

St. Stephen Lutheran Church of the East Bay & Central Valley

(A Congregation of the Church of the Lutheran Confession)
www.ststephenclc.org

**Worshipping Every Sunday in the East Bay at 9 a.m. in
Grace Lutheran Church
1836 B St., Hayward, CA 94541-3140**

Worshipping 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

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 – 2 October 2016

– A Service with Holy Communion

(Visitors are asked to speak with the Pastor before communing)

Liturgy — Page 15 in The Lutheran Hymnal

HYMNS: 358 Lamb Of God, We Fall Before Thee (1-4)
34 My Soul, Now Bless Thy Maker
20 God Of Mercy, God Of Grace

Sermon Text: Mark 2,1-12

Sermon Theme: Overcoming Obstacles

1. Obstacles Without And Within
2. The Final Obstacle
3. The Way Is Clear

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

Isaiah 44,21–23

[Thus says the LORD, the King of Israel
And his Redeemer, the LORD of Hosts:]

“Remember these things, O Jacob,

And Israel, for you are My servant;

I have formed you, you are My servant,

O Israel, you will not be forgotten by Me.

I have wiped out your transgressions like a thick

cloud

And your sins like a heavy mist.

Return to Me, for I have redeemed you.”

²³ Shout for joy, O heavens, for the LORD has done it!

Shout joyfully, you lower parts of the earth;

Break forth into a shout of joy, you mountains,

O forest, and every tree in it;

For the LORD has redeemed Jacob

And in Israel He shows forth His glory.

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, ²³ and that you be renewed in the spirit of your mind, ²⁴ and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

²⁵ Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another. ²⁶ Be angry, and yet do not sin; do not let the sun go down on your anger, ²⁷ and do not give the devil an opportunity. ²⁸ 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.

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!]

The Holy Gospel

Mark 2,1–12

Response: Glory be to Thee, O Lord!

When He had come back to Capernaum several days afterward, it was heard that He was at home. ² And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them. ³

And they came, bringing to Him a paralytic, carried by four men. ⁴ Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic

was lying. ⁵ And Jesus seeing their faith said to the paralytic, “Son, your sins are forgiven.” ⁶ But some of the scribes were sitting there and reasoning in their hearts, ⁷



“Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?”⁸ Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, “Why are you reasoning about these things in your hearts?”⁹ Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’?¹⁰ But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralytic,¹¹ “I say to you, get up, pick up your pallet and go home.”¹² And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.” [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 9 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: Today at 2 p.m.

Bible Study - Hayward - Tuesday, 4 October, at 1:30 p.m.
Stockton - Tuesday, 25 October, at 2 p.m.

ILL. In your prayers, please remember Nancy and Roy Cameron; Jean Niblett; Marlene Clappier; Don Luebke (is now residing at a group home at 3429 Stacey Way Pleasanton, CA 94588); Don’s nephew, Leigh; Sue (the Karps’ neighbor who is undergoing chemotherapy), Don Drews; Richard Hocker; Ruth Scheuermann; Pr. Doug Priestap (Florida); Pr. Steven Karp; Mary Ryan (of Eau Claire, WI); Deena; Peter; Kaylee Ude; Roberta (Dr. Ruth’s sister-in-law).



Call News. The Rev. Michael Roehl, pastor of St. Paul Lutheran, Bismarck, ND, has returned the Call from Zion Lutheran, Lawrenceville, GA. Rock of Ages Lutheran, Grand Rapids, MI, has called the Rev. Paul Tiefel, pastor of Messiah Lutheran, Eau Claire, WI. The Rev. Nathan Pfeiffer, pastor of Trinity Lutheran, Spokane, WA, has returned the Call to Faith Lutheran, Markesan, WI. Mt. Zion Lutheran, Madison Heights, MI, has called the Rev. Michael Gurath, pastor of Holy Cross Lutheran, Phoenix, AZ. The CLC Board of Missions has issued the divine Call for a Full-Time Visiting Missionary to the Rev. Todd Ohlmann, pastor of Faith Lutheran, Manchester, MO.

Church Council will meet after the morning service in Hayward on Sunday, 23 October – please add this date to your October 2016 Church Calendar.

Handout – CLC President Eichstadt’s October Pastoral

Letter.

Mission Helper Flyer

Theodor Fliedner (21 January 1800-4 October 1864) The early Church entrusted some women, particularly widows, with helping to carry out the "social work" of the Church, particularly caring for the sick and needy of the congregation. From reading Timothy 5:1-16, it appears that certain of these women were specially consecrated and made a lifetime commitment to works of mercy. The idea of a female deaconate or service order largely died out by the 7th Century AD, although some groups of nuns and a few informally organized groups undertook similar work.

The modern deaconess movement came mainly through the work of Theodor Fliedner, a German Lutheran. Born in Eppstein, Germany, in 1800, he became pastor of a small parish in Kaiserswerth in 1821 or 1822. Fliedner took the work of England's Elizabeth Fry and Dutch Mennonites as inspiration. Encountering Moravian deaconesses, he also drew from their example.



He began serving the Düsseldorf Prison, walking to and from Düsseldorf on alternating Sundays until the appointment of a regular prison chaplain. This led to more prisons engaging chaplains and establishing regular worship and aid services for the prisoners. He envisioned and opened a nursery school; eventually it became a sort of teachers' college and a starting point for what would become his first deaconess school. Becoming more involved in Christian social work among the disadvantaged, Fliedner convinced himself that he should revive the order of deaconesses. He opened a hospital

and deaconess training center in Kaiserswerth on 13 October 1836. Florence Nightingale heard of his reputation, visited the school in the 1840s, came back to study nursing, and graduated in 1851.

The program was so successful that he could send deaconesses to other hospitals by 1838. New deaconess motherhouses grew up in Pittsburgh, Pennsylvania and in Jerusalem, Paris, Berlin, and Strasbourg, and elsewhere. When he died, 30 motherhouses already stood and over 1500 deaconesses served around the world. The middle of the 20th century saw more than 35,000 deaconesses serving worldwide.

Lutherans in the United States may also want to remember William Passavant, who pioneered the American deaconess movement in 1849. He also founded missions, hospitals, orphanages, and schools. Passavant died 3 January 1894. (Source: Aardvark Alley Blog) The LC-MS, ELCA, and WELS have institutions of higher learning that offer certification to become a deaconess.

William Tyndale, Bible Translator & Martyr (circa 1494 - 6 October 1536). Tyndale was an English cleric whose translation of the Bible is responsible for most of what we



know as the King James Version of the Bible; he was in favor of the Reformation and probably went to Wittenberg in 1524 to study with Luther and other Lutheran theologians (this was one of the charges laid against him when he was later tried, convicted, and burned at the stake). Tyndale denied that he was a "confederate" of Luther but he did not deny he had gone to Wittenberg. A comparison of Tyndale's prefaces and marginal notes reveals

that he borrowed much from Luther's translation of the New Testament.

Tyndale enrolled at Oxford in 1505 and earned his M.A. in 1515; he was a gifted linguist. He felt that the Reformation could not proceed without an adequate translation of the Bible; but in this he was opposed by church officials.



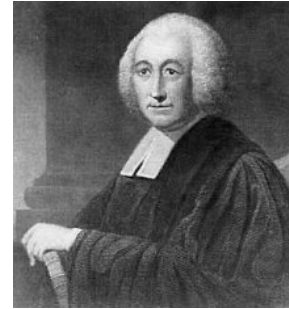
In 1524 he went to the continent to work on his translation. In 1525, after returning from Wittenberg to Antwerp, he published his translation of the New Testament in English. He then

began work on translating the first five books of Moses and other portions of the Old Testament.

In 1536 he was betrayed by a friend to agents of the English king and the Anglican Church and imprisoned in the Vilvoorden prison in Antwerp. He suffered imprisonment for 50 days before being tried by agents of Henry VIII, king of England, and the Anglican Church. He was strangled and burned at the stake in the prison courtyard on 6 October 1536. His last words were: "Lord, open the king of England's eyes."

Henry Melchior Muhlenberg, Pioneer of American Lutheranism (6 September 1711 - 7 October 1787). He was born in Einbeck, Hanover, on 6 September 1711. When he was twelve years old his father, a member of the city council, died. The son entered the university of Göttingen in 1735, and his work among the poor of Göttingen led to the establishment of the present orphan house there. In 1738 he went to Halle to finish his theological studies; he was a devoted worker in the Franckesche Stiftung, which later

served as a partial model for his great-grandson's community at St Johnland, Long Island. He was deacon at Grosshennersdorf, in Upper Lusatia, in 1739-1741. In 1742, in reply to a call from the Lutheran churches of Pennsylvania,



he went to Philadelphia, and was joined from time to time, especially in 1745, by students from Halle. Muhlenberg occupied himself more particularly with the congregation at New Providence (now Trappe), though he was practically overseer of all the Lutheran churches from New York to Maryland. In 1748 he

organized the first Lutheran synod in America. Muhlenberg married in 1745 Anna Maria Weiser, daughter of J. Conrad Weiser, a well-known Indian interpreter, and herself is said to have had Indian ancestry; by her he had eleven children. Throughout the War of Independence he and his sons were prominent patriots. He died at Trappe on the 7th of October 1787.

The importance of his work in organizing and building up the American Lutheran Church, of which he has been called the Patriarch, can hardly be exaggerated; but his example in preaching in English as well as in German was, unfortunately for the growth of the Lutheran Church, not followed by his immediate successors. He was instrumental in establishing the Pennsylvania Ministerium. He also was instrumental in establishing a Lutheran liturgy. Unfortunately, he had no sympathy with the Old Lutherans and their strict orthodoxy; on the contrary, he was friendly with the Reformed congregations, and with George Whitefield and the Tennents, thus establishing a legacy of doctrinal compromise that exists to the present. (Mostly from the 1911

Johann Mathesius, Pastor and Reformer (24 June 1504 - 7 October 1565). Mathesius, who was also called Johann Mathesius or John Mathesius, was a German minister and a Lutheran reformer. He is best known for his compilation of Martin Luther's Table Talk, or notes taken of Luther's conversation and published afterwards. He rivaled Anton Lauterbach in his diligence in taking notes, and surpassed him in the discrimination with which he arranged it.

His father was a Councilor of Rochlitz, where he was born in 1504. During 1523–1525 he studied at Ingolstadt, from whence he drifted into Bavaria, where he became converted to the Protestant cause after reading Luther. The renown of Luther and Melancthon drew him to Wittenberg in 1529, but he did not, at this time, come into close relations with his teachers. In 1530 he was called as Baccalaureus to the school at Altenberg, and in 1532 was promoted to the headmastership of the Latin school at Joachimsthal, a mining town which had recently sprung up. In 1540 a lucky speculation in mines let him realize his ambition of a clerical calling, and he became a theological student at Wittenberg. The recommendations of Justus Jonas and Georg Rörer got him the prized honor of a seat at Luther's table.

It is not known exactly how long Mathesius was Luther's guest, but it was probably no longer than the period of May to November 1540 covered by his notes of the Table Talk. He left Luther's house because he had collected pupils to tutor; at first Luther boarded as many as four of

Mathesius's pupils, but Luther had to draw the line somewhere, so eventually Mathesius had to leave and take his pupils with him. Mathesius took the degree of master in September 1540, spent nineteen months more in study, and then returned to Joachimsthal as deacon. He revisited Luther in the spring of 1545 and later became pastor of the church at Joachimsthal until his death. During his later life he made a collection of Table Talk taken down by others, and added them to his own.

Mathesius spoke enthusiastically of the privilege of

eating with Luther and hearing him converse. He stated that Luther's disciples would not speak until spoken to, and that then it was usually Schiefer who answered for the company. Earlier note takers had written down only the serious remarks of Luther, but Mathesius also wrote down the facetious or even damaging remarks, a sign of the increasing reverence in which Luther was held.

He was the first to publish an edition of Luther's Table Talk.

Mathesius was also a mineralogist and a colleague of Georg Agricola "the father of mineralogy" who also lived in Joachimsthal. He was the first to describe any form of tourmaline in detail.



Holy Communion

Concerning Holy Communion, we believe, teach and confess that:

a. in, with, and under the bread Jesus gives us His true Body;



b. in, with, and under the wine Jesus gives us His true Blood;

c. whoever receives Holy Communion, receives it either for salvation or for judgment;

d. whoever believes the words, “given and shed for you...”, receives the Body and Blood of Christ for salvation;

e. whoever does not believe the words, “given and shed for you...”, receives the Body and Blood of Christ to judgment;

f. out of a pastoral concern for your soul, we ask that visitors speak with the pastor before receiving Holy Communion.

We practice Close Communion. We welcome those to the Lord’s Supper who are baptized and confirmed members in good standing of our congregation and sister congregations within the Church of the Lutheran Confession. This reflects the practice of the ancient and apostolic church which opened the Lord’s Table only to those who had been baptized and publicly confessed doctrinal agreement with all that Christ had commanded. If you are a visitor and would like to learn more about what we teach, please speak with Pastor Karp.