

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 Broadside Rd., Stockton, CA 95219

Pastor: Steven Karp

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Organist: Elizabeth Karp

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Quasimodogeniti – The 1st Sunday After Easter –

12 April 2015

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 242 Father Of Heaven, Whose Love Profound (stand last stanza)

341 Crown Him With Many Crowns (1-4)

202 Welcome Happy Morning

Sermon Text: 1 John 5,4-12

Sermon Theme: God's True Life Extension Program

1. Two Kinds Of Life
2. The True Witnesses To True Life
3. God's True Life Extension Program

INTROIT: As newborn babes: desire the sincere milk of the Word. Hear, O My people, and I will testify unto you: O Israel, if you will harken unto Me. Sing aloud unto God, our Strength: make a joyful noise unto the God of Jacob. **Glory be to the Father ...**

COLLECT: Lord God, heavenly Father, we thank You, that of Your indescribable grace, for the sake of Your Son, Jesus Christ, You have given us the Holy Gospel, and have instituted the Holy Sacraments, that through these we may have comfort and forgiveness of sin: We beseech You, grant us Your Holy Spirit, that we may heartily believe Your Word; and through the Holy Sacraments day by day establish our faith, until we at last obtain eternal salvation; 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

Job 19,23–27

[Job says:]

- 23 “Oh that my words were written!
Oh that they were inscribed in a book!
24 That with an iron stylus and lead
They were engraved in the rock forever!
25 As for me, I know that my Redeemer lives,
And at the last He will take His stand on the earth.
26 Even after my skin is destroyed,

Yet from my flesh I shall see God;
Whom I myself shall behold,
And Whom my eyes will see and not another.
My heart faints within me!”

Epistle 1 John 5,4-12

For whatever is born of God overcomes the world; and this is the victory that has overcome the world — our faith.

⁵ Who is the one who overcomes the world, but he who believes that Jesus is the Son of God? ⁶ This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth. ⁷ For there are three that testify: ⁸ the Spirit and the water and the blood; and the three are in agreement. ⁹ If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. ¹⁰ The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. ¹¹ And the witness is this, that God has given us eternal life, and this life is in His Son. ¹² He who has the Son has the life; he who does not have the Son does not have the life.

GRADUAL

Like newborn babes, Hallelujah!

Long for the pure milk of the Word. Hallelujah!

The cords of death encompassed me,

And the terrors of Death's kingdom came upon me.

You have rescued my soul from death,

My eyes from tears, my feet from stumbling.

I shall walk before the LORD

In the land of the living.

What shall I render to the LORD

For all His benefits to me?

I shall lift up the cup of salvation,

And call upon the name of the LORD.

Hallelujah! Christ, our Passover,

Is sacrificed for us. [sing: triple Hallelujah]

The Holy Gospel

John 20,19-31

Response: Glory be to Thee, O Lord!

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst of them, and said to them, “Peace be with you.” ²⁰ And when He had said this, He showed them both His hands and His side. His disciples therefore rejoiced when they saw the Lord. ²¹ Jesus therefore said to them again, “Peace be with you; as the Father has sent Me, so I send you.” ²² And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.”



²⁴ But Thomas, one of the Twelve, called Didymus [that is, the twin], was not with them when Jesus came. ²⁵ The other disciples therefore were saying to him, “We have

seen the Lord!” But he said to them, “Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”

²⁶ And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, “Peace be with you.” ²⁷ Then He said to Thomas, “Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing.” ²⁸ Thomas answered and said to Him, “My Lord and my God!” ²⁹ Jesus said unto him, “Because you have seen Me, have you believed? Blessed are they who did not see Me, and yet believed.”



³⁰ Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 19 April – Misericordias Domini – The Second
Sunday after Easter

Old Testament: Ezekiel 34,11–16
Epistle: 1 Peter 2,21–25
Gospel: John 10,11–16

Weekly Scripture Verse. Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1,3)

Quasimodogeniti means “as newborn babes,” and comes from the Latin version of the Introit and Gradual from 1 Peter 2,2.

The Gradual is based on selected verses from 1 Peter 2 and Psalm 116

Next Service in Stockton – Sunday, 19 April, at 2 p.m.

Bible Study – Hayward – Tuesday, 14 April, 2 p.m.

Stockton – Tuesday, 28 April, at 2 p.m.

ILL. In your prayers, please remember Nancy, Roy and his brother Gerald; Cindy Hartman (Pr. Jay Hartman's wife); Jean Niblett; Marlene Clappier; Don Luebke, and Rose, one of his care givers; Sue (the Karps' neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews;



Richard Hocker; Ruth Scheuermann; James Sandeen.

Call News: The Rev. Andrew Schaller, pastor of Trinity Lutheran, Watertown and Zion Lutheran, Hidewood Twp., SD, has accepted the Call to Calvary Lutheran, Marquette, MI. The Rev. Edward Starkey, missionary to India, has accepted the Call to Resurrection Lutheran, Corpus Christi, TX, and is being installed at this morning's Easter Service. Jennifer Ohlmann, teacher at Luther Memorial school, Fond du Lac, WI, has returned the call to Gethsemane Lutheran school, Spokane Valley, WA. The congregation has now called Sherman Carstensen, teacher at Trinity Lutheran school, Watertown SD. Bethel Lutheran, Morris, MN, has now petitioned the Call Committee on Graduates.

Church Council will meet after today's service at 10:30 a.m. at the parsonage in Hayward.

Nicholas Hunnius, Pastor and Theologian (11 July 1585–12 April 1643). Nicholas was the third son of Aegidius Hunnius (1550–1603), a respected theologian of early Lutheran orthodoxy. Nicholas matriculated at the University of Wittenberg in 1600 at age 15. In 1609, he became an instructor of philosophy and theology. In 1612 he earned his doctorate and Elector John George I of Saxony made him Superintendent of Eilenberg, where he was respected and well-loved. In 1616 Hunnius succeeded Leonard Huetter at Wittenberg. In 1623 the town council of the Hanseatic City of



Luebeck appointed him to the position of pastor of the prestigious St. Mary's Church. He was promoted to the position of Superintendent of the towns of Luebeck, Hamburg, and Luenenburg, and then campaigned against the three enemies of Lutheran orthodoxy – the enthusiasts, the Reform and the Roman Catholics. He wrote many books and pamphlets, all of which were strong explanations of and defenses of orthodox Lutheranism. In 1626 he published, *Diaskepsis theologica*, which explained the basic differences between Lutheran and Reform theology (along with other writing by Hunnius, this is available in translation from Repristination Press); it contains the first formulation of the distinction between fundamental and non-fundamental articles of faith. His most well-known book dates from 1625 and was a popular dogmatics text translated into a number of languages, including English: *Epitome credendorum oder Inhalt christliche Lehre* – or, *The Content of Christian Teaching*. It seems he died from overwork and was buried in the St. Mary's Church in Luebeck, which burned in 1942. In 1612 he married Anna Hettenbach, the daughter of a professor at Wittenberg; however, she and all of their children died before he did. (Source: Arthur Piepkorn's article on Hunnius in *The Encyclopedia of the Lutheran Church*, vol 2)

Edict of Nantes (13 April 1598). This Edict ended the French Wars of Religion, which had raged sporadically from 1562–1598 and were as much if not more about the control of the crown and government than they were about religion. The Edict permitted French Protestants, known as Huguenots, to worship privately in the homes of the great nobles and

publically in towns which were designated by the earlier Edict of Poitiers, with one or two additions in each judicial district. The Protestants could hold synods from time to time and were



granted equality in public education and public offices with the Roman Catholics. They could control the universities of La Rochelle, Nimes, and Montauban. Special

mixed courts were set up in the Parlements of Paris, Toulouse, Bordeaux, and Grenoble in order to try cases which involved Protestants. Finally, they were allowed to hold about 100 places de sûreté, garrisoned at royal expense. The Edict was promulgated by King Henry IV, who had been a Protestant but converted to Catholicism upon ascending to the throne in 1589, reputedly saying, "Paris is worth a mass." as one historian has noted: "The [Edict] reflected the realities of power rather than the emergence of a new civil enlightenment and so it is a mistake to consider the edict an experiment in religious toleration." (Source: E.N. Williams, Dictionary of English and European History 1485–1789; Marvin O'Connell, The Counter Reformation: 1560–1610)

Simon Dach – Poet, Teacher, Hymnist (29 July 1605 – 15 April 1659). Dach was born in Memel, 72 miles NE of Königsberg. His father was a poorly paid court interpreter. Dach, however, received a classical education, and attended schools in Memel, Königsberg, Wittenberg, and Magdeberg. In

1633 he began teaching philosophy and theology at the cathedral School in Königsberg. Apparently, because he worked hard and was poorly paid, he often was in ill-health.



In 1639, through the influence of a wealthy benefactor, he was appointed to the Adrian Brauer Chair of Poetry at the Albertina University in Königsberg; as a kind of Poet Laureate he was expected to produce poetry for various official university and government functions. He was a member of a poets'

association known as the Königsberg School. His poetry was well regarded throughout German-speaking lands. His benefactor gave him a plot of land and this permitted him to marry. In 1641 he married Christina Pohl, the daughter of a court official; their union was blessed with three sons and two daughters. In about 1648, Dach turned from writing secular poetry to writing religious poetry. By the time he died in Königsberg, he had written over 150 hymns. Hymns of his in The Lutheran Hymnal are: Through Jesus' Blood and Merit (372) and Oh, How Blest Are Ye Whose Toils Are Ended (589).