

**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

Phone: (510) 581-6637; e-mail: se-karp@sbcglobal.net

**Organist: Elizabeth Karp**

† † †



The First Sunday In Advent – 27 December 2015  
Liturgy: The Order of Matins — Page 32 in The Lutheran

Hymnal

**Hymn [Insert] For All Thy Saints In Warfare [stand for last stanza]**

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

**The Psalmody**

I will make mention of the steadfast love of the LORD,  
**And His great goodness toward the house of  
Israel.**

My mouth, O LORD, shall tell of Your righteousness,  
**And of Your salvation all the day long; for I do  
not know the sum of them.**

I will come with the mighty deeds of the Lord GOD;  
**I will make mention of Your righteousness, Yours  
alone.**

O God, You have taught me from my youth;

**And I still declare Your wondrous deeds.**

My lips will shout for joy when I sing praises to You,  
**And my soul, which You have redeemed.**

My tongue will utter Your righteousness  
**All day long.**

Hallelujah! Let the heaven rejoice, and let the earth be glad  
before the Lord;

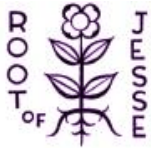
**For He has made known His salvation. [sing: Glory  
be to the Father ...]**

First Lesson

Isaiah 11,1-5

Then a shoot will spring from the stem of Jesse,  
And a branch from his roots will bear fruit.

<sup>2</sup> And the Spirit of the LORD will rest on Him,  
The Spirit of wisdom and understanding,



The Spirit of counsel and strength,

The Spirit of knowledge and the fear of  
the LORD.

<sup>3</sup> And He will delight in the fear of the  
LORD,

And He will not judge by what His eyes see,  
Nor make a decision by what His ears hear;

<sup>4</sup> But with righteousness He will judge the poor,  
And decide with fairness for the afflicted of the  
earth;

And He will strike the earth with the rod of His  
mouth,

And with the breath of His lips He will slay the  
wicked.

<sup>5</sup> Also righteousness will be the belt around His loins,  
And faithfulness the belt around His waist.

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

C] **Thanks be to Thee, O Lord.**

## Second Lesson

Luke 2,22–32

And when the days of her purification according to  
the Law of Moses were accomplished,  
they brought Him to Jerusalem, to  
present Him to the  
Lord; <sup>23</sup> (as it is  
written in the Law  
of the Lord, “Every  
male that openeth  
the womb shall be  
called holy to the Lord”); <sup>24</sup> and to offer a sacrifice



according to that which is said in the Law of the Lord, “A  
pair of turtledoves, or two young pigeons.” <sup>25</sup> And, behold,  
there was a man in Jerusalem, whose name was Simeon;  
and the same man was just and devout, waiting for the  
consolation of Israel: and the Holy Ghost was upon him. <sup>26</sup>

And it was revealed unto him by the Holy Ghost, that he  
should not see death, before he had seen the Lord’s Christ.

<sup>27</sup> And he came by the Spirit into the Temple: and when the  
parents brought in the Child Jesus, to do for Him after the  
custom of the Law, <sup>28</sup> then took he Him up in his arms, and  
blessed God, and said,

<sup>29</sup> “Lord, now lettest Thou Thy servant depart in  
peace,

according to Thy Word:

<sup>30</sup> for mine eyes have seen Thy Salvation,

<sup>31</sup> which Thou hast prepared before the face of all  
people;

<sup>32</sup> a Light to lighten the Gentiles,  
and the Glory of Thy people Israel.”

<sup>33</sup> And Joseph and His mother marveled at those things  
which were spoken of Him. <sup>34</sup> And Simeon blessed them,  
and said unto Mary His mother, “Behold, this Child is set  
for the fall and rising again of many in Israel; and for a sign  
which shall be spoken against; <sup>35</sup> (yea, a sword shall pierce  
through thy own soul also,) that the thoughts of many  
hearts may be revealed.” [Scripture: KJV]

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

C] **Thanks be to Thee, O Lord.**

**Hymn 645 Behold A Branch Is Growing (1-3)**

Sermon Text: Isaiah 11,1-5

Sermon Theme: In Deepest Humility Jesus Comes To Us

1. Humble Beginnings
2. A Humble Life
3. A Humble Jesus Gives Us Life

**Hymn 645 Behold A Branch is Growing (4-5)**

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: Almighty and everlasting God, direct our actions according to Your good pleasure, that in the name of Your beloved Son, we may be made to abound in good works; 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 657 Beautiful Savior

† † †

### Lessons for 3 January – The Second Sunday After Christmas – A Service with Holy Communion

Old Testament: Isaiah 42,1–9

Epistle: 1 Peter 4,12–19

The Holy Gospel: Matthew 2,13–23

Weekly Scripture Verse: And the Word became flesh, and dwelt among us. (John 1,14)

Next Service in Stockton: Sunday, 3 January, at 2 p.m.

Bible Study – Hayward – No Bible Study on Tuesday. We will resume on 5 January and continue our study of the Augsburg Confession.

Today's Psalmody consists of selected verses from Isaiah 63 and Psalm 71.

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



Don Drews; Richard Hocker; Ruth Scheuermann; James Sandeen; Pr. Doug Priestap (Calgary); Pr. Robert List (Spokane); Pr. Steven Karp.

Reports Due. Reports from committee chairman should be given to Timothy Blank by the end of the year. The installation of new officers for 2016 will take place at the 9 a.m. service in Hayward on 10 January and a council meeting will be held after the service. Committee chairman should have their boards constituted by this time.

Call News — Gethsemane Lutheran, Spokane Valley, WA, has

called the Rev. Wayne Eichstadt, co-pastor at Immanuel Lutheran, Mankato, MN.

Gerald Cameron. On 21 December, it pleased almighty God to call unto Himself the soul of our now departed brother in the faith, Gerald Cameron, of Anchorage, AK. Gerald was Roy's brother. The family is having a memorial service on 10 January 2016 in Anchorage. "Blessed are the dead who die in the Lord from henceforth; ... they ... rest from their labors and their works do follow them" (Revelation 14,13).

St. John, Apostle & Evangelist (27 December). St. John was the son of Zebedee and the brother of James the Elder. John



was among the first disciples to be called by Jesus (Matthew 4,18–22) and became known as “the disciple whom Jesus loved,” as he refers to himself in the Gospel that bears his name (e.g., John 21,20). Of the Twelve, John alone did not forsake Jesus in the hours of His suffering and death. With the faithful women, he stood at the cross, where our Lord made him the guardian of His mother. After Pentecost, John spent his ministry in Jerusalem and at Ephesus, where tradition says he was bishop. John

wrote the fourth Gospel, the three Epistles that bear his name, and the Book of Revelation. Especially memorable in his Gospel are the account of the wedding at Cana (John 2,12), the “Gospel in a nutshell” (John 3,16), Jesus describing Himself as the Good Shepherd (John 10,11–16), the raising of

Lazarus from the dead (John 11), and Jesus' encounter with Mary Magdalene on Easter morning (John 20,11–18). According to tradition, the Roman emperor Domitian (reigned, AD 81–96) banished John to the island of Patmos, where he wrote Revelation. John lived to a very old age, surviving all the other apostles, and died in Ephesus around AD 100.

Along with Peter and James, John belonged to the inner group of disciples, being present at the Transfiguration of Jesus (Matthew 17; Mark 5). Jesus called he and his brother “Boanerges,” or, “Sons of Thunder” (Mark 3,17); this may have been in reaction to their suggestion that Jesus call down lightning on a Samaritan village that was inhospitable to Jesus and His disciples (Luke 9,54). Jesus rebuked them. (Sources: Treasury of Daily Prayer, ed. Scot A. Kinnaman [St. Louis, CPH: 2006]: 1061; and, Oxford Dictionary of the Christian Church, ed. F. L. Cross [New York, Oxford University Press, 1983]: 742)

**The Holy Innocents, Martyrs** (28 December). Sometime after the birth of Jesus in Bethlehem, Magi, or Wise Men, came from the East so seek He Whom God had revealed to them would be born “King of the Jews.” Since they were looking for a king, it was natural that they would stop in Jerusalem, the capitol city. There they met with King Herod, who summoned his



Bible scholars to tell him and the Magi what the Bible had to say. The Bible scholars told all of them that according to a prophecy by Micah, the Messiah was to be born in Bethlehem (Micah 5,2). Herod told the Magi to go on their way, and when they found the



Child they were to report back to Herod so that he too could go and “worship Him” (Matthew 2,8). Herod, however, had no



intention of worshiping the Christ Child. By means of a dream, God told the Magi not to return to tell Herod but return home by a way that would not take them through

Jerusalem. After Herod had concluded that the Magi were not returning to Jerusalem, he sent soldiers to Bethlehem and the surrounding area to kill all the male children who were two years of age and under. Their slaughter is known as the slaughter of the Holy Innocents. They are called innocent, not because they were born sinless (everyone except Jesus was and is born sinful), but because they did nothing to deserve their fate at the hands of a cruel and evil king. Depictions of this in art through the ages have shown a virtual bloodbath, and according to early Church Fathers the numbers of those slaughtered ranged from 14,000 to 144,000 (think of the 144,000 virgin martyrs of Revelation 14,1–5). According to demographers, however, Bethlehem was a small town, and even if one includes the surrounding area, the number of male children fitting the description of “two years of age and under” would probably have amounted to no more than about twenty (the number is low because of high child mortality). Before Herod’s troops arrived, Joseph was warned in a dream by an angel of the Lord to take the Holy Family and flee to Egypt, which they did. Augustine commented on this event, writing: “These, then, whom Herod’s cruelty tore as sucklings

from their mothers’ bosom, are justly hailed as ‘infant martyr flowers’; they were the Church’s first blossoms, matured by the frost of persecution during the cold winter of unbelief.”

Martin Schalling the Younger, Theologian (11 April 1532 – 29 December 1608). Schalling was born in Strasbourg, where his father was the Pastor at St. Peter’s. He was a favorite pupil of Melanchthon while studying at Wittenberg and a friend of Nicolaus Selnecker. He earned his M.A., and after lecturing for a time at Wittenberg, in 1554 became the deacon at Regensburg. In 1558, he was appointed deacon at Amberg, Bavaria. In 1568, the Elector Frederich III, of the Palatinate, became a Calvinist, and all Lutheran clergy had to conform or be expelled. Duke Ludwig, the son of the Elector, however, appointed Schalling as pastor at Vilsek, a village near Amberg, so Schalling could minister to the Lutherans who were there. After Ludwig became Regent, he recalled Schalling to Amberg as court preacher and superintendent. In 1576, Ludwig became Elector upon his father’s death and appointed Schalling General Superintendent of the Oberpfalz and court preacher at Heidelberg. In about 1578 Schalling hesitated to sign the Formula of Concord because he felt it dealt too harshly with the followers of Melanchthon (to wit, he did not approved of the the phrase “we regard, as the unanimous consensus and exposition of our Christian faith ... the first and unaltered Augsburg Confession”; Schalling wanted to also accept Melanchthon’s “revision”). After this Schalling was banished from court and eventually deprived of his offices. In 1585, however, he was appointed pastor of St. Mary’s (die Frauenkirche) in Nürnberg, a city which had not subscribed to the Formula, and where he remained until he was forced to

retire on account of blindness; he died at Nürnberg. In 1571 he wrote "Herzlich hab' ich dich o Herr," which in our hymnal is 429, "Lord, Thee I Love With All My Heart. (Sources: mostly from The Handbook to the Lutheran Hymnal and also Allgemein deutsche Biographie).

John Wycliffe, English Theologian, Philosopher, Reformer and Bible Translator (ca. 1330 – 31 December 1384).

Because of his theological views and association with his translation of the Latin Bible into English, Wycliffe is called "The Morning Star of the Reformation." Wycliffe's name has various spellings: Wiclif, Wyclif, Wycliff.



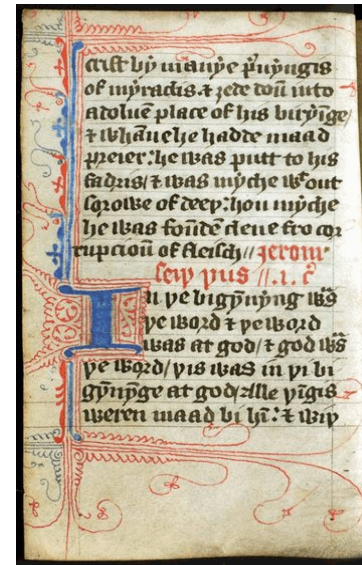
He was probably born in the Richmond area of England, where the family owned property. He was educated at Oxford and spent his academic career there, earning a doctorate in 1372. From 1381 until his death from a stroke, he lived at Lutterworth, where he was also the parish priest.

Many of Wycliffe's theological views anticipated those espoused in the Reformation. He issued numerous tracts and books which attacked the papacy and the ecclesiastical establishment in England, both of which tried to silence him at various times, but were unsuccessful. He attacked the doctrine of transubstantiation in the Lord's Supper; at times he seemed to teach a correct understanding of the elements, but at other times he seemed to view them in a figurative and

spiritual manner. He considered Holy Communion and Baptism as real means of grace, but did not believe that they were effective if administered by an unbelieving priest. He taught that Confirmation and extreme unction ("last rites") were human institutions and not divinely ordained. He taught that purgatory was a "blasphemous swindle."

He maintained that Christ is the only head of the Church and the papacy was unnecessary; In fact, he called the pope the Antichrist. He taught that ecclesiastical men should not have temporal possessions. He taught that clerical celibacy was immoral.

Wycliffe maintained that the Scriptures were the sole criterion of doctrine and that people should have the Scriptures to read in their own language in order to judge doctrine. To this end, he and his associates, Nicolas of Hereford and John



A page of Wycliffe's Bible with the beginning of the Gospel of John

Purvey (among others), translated the Latin Bible (Jerome's Vulgate) into English. It is believed that Wycliffe translated at least the Gospels and his associates the rest.

Wycliffe was condemned by Pope Gregory XI in 1377, but with the pope's death and the rise of two competing popes (the Great Schism, 1378–1417), Gregory's bull against Wycliffe became null. In 1381, however, the university condemned his views on the Lord's Supper. Because Wycliffe had important supporters at court he was protected.

Wycliffe's writings had a direct influence on John Hus, the Bohemian Reformer. At the Council of Constance (1414-18) in 1415, Hus was condemned and handed over to the secular authorities and burned at the stake. The Council also formally condemned Wycliffe's views and his bones were exhumed and cast into the Swift river.

**CLC GENERAL FUND COOPERATIVE BUDGET PLAN  
Proposal for the FISCAL YEAR 2017**

Each year the Boards of the CLC prepare budget proposals for the next fiscal year. The proposed budget is submitted to the congregations for their review and with a request for an estimate of offerings from the congregation to help set the budget. The following information is a brief summary of the proposed budget with comparisons to the current operating budget.

General Fund includes the support for:

- Immanuel Lutheran College
- CLC Mission Program
- Education and Publications
- CLC Administration and Retirement Benefits

The General Fund does **not** support:

- Immanuel Lutheran College Improvement Fund
- Mission Development Fund
- Student Aid Fund
- Church Extension Fund

Key changes in the FY 2017 Budget Proposal are:

- Salary increases for missionaries, ILC professors and ILC staff
- CLC base code salary increase of \$91/mo to \$2,365/mo
- Includes \$75/mo base plus a \$16/mo cost of living
- Increases in foreign and US mission support and missionary travel expenses

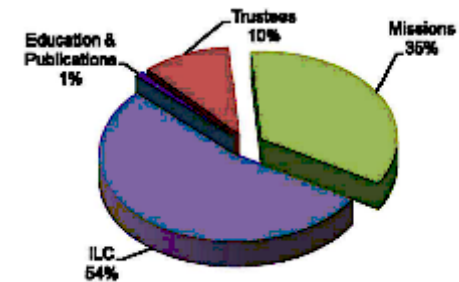
The proposal includes the following costs for ILC students:

- College Tuition increase from \$5,200 to \$5,300 – 1.92%
- Seminary Tuition \$3,600 – no increase
- High School Tuition \$3,600 – no increase
- Room and Board \$3,400 – no increase

Most of the student costs have not been increased because of concern that the High School cost is limiting the potential enrollment.

Budget: Current FY16	Proposed FY17
• ILC \$1,336,300	\$1,375,500
• CLC Missions 312,000	330,000
• Ed & Publications 10,000	10,000
• Old Retirement 75,116	72,000
• Debt Service/Admin 31,884	28,000
<b>Total: \$1,765,300</b>	<b>\$1,815,500</b>
Student Revenue: (841,300)	(865,500)
General Fund Offerings Needed: <b>\$924,000</b>	<b>\$950,000</b>

Breakdown of General Fund Offerings as proposed for the next fiscal year. The Trustees 10% includes the Old retirement and the Debt Service/Admin.



General Fund CBP for FY16 and Proposed for FY17:

- **Congregation estimate/budget for current year FY16**
- Estimate Totaled \$882,000
- Budget set at \$924,000 based on past years offerings exceeding the estimate



### **General Fund Proposed budget for FY17**

- Proposed is \$950,000
- Increase is \$68,000 over last year estimate
- The increase is 7.7% over the last estimate
- The increase is 2.8% over the current budget

Please give the proposals prayerful consideration and keep in mind that without a substantial increase in offerings it will not be possible to maintain the present program.

### **For All Thy Saints In Warfare**

1. For all Thy saints in warfare, for all Thy saints at rest,  
To Thee, O blessèd Jesus, all praises be addressed;  
Thou, Lord, didst win the battle, that they might conquerors  
be;  
Their crowns of living glory are lit with rays from Thee.

2. Praise for the loved disciple, exiled on Patmos' shore;  
Praise for the faithful record he to Thy Godhead bore,  
Praise for the mystic vision through him to us revealed.  
May we, in patience waiting, with Thine elect be sealed.

3. Praise, Lord, for Thine apostles, who sealed their faith  
today:  
One love, one zeal impelled them to tread the sacred way.  
May we with zeal as earnest the faith of Christ maintain,  
And, bound in love as brethren, at length Thy rest attain.

4. Then praise we God the Father, and praise we God the Son,  
And God the Holy Spirit, eternal Three in One;  
Till all the ransomed number fall down before the throne,  
And honor, power, and glory, ascribe to God alone.

Words: Horatio Nelson, Hymn for Saint's Day and Other Hymns,  
1864.

Music: Ewing, Alexander Ewing, 1853

Alternate tune: Olivant, Walter O. Wilkinson, 1895