

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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Reminiscere- The Second Sunday In Lent – 1 March 2015 – A
Service with Holy Communion

(Visitors should speak with the pastor before communing)

Liturgy — Page 15 in The Lutheran Hymnal

HYMNS: 148 Lord Jesus Christ, My Life, My Light (1-4)
410 Jesus, Lead Thou On

325 O Thou That Hear'st When Sinners Cry (1-3 & 6)

Sermon Text: Hebrews 11,1-10

Sermon Theme: One God, One Faith, Two Testaments

1. Faith Depends On the Word
2. Faith Endures Hard Times
3. Faith Receives The Promise

INTROIT: Remember, O Lord, Your tender mercies and Your lovingkindness: for they have been ever of old. Let not my enemies triumph over me: God of Israel, deliver us out of all our troubles. Unto You, O Lord, do I lift up my soul: O my God, I trust in You; let me not be ashamed. **Glory be to the Father ...**

The Gloria in Excelsis: is omitted during Lent, in its place we sing (Hymn 146, “Lamb of God”):

P. Behold the Lamb of God Who takes away the sin of the world.

P & C: Lamb of God, pure and holy,
Who on the Cross didst suffer,
Ever Patient and lowly,
Thyself to scorn didst offer.
All sins Thou borest for us,
Else had despair reigned o'er us:
Have mercy on us,
O Jesus!
O Jesus!

COLLECT: Lord God, heavenly Father, grant us, we beseech You, by Your Holy Spirit, that He may strengthen our hearts and confirm our faith and hope in Your grace and mercy, so that, although we have reason to fear because of our conscience, our sin, and our unworthiness, we may

nevertheless, with the woman of Canaan, hold fast to Your grace, and in every trial and temptation find You a present Help and refuge; through Your beloved 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 45,20-25

[Thus says the LORD:]

²⁰ “Gather yourselves and come;
Draw near together, you fugitives of the nations;
They have no knowledge,
Who carry about their wooden idol,
And pray to a god who cannot save.
²¹ Declare and set forth your case;
Indeed, let them consult together.
Who has announced this of old?
Who has long since declared it?
Is it not I, the LORD?
And there is no other God besides Me,
A righteous God and Savior;
There is none except Me.
²² Turn to Me, and be saved, all the ends of the earth;
For I am God, and there is no other.
²³ I have sworn by Myself,
The Word has gone forth from My mouth in
righteousness
And will not turn back.
That to Me every knee will bow, every tongue will
swear allegiance.
²⁴ They will say of Me, ‘Only in the LORD are
righteousness and strength.’
Men will come to Him,

And all who are angry at Him shall be put to shame.

²⁵ In the LORD all the offspring of Israel
Will be justified, and will glory.”

Epistle

Hebrews 11,1-10

Now faith is the assurance of *things* hoped for, the conviction of things not seen. ² For by it the men of old gained approval.

³ By faith we understand that the worlds were prepared by the Word of God, so that what is seen was not made out of



things which are visible. ⁴ By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks. ⁵ By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to

God. ⁶ And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a Rewarder of those who seek Him. ⁷ By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

⁸ By faith Abraham, when he was called, obeyed by

going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. ⁹ By faith he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; ¹⁰ for he was looking for the city which has foundations, whose Architect and Builder is God.

GRADUAL

Remember, O LORD, Your compassion and Your lovingkindness,

For they have been from of old.

To You, O LORD, I lift up my soul.

O my God, in You I trust.

Do not let me be ashamed;

Do not let my enemies exult over me.

Make me to know Your ways, O LORD;

Teach me Your paths.

Good and upright is the LORD;

Therefore He instructs sinners in the way.

All the paths of the LORD are lovingkindness and truth

To those who keep His covenant and His testimonies.

For Your name's sake, O LORD,

Pardon my iniquity, for it is great.

Christ has humbled Himself and became obedient unto death,

Even the death of the Cross. Amen.

The Holy Gospel

Matthew 15,21-28

Response: Glory be to Thee, O Lord!

And Jesus went away from there, and withdrew into the district of Tyre and Sidon. ²² And behold, a Canaanite woman came out from that region, and began to cry out, saying,



Paula Jordan

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“Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed.” ²³

But He did not answer her a word. And His disciples came to Him and kept asking Him, saying, “Send her away, for she is shouting out after us.”

²⁴ But He answered and said, “I was sent only to the lost sheep of the house of Israel.” ²⁵ But she came and began to bow down before Him, saying, “Lord, help me!” ²⁶ And He answered and said, “It is not good to take the children’s bread and throw it to the dogs.” ²⁷ But she said, “Yes, Lord; but even the dogs feed on the crumbs which fall from their master’s table.” ²⁸ Then Jesus answered and said to her, “O woman, your faith is great; be it done as you wish.” And her daughter was healed at once.

[Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

Lessons for 8 March – Oculi Sunday (Lent 3)

Old Testament: 2 Samuel 22,1–7

Epistle: Ephesians 5,1–8

Gospel: Luke 11,14–28

Weekly Scripture Verse: But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (Romans 5,8)

TIME CHANGE – next Sunday, at 2 a.m., we switch to daylight savings time. Clocks should be set one hour ahead – which means that unfortunately we lose an hour of sleep.

Reminiscere means “Remember” and is the Latin opening of both the Introit and Gradual: “Remember, O Lord.”

Today’s Gradual consists of selections from Psalm 25.

Bible Study – Hayward –Tuesday, 3 March, at 2 p.m.

Stockton – Tuesday, 25 March 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 (Don is now at the Kaiser Post Acute Care Center at 1440 – 168 Avenue, San Leandro, 94578; (510) 481–8575; visiting hours are seven days a week from 11 a.m. to 8 p.m.); Sue (the Karps’ neighbor who is undergoing chemotherapy), Sue (Carolyn’s friend), Don Drews; Richard Hocker; Ruth Scheuermann; James Sandeen.



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. Calvary Lutheran, Marquette MI, has called the Rev. Andrew Schaller, pastor of Trinity Lutheran, Watertown, and Zion Lutheran, Hidewood Twp., SD. The Rev. Michael Roehl, pastor of St. Paul Lutheran, Bismarck, ND, has returned the Call to Resurrection Lutheran, Corpus Christi, TX.

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

Martin Moller, Lutheran Pastor & Hymn Writer (10 November 1547 – 2 March 1606). Moller (or, Möller) was born in what is



now Kropstädt near Wittenberg, and went to the town school from 1560–66. He then attended the Gymnasium at Görlitz, whose curriculum followed a humanistic and theological education modeled after the principles established by Philipp Melancthon. Poverty prevented him from going to university, but in 1568 he secured a position as cantor and pastor in Löwenberg in Lower

Silesia. In 1572 he became pastor in Kesseldorf and was ordained, and then in 1575 in Sprottau and then in 1600 became the chief pastor of St. Peter and Paul Church in Görlitz. After only a few years he became blind and died in 1606 in Görlitz.

His book, Praxis evangeliorum, a “practical explanation of

the Gospels for Sundays and Festival Days,” published in 1601, was attacked for crypto-Calvinism; however, Moller defended himself against this charge. He wrote a number of devotional booklets, one of which, “Preparing for Death,” has been translated by Pr. Arthus Schulz (available from the CLC Book House). Moller translated worked by Bernard of Clairvaux and Johannes Tauler. He is known for his hymns, none of which appear in English Lutheran hymnals. J. S. Bach used two of his hymns for Cantatas (“Nimm von uns Herr, du treuer Gott” and “Ach Gott, wie manches Herzenlied”).

Matthias Hoë von Hoënegg, Lutheran Theologian (24 February 1580 – 4 March 1645). Von Hoënegg was



*Altiore Siquat. Hic, lingua si Teutonice scribat:
Altiore Siquat. Hic, lingua si Teutonice scribat:
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Siquat. Hic, lingua si Teutonice scribat:*

the third son of Dr. Leonhart Hoë, who was a professor of law at the University of Vienna and also a Privy Counselor to Emperor Rudolf II, who raised him to the nobility, in spite of the fact that he was Lutheran. Matthias Hoë was born in Vienna, educated in Austrian schools, but in 1597 was sent for university training to Wittenberg. He was an industrious student and concurrently studied philosophy, theology, and law. In 1602 he was called to be an assistant court preacher in Dresden. In 1604 he became superintendent in Plauen and in the same year received his Ph.D. in Theology. In 1611 he became the pastor and director of the German Evangelical Church and School in Prague. This was a difficult position, however, as most of the evangelicals in Bohemia were Calvinists. In 1613 he returned to Dresden as the chief court

preacher (Oberhofprediger). Most of his writings were strong polemics against the Reform (that is, the Calvinists); however, with the Thirty Years’ War and Counter-Reformation he also attacked the Catholics, but felt Lutherans had more in common with the Catholics than they did with the Calvinists or Aminians. He was politically active during the Thirty Years War. For most of the Thirty Years’ War he urged John George I, the Elector of Saxony, to support the imperial rule of the Hapsburgs. His best known work is a two volume “Commentary on the Apocalypse of John” (1610–40). After he returned to Dresden in 1613, he married Elisabeth Heydelbergerin (sp ?); their marriage was blessed with 10 children. He died in Dresden and was buried in the Sophienkirche.

Perpetua & Felicitas, Martyrs (+ 7 March 202). Vibia Perpetua



(born about 181) was a 22-year old married noble woman, recent widow, and nursing mother. Her co-martyr, Felicitas, an expectant mother, was her slave. They were put to death in Carthage (North Africa, near present-day Tunis). The account of their passion was edited by Tertullian. A decree of the Emperor Septimus Severus (193–211) forbade conversion to the Christian faith as well as to Judaism. Perpetua, Felicitas, and three others plus her catechetical instructor, who were new catechumens, were arrested. While Perpetua’s mother was a Christian, her father was not, and tried to persuade her to renounce the faith. At the trial the father took her still unweaned

baby. All were condemned to death. Felicitas gave birth shortly before they were to die in the arena her child was adopted by a Christian family. In the arena they were attacked by wild beasts; however, they all were ultimately put to death by the sword. There is some question regarding the exact date of their death.

A READING FROM THE BOOK OF CONCORD – APOLOGY OF THE
AUGSBURG CONFESSION – ARTICLE IV: “JUSTIFICATION”

"Let it be known to you, brothers, that through this Man forgiveness of sins is proclaimed to you, and by Him everyone who believes is freed from everything from which you could not be freed by the Law of Moses" (Acts 13,38–39).

How could the office of Christ and justification be declared more clearly? Paul says that the Law does not justify. Therefore, Christ was given, that we may believe that for His sake we are justified. He plainly denies justification by the Law. So for Christ's sake we are accounted righteous when we believe that God, for His sake, has been reconciled to us.

"This Jesus is the Stone that was rejected by you, the builders, which has become the Cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4,11–12). Christ's name is received only by faith. Therefore, we are saved by confidence in Christ's name, and not by confidence in our works. For "the name" here means the cause that is mentioned, because of which salvation is gained. To call upon Christ's name is to trust in His name as the cause, or price, because of which we are saved. Acts 15,9 says, "cleansed their hearts by faith." Therefore, the faith that the apostles speak about is not useless knowledge, but a reality. (§ 97–99) [Condensed from CONCORDIA: THE LUTHERAN CONFESSIONS, © 2006 by Concordia Publishing House. Used by

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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.