

**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**

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**Organist: Elizabeth Karp**

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**The Twentieth Sunday After Trinity – 9 October 2016**

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 239 Come, Thou Almighty King (stand for last)  
123 Our God, Our Help In Ages Past (1-4 & 5-8)  
535 Rejoice, My Heart, Be Glad And Sing

Sermon Text: Ephesians 5,15-21

Sermon Theme: Proper Time management

1. God's Gift Of Time
2. Redeeming The Time
3. Living In Redeemed Time

**INTROIT:** The Lord, our God, is righteous in all His works which He does. Give glory to Your name, O Lord: and deal with us according to the multitude of Your mercies. Great is the Lord and greatly to be praised: in the city of our God, in the mountain of His holiness. **Glory be to the Father ...**

**COLLECT:** Lord God, heavenly Father: We thank You, that of Your great mercy You have called us by Your holy Word to the blessed marriage feast of Your Son, and through Him forgive us all our sins; but, being daily assaulted by temptation, offense, and danger, and being weak in ourselves and given to sin, we beseech You graciously to protect us by Your Holy Spirit, that we might not fall into sin; and if we fall and defile our wedding garment, with which Your Son has clothed us, graciously help us again and lead us to repentance, that we fall not forever; preserve in us a constant faith in Your grace; 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 55,1-9

[Thus says the LORD:]

“Ho! Every one who thirsts, come to the waters;  
And you who have no money come, buy and eat.  
Come, buy wine and milk  
Without money and without cost.  
<sup>2</sup> Why do you spend money for what is not bread,  
And your wages for what does not satisfy?  
Listen carefully to Me, and eat what is good,  
And delight yourself in abundance.  
<sup>3</sup> Incline your ear and come to Me.  
Listen, that you may live;  
And I will make an everlasting covenant with you,  
According to the faithful mercies shown to David.  
<sup>4</sup> Behold, I have made him a witness to the peoples,  
A leader and commander for the peoples.  
<sup>5</sup> Behold, you will call a nation you do not know,  
And a nation which knows you not will run to you,  
Because of the LORD your God, even the Holy One of  
Israel;  
For He has glorified you.”

<sup>6</sup> Seek the LORD while He may be found;  
Call upon Him while He is near.

<sup>7</sup> Let the wicked forsake his way  
And the unrighteous man his thoughts;  
And let him return to the LORD,  
And He will have compassion on him,  
And to our God,  
For He will abundantly pardon.

<sup>8</sup> “For My thoughts are not your thoughts,  
Nor are your ways My ways,” declares the LORD.

<sup>9</sup> “For as the heavens are higher than the earth,  
So are My ways higher than your ways

And My thoughts than your thoughts.”

Epistle

Ephesians 5,15-21

Therefore be careful how you walk, not as unwise men but as wise, <sup>16</sup> redeeming the time, because the days are evil. <sup>17</sup> So then do not be foolish, but understand what the will of the Lord is. <sup>18</sup> And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, <sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; <sup>20</sup> always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; <sup>21</sup> and be subject to one another in the fear of Christ.

**GRADUAL**

Forever, O LORD, Your Word is settled in heaven.

**Your faithfulness continues throughout all generations.**

Praise the LORD!

**Praise the LORD from the heavens; praise Him in the heights!**

Praise Him all His angels;

**Praise Him, all His hosts!**

Praise Him, sun and moon;

**Praise Him, all stars of light!**

Let them praise the name of the LORD,

**for He commanded and they were created.**

He has also established them forever and ever;

**He has made a decree which will not pass away.**

Let all praise the name of the LORD, for His name alone is exalted;

**His glory is above earth and heaven.**

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

Matthew 22,1-14

Response: Glory be to Thee, O Lord!

Jesus spoke to them again in parables, saying, <sup>2</sup> “The Kingdom of Heaven may be compared to a king who gave a wedding feast for his son. <sup>3</sup> And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. <sup>4</sup> Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are *all* butchered and everything is ready; come to the wedding feast.”’ <sup>5</sup> But they paid no attention and went their way,



one to his own farm, another to his business, <sup>6</sup> and the rest seized his slaves and mistreated them and killed them. <sup>7</sup> But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. <sup>8</sup> Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy. <sup>9</sup> Go therefore to the main highways, and as many as you find *there*, invite to the

wedding feast.’ <sup>10</sup> Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.

<sup>11</sup> “But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, <sup>12</sup> and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless. <sup>13</sup> Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’

<sup>14</sup> For many are called, but few *are* chosen.” [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

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### Lessons for 16 October - **The Twenty-first Sunday** after Trinity

**Old Testament:** Hosea 3,13  
**Epistle:** Ephesians 6,10-17  
**The Holy Gospel:** John 6,46-54

**Weekly Scripture Verse:** He has told you, O man, what is good: | And what does the LORD require of you | But to do justice, to love kindness, | And to walk humbly with your God? (Micah 6,8)

**Next Service in Stockton:** Sunday, 16 October, at 2 p.m.

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

**Bible Study - Hayward** - Tuesday, 11 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); Warren; Cynthia (Dr. Richard's sister).



**Call News.** The Rev. Paul Tiefel, pastor of Messiah Lutheran, Eau Claire, WI, has returned the Call from Rock of Ages Lutheran, Grand Rapids, MI. 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.

**Mountain View Service** – this morning at 11 a.m. Pastor Karp will be conducting a Service with Holy Communion at our sister congregation in Mountain View.

**Thanks** – to Jim Niblett and Timothy Blank for doing work at the Karps' house.

**“Who’s God’s Candidate?”** is the title of an outreach seminar that was conducted by Messiah Lutheran of Eau Claire, WI on September 25. Part one was presented by Pastor Vance Fossum, and was subtitled *“God’s Purposes for Earthly Kingdoms – the Government.”* Part two was presented by Pastor Bruce Naumann, and was subtitled *“God’s Purposes for His Heavenly Kingdom – the Church.”* A recording of this seminar is now available for viewing online by going to: [www.eauclairemessiah.com](http://www.eauclairemessiah.com) and clicking on the banner. It can also be ordered in DVD format from Messiah Lutheran, 2015 N. Hastings Way, Eau Claire, WI 54703 - (75) 834-2865. The cost for the DVD is \$3, which covers materials and postage.

**Justus Jonas, Lutheran Reformer** (5 June 1493 - 9 October 1555). Jonas was born at Nordhausen in Thuringia. His real name was Jodokus (Jobst) Koch, which he changed



according to the common custom of German scholars in the sixteenth century, when at the University of Erfurt. He entered that university in 1506, studied law and the humanities, earning his BA in 1507, an MA in 1510, and a degree in law in 1513. In 1518 was ordained a priest, and in the same year was promoted doctor in both faculties and appointed to a well-endowed canonry in the Church of St. Severus, to which a professorship of law was attached.

His great admiration for Erasmus first led him to Greek, Hebrew and biblical studies, and his election in May 1519 as rector of the university was regarded as a triumph for



the partisans of the New Learning. It was not, however, until after the Leipzig Disputation with Johann Eck that Martin Luther won his allegiance. He accompanied Luther to the Diet of Worms in 1521, and there was appointed professor of canon law at Wittenberg by Frederick III, Elector of Saxony. During Luther's stay in the Wartburg, Jonas was one of the most active of the Wittenberg reformers. Giving himself up to preaching and polemics, he aided the Reformation by his gift as a translator, turning Luther's and Melancthon's works into German or Latin, as the case might be, thus becoming a sort of double of both.



Jonas also assisted Luther with his translation of the Bible into German. He was involved in conferences (including a prominent role in the Reformation conferences at Marburg (1529) and Augsburg (1530) and visitations during the next twenty years, and in diplomatic work with the princes. In the autumn of 1531, Jonas published a German translation of the Apology of the Augsburg Confession and in 1541 he began a successful preaching crusade in Halle, becoming superintendent of its churches in 1542. In 1546 he was present at Luther's deathbed at Eisleben, and preached the funeral sermon; but in the same year was banished from the duchy by Maurice, Duke of Saxony.

From that time until his death, Jonas was unable to secure a satisfactory living. He wandered from place to place preaching, and finally went to Eisfeld, Thuringia (1553), where he died. He had been married three times. Jonas's last words were: "Lord Jesus Christ, into Your hand I commit my frail soul; You have saved me."

He assisted Luther in reforming the liturgy by

removing all unbiblical readings and hymns and replacing them with Biblical texts. He also instituted reforms for small parishes which were unfamiliar with Latin. He introduced the Saxon liturgy. He wrote several hymns which have not been translated into English, but one of which is in use in all current German hymnals, "Wo Gott der Herr nicht bei uns hält"; the hymn is based on Psalm 124.

**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," 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



Paula Jordan

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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 prob. 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 NT in 1519. Attacks in his sermons on Purgatory, Invocation of Saints, and



Zwingli and His Wife and Child

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 Erkieesen und Frylheit der Spysen,*

and later in the same year (22 Aug.) *Architeles*, advocating the liberation of believers from the control of the Papacy and bishops. 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 January 1523, when Zwingli successfully upheld 67 theses before an audience of some 600. For Zwingli, 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 Oct. 1523, which led to Zwingli's *Eine kurze chrlstliche 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



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

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 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.