

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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The Second Sunday After The Epiphany - 18 January 2015

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 98 Of The Father's Love Begotten (stand for 5)
134 Songs Of Thankfulness And Praise
132 O God Of God, O Light Of Light

Sermon Text: John 2,1-11

Sermon Theme: Saving The Best For Last

1. Lesser Miracles
2. The Right Time
3. The Best Wine

INTROIT: All the earth shall worship You: and shall sing unto You, O God. They shall sing unto Your name: O You most high. Make a joyful noise unto God, all you lands: sing forth the honor of His name, make His praise glorious.
Glory be to the Father ...

COLLECT: O Lord God, heavenly Father, during His time on earth You permitted the glory of Your Son to be revealed through signs and wonders: we pray You, fill us with Your grace so that we increasingly trust His strength and lovingkindness, which fill our lives with joy; through our Lord Jesus Christ, Who with You and the Holy Ghost, lives and reigns, ever the One true God, world without end.
Amen.

Old Testament

Deuteronomy 33,13-23

Then Moses said to the LORD, "See, You do say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.' ¹³ Now therefore, I pray, let me know Your ways, that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people." ¹⁴ And He said, "My presence shall go with you, and I will give you rest." ¹⁵ Then he said to Him, "If Your presence does not go with us, do not lead us up from here.

¹⁶ For how then can it be known that I have found favor in Your sight, I and Your people? Is it not through Your going with us, so that we, I and Your people, may be distinguished from all the other people who are on the face of the earth?”

¹⁷ And the LORD said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight, and I have known you by name.” ¹⁸ Then Moses said, “I pray You, show me Your glory!” ¹⁹ And He



said, “I Myself will make all My goodness pass you, and I will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” ²⁰ But He said, “You cannot see My face, for no man can see Me and live!” ²¹ Then the LORD said, “Behold, there is a place by Me,

and you shall stand there on the rock; ²² and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. ²³ Then I will take My hand away and you shall see My back, but My face shall not be seen.”

Epistle

Romans 12,9-16

Let love be without hypocrisy. Abhor what is evil; cling to what is good. ¹⁰ Be devoted to one another in brotherly love; give preference to one another in honor; ¹¹ not lagging behind in diligence, fervent in spirit, serving the

Lord; ¹² rejoicing in hope, persevering in tribulation, devoted to prayer, ¹³ contributing to the needs of the saints, practicing hospitality.

¹⁴ Bless those who persecute you; bless and do not curse. ¹⁵ Rejoice with those who rejoice, and weep with those who weep. ¹⁶ Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation

GRADUAL

All the earth will worship You, O LORD;

And will sing praises to Your name.

Great is the LORD, and highly to be praised;

And His greatness is unsearchable.

One generation shall praise Your works to another,

And shall declare Your mighty acts.

On the glorious splendor of Your majesty,

And on Your wonderful works, I will meditate.

And men shall speak of the power of Your awesome acts;

And I will tell of Your greatness.

They shall eagerly utter the memory of Your abundant goodness,

And shall joyfully shout of Your righteousness.

Hallelujah! Oh praise the Lord, all you nations, and laud Him all you people.

For His merciful kindness is great toward us, and the truth of the Lord endures forever. [sing triple

Hallelujah]

Gospel

John 2,1-11

Response: Glory be to Thee, O Lord!

And on the third day there was a wedding in Cana of Galilee; and the mother of Jesus was there; ² and Jesus also was invited, and His disciples, to the wedding. ³ And when the wine gave out, the mother of Jesus said to Him, “They



Paula Jordan

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have no wine.” ⁴ And Jesus said to her, “Woman, what do I have to do with you? My hour has not yet come.” ⁵ His mother said to the servants, “Whatever He says to you, do it.” ⁶ Now there were six stone waterpots set there

for the Jewish custom of purification, containing twenty or thirty gallons each. ⁷ Jesus said to them, “Fill the waterpots with water,” And they began to fill them to the brim. ⁸ And He said to them, “Draw some out now, and take it to the headwaiter.” And they took it to him. ⁹ And when the headwaiter tasted the water which had become wine, and did not know where it had come from (but the servants who drew the water knew), the headwaiter called the bridegroom, ¹⁰ and said to him, “Every man serves the good wine first, and then when men have drunk freely, then that which is poorer; you have kept the good wine until now.”

¹¹ This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. [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 January —The Last Sunday After The Epiphany - The Transfiguration of our Lord

Old Testament: Isaiah 61,10-11

Epistle: 2 Peter 1,16-21

Holy Gospel: Matthew 17,1-9

Weekly Scripture Verse: For the Law was given through Moses; grace and truth came through Jesus Christ. (John 1,17)

Today's Gradual consists of selected verses from and Psalms 145 and 66.

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

Bible Study – Hayward – Tuesday, 20 January, at 2 p.m.

Stockton – Tuesday, 27 January, at 2 p.m.

ILL. In your prayers, please remember Nancy, Roy and his brother and sister-in-law, Alex and Judy; Cindy Hartman (Pr. Jay Hartman's wife); Jean Niblett; Don Luebke; Sue (the Karps' neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews; Janet Drews; Pr. Doug Priestap; Richard Hocker; Ruth Scheuermann (who currently is undergoing physiotherapy at the Alameda Health and Wellness Center at 430 Willow St., Alameda); Eric Scheuermann.



Call News: The Rev. Frank Gantt, pastor of St. Luke's Lutheran,

Lemmon SD, has returned the Call to Calvary Lutheran, Marquette MI. Gethsemane Lutheran, Spokane Valley WA, has called Teacher Sara Pfeiffer of St. Stephen, Mountain View CA, to be Principal and Teacher, as it reopens its school in the Fall.

Henry, Bishop of Finland (+ 19 January ca. 1156). He was an English clergyman who came to Sweden with Nicholas Cardinal Breakspeare in 1153, who later became Pope Hadrian IV (1154–59). Henry was first appointed Bishop of Uppsala; after this, entered Finland with King Eric and there Henry died a martyr, killed by someone upon whom he was going to impose a canonical punishment for murder. From a historical point of view, however, it is doubtful whether any of this happened.



The earliest account is from 1270 and while it mentions King Eric it makes no mention of a crusade to take Finland nor of Henry (either as Bishop of Uppsala or Finland). The cult of Henry grew up around the Cathedral of Turku. Although Henry was never officially canonized, papal documents referred to him as a saint as early as 1296. 19 January is Henry's name day in both Sweden and Finland.

Hans Sachs, German Poet & Supporter of the Reformation (5 November 1494 – 19 January 1576). By profession, Sachs was a shoemaker and by avocation he was a poet and song writer. He was born in Nuremberg, attended Latin school, and at age fourteen apprenticed as a shoemaker, a trade which he pursued for his entire life. Over the course of his life he wrote

some 6636 poems and over 200 dramatic works. He was known as a Meistersinger, or master song writer. With the coming of the Reformation he became an ardent supporter of Luther and in 1523 wrote an allegorical poem in support of Luther, "The Nightingale of Wittenberg." In 1527 he and Andreas Osiander wrote a polemical pamphlet against the papacy. He was a major influence in winning Nuremberg for the Reformation. Although some of his



songs and tunes became hymns, none are included in either modern German or English Lutheran hymnals. After becoming a master shoemaker, Sachs married Kunigunde Creutzer in 1519; after her death he remarried; however, neither union was blessed with children. He is considered to be the outstanding poet of sixteenth-century Germany. In Wagner's 1868 opera, "The Meistersingers of Nuremberg," Hans Sachs, is one of the main characters.

Luther's Small Catechism (20 January 1529). In 1529, after one of the great disappointments of his life, Martin Luther wrote his Small Catechism, a simple manual of instruction in the Christian faith. In 1527–28, Luther and his associates were asked by their prince to inspect the churches of Saxony. The results were profoundly disappointing. Ignorance reigned among the clergy and

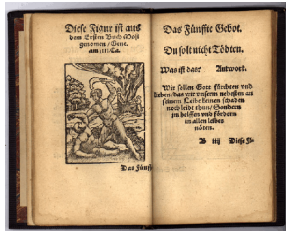


laity alike, and the schools were in ruins. To meet the need for popular instruction Luther immediately drew up wall charts containing explanations in simple language of the Ten Commandments, The Apostles' Creed, and the Lord's Prayer. When his colleagues delayed writing a more complete explanation, Luther pulled together his charts and published them as a simple explanation of the faith.

Luther intended his Small Catechism to be an aid for family worship. In its preface, he condemned parents who, by neglecting the Christian education of their children, had become "the worst enemies of God and man." Almost all of the Catechism's sections begin with remarks directed toward the head of the house (for example: "The Ten Commandments in the plain form in which the head of the family shall teach it to his household").

The Catechism contains nine sections, each in a series of questions and answers. These sections, according to Luther's order, treat the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Baptism, Confession and Absolution, and the Lord's Supper. They also include instructions for morning and evening prayers, grace at meals, and a "Table of Duties" made up of various Scriptural passages "selected for various estates and conditions of men, by which they may be admonished to do their respective duties."

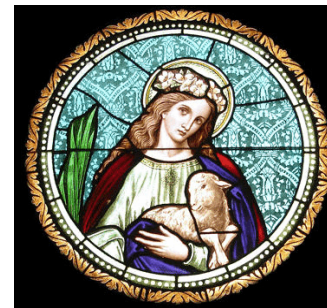
Much of the influence of Lutheranism around the world may be traced to the success of the Small Catechism in



Explanation of the Fifth Commandment in a 1554 edition of Luther's Small Catechism

expressing the profound truths of the Christian faith in a language that all can understand. Unlike virtually all Reformed catechisms and the Roman Catholic catechism, Luther places the Ten Commandments before describing the work of Christ; this shows us the demands of the Law, which we cannot fulfill, and then gives us our Savior, Christ, Who on our behalf has fulfilled all of the Law's demands. The Catechism's exposition of the Creed focuses on the free gift of salvation in Christ. The explanations of Baptism and the Lord's Supper show how these are true Means of Grace which give forgiveness, in which God gives us life and salvation (Source: Mark A. Noll, "Luther's Small Catechism," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, Grand Rapids, MI: Baker Books, 1984: 670)

Agnes, Martyr (ca. 291 - 21 January 304). Details about Agnes's life are a mixture of fact and legend. It seems she was born into wealthy, Christian Roman nobility. By the time she reached her teenage years, she decided she would remain a



St. Agnes with a Lamb and a Martyr's Palm

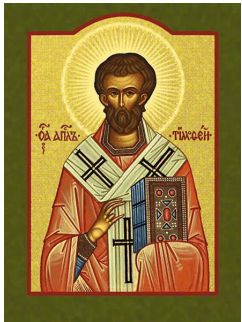
virgin for Jesus' sake. She apparently had many suitors, and refused all of them and told them of her dedication to Christ. It would seem that one rejected suitor denounced her to the authorities because she was a Christian. This was during the period of the Diocletian persecution. She was sentenced to death by being burned at the stake in the Forum. The wood, however, would not catch fire so the executioner either cut her head off or stabbed her in the throat. While the bodies of most martyrs

were thrown into the Tiber River, her family was wealthy enough to take her body and bury it beside the Via Nomentana in Rome. According to legend, Constance, the daughter of the first Christian Emperor, Constantine I, came to pray by her tomb and was cured of her leprosy. By the year 350 a basilica was built over her remains on the Via Nomentana. In church art she is always pictured with a lamb because the name “Agnes” sounds like “agnus,” which is Latin for “lamb,” and with a martyr’s palm.

Perhaps more fanciful is the story that the prefect who arrested her had her dragged naked through the streets and taken to a brothel. At the brothel, however, whoever tried to take advantage of her was immediately struck blind.

Note: Roman girls could be betrothed by age 12 or 13.

St. Timothy, Pastor & Confessor (24 January). St. Timothy had



Christian believers in his family, his mother, Eunice, was a Christian and her mother, Lois, had also been a Christian (2 Timothy 1,5); however, Timothy’s father was a Greek, that is, probably an unbeliever who also may have died by the time Paul came. Acts records that St. Paul met Timothy in Lystra on his second

missionary journey and wanted Timothy to accompany him (Acts 16,1–3). Because even though there was no synagogue in Lystra, Paul often began his missionary activities in the local synagogues, he circumcised Timothy because his mother had been a Jewess. Over time, Timothy became a dear friend and close associate of Paul to whom Paul entrusted mission work

in Greece and Asia Minor (today’s Turkey); Paul addressed two letters to Timothy. Timothy was also with Paul in Rome. According to tradition, after Paul’s death Timothy went to Ephesus, where he served as bishop and was martyred around AD 92. He apparently was martyred by pagans because he opposed the “Katagogia,” which were licentious activities associated with the worship of the goddess Diana. In 356 his remains were transferred to Constantinople. (Sources: Scott A. Kinnaman, ed., Treasury of Daily Prayer [St. Louis, CPH, 2008]: 1148; F.L. Cross, ed., Oxford Dictionary of the Christian Church [N.Y.: Oxford University Press, 1983]: 1378).