

**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**

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The Second Sunday After Christmas – 3 January 2016

A Service with Holy Communion

(Visitors are asked to speak with the Pastor before communing)

Liturgy — Page 15 in The Lutheran Hymnal

HYMNS: 127 As With Gladness Men Of Old

517 The Will Of God Is Always Best

123 Our God, Our Help In Ages Past (1-4 & 8)

Sermon Text: 1 Peter 4,12-19

Sermon Theme: God Comforts Us During Times Of Suffering

1. The Goal Of Suffering
2. Remembering Our Fellow-Sufferers
3. Assistance In Suffering

**INTROIT:** Your testimonies are very sure: holiness becomes  
Your house, O Lord, forever. Your throne is established of  
old: You are from everlasting. The Lord reigns: He is  
clothed with majesty: the Lord is clothed with strength,  
wherewith He has girded Himself. **Glory be to the Father ...**

**COLLECT:** O Lord God, heavenly Father, You allowed Your  
dear Son to become a stranger and sojourner in Egypt for  
our sakes, and led Him safely home to His fatherland:  
Mercifully grant that we poor sinners, who are strangers  
and sojourners in this perilous world, may soon be called  
home to our true fatherland, the Kingdom of Heaven,  
where we shall live in eternal joy and glory; through the  
same, Your beloved Son, Jesus Christ our Lord, Who lives  
and reigns with You and the Holy Spirit, ever the One true  
God, now and forever. **Amen.**

Old Testament

Isaiah 42,1-9

“Behold, My Servant, Whom I uphold;  
My chosen One in Whom My soul delights.  
I have put My Spirit upon Him;  
He will bring forth justice to the nations.

<sup>2</sup> He will not cry out or raise His voice,  
Nor make His voice heard in the street.

<sup>3</sup> A bruised reed He will not break

And a dimly burning wick He will not extinguish;  
He will faithfully bring forth justice.  
4 He will not be disheartened or crushed  
Until He has established justice in the earth;  
And the coastlands will wait expectantly for His  
Law.”  
5 Thus says God the LORD,  
Who created the heavens and stretched them out,  
Who spread out the earth and its offspring,  
Who gives breath to the people on it  
And spirit to those who walk in it,  
6 “I am the LORD, I have called You in righteousness,  
I will also hold You by the hand and watch over  
You,  
And I will appoint You as a Covenant to the people,  
As a Light to the nations,  
7 To open blind eyes,  
To bring out prisoners from the dungeon  
And those who dwell in darkness from the prison.  
8 I am the LORD, that is My name;  
I will not give My glory to another,  
Nor My praise to graven images.  
9 Behold, the former things have come to pass,  
Now I declare new things;  
Before they spring forth I proclaim them to you.”

Epistle

1 Peter 4,12-19

Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; <sup>13</sup> but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you

may rejoice with exultation. <sup>14</sup> If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. <sup>15</sup> Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; <sup>16</sup> but if anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. <sup>17</sup> For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the Gospel of God? <sup>18</sup> And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner? <sup>19</sup> Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.

**GRADUAL**

O LORD, my God, in You I have taken refuge;

**Save me from all who pursue me, and deliver me.**

Why do you boast in evil, O mighty man?

**The steadfast love of God endures all day long.**

Your tongue devises destruction,

**Like a sharp razor, O worker of deceit.**

But God will break you down forever; He will snatch you up, and tear you away from your tent

**And uproot you from the land of the living.**

Behold the man who would not make God his refuge,

**But trusted in the abundance of his riches.**

But as for me, I am like a green olive tree in the house of God;

**I trust in the steadfast love of God forever and ever.**

Hallelujah! Precious in the sight of the LORD is the death of His godly ones.

**To You I shall offer a sacrifice of thanksgiving and call upon the name of the LORD.** [sing; triple Hallelujah]

### The Holy Gospel

**Matthew 2,1-23**

Response: Glory be to Thee, O Lord!

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, Magi from the east arrived in Jerusalem, saying, <sup>2</sup> “Where is He Who has been born King of the Jews? For we saw His star in the east and have come to worship Him.” <sup>3</sup> When Herod the king heard this, he was troubled, and all Jerusalem with him. <sup>4</sup> Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. <sup>5</sup> They said to him, “In

Bethlehem of Judea; for this is what has been written by the prophet:

<sup>6</sup> “And you, Bethlehem, land of Judah, Are by no means least among the leaders of Judah; For out of you shall come forth a Ruler Who will shepherd My people Israel.”

<sup>7</sup> Then Herod secretly called the Magi and determined from them the exact time the star appeared. <sup>8</sup> And he sent them to Bethlehem and said, “Go and search carefully for the Child; and when you have found Him, report to me, so that I too may come and worship Him.” <sup>9</sup> After hearing the

king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was. <sup>10</sup> When they



saw the star, they rejoiced exceedingly with great joy. <sup>11</sup> After coming into the house they saw the Child with Mary His mother; and they fell to the

ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh. <sup>12</sup> And having been warned by God in a dream not to return to Herod, the Magi left for their own country by another way.

<sup>13</sup> Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, “Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him.”



<sup>14</sup> So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. <sup>15</sup> He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: “Out of Egypt I called My Son.”

<sup>16</sup> Then when Herod saw that he had been tricked by the Magi, he became very enraged, and sent

and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the Magi. <sup>17</sup> Then what had been spoken through Jeremiah the prophet was fulfilled:

<sup>18</sup> “A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children;  
And she refused to be comforted,  
Because they were no more.”

<sup>19</sup> But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said, <sup>20</sup> “Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child’s life are dead.” <sup>21</sup> So Joseph got up, took the Child and His mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned by God in a dream, he left for the regions of Galilee, <sup>23</sup> and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: “He shall be called a Nazarene.” [Scripture 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 10 January – The First Sunday After The Epiphany

Old Testament: Isaiah 61,1–3  
Epistle: Romans 12,1–5  
Gospel: Luke 2,41–52

Weekly Scripture Verse: Precious in the sight of the LORD | Is the death of His godly ones. | To You I shall offer a sacrifice of thanksgiving, | And call upon the name of the LORD. (Psalm 116, 15 & 17)

Next Service in Stockton: Today at 2 p.m.

Bible Study – Hayward – Tuesday, 5 January, at 2 p.m.  
Stockton – Tuesday, 26 January, at 2 p.m.

Today’s Gradual consists of selected verses from Psalm 52.

ILL. In your prayers, please remember Nancy, Roy; Jean Niblett; Marlene Clappier; Don Luebke, Don’s nephew Leigh, and Rose, one of Don’s care givers; Sue (the Karp’s 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.



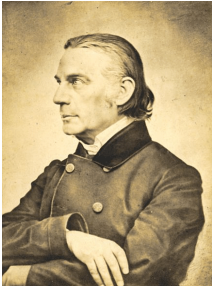
Reports Due. Reports from committee chairman should be given to Timothy Blank by now. The installation of new officers for 2016 will take place at the 9 a.m. service in Hayward on 10 January and a council meeting will be held after the service. Committee chairman should have their boards constituted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

Call News — Gethsemane Lutheran, Spokane Valley, WA, has called the Rev. Wayne Eichstadt, co-pastor at Immanuel Lutheran, Mankato, MN.

No Pulpit Exchange in January – Because of scheduling conflicts, Pastors Kesterson and Karp will not be exchanging pulpits this month. May is the next month with five Sundays.

Handout – CLC President Eichstadt’s January Pastoral Letter.

Johann Konrad Wilhelm Löhe – Pastor, Churchman, Educator (21 February 1808–2 January 1872; in English, his last name



is often spelled “Loehe”). Löhe was born in Fürth, near Nuernberg. His father died when he was eight years old. He attended the Gymnasium in Nuernberg and then went on to study theology at Erlangen and Berlin, where he took his theological exam in 1830.

For the next seven years he could only obtain temporary positions as a vacancy pastor or teacher since the State Church accused him of mysticism and sectarianism. More to the point is that throughout his life, Löhe fought against the rationalism and doctrinal and pastoral laxity of the State Church; although he never formally broke with the State Church, he was a strong, Confessional Lutheran. He accepted a Call in 1837 to be the pastor in Neuendettelsau, where he remained the rest of his life. In 1835 he confirmed Helene Andreae, whom he married in 1837; however, she died in 1843 and he never remarried.

He was a strong preacher and teacher.

In 1840, he began to give particular attention to the state of the Church in North America. In 1841 he responded to a plea from Friedrich Wyneken for emergency pastors to be sent to America. He supported establishing a training school for emergency pastors for North America, and in 1846 this

resulted in the Fort Wayne Seminary, which in 1847 was given to the newly-formed Missouri Synod. In 1853, Missouri and Löhe broke fellowship over the doctrine of Church and Ministry. Löhe men in America would go on to found the Iowa Synod in 1854.

In 1849, Löhe established the Neuendettelsau Missionary Society, which trained missionaries to serve German emigrants in North America, Australia, and Brazil.

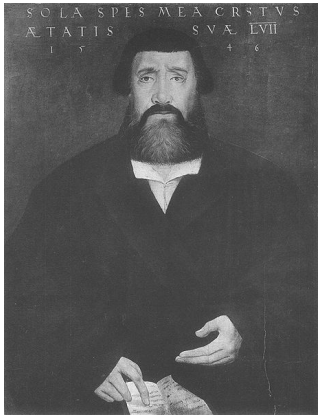
In 1854, Löhe established a Deaconess House in Neuendettelsau, which continued to expand up until World War II and served to train deaconesses.

He is known for his Three Books On The Church, writings on the liturgy and his Agenda (which seems to have been the basis for the 1856 Agenda of the Missouri Synod). He held that the service of Holy Communion was the heart of congregational life.

Johannes Hess, Lutheran Theologian and Reformer (23 September 1490 – 5 January 1547; also: Heß, Hesz, or Hesse). Hess was the son of a well-to-do merchant and born in Nuremberg. He attended the universities of Leipzig (1505–10) and Wittenberg (1510–12), where he made friends with future reformers, Johann Lange and Georg Spalatin, with whom he later corresponded; he studied law and the liberal arts. After university and earning his M.A., he became the secretary to Joseph Turzo, Bishop of Breslau, and notary of the chancellery. In 1518–19 he went to Italy and earned his doctorate in theology and in 1520 became a priest. On his



way back from Italy, he stopped in Wittenberg and befriended Luther. He had become an outspoken Lutheran after reading Luther's disputation with Eck at the Leipzig Debate. In 1520,



Hess returned to Breslau and became the cathedral preacher. He corresponded with his old friends and also with Luther and Melanchthon. By 1524 he introduced the first evangelical hymnal in Breslau and by 1525 introduced an evangelical form of worship. By letter he opposed the Anabaptists (who denied infant baptism) and Caspar

Schwenkfeld (who, among other things, taught perfectionism and also rejected justification by faith alone, the efficacy of the Sacraments, that God's Word is a Means of Grace, and infant baptism). In his letter writing he favored an irenic tone, much like Melanchthon. In 1525 he married Anna Jopner, the daughter of a city councilor; after her death in 1531, in 1533 he married Hedwig Wahles (who died in 1539). In 1526 he headed the Council for Provision of the Poor and also built All Saints' Hospital. He was instrumental in securing Breslau and the surrounding areas for the evangelical cause. He wrote two hymns that are in modern German hymnals but have not been translated into English: "O, Mensch, bedenkt zu dieser Frist" and "O Welt, ich muß dich lassen."

Martin Behm. Martin Behm (Hymn-Writer); born: 16 September 1557 – Lauban, Silesia, Germany; died: 5 January 1622 – Lauban, Silesia, Germany. Martin Behm was the son of Hans Behm (Böhme, Boehm, Behemb Behem, Boheim, Bohme,

Bohemus, or Bohemius), town overseer of Lauban, Silesia, where Martin was born. During a protracted famine in 1574 a distant kinsman, Dr. Paul Fabricius, a royal physician at Vienna, took Behm there. For two years Behm acted as a private tutor. In 1576 he went to Strassburg, where he received much kindness from Johann Sturm, rector of the newly founded university. Following his father's death in May,

1580, he returned home to Lauban according to the wish of his mother.



At Easter, 1581, Behm was appointed assistant instructor in the town school, and on 2 September of that year he was ordained diaconus of Holy Trinity Church. After his senior pastor had been advanced to Breslau, the town council kept the post

nominally vacant for two years and then in June, 1586, appointed Behm chief pastor. In this office he served for 36 years and was highly esteemed as an able preacher and faithful shepherd of souls throughout a long period of distress (famine, 1590; pestilence, 1616; war, 1619), and as a prolific author. He was seized with an illness after he had preached on the Tenth Sunday after Trinity 1621. After twenty-four weeks on the sick-bed he died, 5 February 1622.

Behm was a very prominent and prolific hymn writer. He produced upwards of 480 hymns. His hymns emphasize especially the sufferings of Christ, upon which he meditated throughout his life "in order to impress them deeply upon his own heart and those of others." The greater number of his

hymns were published in his *Centuria precatationum rhythmicarum*, in three parts, Wittenberg, 1606, 1608, and 1615. Of the first two parts new editions were printed already in 1611, and all three parts were published in one collection, Jena and Dresden, 1658. A special selection of 79 hymns was published in Halle, 1857. Four of Behm's hymns have been translated into English. The Lutheran Hymnal has three of Behm's hymns: 130 "O Jesus, King of Glory"; 148, "Lord Jesus Christ, My Life, My Light"; and, 541, "O Blessed Holy Trinity."

Jakob Andreae, Lutheran Reformer, Theologian & Co-Author of the Formula of Concord (25 March 1528 in Waiblingen – 7 January 1590 in Tübingen). Andreae was the son of a



blacksmith in Württemberg and received his basic education in Stuttgart. At 15 years of age he earned his bachelor's degree at the University of Tübingen, and at 17 his M.A. At 18, he was ordained and in the same year married Anne Entringer, with whom he had 20 children, of which all except nine died in childbirth or before their tenth birthday.

When Spanish troops occupied Stuttgart during the Smalcald War in 1547, he was the only Lutheran pastor to remain at his post. He was forced to flee to Tübingen, however, with the introduction of the Augsburg Interim (1548).

In 1553 he received his doctorate in theology and then became the superintendent in Göppingen (1552–62). He worked hard to introduce the Reformation in the surrounding areas. He attended various diets and religious conferences. In

1561 he was appointed professor of theology, provost, and chancellor of the University of Tübingen. In 1568 his prince sent him to Braunschweig-Wolfenbüttel to assist in introducing the Reformation and also prepare a Lutheran church order.

He worked with Martin Chemnitz, Nicholas Selnecker and others to try to achieve unity among the Lutherans. He made many important contributions leading to the publication of the Book of Concord (1580). He took two years to visit every Lutheran church, university, and city in Germany, conferring with all he could. He was distrusted by both extremes in Lutheranism. By May 1570, with a failure to reconcile the followers of Melancthon, he began to turn away from compromise and draw a sharp line distinguishing the correct Lutheran doctrine from the false doctrines of Zwingli and Calvin. In 1572 he preached a series of six sermons on the points in controversy and sent copies to Duke Julius, Chemnitz, Chytraeus, and others; he also sent a summary to every theologian in northern Germany and asked for comments. Chemnitz revised the resulting document to produce the Swabian-Saxon Concord (1575), which was then combined with the Maulbronn Formula to produce the Torgau Book (1576). In May 1577 he worked with Chytraeus, Musculus, Koerner, and Chemnitz to produce what became the Formula of Concord. He wrote a summary of the Torgau Book which became the Epitome of the Formula of Concord. The Epitome is basically an outline of what we believe, teach, and confess and that which we reject and condemn; the Solid Declaration of the Formula of Concord is a detailed elaboration of the points set forth in the Epitome.

He spent the remaining years of his life contending for

Lutheran orthodoxy, mainly refuting various Reformed errors. After the death of his first wife in 1583, he married a widow in 1585. In 1590, After a brief battle with pleurisy, he died in Tübingen.

Georg Stöckhardt, American–German Theologian & Professor (17 February 1842 – 9 January 1913). Stöckhardt was born in Chemnitz, Germany, and studied theology at the Universities



of Erlangen and Leipzig (1862–66). After graduating, he was a private tutor until becoming a Pastor in Planitz, Saxony (1871–3). He became acquainted with the Free Church in Germany and also the Missouri Synod. In 1876, in protest against indifferentism and unscriptural practice in the state church, he

and others formed the Evangelical Free Church of Saxony and Other States; he became its secretary and also editor of the church paper, Die Evangelisch–Lutherische Freikirche. For his articles against apostasy in the state church, he was sentenced to four months in prison. In 1878, he emigrated to America and became the pastor of Holy Cross in St. Louis, MO, and also began lecturing at Concordia Seminary. Walther wanted Stöckhardt elected to a professorship at the seminary; however, the synodical convention elected a young graduate, Franz Pieper. In 1887 Stöckhardt was elected professor. His area of expertise was exegesis and he wrote commentaries on Romans, Ephesians, 1 Peter, Isaiah 1–12, and Psalms. He also wrote a Bible History. He was a forceful preacher and an orthodox Lutheran. He also wrote various sermon books as well as articles for Lehre und Wehre and the Homiletic Magazine. Virtually all of his writings were in German. He was

a staunch supporter of C. F. W. Walther in the Predestinarian Controversy and other controversies of the time.

### 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.