

**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. - 1<sup>st</sup> & 3<sup>rd</sup> Sundays of  
the Month

Atria Senior Living - Bayside Landing - 1<sup>st</sup> Floor Activity Room  
3318 Brookside Rd., Stockton, CA 95219

**Pastor: Steven Karp**  
21290 Birch St. - Hayward, CA 94541-1538  
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**Organist: Elizabeth Karp**

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Misericordias Domini - The 2<sup>nd</sup> Sunday After Easter -  
19 April 2015

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 421 Come Follow Me, The Savior Spake  
[insert] Savior, Like A Shepherd Lead Us  
631 Savior, Who Thy Flock Art Feeding

Sermon Text: John 10,11-16 & 27-30  
Sermon Theme: The Voice Of The Good Shepherd Gathers  
1. He Speaks And We Hear  
2. He Leads And We Follow  
3. He Dies So We Will Live

**INTROIT:** The earth is full of the goodness of the Lord: by the  
Word of the Lord were the heavens made. Rejoice in the  
Lord, O you righteous: for praise is comely for the upright.  
**Glory be to the Father ...**

**COLLECT:** Lord God, heavenly Father, out of Your fatherly  
goodness You have been mindful of us poor, miserable  
sinners, and have given Your beloved Son to be our  
Shepherd, not only to nourish us by His Word, but also to  
defend us from sin, death, and the devil: We beseech You,  
grant us Your Holy Spirit, that, even as the Shepherd  
knows us and helps us in every affliction, we also may  
know Him, and, trusting in Him, seek help and comfort in  
Him, from our hearts obey His voice, and 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 Ezekiel 34,1-2+10-16+23-24+31

Then the Word of the LORD came to me saying, <sup>2</sup>  
“Son of Man, prophesy against the shepherds of Israel.  
Prophecy and say to those shepherds, ‘Thus says the Lord  
GOD, “Woe, shepherds of Israel, who have been feeding  
themselves! Should not the shepherds feed the flock?”...

<sup>10</sup> ‘Thus says the Lord GOD, “Behold, I am against the shepherds, and I shall demand My sheep from them and make them cease from feeding sheep. So the shepherds will not feed themselves any more, but I shall deliver My flock from their mouth, that they may not be food for them.”’”

<sup>11</sup> For thus says the Lord GOD, “Behold, I Myself will search for My sheep and seek them out. <sup>12</sup> As a shepherd cares for his herd in the days when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places which they were scattered on a cloudy and gloomy day. <sup>13</sup>

And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. <sup>14</sup> I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will

lie down in good grazing ground, and they will feed in rich pasture on the mountains of Israel. <sup>15</sup> I will feed My flock and I will lead them to rest,” declares the Lord GOD. <sup>16</sup> “I will seek the lost, bring back the scattered, bind up the broken, and strengthen the sick; but the fat and strong I will destroy, I will feed them with judgment....

<sup>23</sup> “Then I will set over them one Shepherd, My Servant David, and He will feed them; He will feed them Himself and be their Shepherd. <sup>24</sup> And I the LORD, will be their God, and My Servant David will be Prince among

them”; I the LORD have spoken. ...

<sup>31</sup> “As for you, My sheep, the sheep of My pasture, you are men, and I am your God,” declares the Lord GOD.

Epistle

1 Peter 2,21–25

For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, <sup>22</sup> Who committed no sin, nor was any deceit found in His mouth; <sup>23</sup> and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him Who judges righteously; <sup>24</sup> and He Himself bore our sins in His body on the Cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. <sup>25</sup> For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

**GRADUAL**

The earth is full of the goodness of the Lord, Hallelujah!

**Blessed is the nation whose God is the Lord.  
Hallelujah!**

The LORD is my Shepherd,

**I shall not want.**

He makes me lie down in green pastures,

**He leads me beside still waters.**

He restores my soul.

**He guides me in the paths of righteousness for His name's sake.**

Even though I walk through the Valley of the Shadow of Death.

**I fear no evil;**

For Thou art with me;



**Thy rod and Thy staff, they comfort me.**

Thou dost prepare a table before me in the presence of my enemies;

**Thou hast anointed my head with oil; my cup runneth over.**

Surely goodness and mercy will follow me all the days of my life,

**And I will dwell in the house of the Lord forever.**

[sing: triple Hallelujah]

Gospel

John 10,11-16 & 27-30

Response: Glory be to Thee, O Lord!

[Jesus said to them:] “I am the Good Shepherd; the Good Shepherd lays down His life for the sheep. <sup>12</sup> He who



is a hireling, and not a shepherd, who is not the owner of the sheep, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters them. <sup>13</sup> He flees because he is a hireling, and is not concerned about the sheep. <sup>14</sup> I am the Good Shepherd; and I know My own, and My own know Me, <sup>15</sup> even as the Father knows Me and I know the

Father; and I lay down My life for the sheep. <sup>16</sup> And I have other sheep, which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock with one Shepherd.

<sup>27</sup> “My sheep hear My voice, and I know them, and they know Me; <sup>28</sup> and I give eternal life to them; and they shall never perish, and no one shall snatch them out of My hand. <sup>29</sup> My Father who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. <sup>30</sup> I and the Father are one.” [Scripture passages are 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 26 April- Jubilate - The Third Sunday after Easter

- Old Testament: Lamentations 3,18-26
- Epistle: 1 Peter 2,11-20
- Gospel: John 16,16-23

Weekly Scripture Verse. Jesus said, “I am the Good Shepherd. My sheep hear My voice and I know them, and they follow Me, and I give them eternal life.” (John 10,11+27-28)

Misericordias Domini is Latin and means “the goodness of the Lord,” and forms the opening words of both the Introit and Gradual.

The Gradual is based on selected verses from Psalm 23.

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

Bible Study -Hayward - Tuesday, 14 April, at 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 Karp's neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews; Richard Hocker; Ruth Scheuermann; James Sandeen; the Breeden twins, Chloe and Dagny.



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. Gethsemane Lutheran school, Spokane Valley, WA, has called Sherman Carstensen, teacher at Trinity Lutheran school, Watertown SD. Faith Lutheran, Markesan, WI, called Teacher Nathan Wales, West Columbia, SC, to be grades 3-5 teacher and principal; he has returned the Call; the congregation has now called Teacher Sherman Carstensen of Trinity Lutheran, Watertown, SD. Bethel Lutheran, Morris MN, called Matthew Gurath, Fargo, ND, to serve during the pastoral vacancy and he has accepted. The congregation's Call for pastor was assigned to seminarian Rob Sauers by the CLC Call Committee for Graduates.

Johannes Bugenhagen, Reformer (24 June 1485-20 April AD 1558). Bugenhagen was from Pomerania in northern Germany. Because of his ancestral region, he took the Latin name Pomeranus and Martin Luther often called him "Doctor Pommer."

He was appointed pastor of Wittenberg in 1523 through the efforts of Luther and thus served as the reformer's pastor and confessor. One of the greatest scholars of the



Reformation era, he helped translate the New Testament into Low German and wrote a commentary on the Psalms. He also worked to organize the Lutheran Church in northern Germany and Denmark, journeying to Copenhagen where he crowned both King and Queen and consecrated seven men to the offices of superintendent and bishop.

He composed liturgies and church orders and as one scholar has commented, through his work he translated "the insights and principles of Luther into the forms and structures of congregational life." In 1522, he was one of the first reformers to marry. After Luther's death, he helped to care for Luther's widow and children.

For those who think that their pastors preach too long, you share that complaint with Luther, who described Pomeranus' preaching as "whatever comes to mind, much like a maidservant chatting with another at the market." One story says that Luther recommended Bugenhagen cut his sermons in half and preach no more than an hour, lest all minds wander. (Sources: mostly Aardvark Alley Blog)

Anselm of Canterbury (1033-21 April AD 1109). Anselm of Canterbury is known as the father of medieval Scholasticism, Anselm was born in Italy in 1033. Most closely associated with

England, he first served as prior and abbot of the Benedictine Abbey in Bec, Normandy, later becoming Archbishop of Canterbury for many years.

A brilliant scholar and writer who loved the works and followed in the way of Augustine, Anselm used his political skills with the British kings on behalf of the established Christian Church, affirming that it is the leadership of the Church and not the state which has the responsibility of establishing structure and maintaining order among the clergy.



Anselm's book *Cur Deus homo* (Why God Became Man) expresses his thoughts on Christ's atonement and taught that the reason for the incarnation was that Jesus, the Son of God, would suffer and die in place of sinners. His *Monologium* shows the beginnings of his ontological argument for the existence of God. He further developed this philosophical argument in the *Proslogion* (also spelled *Proslogium*).

He was canonized in 1494 by Pope Alexander VI.

Johann Walter, Kantor (1496–24 April 1570). Organist Johann Walter (also Johannes Walther) was born in 1496 and began serving at the age of 21 as a composer and bass singer in the court chapel of Frederick the Wise. In 1524, he published a collection of hymns arranged according to the church year. It was well received and served as the model for numerous subsequent hymnals.

In addition to serving for 30 years as kantor (church

musician and choir director) in the cities of Torgau and Dresden, he also assisted Martin Luther in the preparation of the *Deutsche Messe* of 1526, a setting of the Liturgy in the German language using hymn tunes.

Walter is remembered as the first Lutheran kantor and composer of church music. Among his most cherished works is "Der Bräut'gam wird bald rufen" ("The Bridegroom Soon Will Call Us" - TLH 67). (Source: Aardvark Alley Blog)

Saint Mark, Evangelist (25 April). The book of Acts mentions a Mark, or John Mark, later called a kinsman of Barnabas (Colossians 4,10). The house of his mother Mary was a meeting place for Christians in Jerusalem (Acts 12,12). When Paul and Barnabas, who had been in Antioch, came to Jerusalem, they brought Mark back to Antioch with them (12,25), and he accompanied them on their first missionary journey (13,5), but left them prematurely and returned to Jerusalem (13,13).



When Paul and Barnabas were about to set out on a second missionary journey, Barnabas proposed to take Mark, but Paul thought him unreliable, so that eventually Barnabas made one journey taking Mark, and Paul another journey taking Silas (15,36–40). Mark is not mentioned again in Acts. However, it appears that he became more reliable, for Paul mentions him as a trusted

assistant in Colossians 4,10 and again in 2 Timothy 4,11.

The Apostle Peter had a co-worker whom he refers to as "my son Mark" (1 Peter 5,13). Papias, an early second century writer, in describing the origins of the Gospels, tells us that Mark was the "interpreter" of Peter, and that he wrote down ("but not in order") the stories that he had heard Peter tell in his preaching about the life and teachings of Jesus. Debate continues as to the veracity of some of Papias' records, but this one is considered genuine by many scholars.

The Gospel According to Saint Mark, in describing the arrest of Jesus (14,43–52), speaks of a young man who followed the arresting party, wearing only a linen cloth wrapped around his body, whom the arresting party tried to seize, but who left the cloth in their hands and fled naked. Many think that this young man was the writer himself, since the detail is hardly worth mentioning if he were not.

Tradition holds that after Peter's death, Mark left Rome and went to preach in Alexandria, Egypt, where he was eventually martyred.

It is natural to identify the John Mark of Acts with the Gospel-writer and interpreter of Peter, and this identification is standard in liturgical references to Mark. However, "Mark" is the commonest of Latin first names, and they may well have been separate people.

Mark's symbol in Christian art is a often a lion, usually winged. In Revelation 4 and throughout much of his vision, John sees about the throne of God four winged creatures — a lion, an ox, a man, and an eagle. (Compare with the beings in Ezekiel 1 and 10.) Custom supposes that these represent the four Gospels or the four Evangelists (Gospel-writers).

One way to match the creatures with the Evangelists is to say that the man stands for Matthew, whose narrative begins with the human genealogy of Jesus and who often quotes Christ speaking of Himself as "the Son of Man"; the lion stands for Mark, whose narrative begins with John the Baptist crying out in the desert (a lion roars in the desert); the ox, a sacrificial animal, stands for Luke, whose narrative begins in the Temple; the eagle, then, stands for John, whose narrative begins in Heaven with the eternal Word and who writes in a lofty style. (Source: Aardvark Alley Blog)

#### What Did Jesus Do, as Prophet, Priest, and King?

He takes away the sin of the world, John 1,29

He gave Himself for our sins, Galatians 1,4

He gave Himself as an offering and sacrifice to God, Ephesians 5,2

He suffered in the flesh, 1 Peter 4, 1

He healed us by His stripes, Isaiah 53,5; 1 Peter 2,24

He made His soul an offering for sin, Isaiah 53, 10

He redeemed us from the curse of the Law, Galatians 3, 13

He bruised the head of the serpent, Genesis 3, 15

He destroyed the works of the devil, Hebrews 2, 14

He saved that which was lost, Luke 19,10

He purged our sins by Himself, Hebrews 1,3

He purchased the Church with His own blood, Acts 20,28

He blessed all the nations of the earth, Genesis 22, 18

He is a light of the Gentiles, Isaiah 42,6; Luke 2,32

He declared and showed the invisible God on earth, John 1,18;  
3, 13; 14,9



## Savior, Like A Shepherd Lead Us

Dorothy A. Thrupp, 1836

Music: William B. Bradbury (1616-68)

Tune: Bradbury 87 87 8

Savior, like a shepherd lead us, much we need Thy tender  
care;

In Thy pleasant pastures feed us, for our use Thy folds  
prepare.

Blessèd Jesus, blessèd Jesus! Thou hast bought us, Thine we  
are.

Blessèd Jesus, blessèd Jesus! Thou hast bought us, Thine we  
are.

We are Thine, Thou dost befriend us, be the guardian of our  
way;

Keep Thy flock, from sin defend us, seek us when we go  
astray.

Blessèd Jesus, blessèd Jesus! Hear, O hear us when we pray.

Blessèd Jesus, blessèd Jesus! Hear, O hear us when we pray.

Thou hast promised to receive us, poor and sinful though we  
be;

Thou hast mercy to relieve us, grace to cleanse and power to  
free.

Blessèd Jesus, blessèd Jesus! We will early turn to Thee.

Blessèd Jesus, blessèd Jesus! We will early turn to Thee.

Early let us seek Thy favor, early let us do Thy will;

Blessèd Lord and only Savior, with Thy love our bosoms fill.

Blessèd Jesus, blessèd Jesus! Thou hast loved us, love us still.

Blessèd Jesus, blessèd Jesus! Thou hast loved us, love us still.