

**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 Broadside 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**

+ + +



Septuagesima Sunday – 24 January 2016

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 250 Holy God, We Praise Thy name (stand for last stanza)  
447 Fight The Good Fight  
29 Through All The Changing Scenes of Life (1-3 & 4-6)

Sermon Text: 1 Corinthians 9,24-27

Sermon Theme: Life Is A Race – Train Properly

1. The Race Of Life
2. Training To Endure
3. Given An Imperishable Prize

**INTROIT:** The sorrows of death compassed me: the sorrows of hell compassed me about. In my distress I called upon the Lord: and He heard my voice out of His temple. I will love You, O Lord, my Strength: The Lord is my Rock and Fortress. **Glory be to the Father ...**

**COLLECT:** Lord, God, heavenly Father, through Your holy Word You have called us into Your vineyard: Send, we beseech You, Your Holy Spirit into our hearts, that we may labor faithfully in your vineyard, shun sin and all offense, obediently keep Your Word and do Your will, and put our whole and only trust in Your grace, which You have bestowed upon us so abundantly; 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

Jeremiah 9,23–24

Thus says the LORD, “Let not a wise man boast of his wisdom, let not the mighty man boast of his might, let not a rich man boast of his riches; <sup>24</sup> but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises steadfast love, justice, and righteousness on earth; for I delight in these things,”

declares the LORD.

Epistle

1 Corinthians 9,24-27

Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win.<sup>25</sup> And everyone who competes in the games exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.<sup>26</sup>



Detail from an ancient Greek Vase depicting a goddess awarding a perishable wreath to an athlete

Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;<sup>27</sup> but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

GRADUAL

Blessed are You, O LORD, God of our fathers

**For You are just in all that You have done to us.**

I love You, O LORD, my strength.

**The LORD is my Rock and my Fortress and my Deliverer,**

My God, my Rock, in Whom I take refuge;

**My Shield and the Horn Of My Salvation, my Stronghold.**

For You do save an afflicted people;

**But haughty eyes You do abase.**

As for God, His way is blameless; the Word of the LORD is tried;

**He is a Shield to all who take refuge in Him.**

You have also given me the shield of Your salvation, and Your right hand upholds me.

**And Your gentleness makes me great.**

Christ humbled Himself and became obedient unto death:

**Even the death of the Cross. Amen.**

The Holy Gospel

Matthew 20,1-16

Response: **Glory be to Thee, O Lord!**

[And Jesus said to His disciples:] "For the Kingdom



of Heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.<sup>2</sup> And when he had agreed with the laborers for a denarius for the day, he sent them into his vineyard.<sup>3</sup> And he went out about the third hour and saw others standing idle in the market place;<sup>4</sup> and to those he said, 'You too go into the vineyard, and whatever is right I will give you.' And so they went.<sup>5</sup> Again he went out about the sixth and the ninth hour and

did the same thing.<sup>6</sup> And about the eleventh hour he went out, and found others standing; and he said to them, 'Why

Lessons for 31 January — Sexagesima Sunday

Old Testament: Isaiah 55,10-13

Epistle: 2 Corinthians 11,19-12,9

The Holy Gospel: Luke 8,4-15

Weekly Scripture Verse: We are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. (Daniel 9,18)

Seputagesima is a Latin word which means “seventieth,” and indicates 70 days before Easter. The calculation comes from the early Church which excluded certain days in arriving at the number seventy.

Next Service in Stockton: Sunday, 7 February, at 2 p.m.

Bible Study – Stockton – Tuesday, 26 February, at 1 p.m.

Today’s Gradual is based on selected verses from the Prayer of Azariah and Psalm 18. The Prayer of Azariah is an Inter-Testamental addition to the Book of Daniel, as is The Song of the Three Children, which is one of the Canticles in The Lutheran Hymnal. The inter-Testamental books are collectively known as the Apocrypha. In Luther’s translation of the Bible, they are placed between the books of the Old and New Testaments. Luther and the other reformers did not consider them to be inspired but thought that insofar as they agreed with the inspired books of the Old and New Testaments, they could be used for devotional purposes; however, by themselves they should not be cited in

have you been standing here idle all day long?’<sup>7</sup> They said to him, ‘Because no one hired us.’ He said to them, ‘You too go into the vineyard.’<sup>8</sup> And when evening had come, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last group to the first.’<sup>9</sup> And when those hired about the eleventh hour came, each one received a denarius.<sup>10</sup> And when those hired first came, they thought that they would receive more; and they also received each one a denarius.<sup>11</sup> And when they had received it, they grumbled at the landowner,<sup>12</sup> saying, ‘These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.’<sup>13</sup> But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius?’<sup>14</sup> Take what is yours and go your way, but I wish to give to this last man the same as to you.<sup>15</sup> Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?’<sup>16</sup> Thus the last shall be first, and the first last.” [Scripture passages are from the New American Standard Bible, © The Lockman Foundation, used by permission.]



laborers and pay them their wages, beginning with the last group to the first.’<sup>9</sup> And when those hired about the eleventh hour came, each one received a denarius.<sup>10</sup> And when those hired first came, they thought that they would receive more; and they also received each one a denarius.<sup>11</sup> And when they had received it, they grumbled at the landowner,<sup>12</sup> saying, ‘These last men have worked only one hour, and you have

made them equal to us who have borne the burden and the scorching heat of the day.’<sup>13</sup> But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius?’<sup>14</sup> Take what is yours and go your way, but I wish to give to this last man the same as to you.<sup>15</sup> Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?’<sup>16</sup> Thus the last shall be first, and the first last.” [Scripture passages are from the New American Standard Bible, © The Lockman Foundation, used by permission.]

Thus the last shall be first, and the first last.” [Scripture passages are from the New American Standard Bible, © The Lockman Foundation, used by permission.]

Response: Praise be to Thee, O Christ!

† † †

establishing doctrine.

Installation of Officers for 2016 & Church Council – 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.

ILL. In your prayers, please remember Nancy, Roy; Jean Niblett; Marlene Clappier; Don Luebke, Don's nephew Leigh, and Rose, one of Don's caregivers; 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.

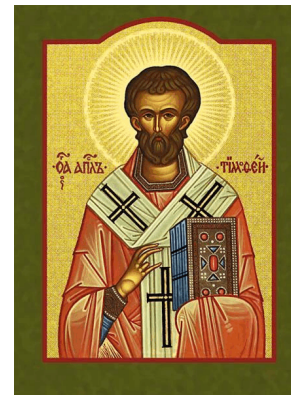


Call News: The Rev. Wayne Eichstadt, co-pastor at Immanuel Lutheran, Mankato, MN, has accepted the Call to Gethsemane Lutheran, Spokane Valley, WA. Timothy Daub, a member of Gethsemane Lutheran, Spokane Valley WA, has applied for colloquy. Formerly he was in the LC-MS and WELS. Mt. Zion Lutheran, Madison Heights MI, (Detroit Area) has called the Rev. John M. Johannes, pastor of Mt. Olive Lutheran, Detroit Lakes, MN, and St. Paul's Lutheran, Ponsford, MN.

Nominations for ILC Professor: The Board of Regents announces the following nominations to fill the professorship vacated by the impending retirement of Professor John Pfeiffer at the end of the 2015-16 academic year: Dwight (Frank) Gantt, Paul Naumann, David Reim, Peter Reim, Michael

Roehl, David Schaller, Stephen Sydow, Paul Teifel II, Matthew Ude, and Mark Weis. The individual would teach at the high school (potentially), college, and seminary levels with an emphasis on courses in Hebrew (college) and Old Testament theology (seminary), and also in other theological disciplines. Other assignments will be determined upon mutual agreement in accordance with need and corresponding ability. All comments from members of CLC congregations regarding these candidates are to be submitted no later than February 12, 2016, to: Mr. Craig Ryan; 499 Country Lane; Fulda, MN 56131; E-Mail: cryan@page1printers.com

St. Timothy, Pastor & Confessor (24 January). St. Timothy had Christian believers in his family, his mother, Eunice, was a Christian and her mother, Lois, had also been a Christian (2



Timothy 1,5); however, Timothy's father was a Greek, that is, probably unbeliever who also may have died by the time Paul came. Acts records that St. Paul met Timothy in Lystra on his second missionary journey and wanted Timothy to accompany him (Acts 16,1-3). Because even though there was no synagogue in Lystra, Paul often began his missionary activities in the local

synagogues, he circumcised Timothy because his mother had been a Jewess. Over time, Timothy became a dear friend and close associate of Paul to whom Paul entrusted mission work in Greece and Asia Minor (today's Turkey); Paul addressed two letters to Timothy. Timothy was also with Paul in Rome.



According to tradition, after Paul's death Timothy went to Ephesus, where he served as bishop and was martyred around AD 92. He apparently was martyred by pagans because he opposed the "Katagogia," which were licentious activities associated with the worship of the goddess Diana. In 356 his remains were transferred to Constantinople. (Sources: Scott A. Kinnaman, ed., Treasury of Daily Prayer [St. Louis, CPH, 2008]: 1148; F.L. Cross, ed., Oxford Dictionary of the Christian Church [N.Y.: Oxford University Press, 1983]: 1378).

Conversion of St. Paul (25 January). St. Paul's life-changing experience on the road to Damascus is told three times in the Book of Acts (9,1-9; 22,6-11; 26,12-18). He had been an enemy of the early Christians



and as Saul of Tarsus set out from Jerusalem to Damascus to arrest those whom he found to be Christians and bring them back to Jerusalem for trial. Outside of Damascus he was overwhelmed by a

blinding light and heard the words, "Saul, Saul, why are you persecuting Me?" Saul asked, "Who are You, Lord?" The Lord's reply was, "I am Jesus, Whom you are persecuting!" After having been blinded by the light, Saul was brought to Damascus, where the Lord told a disciple, Ananias, to go to Saul to restore his sight. Ananias was told, "Go, for he is a chosen instrument of Mine to carry My name before the Gentiles and kings and the children of Israel" (Acts 9,15). After receiving his sight, Saul was baptized and went on to

become known as Paul, the great apostle. (Source: Scott A. Kinnaman, ed., Treasury of Daily Prayer [St. Louis, CPH, 2008]: 1151-52).

Johann Matthäus Meyfart, Lutheran Theologian, Educator & Hymn Writer (9 November 1590 – 26 January 1642). Meyfart, the son of a Lutheran pastor, was born in Jena and died in Erfurt. Even though he began his theological studies at the University of Wittenberg, illness caused him to finish at the University of Jena. In 1617 he became a professor at the Gymnasium in Coburg and in 1623 became rector. He became a Doctor of Theology in 1624. In the same year he married



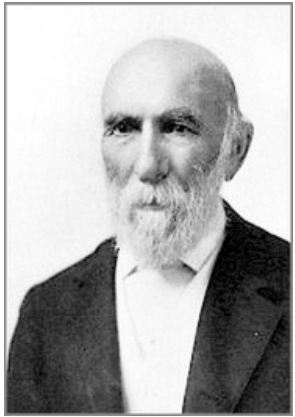
Barbara Rösling, the daughter of the city secretary; she died in 1635 and in 1637 he married again. In 1633 he became professor of theology at the Lutheran university in Erfurt. He worked throughout the Thirty Years War. With the Peace of Prague in 1635 he lost his professorship and became a parish pastor. When Swedish troops reconquered Erfurt in 1636, however, he retained his parish but

was appointed as a senior theological minister at the university but without pay since the university had run out of money. From 1635-40 plague struck Erfurt and over half the inhabitants died; he ministered to the sick and dying.

In his writings, he supported reforms in the Church and school. He also denounced the practice of witch trials

(probably a good thing, since most of those then accused of “witchcraft” today would be seen as herbalists and the like). He also wrote devotional works and, although an orthodox Lutheran, is considered to be a precursor of pietism. Today Meyfart is best remembered for his hymn, “Jerusalem, Thou City Fair and High” (619 in TLH).

Matthias Loy, American Lutheran Theologian (17 March 1828–26 January 1915) was born on 17 March to



Matthias and Christina Loy, a pair of German immigrants. The family lived in near-poverty in Cumberland County, Pennsylvania, near Harrisburg. He was the fourth of seven children. Matthias Senior was a lapsed Catholic who apparently held only nominal religious beliefs for most of his life. Christina came from pietistic Lutheran stock in Württemberg. She did what she could to

give the family some semblance of a Christian education and made sure that all but the eldest child were baptized as infants. Even her first-born son eventually was confirmed into the Lutheran Church.

When Matthias was six years old, the family moved to Hogestown, Pennsylvania. He lived with his family until he was fourteen. They then apprenticed him to Baab and Hummel Printers of Harrisburg. During the next six years, he worked for them while attending school. Mr. Hummel brought Matthias to the attention of Harrisburg minister C. W. Schäffer. Pastor Schäffer urged Matthias to consider a pastoral

vocation. To this end, he studied Greek and Latin under the Harrisburg Academy's principal. This led to enrollment as a full student at the Academy. He hoped to enter the Gettysburg Theological Seminary, perhaps the epicenter of Lutheran liberalism in America.

Illness led Loy's doctor to encourage the young man to move farther west. Matthias found an employment opportunity with the United Brethren Publishing House in Circleville, Ohio. There he would become printer for the Brethren's semimonthly German paper. Loy came to Circleville in 1847 and quickly met the Lutheran pastor. This good soul suggested that Matthias waste no more time getting on with his pastoral education and suggested that he enroll at the Theological Seminary in Columbus. The Evangelical Lutheran Synod of Ohio was much more conservative and confessional than the Lutherans he had left behind in Pennsylvania.

With the promise of financial aid through the Lutheran pastor, Loy sought and received release from his printer's contract and left for Columbus. Of Loy's time there, C. George Fry writes, "It was at this institution that he received the only two years of formal higher education deemed necessary to be a pastor. In 1849, after a two year 'cram course' that included academy, college, and seminary, Loy was graduated and installed as a minister in Delaware, Ohio."

According to Fry, Loy and C.F.W. Walther, along with Charles Porterfield Krauth, "must be seen as a common effort to preserve traditional Lutheran theology from the corrosive effects of 'the acids of modernity' in the last half of the nineteenth century. These three titans — Walther in the West, Krauth in the East, and Loy in the middle — could be

compared to three anchors holding fast the ship of Lutheran Confessionalism during the ferocious storms of the Modernist–Fundamentalist Controversy."

In 1860, the Joint Synod of Ohio elected Loy President. Four years later, he was appointed editor of *The Lutheran Standard*. After sixteen years in the ministry, Capital University, Columbus, Ohio called Loy as professor of theology. He resigned as president of the Ohio Synod in 1878. Around this time he also returned the Call to become English–language professor of theology at Concordia Seminary, St. Louis. Wilhelm Friedrich Lehmann, Loy's successor as synodical president, died in 1880 and Loy returned to that office, succeeding him also as President of Capital University. Loy started the *Columbus Theological Magazine* in 1881. Loy retired as professor emeritus in 1902 and died on 26 January 1915.

Loy was finally surrounded by orthodox Lutheran theology and he made the most of his time at the seminary. As a student, he began reading *Der Lutheraner*, edited by C. F. W. Walther. This led to a long relationship with Dr. Walther, a friendship that grew so great that even their eventual disagreements over predestination and the fracturing of the Synodical Conference couldn't destroy.

Loy was instrumental in the formation of the Synodical Conference. However, at the Ohio Synod meeting at Wheeling in 1881, the synod withdrew from the Conference. This came about over sharp differences in understanding Predestination. Many Ohio Synod pastors taught that God predestined people according to His foreknowledge of whether they would come to faith while the Missouri Synod condemned this as false

doctrine.

During his life, Loy wrote several books. Of special note is his seminal work *The Augsburg Confession: An Introduction to Its Study and an Exposition of Its Contents*.

He also wrote at least twenty hymns, including *An Awe–full Mystery Is Here* (304);, *The Law of God Is Good and Wise* (295); *The Gospel Shows the Father's Grace* (297); and *Jesus, Thou Art Mine Forever* (357). His hymn translations include: *All Mankind Fell in Adam's Fall* (369); *The Bridegroom Soon Will Call Us* (67); *Let Me Be Thine Forever* (357); *Thy Table I Approach* (310); *We Thank Thee, Jesus, Dearest Friend* (223); *Lord, Help Us Ever To Retain* (288); *Yea, As I Live, Jehovah, Saith* (331); *Jesus, Savior, Come To Me* (356). [Sources: Quotes from C. George Fry's "Matthias Loy: Theologian of American Lutheran Orthodoxy" [PDF]. This excellent biography was printed in *The Springfielder*, October 1974, Volume 38, Number 4; otherwise, from *Aardvark Alley Blog*.]