

**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  
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**Organist: Elizabeth Karp**

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The 22<sup>nd</sup> Sunday After Trinity – 23 October 2016

Liturgy: The Order of Matins — Page 32 in The  
Lutheran Hymnal

**Hymn 19 All Praise to God, Who Reigns Above (1,3,4 & 6)**

Matins page 32  
The Invitatory page 33  
The Venite pages 33-34

**The Psalmody**

If You, LORD, should mark iniquities,  
**O LORD, who could stand?**

But there is forgiveness with You,  
**That You may be feared.**

I wait for the LORD, my soul does wait,  
**And in His word do I hope.**

My soul waits for the LORD,  
**More than the watchman for the morning.**

O Israel,

**Hope in the LORD,**

For with Him there is steadfast love,

**And with Him is abundant redemption.**

And He will redeem Israel

**From all his iniquities.**

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: Glory be to the  
Father...]

First Lesson

Micah 6,6-8

With what shall I come to the LORD

And bow myself before the God on high?  
 Shall I come to Him with burnt offerings  
 With yearling calves?  
 7 Does the LORD take delight in thousands of rams,  
 In ten thousand rivers of oil?  
 Shall I present my first-born for my rebellious acts.  
 The fruit of my body for the sin of my soul?  
 8 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?

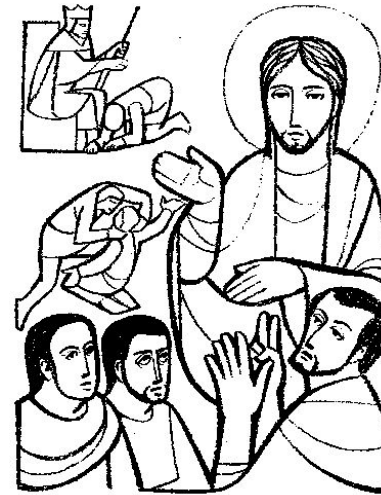
P] But Thou, O Lord, have mercy upon us.  
 C] **Thanks be to Thee, O Lord.**

Second Lesson

Matthew 18,21-35

Then Peter came and said to Jesus, “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?”<sup>22</sup> Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.<sup>23</sup> For this reason the Kingdom of Heaven may be compared to a certain king who wished to settle accounts with his slaves.<sup>24</sup> And when he had begun to settle them, there was brought to him one who owed him ten thousand talents.<sup>25</sup> But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment be made.<sup>26</sup> The slave therefore falling down prostrated himself before him, saying, ‘Have patience with me, and I will repay you everything.’<sup>27</sup> And the lord of that slave felt compassion and released him and forgave him the debt.<sup>28</sup> But that slave

went out and found one of his fellow-slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, ‘Pay back what you owe.’<sup>29</sup> So his fellow



slave fell down and began to entreat him, saying, ‘Have patience with me and I will repay you.’<sup>30</sup> He was unwilling however, but went and threw him in prison until he should pay back what he owed.<sup>31</sup> So when his fellow-slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened.<sup>32</sup> Then

summoning him, his lord said to him, ‘You wicked slave, I forgave you all that debt because you entreated me.<sup>33</sup> Should you not also have had mercy on your fellow-slave, even as I had mercy on you?’<sup>34</sup> And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him.<sup>35</sup> So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart.”

[Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

P] But Thou, O Lord, have mercy upon us.  
 C] **Thanks be to Thee, O Lord.**

**Hymn 322 And Wilt Thou Pardon, Lord**

Sermon Text: Matthew 18,21-35

Sermon Theme: God's Forgiveness: "Take A Bath Accounting"

1. Incomprehensible Forgiveness
2. An Incomprehensible Reaction
3. A Cautionary Note

The Offering

The Te Deum Laudamus page 35-37

The Prayers [Morning Suffrages]

O Lord,  
**Have mercy upon us.**  
O Christ,  
**Have mercy upon us.**  
O Lord,  
**Have mercy upon us.**

Confession Of Faith

**I believe in God the Father Almighty,  
Maker of Heaven and earth.  
And in Jesus Christ, His Only Son, our Lord;  
Who was conceived by the Holy Ghost;  
Born of the Virgin Mary;  
Suffered under Pontius Pilate,  
Was crucified, dead, and buried;  
He descended into Hell;  
The third day He rose again from the dead;  
He ascended into heaven,  
And sitteth at the right hand of God the Father  
Almighty;  
From thence He shall come to judge the quick and  
the dead.  
I believe in the Holy Ghost;  
The Holy Christian Church,**

**The communion of Saints;  
The forgiveness of sins;  
The resurrection of the body.  
And the life everlasting. Amen.**

Unto Thee have I cried, O LORD:

**And in the morning shall my prayer come before  
Thee.**

Let my mouth be filled with Thy praise:

**And with Thine honor all the day.**

O LORD, hide Thy face from my sins:

**And blot out all mine iniquities.**

Create in me a clean heart, O God:

**And renew a right spirit within me.**

Cast me not away from Thy presence:

**And take not Thy Holy Spirit from me.**

Restore unto me the joy of Thy salvation:

**And uphold me with Thy free Spirit.**

Vouchsafe, O LORD, this day:

**To keep us without sin.**

Have mercy upon us, O Lord:

**Have mercy upon us.**

O Lord, let Thy mercy be upon us:

**As our Trust is in Thee.**

Hear my prayer, O Lord:

**And let my cry come unto Thee.**

Let us pray [special petitions, intercessions, or thanksgivings]

The Kyrie [sung]

**Lord, have mercy upon us.**

**Christ, have mercy upon us.**

**Lord, have mercy upon us.**

## The Lord's Prayer

Our Father Who art in heaven,  
Hallowed be Thy name;  
Thy Kingdom come;  
Thy will be done on earth as it is in heaven;  
Give us this day our daily bread;  
And forgive us our trespasses,  
as we forgive those who trespass against us;  
And lead us not into temptation;  
But deliver us from evil;  
For Thine is the Kingdom and the Power and the Glory  
forever and ever. AMEN.

P] The Lord be with you.

C] **And with thy spirit.** [sung]

COLLECT: O almighty, eternal God: We confess that we are poor sinners and cannot answer one time out of a thousand, when You contend with us; but with all our hearts we thank You, that You have taken all our guilt from us and laid it upon Your dear Son Jesus Christ, and made Him to atone for it. We pray, graciously sustain us in faith, and so govern us by Your Holy Spirit, that we may live according to Your will, in neighborly love, service and helpfulness, and not give way to wrath or revenge, that we may not incur Your wrath, but always find in You a gracious Father; 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.

C] **Amen.** [sung]

P] Bless we the Lord.

C] **Thanks be to God.** [sung]

P] The Grace of our Lord Jesus Christ (✠) and the Love of God and the Communion of the Holy Ghost be with you all.

C] **Amen.** [sung]

## Hymn 424 My God, My Father, Make Me Strong (1-4)

† † †

### Lessons for 30 October - The Festival of the Reformation

(A Joint Service with our Sister Congregation in the West Bay in Mountain View at 10 a.m.)

Old Testament: Isaiah 62,6-12

Epistle: Romans 3,21-28

The Holy Gospel: John 8,31-36

**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, 6 November, at 2 p.m.

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

**Bible Study - Hayward** - Tuesday, 8 Nov., 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 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; Warren; Cynthia (Dr. Richard's sister).

**Funeral Service for Don Luebke**. Don's funeral service will be today at 2 p.m. at the Chapel of the Chimes at 32992 Mission Blvd. in Hayward. After the funeral service there will be a reception at the Fellowship Hall at Grace Lutheran Church in Hayward. The interment will be at the Chapel of the Chimes on Monday morning at 10 a.m., where Don's remains will await the sure hope of the resurrection of all flesh. Memorials in Don's memory may be made to: Hospice of the East Bay, 3470 Bushkirk Ave., Pleasant Hill, CA 94523.

**Call News.** 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. Zion Lutheran, Lawrenceville, GA, has called the Rev. Michael Gurath, pastor of Holy Cross Lutheran, Phoenix, AZ.

#### **Handouts – 2016 Church Directory**

Higher Things Reflections – 23 Oct. - 26 Nov. 2016  
“Foundations of Our Faith” pamphlet

**Hurricane Relief for Haiti** – The CLC Board of Missions has been in correspondence and doctrinal discussions with a Lutheran pastor in Haiti since he first contacted Pastor Dan Fleischer back in 2013. Pastor Emmanuel Julien serves a congregation on the outskirts of Port-au-Prince and has been sharing the CLC correspondence lessons with twenty-one other Lutheran pastors in Haiti as we work together toward establishing fellowship. The recent Hurricane Matthew that hit Haiti and took the life of more than 1,000 Haitians has also brought much loss and destruction to the pastors and congregations that we are working with. The Board of

Missions has authorized an initial \$3000 from the CLC Mission Development Fund (MDF) to assist our fellow Christians with recovery efforts. CLC President Eichstadt has authorized a special offering to replenish the MDF after this unexpected need. A Board of Missions visit to Haiti was already being planned before the hurricane and will now take place in late January or early February. This visitation will serve to assess the recovery efforts we are providing and to visit face to face with Pastor Julien and the other pastors to discuss doctrine and fellowship with the CLC. This trip will be funded through offerings to the MDF as well.

**Congregational meeting on possibility of extending joint call with the SSLC West Bay congregation, today,** 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 30<sup>th</sup> in Mt. View.

**Church Council Meeting. October 23<sup>rd</sup>** after the congregational meeting at the Karp's residence.

Next Sunday we will **meet in Mountain View at 10 a.m. for a Joint Reformation Service.** After the service, we will join in a pot-luck luncheon. If you can bring something, please speak with Elizabeth and she will coordinate things with Ida Drews of the West Bay.

**Joint Voter's Meeting. October 30<sup>th</sup>** 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.

**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. In practical terms, it meant the Holy Roman Empire had come to an end; 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. Both the Dutch and the Swiss gained their independence. 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 the Treaty of the Pyrenees (November 1659) ended that conflict.

**St. James of Jerusalem, Brother of Jesus and Martyr** (25 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 Messiah 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 imposed

as the basis for the laws of the United States. Works' righteousness is also with us.

**Saints Simon and Jude** (28 October). On the various New Testament lists of the Twelve Apostles (Matthew 10,2-4; Mark 3,16-19; Luke 6,14-16; Acts 1,13), the tenth and eleventh places are occupied by Simon the Zealot (or Simon the "Canaanoite," which is the Aramaic word meaning "Zealot") and by Judas the son of James, also called Thaddaeus or Lebbaeus.

Simon is not mentioned by name in the New Testament except on these lists. If he was of the Jewish religio-political organization known as the Zealots, he would have been part of an effort to overthrow Roman rule. However, the title might only be descriptive of his personality. Also, some believe that if he were called "Simon



of Cana," then it may have been his wedding at which Jesus turned water into wine (John 2,1-9).

J u d a s  
(often called Jude

in English) is variously named, but this is not surprising. Before the Crucifixion, there would be a need to distinguish him among the apostles from Judas Iscariot, and after the Crucifixion there would be an additional reason for being emphatic about the distinction.

After the Last Supper it was Jude who asked Our Lord why he chose to reveal Himself only to the disciples. He received the reply: "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him

and make our home with him" (see John 14,22-31).

Jude is the so-called patron of several causes, the most notable being lost or desperate causes. Perhaps being the last resort played into this, but more likely the association came because of the encouragement in the Epistle of Jude to remain faithful no matter how harsh the circumstances.

Jude's invocation during desperate situations drew special attention from the sick and injured, especially those "hopeless" who saw no improvement or were close to death. As medicine advanced and seriously ill people gathered together for treatment, it was natural to grant patronage of hospitals and hospital workers to the apostle. Simon is the so-called patron of tanners (considerably less interesting than that of "lost causes").

In the Western Church, both are commemorated together; in the Eastern and Coptic Church they are commemorated separately.

Church histories have them being martyred together in what today is Beirut, Lebanon – although some place this in Persia. Simon is pictured with a saw (or, perhaps, an axe), since he is believed to have been sawn apart when martyred. (Sources: mostly, Aardvark Alley Blog)