

**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. - 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**

† † †



The Nineteenth Sunday After Trinity – 11 October 2015

Liturgy — Page 5 in The Lutheran Hymnal

**HYMNS:** 4 God Himself Is Present  
213 Hail The Day That Sees Him Rise (1-3 & 4-6)  
361 O Jesus King Most Wonderful

Sermon Text: Genesis 28,10-19

Sermon Theme: Our Eternal Bethel

1. A Dream With Promise And Assurance
2. Jesus – Our Ladder to Heaven
3. Our Eternal Bethel

**INTROIT:** Say unto my soul, I am your Salvation: The righteous cry, and the Lord hears. He delivers them out of their troubles: He is their God forever and ever. Give ear, O My people to My Word: incline your ears to the Word of My mouth. **Glory be to the Father ...**

**COLLECT:** O almighty and most merciful God, of Your bountiful goodness keep us, we beseech You, from all things that may hurt us, that we, being ready, both in body and soul, may cheerfully accomplish those things that You would have us do; 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

Genesis 28,10–19



Then Jacob departed from Beersheba and went toward Haran. <sup>11</sup> He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. <sup>12</sup> He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. <sup>13</sup> And behold, the LORD stood above it and said, “I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to

you and to your descendants. <sup>14</sup> Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. <sup>15</sup> Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.” <sup>16</sup> Then Jacob awoke from his sleep and said, “Surely the LORD is in this place, and I did not know it.” <sup>17</sup> He was afraid and said, “How awesome is this place! This is none other than the House of God, and this is the Gate of heaven.”

<sup>18</sup> So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top. <sup>19</sup> He called the name of that place Bethel.

#### GRADUAL

The LORD is near to the broken hearted,

**And saves those who are crushed in spirit.**

How blessed is he whose transgression is forgiven,

**Whose sin is covered!**

How blessed is the man to whom the LORD does not impute iniquity,

**And in whose spirit there is no deceit!**

When I kept silent about my sin, my body wasted away,

**Through my groaning all day long.**

I acknowledged my sin to You,

**And my iniquity I did not hide;**

I said, “I will confess my transgression to the LORD”;

**And You did forgive the guilt of my sin.**

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!]

Epistle

Ephesians 4,22–28

That, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, <sup>23</sup> and that you be renewed in the spirit of your mind, <sup>24</sup> and put on the new self, which in *the likeness of God* has been created in righteousness and holiness of the truth.

<sup>25</sup> Therefore, laying aside falsehood, speak truth each one *of you* with his neighbor, for we are members of one another. <sup>26</sup> Be angry, and *yet* do not sin; do not let the sun go down on your anger, <sup>27</sup> and do not give the devil an opportunity. <sup>28</sup> He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have *something* to share with one who has need.

The Holy Gospel

Matthew 9,1–8

Response: Glory be to Thee, O Lord!

<sup>1</sup> Getting into a boat, Jesus crossed over *the sea* and came to His own city.

<sup>2</sup> And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, “Take courage, son; your sins are forgiven.” <sup>3</sup> And some of the scribes said to themselves, “This *fellow* blasphemes.” <sup>4</sup> And Jesus knowing their thoughts said, “Why are you thinking evil in your hearts? <sup>5</sup> Which is easier, to say, ‘Your

sins are forgiven,’ or to say, ‘Get up, and walk’? <sup>6</sup> But so that you may know that the Son of Man has authority on earth to forgive sins”— then He said to the paralytic, “Get up, pick up your bed and go home.” <sup>7</sup> And he got up and went home. <sup>8</sup> But when the crowds saw *this*, they were awestruck, and glorified God, who had given such authority to men.[Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]



Response: Praise be to Thee, O Christ!

† † †

Lessons for 18 October - The Twentieth Sunday After  
Trinity

Old Testament: Isaiah 65,1-2

Epistle: Ephesians 5,15-21

The Holy Gospel: Matthew 22,1-14

Weekly Scripture Verse: Heal me, O Lord, and I will be healed;

| Save me, and I will be saved, | For You are my praise.  
(Jeremiah 17,14)

Today's Gradual consists of selected verses from Psalms 34 and 32.

Next Service in Stockton: Sunday, 18 October, at 2 p.m.

Bible Study - Hayward - Tuesday, 13 October, at 2 p.m.

Stockton - Tuesday, 27 October, at 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 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).



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. The Rev. Peter Evensen, pastor of Rock of Ages Lutheran, Grand Rapids, MI, has accepted the Call from the CLC Board of Missions to be a Resident CLC Foreign Missionary to India.

Church Council will meet after the morning service in Hayward on Sunday, 25 October.

## Handout – CLC President Eichstadt’s October Pastoral Letter

Philip the Evangelist (or, Deacon) (11 October). Philip was one of the seven Greek-speaking men appointed to assist in the work of the twelve apostles and of the rapidly growing Early Church by overseeing the distribution of food to the poor (Acts 6,1–6). Following the martyrdom of Stephen, he was one of those forced to flee Jerusalem. Philip proceeded to go to



Samaria, where he proclaimed the Gospel and led Simon the Sorcerer to become a believer in Christ (Acts 8,4–13). He also preached in all the cities of Samaria, from Ashdod to Caesarea. He was also instrumental in bringing about the conversion of the Ethiopian eunuch, who was a court official in Queen Candace’s court (Acts 8,26–40; note: Ethiopia probably refers to modern-day Sudan). With his contact with the “Ethiopian,”



Paula Jordan

© Verlag Johannis

Philip became indirectly responsible for bringing the Gospel to the people on the continent of Africa. Years later, in the town of Caesarea, Philip was host for several days to the apostle Paul, who stopped there on his last journey to Jerusalem;

from this account, we also learn that Philip’s four virgin daughters were prophetesses (Acts 21,8–15). Luke accompanied Paul on his journey to Jerusalem, so it is likely that when Paul and Luke stayed with Philip, Philip told Luke

about his earlier ministry in Jerusalem, Samaria, and the meeting with the Ethiopian eunuch. Not much else is known of Philip; one tradition has him later becoming the Bishop of Tralles in Lydia in western Asia Minor (today’s Turkey), where he eventually died. (sources: Scot A. Kinnaman, ed., Treasury of Daily Prayer [CPH: 2006]: 804; F.L. Cross, ed, Oxford Dictionary of the Christian Church [OUP:1983]: 1080)

Ulrich (or Huldreich) Zwingli (1 January 1484–11 October 1531), Swiss Reformer. A native of Wildhaus in the Toggenburg valley, canton St. Gall, Switzerland, he was educated at Berne (1496–8), Vienna (1498–1502), and Basle (under T. Wytttenbach, 1502–6). He was ordained priest in 1506, and from 1506 to 1516 was pastor at Glarus.

Already a devoted admirer of Erasmus, he gave himself up at Glarus largely to humanistic studies, taught himself

Greek and probably the rudiments of Hebrew, learned St. Paul’s Epistles by heart, and read the Church Fathers. In 1513 and 1515 he served as military chaplain to Swiss mercenaries in the Papal service and was present at the Battle of Marignano (13–14 Sept. 1515). In 1516 he left Glarus for Einsiedeln, where the pilgrimage abuses at the famous shrine quickened his desire for reform; he also deepened his



knowledge of the Greek New Testament with the aid of Erasmus’s newly published editio princeps (1516) and improved his technique as a preacher. On 11 Dec. 1518 he

was elected People's Preacher at the Old Minster in Zurich, where he remained for the rest of his life. Here, in an important office, he sought to carry through his political and religious ideals and met with strong local support. The rupture with ecclesiastical authority came gradually.

The real beginning of the Reformation in Switzerland was Zwingli's lectures on the New Testament in 1519. Attacks in his sermons on Purgatory, Invocation of Saints, and Monasticism soon followed. He seems to have owed little directly to Luther, of whose influence he always betrayed some jealousy. In April 1522 appeared his first Reformation tract, *Von Erkiesen und Frylieit der Spysen*, and later in the same year (22 Aug.) *Architeles*, advocating the liberation of



**Zwingli and His Wife and Child**

The Bishop of Constance's Vicar General (Johann Faber), sent to Zurich to deal with the situation, was silenced in a public disputation on 29 Jan. 1523, when Zwingli

successfully upheld 67 theses before an audience of some 600. The sole basis of truth was the Gospel, and the authority of the Pope, the Sacrifice of the Mass, the Invocation of Saints, times and seasons of fasting, and clerical celibacy were rejected. The city council gave Zwingli their full support and the Minster Chapter was reconstituted in independence of episcopal control. Matters were carried further at a second disputation on 26 October 1523, which led to Zwingli's *Eine kurze christliche Inleitung*, expounding for the clergy the relations between the Gospel

and the Law. Shortly afterwards steps were taken to abolish the Mass (eventually suppressed at Zurich in April 1525) and remove images and pictures from churches. On 2 April 1524 Zwingli publicly celebrated his marriage with Anna Meyer (nee Reinhard) in the cathedral.

It was at this stage that Zwingli began to develop his characteristic Eucharistic teaching ("Zwinglianism"). In 1522 he still accepted the traditional view of the Eucharist, but in a letter to Matthaus Alber of Reutlingen (16 Nov. 1524) he upheld a purely symbolic interpretation, which he developed further in *Commentarius de Vera et Falsa Religione* (1525). The ensuing conflict with Luther led to the fruitless Colloquy of Marburg (Sept.–Oct. 1529). Every form of the carnal presence of Christ in the Eucharist, whether by transubstantiation, consubstantiation, or impanation, was rejected by Zwingli as "Capernaïtic" (John 6,51–59). To Zwingli's great disappointment, the division went so deep that any union of the Protestant forces was impossible. In these years he was also engaged in active disputes with the Anabaptists and acquiesced when the Council of Zurich put one of their leaders to death by drowning in 1527.

Meanwhile the movement had spread to other parts of Switzerland. In a public theological disputation at Berne in Jan. 1528 Zwingli successfully upheld ten theses (Berne Theses), and the canton joined the movement. Basle, St. Gall, and Schaffhausen followed shortly afterwards. The movement met, however, with fierce resistance elsewhere, notably in the Five Forest Cantons (Lucerne, Zug, Schwyz, Uri, Unterwalden), which were Catholic. War was only just avoided in 1529 and

finally broke out in 1531, when the Forest Cantons made a



**A Nineteenth Century  
Depiction of Zwingli's Death**

sudden and unexpected descent on Zurich, They were met by a small force at Cappel, where Zwingli, who as chaplain carried the banner, was killed (11 Oct. 1531). (From: F.L. Cross, The Oxford Dictionary of the Christian Church [OUP: 1983]: 1514).

According to Bullinger, Zwingli's successor in Zurich, Zwingli was wounded in the battle, but after his capture, he refused to recant; Zwingli was then killed, beheaded, drawn and quartered, and his body burned.

Lucas Cranach the Elder, Artist (4 October 1472 – 16 October 1553). Cranch was a German Renaissance painter and printmaker in woodcut and engraving. For most of his career, he was the court painter to the Electors of Saxony and is best known for his portraits of German princes and leaders of the Reformation, whose cause he embraced with enthusiasm, becoming a close friend of Martin Luther. He also painted religious subjects. He had a large workshop and many works exist in different versions. His son. Lucas Cranach the Younger continued to produce versions of his father's works for decades after his death.



Cranach was born Lucas Sunder at Kronach in upper Franconia and later changed his name to reflected that of his

birthplace. His father taught him drawing. His talent soon drew the attention of Frederick the Wise, Elector of Saxony, and in 1504 Cranach joined the Elector's court. In 1509, Cranach went to the Netherlands to paint the Emperor Maximillian and his son, who later became Charles V. In 1508 the Duke gave him an emblem of a winged snake, and he used this to sign his paintings.

At an early stage Cranach became friendly with the Lutheran Reformers. He made an engraving of Luther as early as 1520. Cranach was a witness at the betrothal of Luther and Katharina von Bora and was also godfather to their first child, Johannes, born in 1526.

Cranach died in 1553 at Weimar, where his house still stands in the marketplace. Cranach had three sons, all of whom were artists; he also had one daughter, Barbara, who married Christian Brück, ancestors of Johann Wolfgang von Goethe.

Ignatius of Antioch, Apostolic Father & Martyr (ca. AD 35 – ca AD. 17 October 112). He is also known as the Theophorus, a description which he used and means "God-bearer" or "borne by God." He is probably of Syrian origin and according to Origen was the second Bishop of Antioch, ca. AD 69 (after Peter and Euodius). Nothing is known of his life except his journey to martyrdom from Antioch to Rome. En route, he was greeted by Polycarp at Smyrna, and



to martyrdom from Antioch to Rome. En route, he was greeted by Polycarp at Smyrna, and

also various Christian churches in Asia Minor. He told all that he did not want to be dissuaded from facing martyrdom.

He is known for the letters he wrote while on his journey: To the Ephesians, to the Megenesians, to the Trallians, to the Romans, to the Philadelphians, to the Smyrnaeans, and to Polycarp, Bishop of Smyrna.

In these letters he emphasizes the episcopacy, stressing the authority of the bishop in a city. While the Church of Rome is referred to with special reverence as “presiding in the region of the Romans,” there is no mention of the Bishop of Rome. He warned against Judaizing heresies. He insisted on both the humanity and divinity of Christ. He believed that the life of Christ is continued in Holy Communion, which he called “the bread that is the flesh of Jesus Christ, this flesh which has suffered for our sins.” he argued for the replacement of the Jewish Sabbath (Saturday) with the Lord’s Day (that is, Sunday). He is the first to have used the word *katholikos*, meaning “universal,” “whole” or “complete” to describe the Church.

According to Polycarp and Origen, Iganitius was martyred in Rome, probably in the Colosseum. His life and martyrdom is celebrated on 17 October.

Andreas Osiander, Theologian, Reformer, and Errorist (19 December 1498 – 17 October 1552). From at least 1522 Osiander supported the Lutheran cause but in 1550, after Luther’s death, published a work on justification that was correctly judged to set forth false doctrine and repudiated as such in Article III of the Epitome and Solid Declaration of the

Formula of Concord of 1580.

Osiander was born in Franconia and ordained a priest in 1520. He began work as a Hebrew tutor and in 1522 became the pastor at St. Lorenz in Nuremberg, the same year in which he declared himself to be a Lutheran. He knew Luther and sided with him at the Marburg Colloquy (1529). He also



supported the Augsburg Confession (1530) and worked against watering it down. He worked on orders of service for Brandenburg–Nuremberg. He was a signatory to the Smalcald Articles (1537). Also in 1537, he published the first Protestant Gospel harmony in Latin and Greek. In 1543 he wrote the introduction to and published Copernicus’s Motion of

the Heavenly Bodies (even though Copernicus’s work was opposed by Luther and Melanchthon, Osiander wrote in the preface that while the theory was not necessarily true, it was good for computational purposes). In 1544 he published a work which predicted that the world would end in 1656 but also proved the papacy to be the Antichrist. He opposed the Augsburg Interim (1548) and in 1549 was appointed professor in Königsberg, where in 1550 he published his work on justification.

Osiander falsely taught that the basis for our justification, that is, our right standing before God, is that Christ dwells within us in a mystical union (which is close to the position of Eastern Orthodoxy). Thus, instead of declaring us to be just, God makes us physically just. The Formula of Concord correctly repudiates this opinion. It teaches that

Christ is our righteousness on account of what He has done for us, living, dying, and rising from the dead. The Scriptures direct our attention to what Christ has done for us, that is, outside of us (a doctrine which Osiander described as “cold as ice”). On the other hand, Osiander would have us look within our heart to see if Christ is there; this means we would be at the mercy of our emotions and actions and never be certain of our salvation. The Formula also states that Christ is our righteousness according to both His divine and human nature. While the Bible does teach that Christ dwells in us, this is part of sanctification, which in turn is a result of our justification.

Why doesn't the Salvation Army baptize? That was a question put at our last Bible Study in Hayward. The answer is rather surprising. The following description is from F. A. Mayer's, *Religious Bodies of America* (CPH):

"On the other hand the Army actually holds that the Bible is not absolutely necessary, since God reveals His will immediately, speaks to men directly, goes straight to the heart, and speaks to His people through their spiritual leaders. The extreme spiritualism of the Salvation Army appears especially in its attitude toward the two sacraments. It holds that since the religion of Jesus is spiritual, ceremonials 'are sometimes a hindrance rather than a help to spiritual life.' And for that reason, so they teach, Christ 'did not leave any direction as to any outward ceremonial (sacrament) to replace that of the old dispensation.' Baptism and the Lord's Supper are placed on a par with the abrogated Jewish ceremonies, are said to be unnecessary for salvation or the development of spiritual life and evidently not intended to be perpetually

observed. The all-important baptism is said to be the baptism with the Holy Spirit, which 'results in the purifying of the heart and in power for service.' The dedication of children, testimony, wearing uniforms, pledging total abstinence, being sworn in, and regulations are said to accomplish the same ends which the advocates of 'water Baptism' claim for Baptism. Concerning the Lord's Supper the Army contends that 'John's silence in this matter both in his Gospel and in his epistles is evidence that no new and essential ceremonial was instituted.' The true observance of the Lord's Supper is said to consist in remembering Christ's death by engaging in spiritual conversation, 'particularly in connection with (the regular) eating and drinking.' (Mayer, p. 337)

Yes, friends, there you have it. The "wearing of uniforms" and maybe om-pah-pah bands is the same as Baptism.

Oh, yes. They also are universalists in that they teach that Acceding to John 1,9 the heathen are said to "have a measure of light," know "something of God's love, mercy, and fatherhood," and "will be dealt with according to the light they possess" (Mayer, p. 339).

While they do good things, there is more theological weirdness.