

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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Quinquagesima Sunday – The Last Sunday Before Lent –

15 February 2015

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 27 Oh, Bless The Lord, My Soul
619 Jerusalem, Thou City Fair And High (1-4 & 5-8)
351 Love Divine, All Love Excelling

Sermon Text: Isaiah 35,3-10

Sermon Theme: Behold, Your God!

1. He Will Create A New Earth
2. He Will Create A New People

INTROIT: O Lord, be my strong Rock: for a house of defense to save me. You are my Rock and my Fortress: therefore for Your name's sake lead me and guide me. In You, O Lord, do I put my trust; let me never be ashamed: deliver me in Your righteousness. **Glory be to the Father ...**

COLLECT: O Lord, we beseech You, mercifully hear our prayers and, having set us free from the bonds of sin, defend us from all evil; through Your Son, our Lord Jesus Christ, who with You and the Holy Ghost, lives and reigns, the one true God, world without end. **Amen.**

Old Testament

Isaiah 35,3–10

Encourage the exhausted hands, and strengthen the feeble knees.

- 4 Say to those with palpitating heart,
“Take courage, fear not.
Behold, your God will come with vengeance;
The recompense of God will come,
But He will save you.”
- 5 Then the eyes of the blind will be opened,
And the ears of the deaf will be unstopped.
- 6 Then the lame will leap like a deer,
And the tongue of the dumb will shout for joy.
For waters will break forth in the wilderness
And streams in the desert.
- 7 And the scorched land will become a pool,

And the thirsty ground springs of water;
 In the haunt of jackals, its resting place,
 Grass becomes reeds and rushes.
 8 And a highway will be there, a roadway,
 And it will be called "The Highway of Holiness."
 The unclean will not travel on it,
 But it will be for him who walks that way,
 And fools will not wander on it.
 9 No lion will be there,
 Nor will any vicious beast go up on it;
 These will not be found there.
 But the redeemed will walk there,
 10 And the ransomed of the LORD will return,
 And come with joyful shouting to Zion,
 With everlasting joy upon their heads.
 They will find gladness and joy,
 And sorrow and sighing will flee away.

Epistle 1 Corinthians 13,1-13

If I speak with the tongues of men and angels, but do not have love, I have become a noisy gong or a clanging cymbal. ² And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. ³ And if I give all my possessions to feed the poor, and I deliver my body to be burned, but do not have love, it profits me nothing. ⁴ Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant. ⁵ Love does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, ⁶

does not rejoice in unrighteousness, but rejoices with the truth; ⁷ bears all things, believes all things, hopes all things, endures all things. ⁸ Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. ⁹ For we know in part, and we prophesy in part; ¹⁰ but when

the perfect comes, the partial will be done away. ¹¹ When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things. ¹² For now we see in a mirror dimly, but then face to face; now I know in part, but then shall I know fully just as I also have been fully known. ¹³ But now abide faith, hope, love, these three; but the greatest of these is love.

LOVE NEVER FAILS.
 1 Corinthians 13:4-9

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GRADUAL

You are my Rock and my Fortress;
For Your name's sake You will lead and guide me.
 In You, O LORD, I have taken refuge;
Let me never be ashamed; in Your righteousness deliver me.
 Incline Your ear to me, rescue me quickly;
Be to me a Rock of Strength.
 Into Your hand I commend my spirit;
You have ransomed me, O LORD, God of Truth.

I will rejoice and be glad in Your lovingkindness,
Because You have seen my affliction; You have known the troubles of my soul.
 You have not given me over into the hand of the enemy,
You have set my feet in a large place.
 Christ has humbled Himself and became obedient unto death,
Even the death of the Cross. Amen.

Gospel Luke 18,31-43

Response: Glory be to Thee, O Lord!

Then He [that is, Jesus] took the Twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things which are written through the Prophets about the Son of Man will be accomplished.³² For He will be handed over to the Gentiles, and will be mocked and mistreated and



spit upon,³³ and after they have scourged Him, they will kill Him; and the third day He will rise again.”³⁴ But the disciples understood none of these things, and the meaning

of this statement was hidden from them, and they did not comprehend the things that were said.

³⁵ As Jesus was approaching Jericho, a blind man was sitting by the road begging.³⁶ Now hearing a crowd

going by, he began to inquire what this was.³⁷ They told him that Jesus of Nazareth was passing by.³⁸ And he called out, saying, “Jesus, Son of David, have mercy on me!”³⁹ Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, “Son of David, have mercy on me!”⁴⁰ And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him,⁴¹ “What do you want Me to do for you?” And he said, “Lord, I want to regain my sight!”⁴² And Jesus said to him, “Receive your sight; your faith has made you well [or, saved you].”⁴³ Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God. [Scripture 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 22 February — Invocavit Sunday (Lent 1)

Old Testament: Genesis 3,1-24
 Epistle: 2 Corinthians 6,1-10
 Gospel: Matthew 4,1-11

Weekly Scripture Verse: Jesus said: “Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.” (Luke 18,31)

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

Ash Wednesday Service at Mountain View — 18 February.

Our sister congregation in Mountain View will have a service on Ash Wednesday at 7 p.m. Ash Wednesday inaugurates the season of Lent.

Quinquagesima is a Latin word which means “fiftieth,” and indicates 50 days before Easter (the early church excluded some days in its calculation). Today is also called Esto mihi Sunday, from the Latin words of the Introit: “Be to me...”

Today’s Gradual consists of selections from Psalm 31.

Bible Study – Hayward –Tuesday, 17 February, at 2 p.m.
Stockton – Tuesday, 24 March , at 2 p.m.

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

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 (last weekend Don was in hospital but he is now home); Sue (the Karp's neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews; Richard Hocker; Ruth Scheuermann; Eric Scheuermann.



Call News: Stephanie Purrington has accepted the Call to teach kindergarten at Immanuel Lutheran School, Mankato, MN, beginning in the Fall of 2015. Redemption Lutheran,

Lynnwood, WA, has called the Rev. Mark Tiefel, pastor of Bethel Lutheran, Morris, MN. Gethsemane Lutheran, Spokane Valley, WA, has called Teacher Jeffrey Karnitz of St. Stephen Lutheran, Mountain View, CA, to be principal and teacher at its school, reopening in the Fall. Resurrection Lutheran, Corpus Christi, TX, has called the Rev. Michael Roehl, pastor of St. Paul Lutheran, Bismarck ND. Calvary Lutheran, Marquette, MI, has called the Rev. Michael Gurath, pastor of Holy Cross Lutheran, Phoenix

2014 Annual Report – Thanks to Timothy Blank for preparing our 2014 Annual Report.

Handout – Jan–Feb 2015 CLC Monthly Mission Newsletter
Around The Word Lenten Devotions 2015

Michael Prätorius, Musician (15 February 1571 – 15 February 1621). Prätorius was born at Kreuzberg, Thuringia, and his father was a Lutheran Pastor, Michael Schultze (Prätorius is a Latinized form of the name). An older brother supported his studies at the University of Frankfurt. After the death of his brother, in 1587 Prätorius became the organist at the Marienkirche in Frankfurt and later at Lüneberg, where he held the position of Kapellmeister. From 1604 he entered the service of Henry Julius, the Duke of Brunswick–Lüneberg at Wolfenbüttel, where he died in 1621. From 1613 he also



worked in the court of John George I, Elector of Saxony at Dresden, where he was responsible for festive music. His first compositions appeared around 1602–03, and he made use of new Italian performance practices. From 1605–11 he published his *Musae Sioniae* in nine parts and in 1611 published a collection of liturgical music, all of which followed the Lutheran chorale style. When he worked at Dresden, he was exposed to the polychoral works of the Venetian School. Prätorius was the greatest musical academic of his day, and he compiled an unrivaled encyclopedic record of contemporary musical practices. His *Syntagma musicum*, written mostly in Latin, appeared in three volumes between 1614 and 1620 (and even with appendices was never finished), and dealt with ancient music and church music (vol. 1), musical instruments (especially the organ) (vol. 2), and composition and the technical requirements for musicians (vol. 3). He was an orthodox Lutheran and contributed to writing German liturgies. Melodies of his in *The Lutheran Hymnal* are: 63, “Puer nobis”; 76, “Es ist ein Ros”; 152, “Wenn meine Sünd”; 260, “Ach Gott vom Himmelreiche”; and 481, “Ich dank’ dir schon.”

Johann Heermann, Pastor & Hymnist (11 October 1585 –17 February 1647). Heermann was born in Raudten, Silesia, the son of a furrier, and was the fifth and only surviving child of his parents. As a youth he suffered a severe illness and his mother vowed that if he recovered she would educate him for the ministry. Throughout his life he suffered from poor health. In the Fall of 1610 he had to withdraw from his studies at the University of Strassburg because of eye problems. In 1611 he

became the Pastor in Köben, a town on the Oder River. On account of the Thirty years War and the Counter-Reformation, his personal and professional life was filled with difficulties. During his pastorate the town was plundered four times and was wracked with fire and plague. In 1638 he retired from the ministry on account of a persistent throat affliction and moved to Lissa in Posen, where he died in 1647.



IN REVERENDISSIMO
 JOHANN HEERMANNI
 PASTORIS A. S. COELENITENSIS
 ANNO 1641. 56. M. 11. 1647.

He was renowned as a hymn writer. In 1608 he was awarded the title “Poet Laureate.” Meyer’s lexicon noted that he was a “poet dealing with affliction and conflict, but with an unbroken, hopeful faith.” Next to Paul Gerhardt, he was the most famous hymn writer of the seventeenth century. He stands as one who

marked the transition between the older form of Lutheran hymn writing and the newer form. He composed over 400 hymns. Hymns of his in *The Lutheran Hymnal* are: 142, “O Dearest Jesus, What Law hast Thou Broken?”; 144, “Jesus Grant that Balm and Healing”; 268, “Zion Mourns in Fear and Anguish”; 269, “O Lord, Our Father, shall We be Confounded”; 275, “If Thy Beloved Son, O God”; 395, “O God, Thou Faithful God”; 417:6, “How Can I Thank Thee, Lord”; 512, “O Christ, Our True and Only Light”; 633, “O Lord of Hosts, Whose Glory Fills”; and, 659, “Feed Thy Children, God most Holy.”

READING FROM THE BOOK OF CONCORD
 APOLOGY OF THE AUGSBURG CONFESSION
 ARTICLE V. LOVE AND FULFILLING THE LAW

It would be foolish to imagine that works of the Second Table (in which we interact with humans and not with God) justify us. In justification we interact with God. His wrath must be appeased and conscience must be eased about God. None of these happen by the works of the Second Table.

But [our critics] object that love is preferred to faith and hope. For Paul says in 1 Corinthians 13,13, "The greatest of these is love." It is reasonable that the greatest virtue should justify. Yet Paul, in this passage, properly speaks about love toward one's neighbor and indicates that love is the greatest,

because it has the most fruit. Faith and hope have to do only with God. But love has infinite offices outwardly toward humanity. Indeed, let us grant to the adversaries that love toward God and our neighbor is the greatest virtue, because the chief commandment is this: "You shall love the Lord your God" (Matthew 22,37). But how will they conclude from this that love justifies?

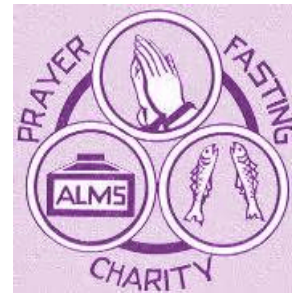
They say, "The greatest virtue justifies."

By no means! For just as the greatest, or first, Law does not justify, so also the Law's greatest virtue does not justify. But the virtue that justifies receives Christ, which brings to us Christ's merits, by which we receive grace and peace from God. This virtue is faith. Faith is not just knowledge. It is willing to receive those things offered in the promise about Christ. (paragraphs 103-106) [Condensed from CONCORDIA: THE LUTHERAN CONFESSIONS, © 2006 by Concordia Publishing House.



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Ash Wednesday - From ancient times, Ash Wednesday has



marked the first day of Lent. There are forty days from Ash Wednesday until Easter. Sundays are not counted because the Sundays in Lent are not fast days; rather, each is a celebration of the Resurrection. The forty days of Lent are reminiscent of the forty days

in which rain fell during the Flood, our Lord's forty days and Israel's forty years in the wilderness, Christ's forty hours in the tomb, and related periods of judgment, testing, and completion of divine activities. The Gospel readings of Lent focus on the temptation and trials that Christ underwent on his way to His suffering and crucifixion.

Many people observe Lent by fasting. This can take place in many ways: Physically, we may deny ourselves various foods and pleasures; liturgically, we may omit parts of the



Divine Liturgy, such as Alleluias and songs of praise. The Fast increases in depth and seriousness as we move from Ash Wednesday to Holy Week. During the Sundays following Ash Wednesday, we follow our Savior as He puts Himself "in harm's way" and prepares for His passion

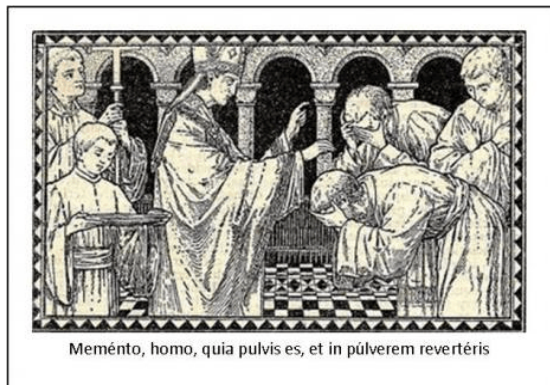
and death. As we continue through the Church Calendar, it is then during Holy Week that we fully focus on His suffering and death.

Along with fasting, two other traditional activities of the

early Church remain part of many people's Lenten observance. These are increased prayer and almsgiving. All three of these are mentioned together in the Sermon on the Mount.

Ash Wednesday receives its name from the ancient custom of rubbing oneself in ashes during a fast or period of penance as a sign of humility and sorrow. In Scripture, we observe this happening among people as varied as Job, the king of Nineveh and the rest of the city, Daniel, and Mordecai.

These days, most believers don't cover themselves in burlap and ashes; the ashes are placed on the foreheads of believers as their pastor says, "Remember that you are dust and to dust you shall return." The ashes remind us that we still daily sin and that all our grand and glorious deeds are nothing in God's sight. This is especially illustrated when the ashes are taken from the burning of the previous year's branches used



on Palm Sunday. The praises of the people, their "Hosanna to the Son of David" and "Blessed is He who comes in the Name of the Lord," have fallen silent and are

consigned to the burn pile of good intentions not followed through.

However we observe Lent, we must take care to not assume a false piety by focusing on self. The believer keeps Lent extra nos (outside of self), following the lead of Hebrews 12,2 and "looking to Jesus, the Founder and Perfecter of our

faith, Who for the joy that was set before Him endured the Cross, despising the shame, and is seated at the right hand of the throne of God."

Yes, Lent is a time of reflection and repentance. However, it's not intended to keep us looking within. Instead, upon viewing our sins, we then focus on the One Who takes them away. (Source: Aardvark Alley Blog)