

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
21290 Birch St. - Hayward, CA 94541-1538
Phone: (510) 581-6637; e-mail: se-karp@sbcglobal.net

Organist: Elizabeth Karp

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Invocavit Sunday - The First Sunday In Lent -

22 February 2015

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

Hymn 257 Jesus Brightness Of The Father (stand for stanza 3)

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

The Psalmody

He will call upon Me, and I will answer him;

I will be with him in trouble.

He who dwells in the shadow of the Most High

Will abide in the shadow of the Almighty.

I will say to the LORD, “My Refuge and my Fortress,

My God in whom I trust!”

He will cover you with His feathers:

And under His wings you may seek refuge.

For He shall give His angels charge over you:

To keep you in all your ways.

They shall bear you up in their hands:

Lest you dash your foot against a stone.

Christ has humbled Himself and became obedient unto
death,

**Even the death of the Cross. [sing: Glory be to the
Father ...]**

First Lesson

Genesis 3,1-24

Now the serpent was more crafty than any beast of
the field which the LORD God had made. And he said to the
woman, “Indeed, has God said, ‘You shall not eat from any
tree of the garden’?”² And the woman said to the serpent,
“From the fruit of the trees of the garden we may eat;³ but
from the fruit of the tree which is in the middle of the
garden, God has said, ‘You shall not eat from it or touch it,
lest you die.’”⁴ And the serpent said to the woman, “You
surely shall not die!⁵ For God knows that in the day you eat

from it your eyes will be opened, and you will be like God, knowing good and evil.”⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes,



and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.⁷ Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.⁹ Then the LORD God called to the man, and said to him, “Where are you?”¹⁰ And he said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.”¹¹ And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?”¹² And the man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”¹³ Then the LORD God said to the woman, “What is this that you have done?” And the woman said, “The serpent deceived me, and I ate.”¹⁴ And the LORD God said to the serpent,

“Because you have done this,
Cursed are you more than all cattle,
And more than every beast of the field;
On your belly shall you go,
And dust shall you eat

All the days of your life;
¹⁵ And I will put enmity
Between you and the woman,
And between your seed and her seed;
He shall bruise you on the head,
And you shall bruise Him on the heel.”
¹⁶ To the woman He said,
“I will greatly multiply
Your pain in childbirth,
In pain you shall bring forth children;
Yet your desire shall be for your husband,
And he shall rule over you.”

¹⁷ Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’;

Cursed is the ground because of you;
In toil you shall eat of it
All the days of your life.
¹⁸ Both thorns and thistles it shall grow for you;
And you shall eat the plants of the field;
¹⁹ By the sweat of your face
You shall eat bread,
Till you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return.”

²⁰ Now the man called his wife’s name Eve, because she was the mother of all the living.²¹ And the LORD God made garments of skin for Adam and his wife, and clothed them.

²² Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the Tree of Life, and eat, and live forever” — ²³ therefore the LORD God sent him out from the Garden of Eden, to cultivate the ground from which he was taken. ²⁴ So He drove the man out; and at the east of the Garden of Eden He stationed the cherubim, and the flaming sword which turned in every direction, to guard the way to the Tree of Life.



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P] But Thou, O Lord, have mercy upon us.

C] Thanks be to Thee, O Lord.

Second Lesson

Matthew 4,1-11

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² And after He had fasted forty days and forty nights, He then became hungry. ³ And the tempter came and said to Him, “If You are the Son of God, command that these stones become bread.” ⁴ But He answered and



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said, “It is written, ‘Man shall not live by bread alone, but on every word that proceeds out of the mouth of God.’” ⁵

Then the devil took Him into the holy city; and he stood Him on the pinnacle of the temple, ⁶ and said to Him, “If You are the Son of God throw Yourself down; for it is written, ‘He will give His angels charge concerning you; And on their hands they will bear you up, Lest you strike your foot against a stone.’”



⁷ Jesus said to him, “On the other hand, it is written, ‘You shall not tempt the Lord your

God.’” ⁸ Again the devil took Him up to a very high mountain, and showed Him all the kingdoms of the world, and their glory; ⁹ and he said to Him, “All these things will I give You, if You fall down and worship me.” ¹⁰ Then Jesus said to him, “Begone, Satan! For it is written, ‘You shall worship the Lord your God, and serve Him only.’” ¹¹ Then the devil left Him; and behold, angels came and began to minister to Him. [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 369 All mankind Fell In Adam’s Fall (1-3)

Sermon Text: Genesis 3,1-24

Sermon Theme: The Cross Of Christ Is Our Tree Of Life

1. Two Trees In The Garden
2. Deceptiveness Equals Choosing Death
3. Only Through The Cross Does God Give Life

Hymn 369 All mankind Fell In Adam's Fall (4-6)

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]

[Together we pray the morning prayer:] **We give thanks unto
 Thee, heavenly Father, through Jesus Christ, Thy dear
 Son, That Thou hast kept us this night from all harm and
 danger; and we pray Thee that Thou wouldst keep us this
 day from sin and every evil, that all our doings and life
 may please Thee. For into Thy hands we commend
 ourselves, our bodies and souls, and all things. Let Thy**

holy angel be with us that the wicked Foe may have no power over us. Amen.

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: Lord God, heavenly Father, inasmuch as the adversary does continually afflict us, and as a roaring lion walks about, seeking to devour us: We beseech You for the sake of the suffering and death of Your Son, Jesus Christ, to help us by the grace of the Holy Spirit, and to strengthen our hearts by Your Word, that our enemy may not prevail over us, but that we may evermore abide in Your grace, and be preserved unto everlasting life; 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 290 We Have A Sure Prophetic Word

† † †

Lessons for 1 March — [Reminiscere Sunday](#) — [The Second Sunday In Lent](#) - A Service with Holy Communion

Old Testament: Isaiah 45,20-25

Epistle: 1 Thessalonians 4,1-7

Gospel: Matthew 15,21-28

Weekly Scripture Verse: The Son of God appeared for this purpose, that He might destroy the works of the devil. (1 John 3,8)

Next Service in Stockton – Sunday, 1 March, at 2 p.m.

Invocavit is a Latin word which means “He shall call upon Me,” and comes from the first Latin word of the Psalmody.

Today's Psalmody is based on selected verses from Psalm 91.

Bible Study –

Hayward –No Bible Study this week

Stockton – Tuesday, 24 February, 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 (on Monday, 16 February, Don fell at home, broke his hip, and was taken to hospital; on Tuesday his left hip was replaced at Kaiser, San Leandro); Sue (the Karps' neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews; Richard Hocker; Ruth Scheuermann; Eric Scheuermann.

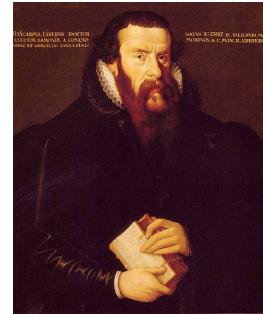


Call News: Redemption Lutheran, Lynnwood, WA, has called the Rev. Mark Tiefel, pastor of Bethel Lutheran, Morris, MN. Gethsemane Lutheran, Spokane Valley, WA, has called Teacher Jeffrey Karnitz of St. Stephen Lutheran, Mountain View, CA, to be principal and teacher at its school, reopening in the Fall.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

Handout – March 2015 Church Calendar

Polykarp Leyser, the Elder, Lutheran Professor & Theologian (18 March 1552 – 22 February 1610). Leyser's father, Kaspar Leyser, was a pastor in Winnenden, where Polykarp was born; his mother was Jakob Andreae's sister-in-law. He studied theology at Tuebingen under his uncle and Johannes Brenz. In 1573 he became a pastor at Gellersdorf in Lower Austria. In 1576 he became a Dr. Theology and then from 1577–87 was a professor of theology and general superintendent in Wittenberg. In Wittenberg he introduced The Formula of

Concord, reorganized the university, and re-established orthodoxy with the collapse of Crypto-Calvinism. In 1587, with a surge of support for the compromising theology of Philippism after the death of the Elector August of Saxony, Polykarp accepted the position of assistant superintendent of Brunswick and, after defending the Book of Concord, became superintendent in 1589. In 1594 he became chief court



chaplain and consistorial counselor in Dresden. He was a staunch defender of Lutheran orthodoxy, battling both the Counter-Reformation and the Calvinists. He wrote many sermons and commentaries. He thought Chemnitz was the greatest theologian of his day and edited some of Chemnitz's works. In 1580, he married Elizabeth Cranach, the daughter of Lucas Cranach the Younger; the marriage was blessed with 13 children, and amazingly enough only one of whom died in childhood.

St. Polycarp of Smyrna, Bishop & Martyr (ca. AD 69 – ca. AD 155–56). St. Polycarp was said to have been a disciple of the Apostle John, and thus is a link between the first generation of believers and the second generation, including Irenaeus of Lyons and Ignatius of Antioch, both of whom knew Polycarp and wrote of him. His home was Smyrna (modern Izmir in Turkey), which was one of the seven churches addressed in the Book of Revelation. He was caught up in a persecution of Christians. When the proconsul urged him to save his life by cursing Christ, he is said to have replied, "Eighty-six years I

have served Him, and he never did me any wrong. How can I blaspheme my King who saved me?" By this reckoning, he was



baptized as an infant, raised as a Christian, and lived his entire life in the faith. According to Irenaeus, in about 160 Polycarp visited Rome to see Anicetus, the Bishop of Rome, where they agreed to differ on the date to celebrate Easter. He battled against heretics such as Valentinus and Marcion. His letter to the Philippians is

preserved in eight defective Greek manuscripts, two long quotations in Eusebius, and a Latin manuscript. It is noted for its defense of the faith and also quoting a number of Paul's epistles as well as 1 John.

Batholomaeus Ziegenblag, Missionary to India (24 June 1683 – 23 February 1719). Ziegenblag was born to a poor family in



Pulsnitz (Upper Silesia) and was orphaned at an early age; an older sister held the family together. As he attended school, he came under the influence of Pietism, which intensified when he studied under A.H. Francke in Halle. Poor health caused him to interrupt his studies, but he then served for a while as a tutor and well-liked leader

of several pietistic Bible study groups. In 1705 King Frederick IV of Denmark sent him and Heinrich Pluetschau as missionaries to the Dutch colony of Tranquebar in southern India, where he arrived in July 1706. He established mission schools (and perhaps the first school for girls in India), a

seminary, and a church. He translated Luther's Small Catechism into Tamil, along with translating the New Testament and parts of the Old and writing a Tamil hymnal and Tamil grammar. He also wrote a number of books which showed the contrast between Christianity and paganism (especially Hinduism, describing it as "satanically inspired blend of mythologies"). From 1715–16 he was back in Europe and in 1715 married Maria Dorteia Salzmänn of Halle. He returned to India where he died in Tranquebar in 1719.

St. Matthias, Apostle. According to the Acts of the Apostles (1,26), after the death of Judas, Matthias was chosen to replace him among the Twelve. This is as much as the New



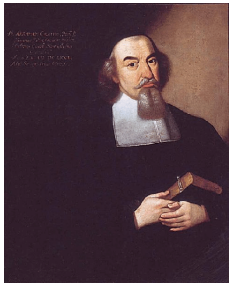
Testament says about him. Even the Catholic Encyclopedia says that after this reference about St. Matthias, all other information about his life is vague and contradictory. There is a so-called "Gospel of Matthias," which was first mentioned by Origen, but while Eusebius also

mentions it he attributes it to heretics. A Syrian version of Eusebius calls Matthias "Tolmai." According to various traditions (1) Matthias preached the Gospel to the Ethiopians, where he was martyred by crucifixion; (2) he went to Georgia in the Caucasus (which confusingly enough is also called "Ethiopia") where he was martyred and buried in Sebastopol; or, (3) he was stoned in Jerusalem and then beheaded.

Johann Mentzer, Pastor & Hymn Writer (27 July 1658 – 24 February 1734). Born in Jamen near Rothenberg in Silesia, Mentzer studied theology in Wittenberg and after graduation

in 1691 was appointed pastor in Merzdorf, then in 1693 at Hauwalder, and finally in 1696 in Chemnitz, where he died. He was friends with J.C. Schwedler, Henriette Catherine von Gersdorf, and N. Ludwig von Zinzendorf, a circle of poets which was influenced by the coming of Pietism. On account of Pietism, he did not hold the Reformation in high regard. He was married twice, his first wife having died; he had 13 children, most of whom died in childhood. He wrote 40 hymns that were published. Hymns of his in The Lutheran Hymnal are: 30 and 243: "Oh, That I had a Thousand Voices" (Parts 1 & 2); and, 477: "Lord Jesus, Thou the Church's Head."

Abraham Calov, Lutheran Theologian (16 April 1612 – 25 February 1686). Calov was born at Mohrunen in East Prussia (now Morag, Poland) to Peter Calov, the Superintendent of Revenue, and his mother was the daughter of the mayor. In 1626 he began his studies at the University of Königsburg and in 1632 he earned his MA in philosophy and immediately began studying theology. While pursuing his studies in theology, he joined the faculty. During this period he published a book on philosophy (partly dealing with epistemology) and also one which attacked the false teaching on the Real Presence which was promoted by the Reformed court preacher. With financial help from friends, he completed his doctoral studies at the University of Rostock in 1637. He returned to Königsburg and joined the theological faculty. In 1643 he became rector of the municipal academy and pastor of St. Mary's Church in Danzig. In 1645 he attended the



Colloquy of Thorn and attacked the syncretism of Georg Calixtus. In 1650 he went to the University of Wittenberg, where he was popular and his lectures drew upwards of 500 students. He was blessed with good health and vigor and was an industrious and prolific writer. He was a staunch defender of Lutheran orthodoxy. Most of his writing was polemical, attacking errant Lutherans, Catholics, and Calvinists. His major systematic work, *Systema locorum theologicorum* (12 volumes, 1655–77) was the only dogmatic work to rival that of Johann Gerhard's. His major exegetical work, *Biblia illustrata* (4 folio volumes, 1672–76) is "an almost inexhaustible mine of information." He was personally very pious and could even recommend Spener's *Pia Desideria*. He demanded an unqualified subscription to the Lutheran Confessions and attacked anyone who seemed to deviate from the truth even on the smallest matter. He was widowed five times and all 13 of his children had died when at age 72 he married for a sixth time to the daughter of Johann Andreas Quenstedt.

Patrick Hamilton, Martyr (1503 – 28 February 1528).

Patrick was born in 1503. He was of Scottish heritage. He was a Catholic. In 1517, the year that Luther nailed the theses to the church door, he at 14 set out for the University of Paris. He graduated with a master's degree in 1520 at the age of 17. He was described as one who became a priest so that he could "preach the Word of God in purity."

The Cardinal accused Patrick of being "inflamed with heresy...maintaining the diverse heresies of Martin Luther." In 1527 he fled to Germany where he listened to faithful

preachers, and listened to lectures of Luther. In Germany he became a convinced Lutheran. Hamilton's concern was the reform of the doctrine, rather than the abuses within the church. In spite of advice to the contrary, he returned to Scotland in 1527 with a desire to preach the gospel of the Lord Jesus Christ. During this time he married.



Patrick Hamilton

Among things that appear in his work called Patrick's Places (1527) we read:

"He that believeth God, believeth the Gospel. He that believeth God, believeth His Word. And the Gospel is his Word...He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16).

"Whoever thinketh to be saved by his works, denieth Christ is our Savior, that Christ died for him, and finally, all things that belongeth to Christ."

The Cardinal was determined to silence Patrick, "Luther's ambassador to the Scots." He appointed a man to dissuade Patrick from his teaching. This man instead was convinced by Patrick.

In February of 1528, Patrick Hamilton was captured and cast into prison because he held "to the diverse heresies of Martin Luther." When tried he said, "As to my confession, I will not deny it for awe of your fire, for my confession and belief is in Jesus Christ... I will rather be content that my body burn in this fire for the confession of my faith in Christ than my

soul should burn in the fire of hell for denying the same."

On February 29, twenty five years after his birth, with Bible in hand he was led to the pyre to be burned. "But in all his cruel pains he offended them never in word or sign; but continually prayed for them and gave thanks unto God which made him worthy to suffer for his name." In a final expression of defiance against Satan, he raised three fingers of his burning hand and said, "How long, Lord, shall darkness overwhelm this realm? How long wilt Thou suffer this tyranny



Patrick Hamilton's initials on the cobblestones in front of St. Salvatore

of men?" As Stephen did (Acts 7), Patrick declared, "Lord Jesus, receive my spirit." The gracious Lord does deliver His own from this vale of tears to Himself in heaven!

To this day, in the cobblestone patio in front of St. Salvatore University in Scotland at the spot of the martyrdom one still finds the initials PH.

A READING FROM THE BOOK OF CONCORD

FIRST SUNDAY IN LENT

LARGE CATECHISM, THE LORD'S PRAYER

THE SIXTH PETITION: LEAD US NOT INTO TEMPTATION

To feel temptation is a far different thing from consenting or yielding to it. We must all feel it, although not all in the same way. Some feel it in a greater degree and more severely than others. For example, the young suffer especially from the flesh. Afterward, when they reach middle life and old

age, they feel it from the world. But others who are occupied with spiritual matters, that is, strong Christians, feel it from the devil. Such feeling, as long as it is against our will and we would rather be rid of it, can harm no one. For if we did not feel it, it could not be called a temptation. But we consent to it when we give it the reins and do not resist or pray against it.

We Christians must be armed (Ephesians 6,10-18) and daily expect to be attacked. No one may go on in security and carelessly, as though the devil



were far from us. At all times we must expect and block his blows. Though I am now chaste, patient, kind, and in firm faith, the devil will this very hour send such an arrow into my heart that I can scarcely stand. He is an enemy that never stops or becomes tired. So when one temptation stops, there always arise fresh ones.

So there is no help or comfort except to speak to God from the heart like this: "Dear Father, You have asked me to pray. Don't let me fall because of temptation." Then you will see that the temptations must stop. (paragraphs 107-110) [Condensed from CONCORDIA: THE LUTHERAN CONFESSIONS, copyright 2006 by Concordia Publishing House. Used by permission. All rights reserved.]