

**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**

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**Organist: Elizabeth Karp**

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**Sexagesima Sunday – The Second Sunday Before Lent –**  
31 January 2016 – A Service Including the Installation Of

Church Officers for 2016

Liturgy: The Order of Matins — Page 32 in The Lutheran  
Hymnal

**Hymn 508 Thou, Whose Almighty Word** [stand for last stanza]

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

**The Psalmody**

I praise God's Word, and in Him I have put my trust;

**I shall not be afraid.**

Forever, O LORD, Your Word is settled in heaven;

**Your faithfulness continues throughout all generations.**

Your Word is a Lamp to my feet,

**And a Light to my path.**

You are my Hiding Place and my Shield;

**I wait for Your Word.**

Sustain me according to Your Word, that I may live;

**And do not let me be ashamed of my hope.**

My eyes fail with longing for Your salvation,

**And for Your righteous Word.**

O Lord, You have given a banner to them that fear You,

**That it may be displayed because of the truth.**

Christ humbled Himself and became obedient unto death:

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

First Lesson

2 Corinthians 11,19-12,9

For you, being so wise, tolerate the foolish gladly.<sup>20</sup>

For you tolerate it if anyone enslaves you, anyone devours

you, anyone takes advantage of you, anyone exalts himself, anyone hits you in the face. <sup>21</sup> To my shame I must say that we have been weak by comparison. But in whatever respect anyone else is bold — I speak in foolishness — I am just as bold myself. <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. <sup>23</sup> Are they servants of Christ? — I speak as if insane — I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. <sup>24</sup> Five times I received from the Jews thirty-nine lashes. <sup>25</sup> Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. <sup>26</sup> I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; <sup>27</sup> I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. <sup>28</sup> Apart from such external things, there is the daily pressure on me of concern for all the churches. <sup>29</sup> Who is weak without my being weak? Who is led into sin without my intense concern? <sup>30</sup> If I have to boast, I will boast of what pertains to my weakness. <sup>31</sup> The God and Father of the Lord Jesus, He Who is blessed forever, knows that I am not lying. <sup>32</sup> In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, <sup>33</sup> and I was let down in a basket through a window in the wall, and so escaped his hands.

<sup>12,1</sup> Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord. <sup>2</sup> I know a man in Christ who fourteen years ago — whether

in the body I do not know, or out of the body I do not know, God knows — such a man was caught up to the third heaven. <sup>3</sup> And I know how such a man — whether in the body or apart from the body I do not know, God knows — <sup>4</sup> was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak. <sup>5</sup> On behalf of such a man I will boast; but on my own behalf I will not boast, except in regard to my weaknesses. <sup>6</sup> For if I do wish to boast I will not be foolish, for I will be speaking the truth; but I refrain from this, so that no one will credit me with more than he sees in me or hears from me. <sup>7</sup> Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me — to keep me from exalting myself! <sup>8</sup> Concerning this I implored the Lord three times that it might leave me. <sup>9</sup> And He has said to me, “My grace is sufficient for you, for [My] power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. <sup>10</sup> Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.

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

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

Second Lesson

Luke 8,4–15

And when a great multitude were coming together, and those from the various cities were journeying to Jesus, He spoke by way of a parable: <sup>5</sup> “The sower went out to sow his seed; and as he sowed, some fell beside the road;

and it was trampled under foot, and the birds of the air destroyed it. <sup>6</sup> And other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. <sup>7</sup> And other seed fell among the thorns, and the thorns grew up with it, and choked it out. <sup>8</sup> And other seed fell into the good ground, and grew up, and produced a crop a hundred times as great.” As He said these things, He would call out, “He who has ears to hear, let him hear.”

<sup>9</sup> And His disciples began questioning Him as to what this parable might be. <sup>10</sup> And He said to them, “To you it is granted to know the mysteries of the Kingdom of God, but to the rest in parables; in order that seeing they may not see, and hearing they may not understand. <sup>11</sup> Now the parable is this: the Seed is the Word of God. <sup>12</sup> And



those beside the road are those who have heard; then the devil comes and takes away the Word from their heart, so that they may not believe and be saved. <sup>13</sup> And those on the rocky soil are those who, when they hear, receive the Word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. <sup>14</sup> And the seed which fell among the thorns, these are

the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. <sup>15</sup> And the seed in the good ground, these are the ones who have heard the Word in an honest and good heart, and hold it fast, and bear fruit with perseverance.” [Scripture passages are from the *New American*

*Standard Bible*, © The Lockman Foundation, used by permission]

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

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

**Hymn 413 I Walk In Danger All The Way (1-3)**

Sermon Text: 2 Corinthians 11,19-12,9

Sermon Theme: Finding Strength In Weakness

1. Boasting Rights
2. A Thorny Situation
3. Real Strength

**Hymn 413 I Walk In Danger All The Way ( 4-6)**

The Offering

The Te Deum Laudamus page 35-37

Installation of Church Officers for 2016

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: Lord God, heavenly Father, we thank You that  
through Your Son Jesus Christ You have sown Your holy Word  
among us: We pray You that You will prepare our hearts by  
Your Holy Spirit, that we may diligently and reverently hear  
Your Word, keep it in good hearts, and bring forth fruit with  
patience; and that we may not incline to sin, but subdue it by  
Your power, and in all persecutions comfort ourselves with  
Your grace and continual help; 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 215 Draw Us To Thee**

† † †

Lessons for 7 February— [Quinquagesima \[Estomihi\]](#)

[Sunday](#) — The Sunday Before Lent - A Service with Holy

Communion

Old Testament: Isaiah 35,3-7

Epistle: 1 Corinthians 13,1-13

The Holy Gospel: Luke 18,31-43

Weekly Scripture Verse: Today if you hear His voice, do not harden your hearts. (Hebrews 3,15)

Today's Gradual is based on selected verses from Psalms 56 and 119.

Sexagesima is a Latin word which means "sixtieth," and indicates 60 days before Easter. The early church did not count all the days before Easter; for example, it excluded Sundays from the calculation.

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

Bible Study – Hayward – Tuesday, 2 February, at 2 p.m.

Installation of Officers for 2016 & Church Council – We will install our officers for 2016 during this morning's service in Hayward. After the service, there will be a Church Council meeting at the parsonage; after lunch, the audit committee will meet. We will install officers before the prayers.

## 2016 CHURCH OFFICERS AND BOARDS

President: Timothy Blank

Vice President: Jim Niblett

Secretary: Jim Niblett

Treasurer: Jim Niblett

Financial Secretary: Roy Cameron

### BOARD OF ELDERS

Jim Niblett, Chairman

### BOARD OF EDUCATION

Roy Cameron, Chairman

### MISSION COMMITTEE

Timothy Blank, Chairman

### PROPERTY COMMITTEE

Richard Colbert, Chairman

### FINANCE COMMITTEE

Jim Niblett, Chairman

Many thanks to Don Luebke who has faithfully served this congregation in many capacities over its 40 plus years. Due to health concerns, Don decided that he would not stand for election this year.

ILL. In your prayers, please remember Nancy and Roy Cameron; 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; Pr. Doug Priestap (Calgary); Pr. Robert List (Spokane); Pr. Steven Karp; Mary Ryan (of Eau Claire, WI).



Call News: 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. The Rev. Vance Fossum, pastor of Holy Trinity Lutheran, West Columbia, SC, has announced his intention to retire from the full-time public ministry as of July 3, 2016. The congregation has called the Rev. Neal Radichel, pastor of Luther Memorial Lutheran, Fond du Lac, WI. Mt. Zion Lutheran, Madison Heights, MI, has called the Rev. Luke Bernthal, pastor of Grace Lutheran, Valentine, NE, St. Paul's Lutheran, White River, SD, and Peace Lutheran, Mission, SD.

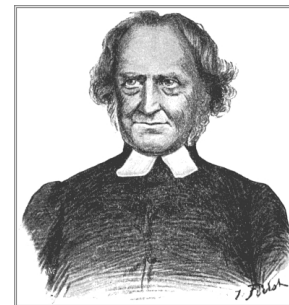
Handout – A Joint Statement Regarding the Termination of Fellowship – worked out between the CLC, WELS, and ELS along with President Eichstadt's covering memo.

Handout – February 2016 Church Calendar.

Claus Harms, German Lutheran Theologian (25 May 1778 – 1 February 1855). Harms was born at Fahrstedt, Schleswig-Holstein on 25 May 1778 and baptized the next day in the neighboring community of Marne. Before entering university, he worked in his father's mill. He also farmed for a brief time.

His early religious and philosophical leanings tended strongly toward Rationalism but change commenced after he began studies at the University of Kiel. First, Friedrich Schleiermacher led Harms toward a less extreme, slightly more Evangelical understanding of Christianity. Further study of Scripture and older Lutheran writers pulled him away from the liberal, inner-conscious Christianity of Schleiermacher toward traditional, orthodox Lutheranism.

By the time of his graduation, it's unlikely that Harms would have been certified for the ministry by the crass Rationalists or the disciples of Schleiermacher. Therefore, he took his oral and written examinations before J. L. Callisen, the orthodox Lutheran superintendent of Holstein.



Following his studies and a stint as tutor and guest preacher, Harms was married in Probsteierhagen in 1806. Later that year, he was called as deacon (assistant pastor) at Lunden. After serving there for ten years, he accepted a call to serve the St. Nikolai Church in Kiel as archdeacon. He became chief pastor and superintendent in 1835. All through this period he continued to distance

himself from Rationalism and the feeling- and experience-based theology of Schleiermacher to increasingly espouse the pure Lutheran doctrine of the 16th Century.

Harms's personality and preaching style led to growing popularity in Kiel and beyond. He drew international attention in 1817. On the 300th anniversary of the Reformation, he published Luther's original Ninety-five Theses and ninety-five additional theses of his own composition, "directed against all sorts of false and confused knowledge within the Lutheran church." These latter attacked Rationalism and unionism and called for a return to pure Lutheran theology and practice.

Much as Luther condemned the magisterial use of reason which placed rational thought above faith in Christ, Harms wrote, "We could call reason our time's pope, our antichrist.... (Thesis 9)" He claimed the right of Lutherans to have authentic Lutheran clergy: "Reason rages in the Lutheran church: it tears Christ from the altar, throws God's word from the pulpit, casts excrements into the baptismal water, mixes all sorts of people when it comes to God-parents, erases the address of the confessional chair, hisses out the priests, and all people with them, and has been doing this for a long time. (Thesis 71)"

Furthermore, Harms lauded a proper balance in Word and Sacrament ministry. Theses 92-94 say, "The evangelical-catholic church is a glorious church. It rests on and builds itself preferably by the Sacrament. The evangelical-reformed church is a glorious church. It rests on and builds itself by God's Word. More glorious than both is the evangelical-Lutheran church. It rests on and builds itself by the Sacrament as well as God's Word."

While Harms had considerable influence throughout Germany, we must also recognize his huge, albeit indirect, contribution to American Lutheranism. His Christ-centered, confessional Lutheranism led C. F. W. Walther and others to their awakening into true Lutheranism later during the 19th Century.

Besides his credentials as a theologian, Harms was a qualified musician. As such, his growing Lutheran identity led him to restore Lutheran hymnody to the church. Many of his textual reforms remain to present times. However, he never had the same success with the restoration of the original melodies and the bold syncopation of the traditional chorales stayed buried under the bland metrical style for many years following.

Among his writings are the aforementioned Theses, volumes of his sermons, an autobiography, and his 1830 Pastoraltheologie. Due to blindness, Harms resigned his pastorate in 1849. He died on 1 February 1855. (Source: Aardvark Alley Blog)

The Presentation of Our Lord and the Purification of Mary (2 February). The Presentation of Our Lord at the Temple, one



of the Christological feasts of the Christian Church, is Scripture's final infancy narrative concerning

Jesus. After the Presentation, the Bible says nothing more about Him until His twelfth year.

Many liturgical calendars name this the Feast of the Purification (of the Blessed Virgin Mary), emphasizing its Marian connection. Still another term used is Candlemas, drawing the name from the tradition of blessing the coming year's church candles on this day.

Saint Luke is the only one of the Evangelists to describe the event (see 2,22–40), something likely unfamiliar to most of his Gentile readers. According to the Gospel, Mary and Joseph took the Baby to the Temple in Jerusalem forty days after his birth to consecrate Jesus to God and to complete the ritual purification of Mary, both of these because of the command of God's Law (Exodus 13,1–2, 11–16; Leviticus 12).

Upon entering the temple, the family encountered the devout and holy Simeon. Luke records that he was promised that "he would not see death before he had seen the Lord's Christ" (Luke 2,26). Simeon took Jesus into his arms, prayed the prayer that would become known as the Nunc Dimittis, or Canticle of Simeon, blessed the parents, and prophesied regarding Jesus and Mary.

The prophetess Anna (2,36–38) was also in the temple. She, too, offered prayers and praise to God for sending the Savior.

In the Western liturgical calendar, the Presentation of Our Lord falls on 2 February because this is the fortieth day of Christmas. It is the last festival determined by the date of Christmas and thus shows that the Epiphany season is drawing to a close. Most churches in the East observe the occasion on 14 February since they celebrate Christ's Nativity

on 6 January. (Source: Aardvark Alley Blog)

St. Ansgar, Apostle to the North (8 September 801 – 3 February 865). Ansgar was a native of Picardy, and after the



Tafelbild aus dem ehemaligen Hamburger Dom von Meister Bornemann, datiert 1457.

early death of his mother was brought up at the abbey in Corbie, where he became a monk. He then moved to Westphalia. With the Christianization of Saxony, he moved to Denmark. He built a school in Schleswig, but the local pagans soon expelled him. He then went to Sweden where he built the first Christian church.

In 832 he was appointed Bishop of Hamburg and in 848 became the first Archbishop of Bremen. In 854 he again went to Denmark and converted Erik, King of Jutland. After his death, however, the Scandinavian countries relapsed into paganism.

Rhabanus Maurus, OSB, (ca. 776 – 4 February 856). Maurus, of a noble family, was born in Mainz, Germany. He began his



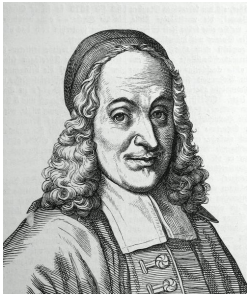
**Maurus is on the left,  
Presenting His works to an  
Archbishop**

education at Fulda and became a Benedictine. In 801 he received orders of deacon, and the following year he continued his studies at Tours, under Alcuin, from whom he received his surname of Maurus (who has been a favorite disciple of St. Benedict). In 803 he became the head of the school at Fulda, which flourished greatly under his



leadership. He was ordained a priest in 814. In 822 he became the Abbot of Fulda, where he served until 842, when he resigned and entered the cloister of St. Peter, where he devoted himself to literature. In 847 he became Archbishop of Mainz. In 836 he died at Winkel on the Rhine. Maurus took an active role in opposing Gottschalk and his theories of predestination and also opposed Radbertus in his theories about the Lord's Supper. He wrote many works, including a Latin-German Glossary on the Bible, which was a sort of encyclopedia as well as commentaries on the Old and New Testaments. Hymns attributed to him, in part or whole, in the Lutheran Hymnal are: 283, "Come Holy Ghost, Creator Blest"; 236, "Creator Spirit, By Whose Aid"; and, 257, "Jesus, Brightness Of The Father. (Source, Gustav Pollack, Handbook To The Lutheran Hymnal, 586)

Philipp Jacob Spener, Lutheran Pastor and the Founder and Father of Pietism (13 January 1635 – 5 February 1705). Spener was born to devout Christian parents in Alsace; his



father was a councilor and archivist of Rappoltsweiler. He studied theology at Strasbourg, where he learned a Lutheranism that was mixed with Reform and Calvinistic elements. When on a visit to Geneva he was influenced by the Calvinistic mystic, J. de Labadie. His most famous work is *Pia desideria* (Heartfelt

Desires for a God-pleasing Reform of the True Evangelical Churches, 1675). In this book he laid out six constructive proposals for the renewal of the church: (1) a more diligent

study of the Bible; (2) a more serious application of Luther's doctrine of the general priesthood of all believers, with a stress on meeting in small groups (*collegia pietatis*) for Bible study and prayer; (3) confession of Christ by deed rather than a fruitless search after theological knowledge; (4) prayer for unbelievers and erring Christians rather than useless dogmatic disputations; (5) reform of the theological curriculum with emphasis on personal piety; (6) devotional arrangement of sermons instead of formal arrangement after the manner of rhetoric. He held pastoral positions in Strasbourg (1663) and Frankfurt (1666). At Strasbourg he introduced devotional meetings twice a week at his house. In 1686 he accepted the elector of Saxony's Call to be the chief court preacher in Dresden, where he came into conflict with the theological faculty at Leipzig. In 1691, in part to avoid conflict, he moved to Berlin where he was appointed Rector of the Church of St. Nicholas. Spener was supported by the Elector of Brandenburg, King Frederick I of Prussia. He was influential in the founding of the University of Halle, and ensured that it hired professors to his liking, one of whom had been his friend at school, August Hermann Francke. In 1664, Spener married Susanne Erhardt, and they had eleven children. Spener died in Berlin.

Spener is rightly called the Founder or Father of Pietism. Spener held to a Calvinistic view of the Lord's Supper and thought there should be closer communion between the Reform and Lutheran Churches. He also held to a mild millennialism.

As a movement, however, pietism stresses the doctrine of love over pure doctrine, and most of the time this leads to

doctrinal indifference and an ecumenism that is founded on the lowest common theological denominator (if it is concerned with theology at all). In general, it confuses sanctification and justification. In general, when Christians are troubled the pietists will point them to reflect on their inner self rather than concentrate on the Means of Grace, which stress what God is doing for us.

Giovanni Pierluigi Sante da Palestrina, Composer (1525 – 2 or 5 February 1594). Palestrina was born at Palestrina, Italy and received his early musical training at Rome, where he came under the influence Orlando di lasso, the great master from the Netherlands. At age nineteen, Palestrina became



organist and chapelmaster in his home town, and after serving there for a number of years was appointed master of the boys in the Julian Chapel in Rome. In 1555 he became a pontifical singer in the Sistine Chapel, but, after six months, was dismissed because he was married. He then became chapelmaster, first at St.

John Lateran and then of the Liberian Chapel of Santa Marie Maggiore, spending his last twenty years in practical retirement at St. Peter's. He is ranked as the foremost composer of the Roman Catholic Church. His greatest contribution to general hymnody was his stand against the introduction of popular airs and lyrics into church services in the 16<sup>th</sup> century. He was able to present simple, polyphonic compositions that were noble and devotional in character. Among his works are 93 masses, 139 motets, and many

hymns, prayers, and responses. The tune to hymn 210 in The Lutheran Hymnal is by him. (Source: W. G. Pollack, ed., The Handbook to the Lutheran Hymnal [St. Louis, CPH, 1942],558).



A Map of Paul's Second Missionary Journey