

**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 Broadside 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**

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Septuagesima Sunday – 1 February 2015

- A Service with Holy Communion -

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

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 250 Holy God, We Praise Thy name (stand for last stanza)  
29 Through All The Changing Scenes of Life (1-3 & 4-6)  
447 Fight The Good Fight

Sermon Text: Jeremiah 9,23-24  
Sermon Theme: Something Worth Boasting About  
1. Worthless Boasting  
2. Worthwhile Boasting  
3. Boasting And Doing

**INTROIT:** The sorrows of death compassed me: the sorrows of hell compassed me about. In my distress I called upon the Lord: and He heard my voice out of His temple. I will love You, O Lord, my Strength: The Lord is my Rock and Fortress. **Glory be to the Father ...**

**COLLECT:** Lord, God, heavenly Father, through Your holy Word You have called us into Your vineyard: Send, we beseech You, Your Holy Spirit into our hearts, that we may labor faithfully in your vineyard, shun sin and all offense, obediently keep Your Word and do Your will, and put our whole and only trust in Your grace, which You have bestowed upon us so abundantly; 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

Jeremiah 9,23–24

Thus says the LORD, “Let not a wise man boast of his wisdom, let not the mighty man boast of his might, let not a rich man boast of his riches;<sup>24</sup> but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice, and

righteousness on earth; for I delight in these things,” declares the LORD.

Epistle

1 Corinthians 9,24–10,5

Do you not know that those who run in a race all run,



but only one receives the prize? Run in such a way that you may win. <sup>25</sup> And everyone who competes in the games exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. <sup>26</sup>

Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; <sup>27</sup> but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.



Detail from an ancient Greek Vase depicting a goddess awarding a perishable wreath to an athlete

<sup>10,1</sup> For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; <sup>2</sup> and all were baptized into Moses in the cloud and in the sea; <sup>3</sup> and all ate the same

spiritual food; <sup>4</sup> and all drank the same spiritual drink, for they were drinking from a spiritual Rock which followed them; and the Rock was Christ. <sup>5</sup> Nevertheless, with most

of them, God was not well pleased; for they were laid low in the wilderness.

GRADUAL

Blessed are You, O LORD, God of our fathers

**For You are just in all that You have done to us.**

I love You, O LORD, my strength.

**The LORD is my Rock and my Fortress and my Deliverer,**

My God, my Rock, in Whom I take refuge;

**My Shield and the Horn Of My Salvation, my Stronghold.**

For You do save an afflicted people;

**But haughty eyes You do abase.**

As for God, His way is blameless; the Word of the LORD is tried;

**He is a Shield to all who take refuge in Him.**

You have also given me the shield of Your salvation, and Your right hand upholds me.

**And Your gentleness makes me great.**

Christ humbled Himself and became obedient unto death:

**Even the death of the Cross. Amen.**

Gospel

Matthew 20,1–16

Response: **Glory be to Thee, O Lord!**

[And Jesus said to His disciples:] “For the Kingdom of Heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> And when he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour and saw others standing idle in the market place; <sup>4</sup> and to those he said, ‘You too go into the vineyard, and

whatever is right I will give you.’ And so they went. <sup>5</sup> Again he went out about the sixth and the ninth hour and did the same thing. <sup>6</sup> And about the eleventh hour he went



out, and found others standing; and he said to them, ‘Why have you been standing here idle all day long?’ <sup>7</sup> They said to him, ‘Because no one hired us.’ He said to them, ‘You too go into the vineyard.’ <sup>8</sup> And when evening had come, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last group to the first.’ <sup>9</sup> And when those hired about the eleventh hour came, each one received a

denarius. <sup>10</sup> And when those hired first came, they thought that they would receive more; and they also received each one a denarius. <sup>11</sup> And when they had received it, they grumbled at the landowner, <sup>12</sup> saying, ‘These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.’ <sup>13</sup> But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius?’ <sup>14</sup> Take what is yours and go your way, but I wish to give to this last man the same as to you. <sup>15</sup> Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?’ <sup>16</sup> Thus the

last shall be first, and the first last.” [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 8 February — Sexagesima Sunday

Old Testament: Isaiah 55,10–13  
Epistle: 2 Corinthians 11,19–12,9  
Gospel: Luke 8,4–15

Weekly Scripture Verse: We are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. (Daniel 9,18)

Septuagesima is a Latin word which means “seventieth,” and indicates 70 days before Easter. The calculation comes from the early Church which excluded certain days in arriving at the number seventy.

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

Bible Study –

Hayward –Tuesday, 3 February, at 2 p.m.

Stockton – Tuesday, 24 February, at 2 p.m.

Today’s Gradual is based on selected verses from the Prayer of Azariah and Psalm 18. The Prayer of Azariah is an Inter-Testamental addition to the Book of Daniel, as is The Song of the Three Children, which is one of the Canticles in The Lutheran Hymnal. The inter-Testamental books are collectively

known as the Apocrypha. In Luther's translation of the Bible, they are placed between the books of the Old and New Testaments. Luther and the other reformers did not consider them to be inspired but thought that insofar as they agreed with the inspired books of the Old and New Testaments, they could be used for devotional purposes; however, by themselves they should not be cited in establishing doctrine.

Church Council will meet in Hayward after the morning service on Sunday, 22 February. The chief topic will be goals for committees for 2015.

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; Pr. Doug Priestap; Richard Hocker; Ruth Scheuermann; Eric Scheuermann.



Janet Louise Drews (9 March 1956 - 24 January 2015). On Saturday, 24 January, it pleased almighty God to take unto Himself the soul of our now departed sister in Christ, Janet. Her funeral was at the Fremont Memorial Chapel in Fremont, CA, with the Rev. Terrel Kesterson presiding and Janet's brother-in-law, the Rev., Mark Gullerud, preaching. "Blessed are the dead who died in the Lord ... that they may rest from their labors" (Revelation 14,13).

Call News: 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. Redemption Lutheran, Lynnwood, WA, has called the Rev. David Pfeiffer, pastor of Ascension Lutheran, Batavia, IL. St. John's Lutheran, Clarkston, WA, has named its newly-opened school "Valley Bible Academy - St. John Lutheran," and has called Desirae Naumann, a member of the congregation, to its faculty. The Rev. Richard Kanzenbach, pastor of Morning Star Lutheran, Fairchild, WI, and Peace with God Lutheran, Onalaska, WI, has returned the Call to Calvary Lutheran, Marquette, MI. Grace Lutheran, Valentine, NE, has called Candice Ohlmann of Faith Lutheran, Markesan, WI, to serve as principal and teacher of Grace Lutheran School which is set to reopen this fall. PULPIT VACANCIES: Mt. Olive, Lamar, CO; Calvary, Marquette, MI; Redemption, Lynnwood, WA; Grace, Fairbanks, AK; Resurrection, Corpus Christi, TX; Shepherd of the Valley, Weslaco, TX; Resurrection, Calgary, AB, Canada.

The Presentation of Our Lord and the Purification of Mary (2 February). The



Presentation of Our Lord at the Temple, one of the Christological feasts of the Christian Church, is Scripture's final infancy narrative concerning Jesus.

After the Presentation, the Bible says nothing more about Him

until His twelfth year.

Many liturgical calendars name this the Feast of the Purification (of the Blessed Virgin Mary), emphasizing its Marian connection. Still another term used is Candlemas, drawing the name from the tradition of blessing the coming year's church candles on this day.

Saint Luke is the only one of the Evangelists to describe the event (see 2,22–40), something likely unfamiliar to most of his Gentile readers. According to the Gospel, Mary and Joseph took the Baby to the Temple in Jerusalem forty days after his birth to consecrate Jesus to God and to complete the ritual purification of Mary, both of these because of the command of God's Law (Exodus 13,1–2, 11–16; Leviticus 12).

Upon entering the temple, the family encountered the devout and holy Simeon. Luke records that he was promised that "he would not see death before he had seen the Lord's Christ" (Luke 2,26). Simeon took Jesus into his arms, prayed the prayer that would become known as the Nunc Dimittis, or Canticle of Simeon, blessed the parents, and prophesied regarding Jesus and Mary.

The prophetess Anna (2,36–38) was also in the temple. She, too, offered prayers and praise to God for sending the Savior.

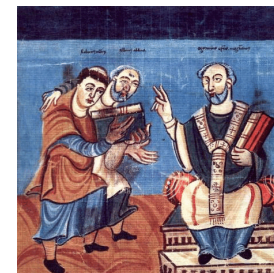
In the Western liturgical calendar, the Presentation of Our Lord falls on 2 February because this is the fortieth day of Christmas. It is the last festival determined by the date of Christmas and thus shows that the Epiphany season is drawing to a close. Most churches in the East observe the occasion on 14 February since they celebrate Christ's Nativity on 6 January. (Source: Aardvark Alley Blog)

St. Ansgar, Apostle to the North (8 September 801 – 3 February 865). Ansgar was a native of Picardy, and after the



early death of his mother was brought up at the abbey in Corbie, where he became a monk. He then moved to Westphalia. With the Christianization of Saxony, he moved to Denmark. He built a school in Schleswig, but the local pagans soon expelled him. He then went to Sweden where he built the first Christian church. In 832 he was appointed Bishop of Hamburg and in 848 became the first Archbishop of Bremen. In 854 he again went to Denmark and converted Erik, King of Jutland. After his death, however, the Scandinavian countries relapsed into paganism.

Rhabanus Maurus, OSB, (ca. 776 – 4 February 856). Maurus, of a noble family, was born in Mainz, Germany. He began his education at Fulda and became a Benedictine. In 801 he



**Maurus is on the left, Presenting His works to an Archbishop**

received orders of deacon, and the following year he continued his studies at Tours, under Alcuin, from whom he received his surname of Maurus (who has been a favorite disciple of St. Benedict). In 803 he became the head of the school at Fulda, which flourished greatly under his leadership. He was ordained a priest in 814. In 822 he became the Abbot of Fulda, where he served until 842, when he resigned and entered the cloister of St. Peter, where he devoted himself to literature. In 847 he was elected Archbishop of Mainz. In 856 he died at Winkel on the Rhine. Maurus took an active role in

opposing Gottschalk and his theories of predestination and also opposed Radbertus in his theories about the Lord's Supper. He wrote many works, including a Latin-German Glossary on the Bible, which was a sort of encyclopedia as well as commentaries on the Old and New Testaments. Hymns attributed to him, in part or whole, in the Lutheran Hymnal are: 283, "Come Holy Ghost, Creator Blest"; 236, "Creator Spirit, By Whose Aid"; and, 257, "Jesus, Brightness Of The Father. (Source, Gustav Pollack, Handbook To The Lutheran Hymnal, 586)

Giovanni Pierluigi Sante da Palestrina, Composer (1525 – 2 or 5 February 1594). Palestrina was born at Palestrina, Italy



and received his early musical training at Rome, where he came under the influence Orlando di Lasso, the great master from the Netherlands. At age nineteen, Palestrina became organist and chapel master in his home town, and after serving there for a number of years was appointed master of the boys in the Julian Chapel in

Rome. In 1555 he became a pontifical singer in the Sistine Chapel, but, after six months, was dismissed because he was married. He then became chapelmaster, first at St. John Lateran and then of the Liberian Chapel of Santa Marie Maggiore, spending his last twenty years in practical retirement at St. Peter's. He is ranked as the foremost composer of the Roman Catholic Church. His greatest contribution to general hymnody was his stand against the introduction of popular airs and lyrics into church services in

the 16<sup>th</sup> century. He was able to present simple, polyphonic compositions that were noble and devotional in character. Among his works are 93 masses, 139 motets, and many hymns, prayers, and responses. The tune to hymn 210 in TLH is by him. (Source: W. G. Pollack, ed., The Handbook to the Lutheran Hymnal [St. Louis, CPH, 1942],558).

### 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.