

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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Sexagesima Sunday – The Second Sunday Before Lent –
8 February 2015
Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 294 O Word Of God Incarnate
296 Speak, O Lord, Thy Servant Heareth
49 Almighty God, Thy Word Is Cast

Sermon Text: Acts 16,6-15
Sermon Theme: Missionary Activity Is A Critical Calling
1. Seeing The Need
2. Obeying The Call
3. Knowing The Results

INTROIT: Awake, why do You sleep, O Lord? Arise, cast us
not off forever. Wherefore do You hide Your face: and
forget our affliction? Our soul is bowed down to the dust:
arise for our help and redeem us. We have heard with our
ears, O God: our fathers have told us what work You did in
their days. **Glory be to the Father ...**

COLLECT: O God, Who sees that we put not our trust in
anything that we do, mercifully grant that by Your power
we may be defended against all adversity; 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 55,10-13

“For as the rain and snow come down from heaven,
And do not return there without watering the earth,
And making it bear and sprout,
And furnishing seed to the sower and bread to the
eater;

¹¹ So shall My Word be which goes forth from My
mouth;
It shall not return to Me empty,

Without accomplishing what I desire,
And without succeeding in the matter for which I
sent it.

¹² For you will go out with joy,
And be led forth in peace;
The mountains and the hills will break forth into
shouts of joy before you,
And all the trees of the field will clap their hands,
¹³ Instead of the thornbush the cypress will come up;
And instead of the nettle the myrtle will come up;
And it will be a memorial to the LORD,
For an everlasting sign which will not be cut off,”
[Declares the LORD.]

Epistle

Acts 16,6–15

They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the Word in Asia; ⁷ and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them; ⁸ and passing by Mysia, they came down to Troas. ⁹ A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, “Come over to Macedonia and help us.” ¹⁰ When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the Gospel to them.



¹¹ So putting out to sea from Troas, we ran a straight course to Samothrace,

and on the day following to Neapolis; ¹² and from there to Philippi, which is a leading city of the district of Macedonia, a *Roman* colony; and we were staying in this city for some days. ¹³ And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

¹⁴ A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. ¹⁵ And when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house and stay.” And she prevailed upon us.

GRADUAL

I praise God’s Word, and in Him I have put my trust;
I shall not be afraid.
Forever, O LORD, Your Word is settled in heaven;
Your faithfulness continues throughout all generations.
Your Word is a lamp to my feet,
And a light to my path.
You are my hiding place and my shield;
I wait for Your Word.
Sustain me according to Your Word, that I may live;
And do not let me be ashamed of my hope.
My eyes fail with longing for Your salvation,
And for Your righteous Word.
O Lord, You have given a banner to them that fear You,
That it may be displayed because of the truth.
Christ humbled Himself and became obedient unto death:

Even the death of the Cross. Amen.

Gospel

Luke 8,4-15

Response: Glory be to Thee, O Lord!

And when a great multitude were coming together, and those from the various cities were journeying to Jesus, He spoke by way of a parable: ⁵ “The sower went out to sow his seed; and as he sowed, some fell beside the road; and it was trampled under foot, and the birds of the air destroyed it. ⁶ And other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. ⁷ And other seed fell among the thorns, and the thorns grew up with it, and choked it out. ⁸ And other seed fell into the good ground, and grew up, and produced a crop a hundred times as great.” As He said these things, He would call out, “He who has ears to hear, let him hear.”



⁹ And His disciples began questioning Him as to what this parable might be. ¹⁰ And He said to them, “To you it is granted to know the mysteries of the Kingdom of God, but to the rest in parables; in order that seeing they may not see, and hearing they may not understand. ¹¹ Now the parable is this: the Seed is the Word of God. ¹² And those beside the road are those who have heard; then the devil comes and takes away the Word from their heart, so that they may not believe and be saved. ¹³ And those on the

rocky soil are those who, when they hear, receive the Word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. ¹⁴ And the seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. ¹⁵ And the seed in the good ground, these are the ones who have heard the Word in an honest and good heart, and hold it fast, and bear fruit with perseverance.” [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 15 February — [Quinquagesima \[Estomihi\]](#)

Sunday — The Sunday Before Lent

Old Testament: Isaiah 35,3-7
Epistle: 1 Corinthians 13,1-13
Gospel: Luke 18,31-43

Weekly Scripture Verse: Today if you hear His voice, do not harden your hearts. (Hebrews 3,15)

Today's Gradual is based on selected verses from Psalms 56 and 119.

Sexagesima is a Latin word which means “sixtieth,” and indicates 60 days before Easter. The early church did not count all the days before Easter; for example, it excluded Sundays from the calculation.

Ash Wednesday Service – our sister congregation will have an Ash Wednesday Service at 7 p.m. on 18 February.

Next Service in Stockton: Sunday, 15 February, at 2 p.m.

Bible Study – Hayward – Tuesday, 10 February, at 2 p.m..

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

The Church Council will meet after the morning service in Hayward on 22 February.

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 (on 6 February Don was admitted to Kaiser Hospital in San Leandro; he now is awaiting placement at a long-term care facility); Sue (the Karps' neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews; Pr. Doug Priestap; Richard Hocker; Ruth Scheuermann; Eric Scheuermann.

Call News: The Rev. Vance Fossum, pastor of Holy Trinity Lutheran, West Columbia, SC, has returned the Call to Resurrection Lutheran, Corpus Christi, TX. The Rev. David Pfeiffer, pastor of Ascension Lutheran, Batavia, IL, has returned the Call to Redemption Lutheran, Lynnwood, WA. Sara Pfeiffer, teacher at St. Stephen Lutheran school, Mountain View, CA, has returned the Call to Gethsemane Lutheran school, Spokane Valley WA. Desirae Naumann, member of the congregation, has accepted the Call to Valley Bible Academy – St. John's Lutheran, Clarkston, WA. Calvary Lutheran,

Marquette, MI, has called the Rev. Michael Gurath, pastor of Holy Cross Lutheran, Phoenix AZ. Candice Ohlmann, teacher at Faith Lutheran school, Markesan, WI, has accepted the Call to serve as principal and teacher of Grace Lutheran School, Valentine, NE.

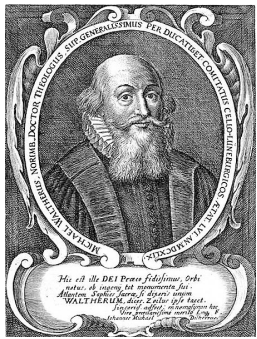
Handouts – President Eichstadt's February Pastoral Letter

Mission Helper – Riley Noeldner would like to go on the Mission Helper trip to East Africa this summer. It will cost between \$3,000–\$3,500. She is asking if anyone would like to help her defray part of the cost to send donations to: Riley Noeldner, 367 Heather Ct., Eau Claire, WI 54701.

Georg Wagner (Latin: "Carpentarius) (? – 8 February 1527) – Martyr. Little is known of his life except that he was a Catholic priest in Bavaria who was burned at the stake in front of the city hall in Munich. The indictment against him was in four parts: he denied the real presence in Holy Communion, he denied the power of a priest to forgive sins, he denied the efficacy of Baptism, he denied that any man has the power to bring God down from heaven in the mass. He was given a chance to recant but refused. (Source: Allgemeine Deutsche Biographie)

Michael Walther the Elder, Lutheran Theologian (6 April 1593 – 10 February 1662). Walther was the son of a Nuernberg merchant and town councilor. His father died when he was young and his mother wanted him to become a merchant. His intellectual abilities were recognized and he soon entered the

Gymnasium in Wittenberg and in 1610 began studies at the University of Wittenberg. In 1614 he earned his Master's degree in Theology. In 1617 he earned his Doctorate at Jena. In 1618, he became the court preacher in Braunschweig-Lueneburg and in 1623 became a Professor of Theology at the University of Helmstedt. In 1626 he moved to the court of East Friesland, where he was also the general Superintendent; in 1631, as superintendent, he published a new provincial church order. In 1632 he returned to the court of Braunschweig-Lueneburg. He died in Celle in 1662. In 1620 in Halberstadt, he married Margaretha Gleißberger; the union was blessed with seven sons and eight daughters; one son, Michael Walther the Younger, and five daughters survived him



He is best known for his books on Biblical interpretation, *Officina Biblica* (1636) and *Harmonia Biblica* (1620). In his books, he championed an orthodox interpretation of the Scriptures and resolved so-called “Bible difficulties,” establishing a framework by which “contradictions” in the Biblical text might be successfully resolved.

Johann Michael Altenberg, Pastor and Musician (27 May 1584 – 12 February 1640). He was the son of a blacksmith and was born in Erfurt. In 1601 he became the cantor at St. Andrew's in Erfurt, studied theology, and in 1607 became the rector of

the Reglerschule in Erfurt. In 1609 he became the Pastor at the parishes of Ilversgehoven and Marpach, near Erfurt. In 1610 he moved to Tröchtelborn, near Gotha, where he was also the Cantor; he stayed there until 1621. During these years he published most of his music. He then became the pastor at St. Boniface at Sömmerda. In 1636 the town and congregation was decimated by the plague; his wife died in 1637, and of their 13 children only three survived him. The



Thirty Years War drove him back to Erfurt, where he served at St. Andrews until his death. His song, “Verzage nicht, du Häuflein klein!” became a marching song for Gustavus Adolphus; in *The Lutheran Hymnal*, this is 263, “O Little Flock, Fear Not The Foe.”

Benjamin Schmolck, Pastor and Musician (21 December 1672 –12 February 1737). He was born at Brauchittdorf, where his father was the pastor. From 1693–1697 he studied theology at Leipzig. After his studies he returned home to



assist his 70-year old father. He was ordained as a deacon at the Peace Church in Schweidnitz (in Silesia) in 1702. In 1714 he became the pastor of the Church of the Holy Trinity in Schweidnitz, and remained there until his death. He wrote a number of devotional books, which included his hymns, which totaled 1,183. Even though he was influenced

by pietism, it was said that the basis of his faith and hymnody was a strong Confessionalism. He was very popular and during his lifetime was called “the second Gerhardt” and “the Silesian Rist.” Hymns of his in The Lutheran Hymnal are: 1 “Open Now Thy Gates of Beauty”; 300 “Dearest Jesus We Are here”; 470 “My Jesus, As Thou Will”; and, 571 “What Our Father Does is Well.”

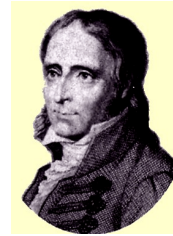
Valentin Ernst Löscher, Theologian and Hymnist (29 December 1673 – 12 February 1749. Born in Sonderhausen, he was the son of the Regional Superintendent of Religion. He studied philosophy, history, and religion at Wittenberg and in 1695 became a lecturer in philosophy at that university. In 1698 he was appointed Superintendent at Jütetog, 1701 in Delitzsch, and in 1707 he returned as a professor to Wittenberg. In 1709 he became the Pastor at the Church of the Cross and superintendent in Dresden, where he served until he died. He was a champion of Lutheran orthodoxy, especially against pietism, writing the “Complete Timotheus Verinus” (which in translation is available from Northwestern Publish House), as well as many other works. He wrote many hymns (none of which have been translated into English), but the only one in modern German hymnals is “Ich grüße dich am Kreuzenstamm” (“Hail to Thee Thou On The Cross”).



Valentin Ernst Löscher
K. u. K. Hof- u. Consistorial-
Rath und Superintendent

Johannes Daniel Falk, Theologian, Writer & Hymnist (28 October 1768 – 14 February 1826). Falk was born in Danzig

(now Gdansk, Poland) in East Prussia and was the son of a poor wig maker. At age 10 he had to leave school to help in his father’s business, but the town council was so impressed



by his abilities that it gave him a stipend to continue his studies at the University of Halle, where he studied theology and classics. After completing his studies, he returned to Danzig. In 1798 he married and moved to Weimar, where he befriended Goethe, Herder, and

Wieland. In 1813 he founded the Society for Friends in Need and then established an orphanage. Although he wrote satirical works he is best known for the Christmas hymn, “O du fröhliche, o du selige, gnaden bringenden Weihnachtzeit” (“O how joyfully, O how blessedly, Christmas comes with its grace divine”). This is a favorite German Christmas hymn, but I have been unable to locate it in any English, Lutheran hymnal, although it is in many Christmas Carol collections.

Saint Valentine, Martyr (14 February A.D. 270 [?]). Details of ancient Christianity are sketchy since for much of the Church's early years, it was a crime to be a Christian and records were hidden or kept purposely incomplete to protect believers. Thus, the story of Saint Valentine, as well as those of many others ancient believers, must be pieced together from fragmentary evidence.

Some ancient accounts record a physician and priest living in Rome during the rule of the Emperor Claudius II. This Valentine become one of the noted martyrs of the third century. It seems that his main "crime" was joining couples in marriage. Specifically, Valentine married Roman soldiers.

Evidently, Claudius thought that single men made better soldiers while Valentine and the Church resisted the immorality of less-permanent relationships.

The commemoration of his death, thought to have occurred during the year 270, became part of the calendar of



remembrance in the early Western Church. Tradition suggests that on the day of his execution for his Christian faith, he left a note of encouragement for a child of his jailer. The note was written on an irregularly-shaped piece of paper which suggested the shape of a heart. This greeting became a pattern for millions of

written expressions of love and caring that now are the highlight of Valentine's Day in many nations. (Source: Aardvark Alley Blog). Originally it was thought that the impetus behind the rise of the popularity of St. Valentine was to counter a pagan feast celebrated in mid-February. The latest scholarship, however, revealed this is not correct but many of the legends associated with St. Valentine's originated in the fourteenth century around the circle of Geoffrey Chaucer and the notions of romantic love.

Joint Statement in Regard To The Recent Meeting Between the CLC-WELS-ELS: "On Jan. 30, representatives from the Church of the Lutheran Confession (CLC), the Evangelical Lutheran Synod (ELS), and WELS met for doctrinal discussions

at the WELS Center for Mission and Ministry in Waukesha, Wis. This was the first meeting between representatives of these three synods since 1990. It was called by the synod presidents, with the encouragement of the appropriate synod committees, upon the request of a grassroots group of pastors from all three synods in the Mankato, Minn., area.

"The meeting was cordial and productive. The participants shared perspectives on the history of the relationship between the three synods. The participants also discussed the "Joint Statement Regarding the Termination of Fellowship Between Church Bodies," a document that was prepared in 1990 during the last round of doctrinal discussions. A reconciliation is not expected to come about easily or quickly between the CLC and ELS/WELS. But attendees found it was useful to hear first-hand how the situation looks from the perspective of others and to discuss what it would take to overcome the breach that has separated the synods.

"Representing the CLC were Pres. Michael Eichstadt, Rev. Paul Nolting, and Rev. Bruce Naumann; representing the ELS were Pres. John Moldstad, Prof. Gaylin Schmeling, and Prof. Erling Teigen; and representing WELS were Prof. John Brenner, Prof. Thomas Nass, and Pres. Mark Schroeder. Only one of these participants was involved in the 1990 meetings, so this meeting brought together a new generation of leaders who have not discussed the issues together before.

"A second meeting is planned for April 17 in Eau Claire, Wis., to continue the discussions. The second meeting will focus more pointedly on the "Joint Statement" of 1990 and will begin the discussion of additional topics of concern."

A Further Response from President Eichstadt. In response to request to publicize the 1990 "Joint Statement Regarding the Termination of Fellowship Between Church Bodies," President Eichstadt released the following on Clergy Talk: "I appreciate the great interest shown in the recent meeting with the WELS/ELS representatives. Please keep these discussions in your prayers and ask that through them the Spirit will accomplish His good purposes. Whether these talks lead to agreement on the doctrine of fellowship remains to be seen. If that agreement comes, it will be on the basis of Scripture. We are not meeting to compromise on what God says in His Word. While you are always welcome to share comments and thoughts with Paul Nolting, Bruce Naumann, or me, I don't believe Clergytalk is an appropriate forum to debate the 1990 Joint Statement or other aspects of the ongoing meetings with WELS/ELS. We will keep you informed of the progress and there will be ample opportunity for discussion in the future."

A Map of Paul's Second Missionary Journey

