

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
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Organist: Elizabeth Karp

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The Twenty-first Sunday After Trinity – 16 October 2016

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 508 Thou, Whose Almighty Word [stand for last stanza]
380 Thy Works, Not Mine, O Christ

428 I Am Trusting Thee, Lord Jesus

Sermon Text: John 4,46-54

Sermon Theme: Reading Signs Correctly

1. Why Signs?
2. Reading The Signs Correctly
3. Following The Signs Correctly

INTROIT: The whole world is in Your power, O Lord, King Almighty: there is no one that can gainsay You. For You have made heaven and earth, and all the wondrous things under the heaven: You are Lord of all. Blessed are the undefiled in the way: who walk in the Law of the Lord. **Glory be to the Father ...**

COLLECT: Lord, we beseech You to keep Your household, the Church, in continual godliness, that through Your protection it may be free from all adversities and devoutly given to serve You in good works, to the glory of Your name; through Your Son, Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, world without end. **Amen.**

Old Testament

Hosea 13,14

I will ransom them from the power of Sheol;
I will redeem them from death.
O Death, where are your thorns?
O Sheol, where is your sting?
Compassion will be hid from My sight.

Epistle

Ephesians 6,10-17

Finally, be strong in the Lord, and in the strength of His might. ¹¹ Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. ¹² For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world-forces of this darkness,

against the spiritual forces of wickedness in the heavenly places.¹³ Therefore take up the full armor of God, that you may be able to resist in the evil day, and having done

everything, to stand firm.¹⁴

Stand firm, therefore, having girded your loins with truth, and having put on the breastplate of righteousness,¹⁵

and having shod

your feet with the preparation of the gospel of peace;¹⁶ in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one.¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

GRADUAL

Do not fear, for I am with you;

Do not anxiously look about, for I am your God.

I will strengthen you, surely I will help you.

Surely, I will uphold you with My righteous right hand.

For who is God, but the LORD?

And who is a rock, except our God?

The God who girds me with strength,

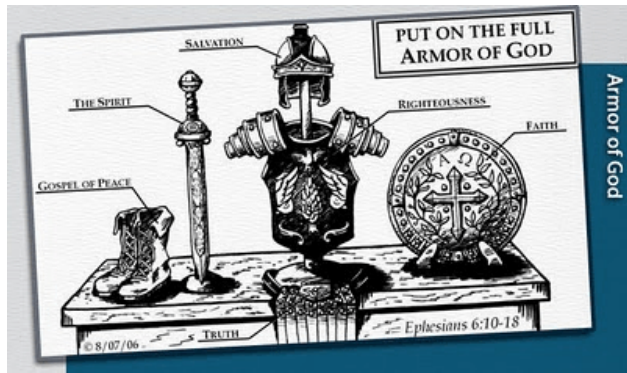
And makes my way blameless?

He makes my feet like hinds' feet,

And sets me upon my high places.

He trains my hands for battle,

So that my arms can bend a bow of bronze.



You have also given me the shield of Your salvation,

And Your right hand upholds me.

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

John 4,46-54

Response: Glory be to Thee, O Lord!

[Jesus] came therefore again to Cana of Galilee where He had made the water wine. And there was a certain royal official, whose son was sick at Capernaum.⁴⁷ When he heard



that Jesus had come out of Judea into Galilee, he went to Him, and was requesting Him to come down and heal his son; for he was at the point of death.⁴⁸

Jesus therefore said

to him, “Unless you people see signs and wonders, you simply will not believe.”⁴⁹ The royal official said to Him, “Sir, come down before my child dies.”⁵⁰ Jesus said to him, “Go your way; your son lives.” The man believed the Word that Jesus spoke to him, and he started off.⁵¹ And as he was going down, his slaves met him, saying that his son was living.⁵² So he inquired of them the hour when he began to get better. They said therefore to him, ‘Yesterday, at the seventh hour the fever left him.’⁵³ So the father knew that it was at that hour in which Jesus said to him, “Your son lives”; and he himself believed, and his whole household.⁵⁴ This is

again a second sign that Jesus performed when He had come out of Judea into Galilee. [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 23 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: Today at 2 p.m.

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

Bible Study - Hayward - Tuesday, 18 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; Sue (the Karp's 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; Warren; Cynthia, Dr. Richard's sister, is out of hospital and recuperating



at the Colbert's.

Roberta, Dr. Ruth's sister-in-law, fell asleep in Jesus this past week in Florida.

Don Luebke – 1925-2016. On Saturday, 15 October, at 9:13 am., it pleased almighty God to take unto Himself the soul of our now departed brother, Don Luebke. While funeral arrangements are pending, it will probably be at the Chapel of the Chimes in Hayward and he will be interred next to Bea. "Blessed are those who die in the Lord from henceforth" (Revelation 13,14).

Call News. 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. Rock of Ages Lutheran, Grand Rapids, MI, has called the Rev. David Baker, pastor of Our Redeemer's Lutheran, Red Wing, MN.

Congregational meeting on possibility of extending joint call with the SSLC West Bay congregation. October 23rd immediately after services at Grace Lutheran. All members, voting and non-voting, of the congregation are invited to an informal open forum to share their thoughts and recommendations on the idea of jointly calling a pastor with St. Stephen Lutheran Church of the West Bay. This discussion will provide feedback to the East Bay voters who will be attending a joint voters meeting on October 30th in Mt. View.

Church Council Meeting. October 23rd after the congregational meeting at the Karp's residence.

Reformation luncheon. October 30th. Time to be announced. St. Stephen Lutheran Church of the West Bay has invited all East Bay members to join them to celebrate the 499th anniversary of the Reformation at their annual luncheon. Carpooling can be arranged.

Joint Voter's Meeting. October 30th after the luncheon at St. Stephen West Bay. On 9/25, the church council of our congregation deliberated on pastoral call options after Pastor Karp's retirement. The council was favorable in moving forward in discussions with the West Bay in the possibility of calling a pastor jointly. Paul Pelzl, president of St. Stephen Lutheran Church of the West Bay, informed us that "At the recent SSLC West congregational meeting, we had some discussion of the possibility of making a joint pastoral call along with SSLC East. This was received favorably, and I think we should look to move forward." After the Reformation luncheon, the voters from both congregations will convene and Pastor David Reim will facilitate the meeting via video conference call. Since our two congregations may be on track to have a more integrated future, Reformation Sunday and the associated luncheon would be a good beginning towards this end. Carpooling can be arranged.

Lucas Cranach the Elder, Artist (4 October 1472 - 16 October 1553). Cranach 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 Maximilian 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 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.

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

and 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 remains 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])