

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. in
Grace Lutheran Church
1836 B St., Hayward, CA 94541-3140**

Worshiping in the Central Valley at 2 p.m. - 1st & 3rd Sundays of
the Month

Atria Senior Living - Bayside Landing - 1st Floor Activity Room
3318 Brookside Rd., Stockton, CA 95219

Pastor: Steven Karp
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Organist: Elizabeth Karp

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The Seventeenth Sunday After Trinity – 27 September
2015

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

Hymn 467 Built On The Rock The Church Doth Stand (1-2 & 6-7)

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

The Psalmody

All nations whom You have made shall come and worship
before You, O LORD;

And they shall glorify Your name.

Be gracious to me, O LORD,

For to You I cry all day long.

Make glad the soul of Your servant,

For to You, O LORD, I lift up my soul.

For You are good and ready to forgive,

**And abundant in steadfast love to all who call
upon You.**

I will give thanks to the LORD with all my heart,

And will glorify Your name forever.

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: Glory be to the
Father ...]**

First Lesson

Ephesians 4,1-6

I, therefore, the prisoner of the Lord, entreat you to
walk in a manner worthy of the calling with which you
have been called, ² with all humility and gentleness, with
patience, showing forbearance to one another in love, ³
being diligent to preserve the unity of the Spirit in the bond
of peace. ⁴ There is one body and one Spirit, just as you
were called in one hope of your calling: ⁵ one Lord, one

faith, one Baptism, ⁶ one God and Father of all Who is over all and through all and in all.

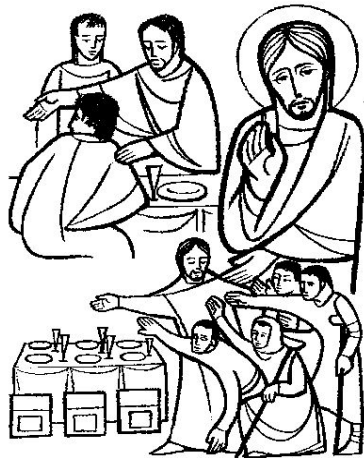
P] But Thou, O Lord, have mercy upon us.

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

Second Lesson

Luke 14,1-11

And it came about that when Jesus went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely. ² And there, in front of Him was a certain man suffering from dropsy. ³ And Jesus answered and spoke to the scribes and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” ⁴ But they kept silent. And He took hold of him, and healed him, and sent him away. ⁵ And He said to them, “Which of you shall have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?” ⁶ And they could make no reply.



⁷ And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them, ⁸ “When you are invited by someone to a wedding feast, do not take the place of honor, lest someone more distinguished than you may

have been invited by him ⁹ and he who invited you both shall come and say to you, ‘Give place to this man,’ and

then in disgrace you proceed to occupy the last place. ¹⁰ But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, move up higher’; then you will have honor in the sight of all who recline at table with you. ¹¹ For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted.” [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 473 The Church’s One Foundation (1-3)

Sermon Text: Ephesians 4,1-6

Sermon Theme: Christian Unity

1. Christians have A High Calling
2. Christians Have A Unity Of The Spirit
3. Christians Have A Oneness In Christ

Hymn 473 The Church’s One Foundation (4-5)

The Offering

The Te Deum Laudamus page 35-37

The Prayers [Morning Suffrages]

O Lord,
Have mercy upon us.

O Christ,
Have mercy upon us.

O Lord,
Have mercy upon us.

Confession Of Faith

**I believe in God the Father Almighty,
Maker of Heaven and earth.
And in Jesus Christ, His Only Son, our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into Hell;
The third day He rose again from the dead;
He ascended into heaven,
And sitteth at the right hand of God the Father
Almighty;
From thence He shall come to judge the quick and
the dead.**

**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. Amen.**

Unto Thee have I cried, O Lord:
**And in the morning shall my prayer come before
Thee.**

Let my mouth be filled with Thy praise:
And with Thine honor all the day.

O Lord, hide Thy face from my sins:
And blot out all mine iniquities.

Create in me a clean heart, O God:
And renew a right spirit within me.

Cast me not away from Thy presence:
And take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation:
And uphold me with Thy free Spirit.

Vouchsafe, O Lord, this day:

To keep us without sin.

Have mercy upon us, O Lord:
Have mercy upon us.
O Lord, let Thy mercy be upon us:
As our Trust is in Thee.
Hear my prayer, O Lord:
And let my cry come unto Thee.

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

[Together we pray the morning prayer:] **We give thanks unto
Thee, heavenly Father, through Jesus Christ, Thy dear
Son, That Thou hast kept us this night from all harm and
danger; and we pray Thee that Thou wouldst keep us this
day from sin and every evil, that all our doings and life
may please Thee. For into Thy hands we commend
ourselves, our bodies and souls, and all things. Let Thy
holy angel be with us that the wicked Foe may have no
power over us. Amen.**

The Kyrie [sung]
**Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.**

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: Lord God, heavenly Father: We beseech You so to guide and direct us by Your Holy Spirit that we may not exalt ourselves, but humbly fear You, with our whole hearts hear and keep Your Word, and keep the day of rest holy, that we also may be sanctified by Your Word; help us, first, to place our hope and confidence in Your Son, Jesus Christ, Who alone is our Righteousness and Redeemer, and then, so to amend and better our lives in accordance with Your Word, that we may avoid all offenses and finally obtain eternal salvation; 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 477 **Lord Jesus, Thou The Church's Head**

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Lessons for 4 October – The Eighteenth Sunday After

Trinity – A Service with Holy Communion

Old Testament: Deuteronomy 10,12–21

Epistle: 1 Corinthians 1,4–9

The Holy Gospel: Matthew 22,34–46

Weekly Scripture Verse: Our faith is the victory that has overcome the world. (1 John 4,5)

Today's Psalmody consists of selected verses from Psalm 86.

Church Picnic will be held today at the Karp's after the morning service.

Next Service in Stockton: Sunday, 4 October, at 2 p.m.

Bible Study. Hayward – No Bible Study Tuesday

Stockton – Tuesday, 29 Sept., 2 p.m.

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 caregivers 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 Breiden 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 5th and 6th 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.

Handouts - CLC September Coordinating Council Summary
October 2015 Church Calendar

Anniversary - we extend our congratulations to St. Stephen Lutheran School in Mountain View, CA, on their twentieth anniversary, which it is celebrating today.

The Pacific Coast Pastoral Conference (PCPC) will be meeting at St. John Lutheran Church in Vernon, B.C. from 29 September to 1 October.

Adolf Klarenbach and Peter Fliehsteden, Martyrs (+ 28 September 1529). Klarenbach probably was born in 1495;



Fliehsteden's birth date, as well as virtually all other details about his life, is unknown. Klarenbach was born on a farm near Lenep. In 1514 he entered the University of Cologne and earned an MA in 1517. He became a teacher in the Latin School in Münster and in 1525 became

the co-rector of the State School in Wesel. By 1525, he was actively promoting the theology of Martin Luther and on account of this was dismissed from his post by John III, the Duke of Cleves. He then was hounded from town to town. In 1528 he was visiting Cologne and was imprisoned on account of his Lutheran views. In 1527, Fliehsteden was probably a student at the University of Cologne and at Christmastime was observed covering his head and showing disrespect during the elevation of the Host during a church service. He was taken in for questioning and there he revealed that he had

been promoting Lutheran theology. He was imprisoned along with Klarenbach. While in prison, they strengthened each other's faith. On 4 March, Klarenbach was formally excommunicated from the Catholic Church and handed over to the civil authority, which condemned both men to death to be burned at the stake. It appears that while such a



condemnation was fairly common, the actual execution of the sentence was seldom carried out. In Klarenbach and Fliehsteden's case, however, the authorities decided to make an example of them. As he was being led to the stake, Klarenbach is reported to have

shouted: "And when you have killed me, you still will not have your way, but I will have eternal life. So even this death does not terrify me, for I know that Christ has overcome death, the devil and hell."

St. Michael and All Angels (29 September). The name of the



archangel St. Michael means "Who is like God." Michael is mentioned in Daniel (12,1) as well as in Jude (9) and Revelation (12,7). Daniel portrays Michael as the angelic helper of Israel who leads the battle against the forces of evil. In Revelation, Michael and his angels fight against and defeat Satan and the evil angels, driving them from heaven. Their victory is made possible by Christ's own victory over Satan in His death and resurrection, a victory announced by the voice

in heaven: “Now the salvation and the power and the kingdom of our God and the authority of His Christ have come” (Revelation 12,10). Michael is often associated with Gabriel and Raphael, the other chief angels or archangels who surround the throne of God. Tradition names Michael as the patron and protector of the Church, God’s New Israel, especially the protector of Christians at the hour of death. (From: Treasury of Daily Prayer, general editor, Scott A. Kinnaman (St. Louis, Concordia Publishing House, 2008)]

Johann Gerhard on Angels

What is the [angels’] attitude toward men? This the Lord Christ reveals with one word when He calls them “their angels,” that is, the angels of the little ones, the servants of the children and all believers. . . . They render this service to every Christian in manifold ways. While we are children, God assigns our angels to us, as Christ tells us in the holy Gospel. When we grow older and go our own way, that is, walk in the ways of our calling, God also assigns angels to us (Psalm 91,11–12). When we sleep, the angels watch and protect us from the devil. When we die, they carry our soul to Abraham’s bosom (Luke 16,22). Their protection is ours through life. . . . Why is it that the angels readily service the believers though they are much nobler and higher than we? (1) Because they are confirmed in the good and therefore gladly and fully obey God’s will. God’s will and order is that they serve us (Hebrews 1,14). The army of heaven — sun, moon, and stars — maintain their order given them by God for man’s sake. All the more will the heavenly army of the holy angels maintain its order.

(2) Because our nature is raised in Christ above all angels and archangels (Ephesians 1,20–21; Hebrews 1,4). Therefore the angels do not refuse to serve us men, in honor of the human nature assigned to Christ. As an entire race is brought to honor by a marriage, so the marriage of the Son of God with humanity has restored the human race to honor (Matthew 22,2). What wonder, then, that the angels serve us, since the Son of God, the Lord of the angels, came to earth that He might serve us? (3) Because love is pure and perfect in them, the angels joyfully serve us, as does the Lord, Who Himself is Love (1 John 4,8), in Whose image the angels were created and declared: “I will rejoice in doing them good” (Jeremiah 32,41). (4) Finally, because we shall someday be with them in heaven and join their choir in praising God, the angels are happy to serve us on earth. (From: Gerhard’s sermon on Matthew 18,1–11 in Fred H. Lindemann, The Sermon and the Propers, volume IV: Trinity Season – Second Half [St. Louis, Concordia Publishing House, 1959), 72 & 74–75)

Jerome, Translator of Holy Scripture (ca. AD 342– 30 September 420). Jerome was born in a little village on the Adriatic Sea around AD 342. As a young man, he went to study in Rome, where he was baptized. After extensive travels, he chose the life of a monk and spent five years in the Syrian desert. There he learned Hebrew, the language of the Old Testament. After ordination at Antioch he went to Constantinople and then to Rome; from 382 to 385 he acted as secretary to Pope Damasus in Rome. Jerome then settled in Bethlehem in 386, where he ruled a newly founded monastery and devoted the rest of his life to study. From the original

Hebrew, Aramaic, and Greek, he used his ability with languages to translate the Bible into Latin, the common language of his time. This translation, called the Vulgate, was the authoritative version of the Bible in the Western Church for more than a thousand years and is probably his greatest achievement. Jerome also wrote many commentaries on the Bible, filling them with linguistic and topographic material. He anticipated the Reformers by urging that the Hebrew Canon of the Bible be the authoritative version, thereby excluding the Apocrypha. Considered one of the great scholars of the Early Church, Jerome died on 30 September 420. He was originally interred at Bethlehem, but his remains were eventually taken to Rome.



Marburg Colloquy, 1–4 October 1529, was a conference of theologians at Marburg in the principality of Hesse–Nassau with the Lutherans represented by Luther, Melanchthon, Jonas, Cruciger, Viet Dietrich, and Georg Roerer from Wittenberg, Myconius from Gotha, Menius and Eberhard von der Thann from Eisenach, and Osiander, Brenz, and Stephan Agricola from South Germany, while the Reform party was represented by Zwingli and Ulrich Funk from Zurich, Oecolompadius and Rudolf Frey from Basel, and Bucer, Hedio, and Jacob Sturm from Strasbourg. The meeting was the culmination and result of a controversy, chiefly on the doctrine of the Lord's Supper,

which had agitated minds for the past three years. The chief point which was debated was that concerning the Lord's Supper, Luther and his collaborators standing



A Woodcut of Luther and Zwingli debating at the Marburg Colloquy

uncompromisingly for the plain and simple understanding of the words, "This is My Body," without any metaphorical misinterpretation (which would state, "This merely represents My Body"). Zwingli and his adherents insisted upon a metaphorical understanding of the words of institution. The debate drifted into the area of

the Real presence and of the ubiquity of Christ (Zwingli held that Christ was at God's right hand and therefore could not be present in the Lord's Supper; the Scriptural view is that God's right hand denotes a place of authority and that Jesus according to both His divine and human nature can be present in the Lord's Supper), both of which were denied by Zwingli as contrary to reason. Luther wrote the Greek word for "is" on the table before him and declared himself unable to leave the clear statement of the Lord. While fourteen of the fifteen articles of agreement were accepted by all theologians present, namely, those on the doctrine of the Trinity, the person of Christ, faith and justification, the Word of God, Baptism, good works, confession, secular authority, tradition or human order, infant Baptism, no agreement could be reached on the disputed point of the Lord's Supper. Luther finally declared, "Yours is a different spirit from ours. The

Marburg Colloquy marked the division between the Lutherans and Reformed church bodies. (Fuerbringer, Engelder, Kretzmann, eds., *The Concordia Cyclopedia* (St. Louis, CPH: 1927]: 438–39). What is missing from the above analysis is that Philip of Hesse wished to resolve differences between the Lutherans and the Reformed for both political and theological reasons, since the Diet of Speyer of 19 April 1529 would enforce the condemnation of the Lutherans of the Diet of Worms. Philip wanted to have a united front against his Catholic opponents and Philip was the one who invited Zwingli. Luther did not care much about politics but did care about theology and God's Word. On 21 January 1530 Emperor Charles V issued a summons for a Diet at Augsburg, where the Lutherans would submit what became known as the Augsburg Confession.