

**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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**Invocavit Sunday -The First Sunday In Lent -**

14 February 2016

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 257 Jesus, Brightness Of The Father (stand for 3)  
531 Come Ye Disconsolate  
290 We Have A Sure Prophetic Word

Sermon Text: Hebrews 4,14-16

Sermon Theme: Jesus Understands Our Weaknesses

1. Jesus Is Our High Priest Forever
2. Jesus Is Like Us But Without Sin
3. Jesus Boldly Invites Us To Come To Him

**INTROIT:** He shall call upon Me and I will answer him: I will deliver him and honor him. With long life will I satisfy him: and show him My salvation. He that dwells in the secret place of the Most High: shall abide under the shadow of the Almighty. **Glory be to the Father ...**

The **Gloria in Excelsis:** is omitted during Lent,—we sing (Hymn 146) “Lamb of God”:

P. Behold the Lamb of God Who takes away the sin of the world.

**P & C:**      **Lamb of God, pure and holy,  
Who on the Cross didst suffer,  
Ever Patient and lowly,  
Thyself to scorn didst offer.  
All sins Thou borest for us,  
Else had despair reigned o'er us:  
Have mercy on us,  
O Jesus!  
O Jesus!**

**COLLECT:** O Lord God, heavenly Father, inasmuch as the adversary does continually afflict us, and as a roaring lion walks about seeking to devour us: We beseech You for the sake of the suffering and death of Your beloved Son, Jesus Christ, to help us by the grace of the Holy Spirit, and strengthen our hearts by your Word, that our enemy may not prevail over us, but that we may evermore abide in

Your grace, and be preserved unto everlasting life; through Jesus Christ, Your Son, our Lord, Who lives and reigns with You and the Holy Spirit, ever the One true God, world without end. **Amen.**

Old Testament

Genesis 3,1-24

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"<sup>2</sup> And the woman said to the



serpent, "From the fruit of the trees of the garden we may eat;<sup>3</sup> but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'"<sup>4</sup> And the serpent said to the woman, "You surely shall not die!<sup>5</sup> For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."<sup>6</sup> When the woman

saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.<sup>7</sup> Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

<sup>8</sup> And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man

and his wife hid themselves from the presence of the LORD God among the trees of the garden.<sup>9</sup> Then the LORD God called to the man, and said to him, "Where are you?"<sup>10</sup> And he said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."<sup>11</sup> And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"<sup>12</sup> And the man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate."<sup>13</sup> Then the LORD God said to the woman, "What is this that you have done?" And the woman said, "The serpent deceived me, and I ate."<sup>14</sup> And the LORD God said to the serpent,

"Because you have done this,  
Cursed are you more than all cattle,  
And more than every beast of the field;  
On your belly shall you go,  
And dust shall you eat  
All the days of your life;  
<sup>15</sup> And I will put enmity  
Between you and the woman,  
And between your seed and her seed;  
He shall bruise you on the head,  
And you shall bruise Him on the heel."

<sup>16</sup> To the woman He said,  
"I will greatly multiply  
Your pain in childbirth,  
In pain you shall bring forth children;  
Yet your desire shall be for your husband,  
And he shall rule over you."

<sup>17</sup> Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from

it’;

Cursed is the ground because of you;

In toil you shall eat of it

All the days of your life.

<sup>18</sup> Both thorns and thistles it shall grow for you;

And you shall eat the plants of the field;

<sup>19</sup> By the sweat of your face

You shall eat bread,

Till you return to the ground,

Because from it you were taken;

For you are dust,

And to dust you shall return.”

<sup>20</sup> Now the man called his wife’s name Eve, because she was the mother of all the living. <sup>21</sup> And the LORD God made garments of skin for Adam and his wife, and clothed them.

<sup>22</sup> Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the Tree of Life, and eat, and live forever” — <sup>23</sup>

therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he

was taken. <sup>24</sup> So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned in every direction, to guard the way to the Tree of Life.



Paula Jordan

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Epistle

Hebrews 4,14-16

Therefore, since we have a great High Priest Who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. <sup>15</sup> For we do not have a High Priest Who cannot sympathize with our weaknesses, but One Who has been tempted in all things as we are, yet without sin. <sup>16</sup> Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

GRADUAL

He will call upon Me, and I will answer him;

**I will be with him in trouble.**

He who dwells in the shadow of the Most High

**Will abide in the shadow of the Almighty.**

I will say to the LORD, “My Refuge and my Fortress,

**My God in Whom I trust!”**

He will cover you with His feathers:

**And under His wings you may seek refuge.**

For He shall give His angels charge over you:

**To keep you in all your ways.**

They shall bear you up in their hands:

**Lest you dash your foot against a stone.**

Christ has humbled Himself and became obedient unto death,

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

Gospel

Matthew 4,1-11

Response: Glory be to Thee, O Lord!

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> And after He had

fasted forty days and forty nights, He then became hungry.

<sup>3</sup> And the tempter came and said to Him, “If You are the Son of God, command that these stones become bread.” <sup>4</sup>



Paula Jordan

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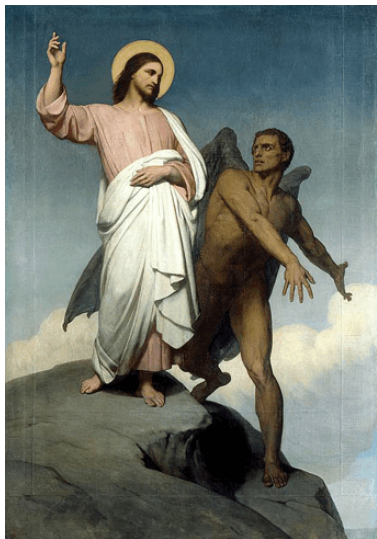
But He answered and said, “It is written, ‘Man shall not live by bread alone, but on every word

that proceeds out of the

mouth of God.’” <sup>5</sup> Then the devil took Him into the holy city; and he stood Him on the pinnacle of the temple, <sup>6</sup> and said to Him, “If You are the Son of God throw Yourself down; for it is written,

‘He will give His angels charge concerning you;  
And on their hands they will bear you up,  
Lest you strike your foot against a stone.’”

<sup>7</sup> Jesus said to him, “On the other hand, it is written, ‘You shall not tempt the Lord your God.’” <sup>8</sup> Again the devil took Him up to a very high mountain, and showed Him all the kingdoms of the world, and their glory; <sup>9</sup> and he said to Him, “All these things will I give You, if You fall down and worship me.”



“Begone, Satan! For it is written, ‘You shall worship the Lord your God, and serve Him only.’” <sup>10</sup> Then Jesus said to him,

“Begone, Satan! For it is written, ‘You shall worship the Lord your God, and serve Him only.’” <sup>11</sup> Then the devil left

Him; and behold, angels came and began to minister to Him. [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 21 February — *Reminiscere Sunday* — *The Second Sunday In Lent*

Old Testament: Isaiah 45,20-25  
Epistle: 1 Thessalonians 4,1-7  
Gospel: Matthew 15,21-28

Weekly Scripture Verse: The Son of God appeared for this purpose, that He might destroy the works of the devil. (1 John 3,8)

Next Service in Stockton – Sunday, 21 February, at 2 p.m.

Invocavit is a Latin word which means “He shall call upon Me,” and comes from the first Latin word of the Introit.

Today’s Gradual is based on selected verses from Psalms 91.

Bible Study –

Hayward –Tuesday, 16 February, at 2 p.m.

Stockton – Tuesday, 23 February, at 1 p.m.

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: Gethsemane Lutheran, Spokane Valley, WA, has called Nathan Wales of Holy Trinity Lutheran, West Columbia, SC, to be principal and teacher. 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.

Meditations for March-May 2016 is now here.

Johannes Daniel Falk, Theologian, Writer & Hymnist (28 October 1768 – 14 February 1826). Falk was born in Danzig (now Gdansk, Poland) in East Prussia and was the son of a poor wig maker. At age 10 he had to leave school to help in his father's business, but the town council was so impressed by his abilities that it gave him a stipend to continue his studies at the University of Halle, where he



studied theology and classics. After completing his studies, he returned to Danzig. In 1798 he married and moved to Weimar, where he befriended Goethe, Herder, and Wieland. In 1813 he founded the Society for Friends in Need and then established an orphanage. Although he wrote satirical works he is best known for the Christmas hymn, "O du fröhliche, o du selige, gnaden bringenden Weihnachtszeit" ("O how joyfully, O how blessedly, Christmas comes with its grace divine"). This is a favorite German Christmas hymn, but I have been unable to locate it in any English, Lutheran hymnal.

Saint Valentine, Martyr (14 February A.D. 270 [?]). Details of ancient Christianity are sketchy since for much of the Church's early years, it was a crime to be a Christian and records were hidden or kept purposely incomplete to protect believers. Thus, the story of Saint Valentine, as well as those of many others ancient believers, must be pieced together from fragmentary evidence.



Some ancient accounts record a physician and priest living in Rome during the rule of the Emperor Claudius II. This Valentine become one of the noted martyrs of the third century. It seems that his main "crime" was joining couples in marriage. Specifically, Valentine married Roman soldiers. Evidently, Claudius thought that single men made better soldiers while Valentine and the Church resisted the immorality of less-permanent relationships.

The commemoration of his death, thought to have

occurred during the year 270, became part of the calendar of remembrance in the early Western Church. Tradition suggests that on the day of his execution for his Christian faith, he left a note of encouragement for a child of his jailer. The note was written on an irregularly-shaped piece of paper which suggested the shape of a heart. This greeting became a pattern for millions of written expressions of love and caring that now are the highlight of Valentine's Day in many nations. Fun fact: St. Valentine is also the patron saint of beekeepers. (source: Aardvark Alley Blog)

Philemon and Onesimus (15 February). Philemon was a prominent first-century Christian who owned a slave named Onesimus. While the name "Onesimus" means "useful," Onesimus proved himself "useless" (Philemon 11). He ran away from his master and perhaps even stole from him (v 18).



An icon of Philemon and his wife Apphia and Onesimus

Somehow, Onesimus came into contact with the apostle Paul while the latter was in prison (possibly in Rome). Perhaps he knew that Paul and Philemon had a friendship and went to Paul in order to protect himself from harsh treatment should he be returned home. In any event, through Paul's proclamation of the Gospel he became a Christian. After Onesimus confessed to the apostle that he was a runaway slave, Paul

directed him to return to his master and become "useful" again, as Paul had already determined him to be (v 11).

In order to help pave the way for Onesimus' peaceful return home, Paul sent him on his way with a letter addressed to Philemon, a letter in which he urged Philemon to forgive his slave for having run away and to "receive him as you would receive me" (v 17). Paul encouraged Philemon to think of Onesimus "no longer as a slave ... but as a beloved brother. (v 16)"

The letter was eventually included by the Church as one of the books of the New Testament.

Those looking to Scripture for a definitive statement on slavery find mixed messages in this brief epistle. While Paul seems to urge Philemon in the direction of treating Onesimus as a freedman, he certainly leaves open the option that Onesimus might be returning to slavery, albeit in a much-improved situation.

According to church tradition, Philemon and his wife, Apphia, were stoned to death by an anti-Christian mob in Colossae. Onesimus probably became the bishop of Ephesus, succeeding St. Timothy; Onesimus was martyred under the reign of the Emperor Domitian, but it is unclear whether he was stoned to death or beheaded. (Source: mostly Aardvark Alley Blog)

Michael Prätorius, Musician (15 February 1571 – 15 February 1621). Prätorius was born at Kreuzberg, Thuringia, and his father was a Lutheran Pastor, Michael Schultze (Prätorius is a Latinized form of the name). An older brother supported his studies at the University of Frankfurt. After the death of his

brother, in 1587 Prätorius became the organist at the Marienkirche in Frankfurt and later at Lüneberg, where he held the position of Kapellmeister. From 1604 he entered the service of Henry Julius, the Duke of Brunswick–Lüneberg at Wolfenbüttel, where he died in 1621. From 1613 he also worked in the court of John George I, Elector of Saxony at Dresden, where he was responsible for festive music. His first compositions appeared around 1602–03, and he made use of new Italian performance practices. From 1605–11 he published his *Musae Sioniae* in nine parts and in 1611 published a collection of liturgical music, all of which followed the Lutheran chorale style. When he worked at Dresden, he was exposed to the polychoral works of the Venetian School. Prätorius was the greatest musical academic of his day, and he compiled an unrivaled encyclopedic record of contemporary musical practices. His *Syntagma musicum*, written mostly in Latin, appeared in three volumes between 1614 and 1620 (and even with appendices was never finished), and dealt with ancient music and church music (vol. 1), musical instruments (especially the organ) (vol. 2), and composition and the technical requirements for musicians (vol. 3). He was an orthodox Lutheran and contributed to writing German liturgies. Melodies of his in The Lutheran Hymnal are: 63, “Puer nobis”; 76, “Es ist ein Ros”; 152, “Wenn meine Sünd”; 260, “Ach Gott vom Himmelreiche”; and 481, “Ich dank’ dir schon.”



Johann Heermann, Pastor & Hymnist (11 October 1585 –17

February 1647). Heermann was born in Raudten, Silesia, the son of a furrier, and was the fifth and only surviving child of his parents. As a youth he suffered a severe illness and his mother vowed that if he recovered she would educate him for the ministry. Throughout his life he suffered from poor health. In the Fall Of 1610 he had to withdraw from his studies at the University of Strassburg because of eye problems. In 1611 he



DEFFIGIES  
 Vni Reuerendissimi Dni  
 IOHAN. HEERMANNI  
 Pastoris ab Ecclesia Generis  
 Anno Nat. 16. Ministerii 21. C. 1647.

became the Pastor in Köben, a town on the Oder River. On account of the Thirty years War and the Counter-Reformation, his personal and professional life was filled with difficulties. During his pastorate the town was plundered four times and was wracked with fire and plague. In 1638 he retired from the ministry on account of a persistent throat affliction and moved to Lissa in Posen,

where he died in 1647.

He was renowned as a hymn writer. In 1608 he was awarded the title “Poet Laureate.” Meyer’s lexicon noted that he was a “poet dealing with affliction and conflict, but with an unbroken, hopeful faith.” Next to Paul Gerhardt, he was the most famous hymn writer of the seventeenth century. He stands as one who marked the transition between the older form of Lutheran hymn writing and the newer form. He composed over 400 hymns. Hymns of his in The Lutheran Hymnal are: 142, “O Dearest Jesus, What Law hast Thou Broken?”; 144, “Jesus Grant that Balm and Healing”; 268, “Zion Mourns in Fear and Anguish”; 269, “O Lord, Our Father, shall We be Confounded”; 275, “If Thy Beloved Son, O God”; 395, “O God, Thou Faithful God”; 417:6, “How Can I Thank Thee,

Lord"; 512, "O Christ, Our True and Only Light"; 633, "O Lord of Hosts, Whose Glory Fills"; and, 659, "Feed Thy Children, God most Holy."

Rasmus Jensen, Chaplain and Explorer (+ 20 February 1620). In 1619, King Christian IV of Norway and Denmark sent the ships *Enhiørningen* and *Lamprenen* in search of the Northwest Passage to India. The crew of sixty-four Norwegians, Danes, Swedes, and Germans was led by Captain Jens Munk, an experienced naval officer. The ship's chaplain was Danish Pastor Rasmus Jensen, who became the first Lutheran minister in the New World.

The explorers journeyed as far as the western shore of Hudson Bay, finally reaching present-day Churchill, Manitoba on 7 September 1620. Winter's cold comes early at that latitude and ice soon trapped them. Scurvy, famine, and brutal cold slowly killed the crew. The captain's journal shows that Jensen delivered a Christmas sermon and celebrated the Lord's Supper.

Not long after, Jensen's health deteriorated. Captain Munk wrote, "On the 23rd of January ... the priest sat up in his berth and gave the people a sermon, which sermon was the last he delivered in this world.... On the 20th of February, in the evening, died the priest, Mr Rasmus Jensen as aforesaid, who had been ill and kept his bed a long time." We know little about Pastor Jensen save for the records of this voyage. No known pictures exist and no records have been found as to his education or prior parish responsibilities.

In July, Captain Munk sailed for home on the *Lamprenen* with the only two surviving members of his crew. They reached Bergen, Norway on 20 September, seven months

to the day after their chaplain's death. Whether or not the harsh winter influenced their decision, Danish Lutherans subsequently concentrated their mission efforts in the much warmer climes of India and the Virgin Islands, particularly Saint Thomas. (Source: Aardvark Alley Blog)

A READING FROM THE BOOK OF CONCORD  
FIRST SUNDAY IN LENT  
LARGE CATECHISM, THE LORD'S PRAYER  
THE SIXTH PETITION: LEAD US NOT INTO TEMPTATION



To feel temptation is a far different thing from consenting or yielding to it. We must all feel it, although not all in the same way. Some feel it in a greater degree and more severely than others. For example, the young suffer especially from the flesh. Afterward, when they reach middle life and old age, they feel it from the world. But others who are occupied with spiritual matters, that is, strong Christians, feel it from the devil. Such feeling, as long as it is against our will and we would rather be rid of it, can harm no one. For if we did not feel it, it could not be called a temptation. But we consent to it when we give it the reins and do not resist or pray against it.

We Christians must be armed (Ephesians 6,10-18) and



daily expect to be attacked. No one may go on in security and carelessly, as though the devil were far from us. At all times we must expect and block his blows. Though I am now chaste, patient, kind, and in firm faith, the devil will this very hour send such an arrow into my heart that I can scarcely stand. He is an enemy that never stops or becomes tired. So when one temptation stops, there always arise fresh ones.

So there is no help or comfort except to speak to God from the heart like this: "Dear Father, You have asked me to pray. Don't let me fall because of temptation." Then you will see that the temptations must stop. (paragraphs 107-110)  
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For God so lo**V**ed the world  
That He g**A**ve  
His on**L**y  
begott**E**n  
**S**o**N**  
That whosoever  
Believeth **I**n Him  
Should **N**ot perish  
But have **E**verlasting life  
- John 3,16

God's Special Valentine Message for Us