. The Third Use of the Law; VII. The Holy Supper of Christ; VIII. The Person of Christ; IX. Christ's Descent into Hell; X. Church Ceremonies (Adiaphora, or Indifferent Things); XI. The Eternal Foreknowledge and Election of God; and, XII. Other heresies and sects. (Source: Aardvark Alley Blog).



**Formulators of the Formula of Concord: left to right: David Chytraeus, Andrew Musculus, Nicholas Selnecker, Martin Chemnitz, Christopher Cornerus, Jacob Andreae**

### **Luther's Explanation of the Third Article of the Creed**

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.

What does this mean?

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him. But the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the one true faith.

In the same way He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith.

In this Christian Church He daily and richly forgives all sins to me and all believers.

On the Last Day He will raise me up and all the dead and give to me and all believers in Christ eternal life.

This is most certainly true.

