

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. - 1st & 3rd Sundays of
the Month
Atria Senior Living - Bayside Landing - 1st 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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Reminiscere- The Second Sunday In Lent –
21 February 2016

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 412 May We Thy Precepts, Lord, Fulfill
522 When In The Hour Of Utmost Need (1-3 & 5-7)

402 O God Forsake Me Not

Sermon Text: Matthew 15,21-28

Sermon Theme: A Great Faith Accepts Little Crumbs

1. Overcoming Obstacles
2. Faith Has An Object
3. Coming With Empty Hands

INTROIT: Remember, O Lord, Your tender mercies and Your steadfast love: for they have been ever of old. Let not my enemies triumph over me: God of Israel, deliver us out of all our troubles. Unto You, O Lord, do I lift up my soul: O my God, I trust in You; let me not be ashamed. **Glory be to the Father ...**

The Gloria in Excelsis: is omitted during Lent, in its place 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: Lord God, heavenly Father, grant us, we beseech You, by Your Holy Spirit, that He may strengthen our hearts and confirm our faith and hope in Your grace and mercy, so that, although we have reason to fear because of

our conscience, our sin, and our unworthiness, we may nevertheless, with the woman of Canaan, hold fast to Your grace, and in every trial and temptation find You a present Help and refuge; through Your beloved 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

Isaiah 45,20-25

[Thus says the LORD:]
20 “Gather yourselves and come;
Draw near together, you fugitives of the nations;
They have no knowledge,
Who carry about their wooden idol,
And pray to a god who cannot save.
21 Declare and set forth your case;
Indeed, let them consult together.
Who has announced this of old?
Who has long since declared it?
Is it not I, the LORD?
And there is no other God besides Me,
A righteous God and Savior;
There is none except Me.
22 Turn to Me, and be saved, all the ends of the earth;
For I am God, and there is no other.
23 I have sworn by Myself,
The Word has gone forth from My mouth in
righteousness
And will not turn back.
That to Me every knee will bow, every tongue will
swear allegiance.
24 They will say of Me, ‘Only in the LORD are
righteousness and strength.’

Men will come to Him,
And all who are angry at Him shall be put to shame.
25 In the LORD all the offspring of Israel
Will be justified, and will glory.”

Epistle

1 Thessalonians 4,1-8

Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more. ² For you know what commandments we gave you by the authority of the Lord Jesus. ³ For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; ⁴ that each of you know how to possess his own vessel in sanctification and honor, ⁵ not in lustful passion, like the Gentiles who do not know God; ⁶ and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. ⁷ For God has not called us for the purpose of impurity, but in sanctification. ⁸ So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you.

GRADUAL

Remember, O LORD, Your compassion and Your steadfast love,

For they have been from of old.

To You, O LORD, I lift up my soul.

O my God, in You I trust.

Do not let me be ashamed;

Do not let my enemies exult over me.

Make me to know Your ways, O LORD;

Teach me Your paths.

Good and upright is the LORD;

Therefore He instructs sinners in the way.

All the paths of the LORD are steadfast love and truth

To those who keep His covenant and His testimonies.

For Your name's sake, O LORD,

Pardon my iniquity, for it is great.

Christ has humbled Himself and became obedient unto death,

Even the death of the Cross. Amen.

The Holy Gospel

Matthew 15,21-28

Response: Glory be to Thee, O Lord!

And Jesus went away from there, and withdrew into the district of Tyre and Sidon. ²² And behold, a Canaanite



Paula Jordan

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woman came out from that region, and began to cry out, saying, "Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed." ²³ But He did not answer her a word. And His disciples came to

Him and kept asking Him, saying, "Send her away, for she is shouting out after us." ²⁴ But He answered and said, "I was sent only to the lost sheep of the house of Israel." ²⁵ But she came and began to bow down before Him, saying,

"Lord, help me!" ²⁶ And He answered and said, "It is not good to take the children's bread and throw it to the dogs."

²⁷ But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their master's table." ²⁸ Then Jesus answered and said to her, "O woman, your faith is great; be it done as you wish." And her daughter was healed at once.

[Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 28 February – Oculi Sunday (Lent 3)

Old Testament: 2 Samuel 22,1-7

Epistle: Ephesians 5,1-8

Gospel: Luke 11,14-28

Weekly Scripture Verse: But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (Romans 5,8)

Reminiscere means "Remember" and is the Latin opening of both the Introit and Gradual: "Remember, O Lord."

Today's Gradual consists of selections from Psalm 25.

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

Next Service in Stockton – Today, at 2 p.m.

ILL. In your prayers, please remember Nancy and Roy

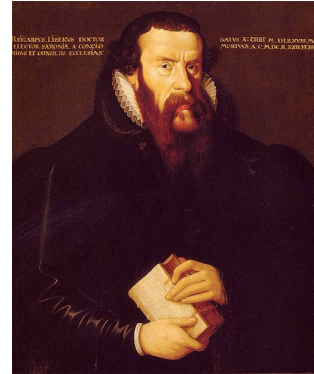
Cameron; Jean Niblett; Marlene Clappier; Don Luebke, Don's nephew Leigh, and Rose, one of Don's caregivers; Sue (the Karp's neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews; Richard Hocker; Ruth Scheuermann; Pr. Doug Priestap (Calgary); Pr. Robert List (Spokane); Pr. Steven Karp; Mary Ryan (of Eau Claire, WI); Deena; Peter.



Call News: The Rev. Neal Radichel, pastor of Luther Memorial Lutheran, Fond du Lac, WI, has returned the Call to Holy Trinity Lutheran, West Columbia, SC. The Call Committee for Educational Institutions has called the Rev. Paul Naumann, pastor of Ascension Lutheran, Tacoma, WA, to fill the vacancy that will occur upon the retirement of Prof. John Pfeiffer at the end of this academic year. 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. 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.

Polykarp Leyser, the Elder, Lutheran Professor & Theologian (18 March 1552 – 22 February 1610). Leyser's father, Kaspar Leyser, was a pastor in Winnenden, where Polykarp was born; his mother was Jakob Andreae's sister-in-law. He studied theology at Tuebingen under his uncle and Johannes Brenz. In 1573 he became a pastor at Gellersdorf in Lower Austria.

In 1576 he became a Dr. Theology and then from 1577–87 was a professor of theology and general superintendent in Wittenberg. In Wittenberg he introduced The Formula of Concord, reorganized the university, and re-established orthodoxy with the collapse of Crypto-Calvinism. In 1587, with a surge of support for the compromising theology of Philippism after the death of the Elector August of Saxony, Polykarp accepted the position of assistant superintendent of Brunswick and, after defending the Book of Concord, became superintendent in 1589. In 1594 he became chief court chaplain and consistorial counselor in Dresden. He was a staunch defender of Lutheran orthodoxy, battling both the Counter-Reformation and the Calvinists. He wrote many sermons and commentaries. He thought Chemnitz was the greatest theologian of his day and edited some of Chemnitz's works. In 1580, he married Elizabeth Cranach, the daughter of Lucas Cranach the Younger; the marriage was blessed with 13 children, only one of whom died in childhood.



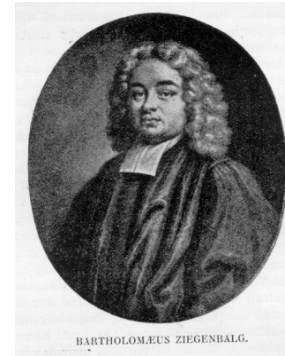
St. Polycarp of Smyrna, Bishop & Martyr (ca. AD 69 – ca. AD 155–56). St. Polycarp was said to have been a disciple of the Apostle John, and thus is a link between the first generation of believers and the second generation, including Irenaeus of Lyons and Ignatius of Antioch, both of whom knew Polycarp and wrote of him. His home was Smyrna (modern Izmir in Turkey), which was one of the seven churches addressed in

the Book of Revelation. He was caught up in a persecution of Christians. When the proconsul urged him to save his life by cursing Christ, he is said to have replied, “Eighty–six years I have served Him, and he never did me any wrong. How can I blaspheme my King who saved me?” By this reckoning, he was baptized as an infant, raised as a Christian, and lived his entire life in the faith. According to Irenaeus, in about 160 Polycarp visited Rome to see Anicetus, the Bishop of Rome, where they agreed to differ on the date to celebrate Easter. He battled against heretics such as Valentinus and Marcion. His letter to the Philippians is preserved in eight defective Greek manuscripts, two long quotations in Eusebius, and a Latin manuscript. It is noted for its defense of the faith and also quoting a number of Paul’s epistles as well as 1 John.



Batholomaeus Ziegenblag, Missionary to India (24 June 1683 – 23 February 1719). Ziegenblag was born to a poor family in Pulsnitz (Upper Silesia) and was orphaned at an early age; an older sister held the family together. As he attended school, he came under the influence of Pietism, which intensified when he studied under A.H. Francke in Halle. Poor health caused him to interrupt his studies, but he then served for a while as a tutor and well–liked leader of several pietistic Bible study groups. In 1705 King Frederick IV of Denmark sent him and Heinrich Pluetschau as missionaries to the Dutch colony of Tranquebar in southern India, where he arrived in July 1706. He established mission schools (and perhaps the first

school for girls in India), a seminary, and a church. He translated Luther’s Small Catechism into Tamil, along with translating the New Testament and parts of the Old and writing a Tamil hymnal and Tamil grammar. He also wrote a number of books which showed the contrast between Christianity and paganism (especially Hinduism, describing it as “satanically inspired blend of mythologies”). From 1715–16 he was back in Europe and in 1715 married Maria Dorthea Salzman of Halle. He returned to India where he died in Tranquebar in 1719.



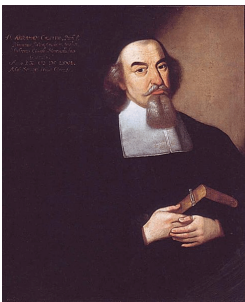
St. Matthias, Apostle. According to the Acts of the Apostles (1,26), after the death of Judas, Matthias was chosen to replace him among the Twelve. This is as much as the New Testament says about him. Even the Catholic Encyclopedia says that after this reference about St. Matthias, all other information about his life is vague and contradictory. There is a so–called “Gospel of Matthias,” which was first mentioned by Origen, but while Eusebius also mentions it he attributes it to heretics. A Syrian version of Eusebius calls Matthias “Tolmai.” According to various traditions (1) Matthias preached the Gospel to the Ethiopians, where he was martyred by crucifixion; (2) he went to Georgia in the Caucasus (which confusingly enough is also called “Ethiopia”) where he was martyred and buried in Sebastopol;



or, (3) he was stoned in Jerusalem and then beheaded.

Johann Mentzer, Pastor & Hymn Writer (27 July 1658 – 24 February 1734). Born in Jamen near Rothenberg in Silesia, Mentzer studied theology in Wittenberg and after graduation in 1691 was appointed pastor in Merzdorf, then in 1693 at Hauwalder, and finally in 1696 in Chemnitz, where he died. He was friends with J.C. Schwedler, Henriette Catherine von Gersdorf, and N. Ludwig von Zinzendorf, a circle of poets which was influenced by the coming of Pietism. On account of Pietism, he did not hold the Reformation in high regard. He was married twice, his first wife having died; he had 13 children, most of whom died in childhood. He wrote 40 hymns that were published. Hymns of his in The Lutheran Hymnal are: 30 and 243: “Oh, That I had a Thousand Voices” (Parts 1 & 2); and, 477: “Lord Jesus, Thou the Church’s Head.”

Abraham Calov, Lutheran Theologian (16 April 1612 – 25 February 1686). Calov was born at Mohrunge in East Prussia (now Morag, Poland) to Peter Calov, the Superintendent of Revenue, and his mother was the daughter of the mayor. In 1626 he began his studies at the University of Königsburg and in 1632 he earned his MA in philosophy and immediately began studying theology.



While pursuing his studies in theology, he joined the faculty. During this period he published a book on philosophy (partly dealing with epistemology) and also one which attacked the false teaching on the Real Presence which was promoted by

the Reformed court preacher. With financial help from friends, he completed his doctoral studies at the University of Rostock in 1637. He returned to Königsburg and joined the theological faculty. In 1643 he became rector of the municipal academy and pastor of St. Mary’s Church in Danzig. In 1645 he attended the Colloquy of Thorn and attacked the syncretism of Georg Calixtus. In 1650 he went to the University of Wittenberg, where he was popular and his lectures drew upwards of 500 students. He was blessed with good health and vigor and was an industrious and prolific writer. He was a staunch defender of Lutheran orthodoxy. Most of his writing was polemical, attacking errant Lutherans as well as Catholics, and Calvinists. His major systematic work, *Systema locorum theologicorum* (12 volumes, 1655–77) was the only dogmatic work to rival that of Johann Gerhard’s. His major exegetical work, *Biblia illustrata* (4 folio volumes, 1672–76) is “an almost inexhaustible mine of information.” He was personally very pious and could even recommend Spener’s *Pia Desideria*. He demanded an unqualified subscription to the Lutheran Confessions and attacked anyone who seemed to deviate from the truth even on the smallest matter. He was widowed five times and all 13 of his children had died when, at age, 72 he entered into his sixth marriage to the daughter of Johann Andreas Quenstedt.