

St. Stephen Lutheran Church of the East Bay & Central Valley
(A Congregation of the Church of the Lutheran Confession)
www.ststephenclc.org

**Worshipping Every Sunday in the East Bay at 9 a.m. in
Grace Lutheran Church
1836 B St., Hayward, CA 94541-3140**

Worshipping 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

+++



Oculi Sunday – The 3rd Sunday In Lent – 8 March
2015 March 7, 2015

Liturgy —Page 5 in The Lutheran Hymnal

HYMNS: 148 Lord Jesus Christ, My Life, My Light (1 & 5-7)
16 Blessed Jesus, At Thy Word (stand for last stanza)

53 Abide, O Dearest Jesus

Sermon Text: Jeremiah 26,1-15

Sermon Theme: Don't Take God Lite

1. Speaking God's Word
2. Listening To God's Word
3. Living With God's Word

INTROIT: My eyes are ever toward the LORD: for He shall pluck my feet out of the net. Turn Yourself unto me and have mercy upon me: for I am desolate and afflicted. Unto You, O LORD, do I lift up my soul: O my God, I trust in You; let me never 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!

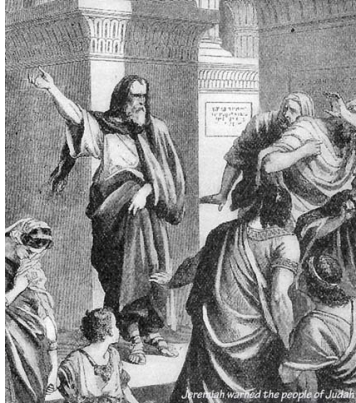
COLLECT: We beseech You, Almighty God, look upon the hearty desires of Your humble servants and stretch forth the right hand of Your majesty to be our defense against all our

enemies; 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 26,1-15

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying, ² “Thus says the LORD, ‘Stand in the court of the LORD’s house, and speak to all the cities of Judah who have come to worship in the LORD’s house all the words that I have commanded you to speak to them. Do not omit a



word! ³ Perhaps they will listen and everyone will turn from his evil way, that I may repent of the calamity which I am planning to do to them because of the evil of their deeds.’ ⁴ And you will say to them, ‘Thus says the LORD, “If you will not listen to Me, to walk in My Law [Torah] which I have set before you, ⁵ to listen to the

Words of My servants the prophets, whom I have been sending to you again and again, but you have not listened; ⁶ then I will make this house like Shiloh, and this city I will make a curse to all the nations of the earth.’””

⁷ The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. ⁸ When Jeremiah finished speaking all that the LORD had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, “You must die! ⁹ Why have you prophesied in the name of

the LORD saying, ‘This house will be like Shiloh and this city will be desolate, without inhabitant?’” And all the people gathered about Jeremiah in the house of the LORD.

¹⁰ When the officials of Judah heard these things, they came up from the king’s house to the house of the LORD and sat in the entrance of the New Gate of the LORD’s house. ¹¹ Then the priests and the prophets spoke to the officials and to all the people, saying, “A death sentence for this man! For he has prophesied against this city as you have heard in your hearing.”

¹² Then Jeremiah spoke to all the officials and to all the people, saying, “The LORD sent me to prophesy against this house and against this city all the words that you have heard. ¹³ Now therefore amend your ways and your deeds and obey the voice of the LORD your God; and the LORD will change His mind about the misfortune which He has pronounced against you. ¹⁴ But as for me, behold, I am in your hands; do with me as is good and right in your sight. ¹⁵ Only know for certain that if you put me to death, you will bring innocent blood on yourselves, and on this city and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing.”

Epistle

Ephesians 5,1-9

Therefore be imitators of God, as beloved children; ² and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

³ But do not let immorality nor any impurity or greed even be named among you, as is proper among the saints; ⁴ and there must be no filthiness and silly talk, or coarse

jesting, which are not fitting, but rather giving of thanks.⁵ For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the Kingdom of Christ and God.⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.⁷ Therefore do not be partakers with them;⁸ for you were formerly in darkness, but now you are light in the Lord; walk as children of light⁹ (for the fruit of the light consists in all goodness and righteousness and truth).

GRADUAL

My eyes are continually toward the LORD,

For He will pluck my feet out of the net.

The eyes of the LORD are toward the righteous,

And His ears are open to their cry.

The face of the LORD is against evildoers,

To cut off the memory of them from the earth.

The LORD is near to the brokenhearted,

And saves those who are crushed in spirit.

Many are the afflictions of the righteous,

But the LORD delivers him out of them all.

And the LORD redeems the soul of His servants;

None of those who take refuge in Him will be condemned.

Christ has humbled Himself and became obedient unto death,

Even the death of the Cross. Amen.

Gospel

Luke 11,14-28

Response: Glory be to Thee, O Lord!

And Jesus was casting out a demon, and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled.¹⁵ But some of them said, "He casts out demons by Beelzebul,



the ruler of demons."¹⁶

And others, to test Him, were demanding of Him a sign from heaven.¹⁷

But He knew their thoughts, and said to them, "Any

kingdom divided against itself is laid waste; and a house divided against itself falls.¹⁸ And if Satan is also divided against himself, how shall his kingdom stand? For you say that I cast out demons by Beelzebul.¹⁹ And if I cast out demons by Beelzebul, by whom do your sons cast them out? Consequently they shall be your judges.²⁰ But if I cast out demons by the finger of God, then the Kingdom of God has come upon you.²¹ When a strong man fully armed guards his own homestead, his possessions are undisturbed;²² but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, and distributes his plunder.²³ He who is not with Me is against Me; and he who does not gather with Me, scatters.²⁴ When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.'²⁵ And when it comes, it finds it swept and

put in order. ²⁶ Then it goes and takes along seven other spirits more evil than itself, and they go in there and live there; and the last state of that man becomes worse than the first.”

²⁷ And it came about that while He said these things, one of the women in the crowd raised her voice, and said to Him, “Blessed is the womb that bore You, and the breasts at which You nursed.” ²⁸ But He said, “On the contrary, blessed are those who hear the Word of God, and observe it.” [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 March – Laetare Sunday (Lent 4)

Old Testament: Isaiah 42,14–21
Epistle: Ephesians 5,8–14
Gospel: John 9,1–7 & 13–17 & 34–39

Weekly Scripture Verse. Jesus stood and cried out, saying, “If any man is thirsty, let him come to Me and drink.” (John 7,37)

Oculi is a Latin word which means “My eyes [are ever toward the LORD],” and comes from the words of the Introit and the Gradual, which in turn are based on Psalms 25 and 34.

Next Service in Stockton –Sunday, 15 March, at 2 p.m.

Today’s Gradual consists of selections from Psalm 25.

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

Stockton – Tuesday, 24 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 Karp’s neighbor who is undergoing chemotherapy), Sue (Carolyn’s friend), Don Drews; Richard Hocker; Ruth Scheuermann; James Sandeen.



Call News: The Rev. Mark Tiefel, pastor of Bethel Lutheran, Morris, MN, has accepted the Call from Redemption Lutheran, Lynnwood, WA. Teacher Jeffrey Karnitz of St. Stephen Lutheran, Mountain View, CA, has returned the Call from Gethsemane Lutheran, Spokane Valley, WA 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. Resurrection Lutheran, Corpus Christi, TX, has called the Rev. Edward Starkey, missionary to India.

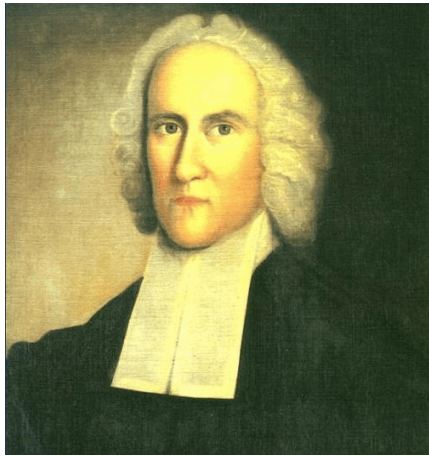
Thanks to Dr. Richard for coming over and cutting down two trees in the Karp’s backyard.

Handout – President Eichstadt’s March 2015 Pastoral Letter.

Jonathan Edwards, American Theologian (5 October 1703 –

22 March 1756). Edwards was a strict Calvinist, preacher, theologian, and missionary to the North American Indians. He was born in East Windsor, CN, where his father was a pastor who made his living by tutoring boys for college. Edwards received his education at home and was admitted to Yale College in 1716 (at age thirteen) and graduated in 1720; he then spent two years studying theology. From 1722–23 he was the supply pastor of a Presbyterian church in New York City. From 1724–26 he was a tutor at Yale. In 1727 he was ordained minister at Northampton, CN, and was the assistant to his grandfather, Solomon Stoddard. With the death of Stoddard in 1729, Edwards became the pastor of one of the largest and wealthiest congregations in the colonies.

In 1733 a religious revival began in Northampton. Edwards studied the process of conversion and commented on



this in several books. In 1734 he brought out another book which said that the moving principle of the revival was the doctrine of a special grace in the immediate and supernatural divine illumination of the soul. In 1735, however, because of the revival a number of New Englanders, convinced that

they were among the damned, committed suicide; this cooled the fires of revival. In 1741 Edwards met George Whitefield, who was touring the United States on a revival tour (1739–40). Whitefield preached at Edwards's church. During this time

Edwards wrote what became his most famous sermon, "Sinners in the Hands of an Angry God," which was first preached in 1741 in Enfield, CN. Some of the marks of the revival had been bodily manifestations such as swooning, outcries, and convulsions." Edwards said that these could be manifestations of the Spirit, but not necessarily. Because of criticism from Puritan circles, in 1742 Edwards issued an apology. In 1743 he stated that conduct was the sole test of conversion. In 1748 he was forced out of his parish on account of a disagreement whether Baptism was sufficient for entry to Holy Communion; Edwards thought it was not and the congregation thought it was. In 1750 he became a missionary to the Housatonic Indians and preached through an interpreter and defended their interests. In 1757, on the death of the Rev. Aaron Burr, the President of New Jersey College (later Princeton) and Edwards's son-in-law, he was persuaded to accept the college presidency. Although he was always in poor health, he was inoculated with small pox and unfortunately contracted the disease and died.

In 1727 he married the seventeen-year old Sarah Pierpont, whose father had been the head founder of Yale College. Their marriage was blessed with three sons and eight daughters. Perhaps because of his wife, Edwards was a proponent of gender equality. In 1747, however, he purchased a black slave girl for domestic work.

Edwards was fully conversant with the works of Newton and other scientists of the Enlightenment. Edwards, however, thought that the laws of nature derived from God and complemented his faith.

Samuel Scheidt, Organist and Composer (3 November 1587 – 25 March 1654). Scheidt was born in Halle and studied music at the local Gymnasium. By December 1604 he became organist at the Mortizkirche, and remained there until going to Amsterdam to study in 1607. He returned to Halle in 1609 and was organist to Christian Wilhelm, Margrave of Brandenburg; he was responsible for playing the organ during services and writing secular keyboard pieces. In 1619 he dedicated a new organ in Bayreuth and met Michael Praetorius and Heinrich Schütz. In 1620, in addition to continuing as organist, he was appointed court Kappelmeister; in the next five years he enlarged the court orchestra to ten instrumentalists and five vocal soloists. He also published a collection of motets, one volume of vocal concertos, and the three-volume collection of his keyboard music (*Tabulature nova*, 1624). Scheidt was also noted for building organs and was often called upon to inspect new instruments.



Scheidt was one of the most important German composers of the seventeenth century, representing the development of the north German style. His last publication, the so-called *Görlitzer Tabulatur* (1650) contains 100 organ chorales in four-part harmonization. He

composed a number of liturgical pieces for the Lutheran service. CPH has several of his organ pieces in collections of

organ works. The only hymn setting of his in modern German hymnals is the melody for “O Heiliger Geist, o heiliger Gott.”

In 1627 he married Helena Magdalena Keller. They had seven children, but because of the plague which struck Halle in 1636 only two survived him.

Ernst the Pious, Duke of Saxe-Gotha-Altenburg (25 December 1601 – 26 March 1675). He was a German Lutheran prince who restored and educated his territories after the ravages of the Thirty Years War and promoted orthodox Lutheranism. Ernst was born in Gotha, and his father, Johann, was the Duke of Saxe-Weimar. Johann died in 1605 and Ernst was raised by his mother, Dorothea Maria of Anhalt, who died in 1617. He was raised in a strict and pious Lutheran



household; he was gifted but not physically strong. He fought alongside Gustavus Adolphus during the Thirty Years War. In the Peace of Prague of 1635 he was given Gotha. Other territories were added, including sections of the duchies of Coburg and Altenburg. He ruled in a spirit of “mild absolutism” and he

promoted economic growth and education. He promoted a trustworthy bureaucracy and reformed the judiciary, and promoted health measures, agriculture, science, and art. He introduced compulsory education for all children between the ages of five and twelve, thus becoming the father of the

grammar school. He was interested in the training and orthodoxy of pastors. He funded the University of Jena and saw to it that it emphasized religious studies. In schools and churches he introduced regular study of the Bible and Luther's Catechism. He provided a hymnal and devotional books for the common people. In 1640 he published a popular annotated and illustrated Bible that was last published by CPH in St. Louis in 1880. He promoted Lutheranism and interceded with the emperor for Austrian Lutherans. He was a benefactor of the Evangelical Lutheran Church of the Germans in Moscow. He sent an embassy to introduce Lutheranism in Ethiopia; apparently nothing came of this; however, later Lutheran missionaries had success and now there are well over 6 million Lutherans in Ethiopia. By the end of his life he had freed his lands from debt and left a goodly sum in the treasury.

In 1636 he married Princess Elizabeth Sophia von Saxe-Altenberg. They had 18 children. After Ernst's death in Gotha in 1675, his seven oldest sons ruled jointly until the duchy was divided between them in 1680.

READING FROM THE BOOK OF CONCORD
LARGE CATECHISM
THE LORD'S PRAYER

The world is perverse and wicked. So [the devil] provokes the world against us, fans and stirs the fire, so that he may hinder and drive us back, cause us to fall, and again bring us under his power (2 Corinthians 2,11; 1 Timothy 3,6-7).

If we would be Christians, therefore, we must surely expect and count on having the devil with all his angels and

the world as our enemies (Matthew 25,41; Revelation 12,9). They will bring every possible misfortune and grief upon us.



Christ Doing the Will of the Father (Matthew 27)

For where God's Word is preached, accepted, or believed and produces fruit, there the holy cross cannot be missing (Acts 14,22). And let no one think that he shall have peace (Matthew 10,34). He must risk whatever he has upon earth – possessions, honor, house and estate, wife and children, body and life. Now, this hurts our flesh and the old Adam (Ephesians 4,22). The test is to be steadfast and to suffer with patience (James 5,7-8) in whatever way we are assaulted, and

to let go whatever is taken from us (1 Peter 2,20-21).

So there is just as great a need, as in all the other petitions, that we pray without ceasing, "Dear Father, Your will be done, not the devil's will or our enemies' or anything that would persecute and suppress Your holy Word or hinder Your kingdom. Grant that we may bear with patience and overcome whatever is to be endured because of Your word and kingdom, so that our poor flesh may not yield or fall away because of weakness or sluggishness." (§ 63, 65-67) [Condensed from CONCORDIA: THE LUTHERAN CONFESSIONS, © 2006 by Concordia Publishing House. Used by permission. All rights reserved]