

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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St. Luke the Evangelist's Day - 18 October 2015

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: [insert] For All Thy Saints In Warfare (stand for last stanza)

53 Abide, O Dearest Jesus (1-3 & 4-6)

487 How Beauteous Are Their Feet

Sermon Text: 2 Timothy 4,5-15

Sermon Theme: A Steadfast Savior For A Steadfast Evangelist

1. Who Was St. Luke The Evangelist?

2. Luke's Steadfast Savior

3. A Steadfast Word That Continues To Give Life

INTROIT: The Lord GOD said to me: Write all the words which I have spoken unto you into a book for a memorial. His name shall endure forever: His name shall be continued as long as the sun. **Glory be to the Father ...**

COLLECT: Almighty God, Who called Saint Luke the physician to be an Evangelist and physician of the soul, heal, we beseech You, all the diseases of our souls by the wholesome medicine of Your Word; through Jesus Christ, Your Son, Our Lord, who lives and reigns with You and the Holy Spirit, ever the One true God, world with out end. **Amen.**

Old Testament

Isaiah 35,5-8

Then the eyes of the blind will be opened,
And the ears of the deaf will be unstopped.

⁶ Then the lame will leap like a deer,
And the tongue of the dumb will shout for joy.
For waters will break forth in the wilderness
And streams in the Arabah.

⁷ And the scorched land will become a pool,
And the thirsty ground springs of water;
In the haunt of jackals, its resting place,
Grass becomes reeds and rushes.

⁸ And a highway will be there, a roadway,
And it will be called "the highway of holiness."

The unclean will not travel on it,
But it will be for him who walks that way,
And fools will not wander on it.

Epistle

2 Timothy 4,5-15

But you, be sober in all things, endure hardship, do the work of an evangelist, faithful in your ministry. ⁶ For I am already being poured out as a drink offering, and the time of my departure has come. ⁷ I have fought the good fight, I have finished the course, I have kept the faith; ⁸ in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

⁹ Make every effort to come to me soon; ¹⁰ for Demas, having loved this present age, has deserted me and gone to Thessalonica; Crescens has also gone to Galatia, Titus to Dalmatia. ¹¹ Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. ¹² But Tychicus I have sent to Ephesus. ¹³ When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. ¹⁴ Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. ¹⁵ Be on guard against him yourself, for he vigorously opposed our teaching.

GRADUAL

How lovely on the mountains are the feet of him who brings Good News,

Who announces peace and brings Good News of happiness,

Who announces salvation,

And says to Zion, “Your God reigns!”

I will sing of the steadfast love of the LORD forever;

To all generations will I make known Your faithfulness with my mouth.

The heavens will praise Your wonders, O LORD;

Your faithfulness also in the assembly of the holy ones.

Righteousness and justice are the foundation of Your throne;

Steadfast love and truth go before You.

How blessed are the people who know the joyful sound!

O LORD, they walk in the light of Your countenance.

In Your name they rejoice all the day,

And by righteousness they are exalted.

For You are the glory of their strength,

And by Your favor our horn is exalted.

Hallelujah! Sing for joy in the LORD, you righteous ones;

Praise is becoming to the upright. [sing triple Hallelujah!]

The Holy Gospel

Luke 1,1-4

Response: Glory be to Thee, O Lord!



Inasmuch as many have undertaken to compile an account of the things fulfilled among us, ² just as those who were from the beginning eyewitnesses and servants of the Word have handed them down to us, ³ it seemed fitting for me as well, having investigated everything carefully from the

beginning, to write it out for you in consecutive order, most excellent Theophilus; ⁴ so that you might know the exact truth about the things you have been taught. [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 25 October – The Festival of the Reformation

Old Testament: Hosea 3,13
Epistle: Ephesians 6,10–17
Gospel: John 6,46–54

Weekly Scripture Verse: How lovely on the mountains | Are the feet of him who brings Good News, | Who announces peace | And brings Good News of happiness, | Who announces salvation, | And says to Zion, “Your God reigns!” (Isaiah 65,7)

Next Service in Stockton: Today, at 2 p.m.

Today’s Gradual consists of selected verses from Psalms 119 and 148.

Bible Study – Hayward – Tuesday, 20 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

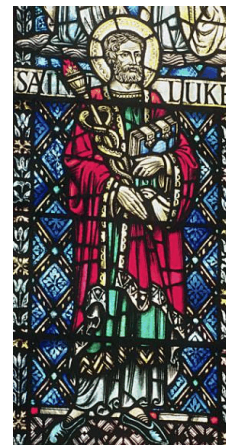
Rose, one of Don’s care givers and her husband; Sue (the Karp’s neighbor who is undergoing chemotherapy), Sue (Carolyn’s friend), Don Drews; Richard Hocker; Ruth Scheuermann; James Sandeen; the Breeden twins, Chloe and Dagny; Pr. Doug Priestap (Calgary).



Call News. Mr. Matthew Kranz, Eau Claire, WI, has accepted the Call from Immanuel, Mankato, MN, to serve as 5th and 6th 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.

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

St. Luke the Evangelist (18 October). St. Luke, the beloved physician referred to by St. Paul (Colossians 4,14), presents us



with a Jesus whose blood provides the medicine of immortality. As his traveling companion, Paul claimed Luke’s Gospel as his own for its healing of souls (Eusebius). Luke traveled along with Paul on his second missionary journey, joining him after Paul received his Macedonian Call to bring the Gospel to Europe (Acts 16,1–17). Luke most likely stayed behind in Philippi for seven years, rejoining Paul at the end of the third missionary journey in Macedonia. He

traveled with Paul to Troas, Jerusalem, and Caesarea, where

Paul was imprisoned for two years (Acts 20,5—21,18). While in Caesarea, Luke may have researched material he used in his Gospel. Afterward, Luke accompanied Paul on his journey to Rome (Acts 27,1—28,16). Especially beloved in Luke's Gospel are the stories of the Good Samaritan (Luke 10,29–37), the prodigal son (Luke 15,11–32), the rich man and Lazarus (Luke 16,19–31), and the Pharisee and the tax collector (Luke 18,9–14). Only Luke provides a detailed account of Christ's birth (Luke 2,1–20) and the canticles of Mary (Luke 1,46–55), Zechariah (Luke 1,68–79), and of Simeon (Luke 2,29–32). To show how Christ continued His work in the Early Church through the apostles, Luke penned the Acts of the Apostles. More than one-third of the New Testament comes from the hand of the evangelist Luke. (From: Treasury of Daily Prayer, ed. Scot A. Kinnman [St. Louis: Concordia Publishing House, 2008], 826)

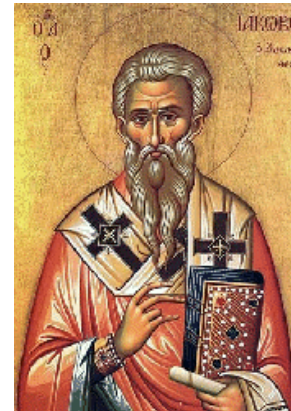
Luke was probably a Gentile (Colossians 4,11) and may have been one of the first Christians in Antioch (a variant in the Western Text for Acts 11,27–28 reads: "and there was much rejoicing; and when we were gathered together...").



According to a tradition recorded in the Anti-Marcionite Prologues, Luke was unmarried, wrote his Gospel in Greece, and died at age 84. Reports of his alleged martyrdom are unfounded. In 356–57, Constantinus II had Luke's remain transferred to Constantinople, where they are preserved at the Church of the Apostles. His feast day is 18 October; he was the last of the evangelists to be so honored in the West, and that was not until the tenth century. In Christian art, he is represented as a winged ox. (Source:

Oxford Dictionary of the Christian Church, ed. E. L. Cross [New York: Oxford University Press, 1983])

St. James of Jerusalem, Brother of Jesus and Martyr (23 October). St. James of Jerusalem is also known as "James the Just," and Paul refers to him as "the Lord's brother" (Galatians 1,9). This phrase, in addition to its apparent meaning of the biological child of Joseph and Mary, could also mean "step-brother," "cousin," or even "kinsman" (Aramaic and Hebrew have no word for "cousin"). Along with other relatives of our Lord, with the exception of His mother Mary, James did not



come to faith in Jesus as the Christ until after His resurrection (John 7,3–5; 1 Corinthians 15,7). After becoming a Christian, however, James was elevated to a position of leadership within the early Christian community of Jerusalem. Especially following Peter's departure from Jerusalem, James was recognized as the bishop of the Church in Jerusalem (Acts 12,17; 15,12ff).

According to the historian Josephus, James was martyred in AD 62 by being stoned to death by the Sadducees. James authored the epistle that bears his name. In it, he exhorts his readers to remain faithful to the one true faith, even in the face of suffering and temptation, and to live by faith the life that is in Christ Jesus. Such a faith, he makes clear, is a busy and active thing, which never ceases to do good, to confess the Gospel by words and actions, and to stake its life, both now and forever, in the cross of Christ. (From: Treasury of

Daily Prayer, ed. Scot A. Kinnman [St. Louis: Concordia Publishing House, 2008], 842).

According to Josephus (*Jewish Antiquities*, XX:9), after the death of the Roman procurator, Porcius Festus, and before his replacement arrived, the high priest Ananus ben Ananus hastily convened a tribunal and sentenced James to death by stoning. This offended a number of “those who were considered the most fair-minded people in the city, and strict in their observance of the Law.” A delegation met the new procurator and after he was installed he removed Ananus from the high priesthood. According to early Christian tradition, James’s piety was admired by all in Jerusalem.

When the question about whether Gentile Christians in Antioch needed to be circumcised according to the Jewish Law, it was James who spoke last at the Council in Jerusalem, AD 49–50 (see Acts 15). When Paul went to Jerusalem to deliver the money offering collected from Gentile churches, it was James who suggested that Paul go to the temple with some from the Jerusalem church to purify themselves. At the temple, Paul was accused of bringing Gentiles into the forbidden area and was arrested by the Roman authorities to protect him from the Jewish mob. In Galatians, Paul describes a delegation from James as members of the “party of the circumcision.” (Galatians 2,12). It would appear that within the Jewish Church there was a strong party of those who demanded Christian Jews follow Jewish Law and perhaps even those who were not reconciled to the fact that Gentile Christians did not have to follow the Law and may well have had “issues” with Paul, who wrote that before God neither circumcision nor uncircumcision counts as anything (Galatians

5,6) and no one will be justified by the keeping of the Law (Galatians 2,16). After James’s death and the subsequent Jewish rebellion against Rome and consequent destruction of Jerusalem and the temple in AD 70, the “party of the circumcision” faded from history. The idea that Jewish Law is morally binding on all is still with us; for example, Reconstructionists believe the Jewish Law should be used as the basis for the laws of the United States. Works’ righteousness is also with us.

Peace of Westphalia, End of the Thirty Year’s War (24 October 1648). The Thirty Year’s War raged from 1618 until



1648 in a series of organized conflicts (between four and six, depending on how they are counted and even subdivided) as well as disorganized looting and pillaging. Although it had its beginnings in

religious strife, Protestant Bohemia rebelled against the Catholic Counter-Reformation, it soon degenerated into a free-for-all with armies as well as mercenary bands of soldiers tearing through Central Europe and ravaging large parts of Germany. Indeed, in parts of Germany such as the Palatine, up to 50 per cent of the population died as a result of war, starvation, disease, plague, and other factors; large parts of the countryside were devastated. During the war, for example, Louis XIII of France (a Catholic) subsidized the

Swedes (Lutherans) to wage war against imperial forces (Catholic) in Germany. All of Europe was sucked into this series of conflicts.

By 1638 everyone was tired of fighting and by 1645 treaty negotiations were underway at two small towns in Westphalia, Catholic Münster and Protestant Osnabrück. Negotiations dragged on until 1648, with each side trying to gain the maximum concessions from the other. The only European states not at the conferences were Britain, Russia, Poland, and Turkey.

Religiously, the Peace extended the Peace of Augsburg to include the Calvinists. Religious realignment was based on the religious situation of 1624. It also thwarted the attempts of the Counter-Reformation to impose itself on all of Germany. It recognized the sovereignty of some 300 German principalities and independent cities. It meant the Holy Roman Empire had come to an end in practical terms; all laws and taxes, for example, now depended on the unanimous consent of all sovereign principalities. The Hapsburgs were free to re-Catholicize Austria and Bohemia, and Hungary, which they did, driving Protestants either into exile or underground. The Dutch gained their independence, as did the Swiss. The treaty marks the beginning of the modern nation-state system in international law. The pope condemned the treaty, but no one listened to him as the states in effect acknowledged the separation of church and state.

France and Spain, however, continued to fight until that conflict was ended by the Treaty of the Pyrenees (November 1659).

For All Thy Saints In Warfare

For all Thy saints in warfare, for all Thy saints at rest,
To Thee, O blessed Jesus, all praises be addressed;
Thou, Lord, didst win the battle, that they might conquerors
be;
Their crowns of living glory are lit with rays from Thee.

For that "beloved Physician," all praise, whose Gospel shows
The Healer of the nations, The Sharer of our woes.
Thy wine and oil, O Savior, and bruised hearts deign to pour,
And with true balm of Gilead anoint us evermore.

Apostles, prophets, martyrs, and all the sacred throng,
Who wear the spotless raiment, who raise the ceaseless song,
For these, passed on before us, Savior, we Thee adore,
And, walking in their footsteps, would serve Thee more and
more.

Then praise we God the Father, and praise we God the Son,
And God the Holy Spirit, eternal Three in One;
Till all the ransomed number fall down before the throne,
And honor, power, and glory, ascribe to God alone.

Words: Horatio Nelson, Hymn for Saint's Day and Other Hymns, 1864.

Music: Ewing, Alexander Ewing, 1853

Alternate tune: Olivant, Walter O. Wilkinson, 1895