

**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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The First Sunday After The Epiphany – 10 January 2016

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 90 Come, Your Hearts And Voices Raising (1-4)  
133 Within The Father's House (1-3, & 5 & 7; stand for 7)  
90 Come, Your Hearts And Voices Raising (5-8)

Sermon Text: Luke 2,41-52

Sermon Theme: Jesus: Our Model For Growing in the Lord

1. Worshiping
2. Learning
3. Growing.

**INTROIT:** I also saw the LORD sitting upon a throne: high and lifted up. And I heard the voice of a great multitude, saying, Hallelujah: for the LORD our God Omnipotent reigns. Make a joyful noise to the LORD, all you lands: serve the LORD with gladness. **Glory be to the Father ...**

**COLLECT:** O Lord God, heavenly Father, in mercy You have established the Christian home among us: We beseech You so to rule and direct our hearts, that we may be good examples to children and to those subject to us, and not offend them by word or deed, but faithfully teach them to love Your Church and hear Your blessed Word. Give them Your Spirit and grace, that this seed may bring forth good fruit, so our homelife may advance Your glory, honor and praise, our own improvement and welfare, and give offense to no one; through Your beloved Son, Lord Jesus Christ, Who lives and reigns with You and the Holy Ghost, ever the One true God, world without end. **Amen.**

Old Testament

Isaiah 61,10-11

I will rejoice greatly in the LORD,  
My soul will exult in my God;  
For He has clothed me with garments of salvation,  
He has wrapped me with a robe of righteousness,  
As a bridegroom decks himself with a garland,  
And as a bride adorns herself with her jewels.

<sup>11</sup> For as the earth brings forth its sprouts,

And as a garden causes the things sown in it to  
spring up,  
So the Lord GOD will cause righteousness and praise  
To spring up before all the nations.

Epistle Romans 12,1-8

I urge you therefore brethren, by the mercies of God,  
to present your bodies a living and holy sacrifice,  
acceptable to God, which is your spiritual service of  
worship. <sup>2</sup> And do not be conformed to this world, but be  
transformed by the renewing of your mind, that you may  
prove what the will of God is, that which is good and  
acceptable and perfect.

<sup>3</sup> For through the grace given to me I say to every  
man among you not to think more highly of himself than  
he ought to think; but to think so as to have sound  
judgment, as God has allotted to each a measure of faith. <sup>4</sup>  
For just as we have many members in one body and all the  
members do not have the same function, <sup>5</sup> so we, who are  
many, are one body in Christ, and individually members of  
one another. <sup>6</sup> And since we have gifts that differ according  
to the grace given us, let each exercise them accordingly:  
if prophecy, according to the proportion of his faith; <sup>7</sup> if  
service, in his serving; or he who teaches, in his teaching;  
<sup>8</sup> or he who exhorts, in his exhortation; he who gives with  
liberality; he who leads, with diligence; he who shows  
mercy, with cheerfulness.

**GRADUAL**

Yours, O LORD, is the greatness and the power and the  
glory and the victory and the majesty,

**Indeed everything that is in the heavens and the**

**earth;**

Yours is the dominion, O LORD,

**And You exult Yourself as head over all.**

I have found David My servant;

**With My holy oil I have anointed him.**

And My faithfulness and My steadfast love will be with  
him,

**And in My name his horn will be exalted.**

He will cry to Me, "You are my Father,

**My God, and the Rock of my salvation."**

I shall also make him My first-born,

**The highest of the kings of the earth.**

My steadfast love I will keep for him forever,

**And My covenant shall be confirmed to him.**

Hallelujah! Oh, praise the LORD, all you nations, and laud  
Him all you peoples.

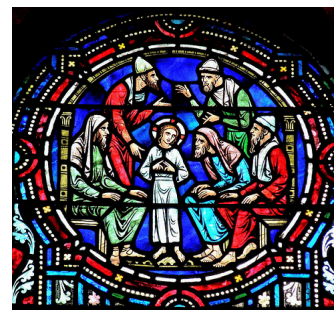
**For His merciful kindness is great toward us, and  
the truth of the Lord endures forever.** [sing triple

Hallelujah]

The Holy Gospel

Luke 2,41-52

Response: Glory be to Thee, O Lord!



Now His [that is, Jesus']  
parents went to Jerusalem every  
year at the Feast of the Passover.  
<sup>42</sup> And when He became twelve,  
they went up there according to  
the custom of the Feast; <sup>43</sup> and as  
they were returning, after  
spending the full number of days,  
the boy Jesus stayed behind in

Jerusalem. But His parents were unaware of it, <sup>44</sup> but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. <sup>45</sup> When they did not find Him, they returned to Jerusalem looking for Him.

<sup>46</sup> Then, after three days they found Him in the Temple, sitting in the midst of the teachers, both listening to them and asking them questions. <sup>47</sup> And all who heard Him were amazed at His understanding and His answers.

<sup>48</sup> When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this



way? Behold, Your father and I have been anxiously looking for You." <sup>49</sup> And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's

house?" <sup>50</sup> But they did not understand the statement which He had made to them.

<sup>51</sup> And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart. [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 17 January – The Last Sunday After the Epiphany of Our Lord – The Transfiguration of Our Lord

Old Testament: Deuteronomy 18,15–19

Epistle: Romans 12,9–16

The Holy Gospel: John 2,1–11

Weekly Scripture Verse: For all who are being led by the Spirit of God, these are the sons of God. (Romans 8,14)

Next Service in Stockton: Sunday, 17 January, at 2 p.m.

Bible Study – Hayward – Tuesday, 12 January, at 2 p.m.

Stockton – Tuesday, 26 January, at 2 p.m.

Today's Gradual is based on selected verses from 1 Chronicles 29 and Psalm 72.

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.

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

Installation of Officers for 2015 – We will install our officers for 2016 during the morning service in Hayward on 31 January (note change of date). After the service, there will be a Church Council meeting at the parsonage; after lunch, the audit

committee will meet

Ernst I “der Bekenner (the Confessor),” Duke of Braunschweig–Lüneburg, Reformer (26 June 1497 – 11 January 1546). Ernst was a nephew of Frederick the Wise, Elector of Saxony and the son of Heinrich I of Lüneburg, who

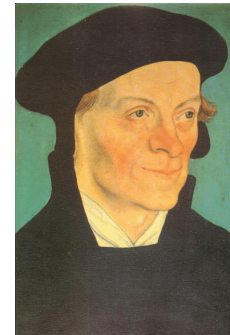


united his principality with Braunschweig. In 1514 he was sent to his mother’s brother’s Court at Wittenberg and attended university there, coming under the influence of Luther and other reformers. In 1520, on account of administrative incompetence, Ernst’s father was deposed by the emperor, Charles V, and fled to France, and Ernst and his brother, Otto, became co-rulers;

with the retirement of Otto in 1527, Ernst became the sole ruler. Ernest moved slowly to implement the Reformation, but after Roman Catholics tried to reinstate his father in 1527, he became more committed. In July 1527 a Lutheran book of discipline (Church order) was introduced and between 1527 and 1530 Lutheran preachers were introduced in most parishes. In 1530 he signed the Augsburg Confession. During the Smalcald War his territory remained true to the Lutheran faith. He persuaded the northern German cities of Hamburg, Bremen, Brunswick, Göttingen and others to join the Smalcald League and also mediated disputes within the League in order to keep it together. In 1535 he founded a territorial court of justice based on Roman law and laid the foundation for territorial absolutism. His administrative reforms were bound

up with his passion for religious reform. In 1528 in Schwerin, Ernst married Sophia, the daughter of Henry V, Duke of Mecklenburg–Schwerin and Ursula of Brandenburg; they had eight children who reached adulthood. His sons and grandsons signed the Book of Concord (1580). Ernst was a champion of the Lutheran cause.

Georg Spalatin, Reformer (17 January 1484 – 16 January 1543). Spalatin’s real name was Burckhardt and he was born at Spalt (near Nuremberg). He studied law and theology at



Portrait of Spalatin in 1537 by Lucas Cranach the Elder

Erfurt and Wittenberg, but quit his legal studies at Erfurt in 1505 to become a teacher in the cloister at Georgenthal. In 1507 he became pastor at Hohenkirchen and in 1508 was consecrated as a priest. In 1509 he became the tutor to Prince John Frederick, the son of Frederick the Wise of Saxony. From 1511 to 1516 he taught Princes Otto and Ernst of Brunswick–Luenenberg at Wittenberg and in 1512 became the librarian of the Elector’s castle

library. From 1516 he became the most trusted counselor of Frederick the Wise (privy secretary, historiographer, father confessor, and court chaplain). He was particularly responsible for church and university affairs. It was this function that enabled him to give great assistance to the cause of Luther, whom he had come to know in 1513. He gained the Elector’s good will for Luther, served as go-between, and always stood at Luther’s side with his good counsel. The correspondence between him and Luther is extensive. As pastor of Altenberg, where he had been a

member of the monastery chapter since 1511, he reformed city and monastery in 1525. From 1526 he participated in visitations which led to the introduction of the Reformation in the electorate of Saxony. Later he took part in the visitation held in the duchy of Saxony. After Frederick's death in 1525, he served his successors in drafting the Augsburg Confession. The "Annals of Saxony" is his most important literary work. His translations of the Latin works of Luther, Erasmus, and Melancthon became note-worthy. He died in Altenberg and is buried in the walls of the St. Bartholomew Church. (Source: The Encyclopedia of the Lutheran Church, N-Z [Minneapolis: Augsburg Publishing House, 1965]: 2244)

A Reading from the Book of Concord  
Formula of Concord, Solid Declaration  
Article VI, "Third Use of the Law"

It is also necessary to set forth distinctly what the Gospel does, creates, and works in connection with the new obedience of believers and what function the Law performs in this matter, as far as the good works of believers are concerned. <sup>11</sup> The Law indeed tells us that it is God's will and command that we should walk in the new life, but it does not give the power and ability to begin it or to do it. It is the Holy Spirit, Who is not given and received through the Law but through the preaching of the Gospel (Galatians 3,2.14), Who renews the heart. <sup>12</sup> Then He employs the Law to instruct the regenerate out of it and to show and indicate to them in the Ten Commandments what the acceptable will of God is (Romans 12,2) and in what good works, which God has prepared beforehand, they should walk (Ephesians 2,10). He

also admonishes them to do these, and when because of the flesh they are lazy, negligent, and recalcitrant, the Holy Spirit reproves them through the Law. In this way the Holy Spirit simultaneously performs both offices, "He kills and brings to life, He brings down into Sheol, and raises up" (1 Samuel 2,6). His office is not alone to comfort but also to rebuke, as it is written, "When the Holy Spirit shall come, He will convince the world (to which the Old Adam belongs) of sin and of righteousness and of judgment" (John 16,8). <sup>13</sup> Sin is everything that is contrary to the Law of God, <sup>14</sup> and St. Paul says, "All Scripture is inspired by God and profitable for teaching, for reproof" (2 Timothy 3,16). But to reprove is the real function of the Law. As often, therefore, as Christians trip, they are rebuked through the Spirit of God out of the Law. But the same Spirit raises them up again and comforts them with the preaching of the holy Gospel. [Tappert, Theodore G.: The Book of Concord: The Confessions of the Evangelical Lutheran Church. (Philadelphia: Fortress Press, ©1959): 565].