

**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  
Phone: (510) 581-6637; e-mail: se-karp@sbcglobal.net

**Organist: Elizabeth Karp**

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Oculi Sunday – The 3<sup>rd</sup> Sunday In Lent – 28 February 2016

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

## Hymn 437 Who Trusts In God A Strong Abode

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

### The Psalmody

My eyes are continually toward the LORD,

**For He will pluck my feet out of the net.**

The eyes of the LORD are toward the righteous,

**And His ears are open to their cry.**

The face of the LORD is against evildoers,

**To cut off the memory of them from the earth.**

The LORD is near to the brokenhearted,

**And saves those who are crushed in spirit.**

Many are the afflictions of the righteous,

**But the LORD delivers him out of them all.**

And the LORD redeems the soul of His servants;

**None of those who take refuge in Him will be  
condemned.**

Christ has humbled Himself and became obedient unto  
death,

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

First Lesson

2 Corinthians 6,11–18

Our mouth has spoken freely to you, O Corinthians,  
our heart is opened wide. <sup>12</sup> You are not restrained by us,  
but you are restrained in your own affections. <sup>13</sup> Now in a  
like exchange—I speak as to children—open wide to us  
also.

<sup>14</sup> Do not be unequally yoked with unbelievers; for  
what partnership have righteousness and lawlessness, or  
what fellowship has light with darkness? <sup>15</sup> Or what

harmony has Christ with Belial, or what has a believer in common with an unbeliever? <sup>16</sup> Or what agreement has the Temple of God with idols? For we are the Temple of the living God; just as God said,

“I will dwell in them and walk among them;  
And I will be their God, and they shall be My people.

<sup>17</sup> Therefore, come out from their midst and be separate,” says the Lord.

“And do not touch what is unclean;  
And I will welcome you.

<sup>18</sup> And I will be a Father to you,  
And you shall be sons and daughters to Me,”

Says the Lord Almighty.

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

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

## Second Lesson

Luke 11,14-28

And Jesus was casting out a demon, and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled. <sup>15</sup> But some of them said, “He casts out demons by Beelzebul, the ruler of demons.” <sup>16</sup> And others, to test Him, were demanding of Him a sign from heaven. <sup>17</sup> But He knew their thoughts, and said to them, “Any kingdom divided against itself is laid waste; and a house divided against itself falls. <sup>18</sup> And if Satan is also divided against himself, how shall his kingdom stand? For you say that I cast out demons by Beelzebul. <sup>19</sup> And if I cast out demons by Beelzebul, by whom do your sons cast them out? Consequently they shall be your judges. <sup>20</sup> But if I cast out demons by the finger of

God, then the Kingdom of God has come upon you. <sup>21</sup> When a strong man fully armed guards his own homestead, his possessions are undisturbed; <sup>22</sup> but when someone stronger than he attacks him and overpowers him, he takes



away from him all his armor on which he had relied, and distributes his plunder. <sup>23</sup> He who is not with Me is against Me; and he who does not gather with Me,

scatters. <sup>24</sup> When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' <sup>25</sup> And when it comes, it finds it swept and put in order. <sup>26</sup> Then it goes and takes along seven other spirits more evil than itself, and they go in there and live there; and the last state of that man becomes worse than the first.”

<sup>27</sup> And it came about that while He said these things, one of the women in the crowd raised her voice, and said to Him, “Blessed is the womb that bore You, and the breasts at which You nursed.” <sup>28</sup> But He said, “On the contrary, blessed are those who hear the Word of God, and observe it.” [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 430 What Is The World To Me (1-4)**

Sermon Text: 2 Corinthians 6,11-18

Sermon Theme: Christians Should Be Different

1. Paul Spells Out The Differences
2. We Are To Show Our Differences

**Hymn 430 What Is The World To Me (5-8)**

The Offering

The Te Deum Laudamus page 35-37

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 Lord God, Heavenly Father, You have sent Your Son, our Lord Jesus Christ, to take upon Himself our flesh, that He might overcome the devil, and defend us poor sinner against the adversary: We give thanks to You for Your merciful help, and we beseech You to attend us with Your grace in all temptations, to preserve us from carnal security, and by Your Holy Spirit to keep us in Your Word in Your fear, that we may be delivered from the enemy, and obtain eternal salvation;

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 145 Jesus Refuge Of The Weary**

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Lessons for 6 March– [Laetare Sunday \(Lent 4\)](#) – A Service

with Holy Communion

Old Testament: Isaiah 49–8,13

Epistle: Galatians 4,21–31

The Holy Gospel: John 6,1–15

Weekly Scripture Verse. Jesus stood and cried out, saying, “If any man is thirsty, let him come to Me and drink.” (John 7,37)

Oculi is a Latin word which means “My eyes [are ever toward the LORD],” and comes from the words of the Introit and the Gradual, which in turn are based on Psalms 25 and 34.

Next Service in Stockton –Sunday, 6 March, at 2 p.m.

Today's Psalmody consists of selections from Psalm 25.

Bible Study – Hayward – Tuesday, March 1, at 2 p.m.  
Stockton – Tuesday, 29 March, at 2 p.m.

ILL. In your prayers, please remember Nancy and Roy Cameron; Jean Niblett; Marlene Clappier; Don Luebke, Don's nephew Leigh; 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); Deena; Peter



Call News: Teacher Nathan Wales, Holy Trinity Lutheran, West Columbia SC, has declined the Call to serve as principal and teacher at Gethsemane Lutheran, Spokane Valley, WA. Immanuel Lutheran, Mankato, MN, has called the Rev. Neal Radichel, pastor of Luther Memorial Lutheran, Fond du Lac, WI, as associate pastor. The CLC Call Committee for Educational Institutions has called Professor Steven Sippert as ILC President for another two years; he has accepted this Call. 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. 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.

Missionary Blog. Learn more about our work in India, visit the blog of Missionary Peter Evensen at [evensen.LutheranMissions.org](http://evensen.LutheranMissions.org) and his photo stream at [bit.ly/peterindia](http://bit.ly/peterindia).

Handout – March 2016 Church Calendar

Martin Moller, Lutheran Pastor & Hymn Writer (10 November 1547 – 2 March 1606). Moller (or, Möller) was born in what is now Kropstädt near Wittenberg, and went to the town school from 1560–66. He then attended the Gymnasium at Görlitz,



whose curriculum followed a humanistic and theological education modeled after the principles established by Philipp Melancthon. Poverty prevented him from going to university, but in 1568 he secured a position as cantor and pastor in Löwenberg in Lower Silesia. In 1572 he became pastor in Kesseldorf and was ordained, and then in 1575 in Sprottau

and then in 1600 became the chief pastor of St. Peter and Paul Church in Görlitz. After only a few years he became blind and died in 1606 in Görlitz.

His book, *Praxis evangeliorum*, a “practical explanation of the Gospels for Sundays and Festival Days,” published in 1601, was attacked for crypto-Calvinism; however, Moller defended himself against this charge. He wrote a number of devotional booklets, one of which, “Preparing for Death,” has been translated by Pr. Arthus Schulz (available from the CLC

Book House). Moller translated worked by Bernard of Clairvaux and Johannes Tauler. He is known for his hymns, none of which appear in English Lutheran hymnals. J. S. Bach used two of his hymns for Cantatas ("Nimm von uns Herr, du treuer Gott" and "Ach Gott, wie manches Herzenlied").

John Frederick I, Elector of Saxony (30 June 1503–3 March 1554). Johann Friedrich I was the eldest son of John the Steadfast and nephew of Frederick the Wise of Saxony, and was born in Torgau on 30 June 1503. He earned the appellation "John the Magnanimous" (der Grossmütige) because of his generous spirit and gracious bearing during trials.



**John Frederick I of Saxony by Titian**

John Frederick studied under George Spalatin and through him became an early supporter of Martin Luther. In 1530, he traveled to the Diet of Augsburg and joined his father in signing the Augsburg Confession. In 1532, he and his half-brother John Ernest (Johann Ernst) succeeded John the Steadfast.

He became sole Elector of Ernestine Saxony 1542, ruling until 1547.

Impulsive by nature, he lacked the foresight and forbearance of many politicians and he often ignored the wise counsel of Chancellor Brück, who had also worked under his father. Because of his staunch Lutheranism, he couldn't abide Philip of Hesse's desire to extend the Schmalkaldic League to include Swiss and Strasburg reformers. His personal piety also

recoiled at Philip's bigamy and he insisted that the League retain a strict Evangelical (Lutheran) theology.

John Frederick set aside the 1541 election of Julius von Pflug to the See of Naumburg–Zeitz, promoting an avowed Lutheran, Nicholas von Amsdorf, in his stead. In 1542, he unilaterally attempted to introduce the Reformation to the city of Wurzen, a city under the joint protection of Electoral and Ducal Saxony. This antagonized Maurice, Duke of Saxony. Only the efforts of Luther and Philip of Hesse were able to avert war between the two Saxonies.

His suspicious nature led him to doubt the efficacy of councils and colloquies and he neglected to attend diets and other meetings where he might have gained support and built alliances.



**Sibylle of Cleves in 1525**

As Charles V prepared his attack on the Schmalkaldic League, John Frederick was misled and reacted slowly to the Emperor's threat. When the Schmalkaldic War broke out in July 1546, he took his army from Saxony to engage the imperial forces but returned when Maurice, who had joined with Charles V, invaded Electoral Saxony. He was able to repel Maurice and retake most of his lost

lands but then suffered defeat at the hands of imperial forces at Mühlberg on 24 April 1547.

Charles V initially condemned him to death for his part in the rebellion against the Holy Roman Empire. However, the sentence was commuted to life in prison when Wittenberg

surrendered. Maurice released him in 1552 after he defeated and drove off Charles V. However, his title remained in Maurice's hands.

To the end, John Frederick refused under any circumstances to renounce or compromise his Evangelical understanding of Scripture and his complete adherence to Lutheran doctrine.

In 1525 he married Sibyelle of Cleves; they had four sons. (Source: mostly from Aardvark Alley Blog)

John Wesley (28 June 1703—3 March 1791), born June 28, 1703, at Epworth, was the founder of Methodism and the greatest religious force of the eighteenth century in England.



John Wesley in 1789

He was educated at the Charterhouse and Christ Church, Oxford (B. A. 1724), became a Fellow of Lincoln College in 1726, was ordained in 1725, and in 1735 went with his brother Charles as a missionary to Georgia, where he published *Collection of Psalms and Hymns*, Charlestown, 1737, the first English hymn-book as distinguished

from psalm-books to be printed in America.

On his return to England he started the great evangelistic work which resulted in the Methodist Church. He translated a number of hymns, chiefly from the German, and is probably the author of some of the hymns accredited to Charles Wesley, as the two agreed among themselves not to distinguish their hymns. His translations are among the finest

and most devotional in English hymnody and express deep spirituality of thought and emotion. John Wesley's hymns in *The Lutheran Hymnal* are: *Jesus, Thy Boundless Love To Me* (349); *Jesus, Thy Blood And Righteousness* (371).

Charles Wesley (18 December 1707—29 March 1788), the youngest son and the eighteenth of the nineteen children of Samuel and Susanna Wesley, was born at the Epworth Rectory, December 18, 1707. The parents served as teachers, and Charles studied at least six hours daily. Bible reading and prayer were a part of the daily exercises. The mother exerted a tremendous spiritual influence on the children.



In 1716 Charles Wesley went to Westminster School, where his home and board were provided by his elder brother Samuel, who was an usher at the school. In 1721 Charles was elected King's Scholar and as such received his board and education free. While he was at Westminster, Charles declined an offer made to him through his father by a wealthy Irishman, who offered to adopt him and make him his heir. In 1726 he was elected to a Westminster studentship at Christ Church, Oxford. His brother John, three years his senior, also attended Oxford at this time.

At this time England was full of freethinkers, many of whom even denied all faith in God and immortality. This spirit influenced Oxford University especially. To counteract this influence Charles Wesley and some of his friends organized a distinctly Christian society. Members tried to lead good

Christian lives, to study the Bible diligently, to visit the sick and the prisoners, and to distribute Bibles and prayer books. Because of this regular and methodical mode of life, their devotional exercises and intense Christian activity, members were called "Methodists" and their organization the "Holy Club." The Wesley brothers were the leading members, and George Whitefield was a prominent one. From this group the new movement in the Church of England took its beginning.

Charles Wesley took his degree in 1729 and became a college tutor. In 1735 he went with his brother John to Georgia as secretary to General Oglethorpe, having before he set out received deacon's and priest's orders on two successive Sundays. His stay in Georgia was short, and he returned to England in 1736.

At this time Charles Wesley espoused the doctrines of the Rev. William Law and had rested in a legal righteousness. But Peter Bohler had selected him as his English teacher, and he and Wesley's simple host at London, Mr. Bray, a brazier, brought him to renounce his self-righteousness.

In the same year Wesley came under the influence of Count Zinzendorf and the Moravians. On Whitsunday, 1737, Charles Wesley "found rest to his soul" and in the following year became curate to his friend Mr. Stonehouse, Vicar of Islington. However, the church wardens were greatly opposed to Wesley; so the Vicar had to proclaim that he "should preach in his church no more."

Wesley's work now was identified with that of his brother, and he became an indefatigable itinerant and field preacher. On one of his preaching tours he met Miss Sarah Gwynne, whom he married in 1749. Mrs. Wesley accompanied

her husband on his evangelistic journeys, which ceased in 1756, after which time Charles Wesley devoted himself to the care of the Societies in London and Bristol, making the latter place his headquarters until 1771.

After 1771 Wesley went to London, where, as in his youth, he dedicated himself to the spiritual care of prisoners in Newgate. Wesley was troubled about the relations of Methodism to the Church of England and strongly and outspokenly disapproved of his brother John's "ordinations" but did not separate from him. Charles Wesley died on March 29, 1788, and was buried in Marylebone Churchyard. He had not consented to be interred in the burial-ground of the City Road Chapel, where John had prepared a grave for himself. Eight clergymen of the Church of England bore his pall.

Charles Wesley had a large family, but only four survived him. Three sons distinguished themselves in the musical world, and one daughter inherited her father's genius. His widow and orphans were treated most kindly by John Wesley. Charles Wesley, "The Prince of Hymn-writers," "The Sweet Bard of Methodism," "The Father of Sacred Song," is considered the great hymnwriter of all ages, taking quantity and quality into consideration. He wrote 6500 hymns, and it is marvelous how many rise to the highest degree of excellence. His feelings on every occasion of importance, whether public or private, found their best expression in a hymn. Charles Wesley also wrote hymns for little children, a branch of sacred poetry in which the mantle of Dr. Watts seems to have fallen upon him. There is much dispute as to whether Wesley or Watts is greater. One critic says this, "While Watts dwells on the awful majesty and glory of God in sublime



phrases, Wesley touches the very hem of Christ's garment in loving adoration and praise." Charles Wesley's hymns in The Lutheran Hymnal are: Hark! The Herald Angels Sing (94); Christ The Lord Is Risen Today (193); Hail The Day That Sees Him Rise (213); Father, In Whom We Live (241); Jesus, Lover Of My Soul (345); Love Divine, All Love Excelling (351); Christ, Whose Glory Fills The Skies (359); Oh, For A Thousand Tongues To Sing (360); Jesus, My Truth, My Way (433); Soldiers Of Christ, Arise (450); The Saints On Earth And Those Above (478); Lord Of The Harvest, Hear (488). (Source for both the biographies of the Wesleys: Handbook To The Lutheran Hymnal)

Matthias Hoë von Hoënegg, Lutheran Theologian (24 February 1580 – 4 March 1645). Von Hoënegg was the third son of Dr. Leonhart Hoë, who was a professor of law at the University of Vienna and also a Privy Counselor to Emperor



Rudolf II, who raised him to the nobility, in spite of the fact that he was Lutheran. Matthias Hoë was born in Vienna, educated in Austrian schools, but in 1597 was sent for university training to Wittenberg. He was an industrious student and concurrently studied philosophy, theology, and law. In 1602 he was called to be an assistant court preacher in Dresden. In 1604 he became superintendent in Plauen and in the same year received his Ph.D. in Theology. In 1611 he became the pastor and director of the German Evangelical

Church and School in Prague. This was a difficult position, however, as most of the evangelicals in Bohemia were Calvinists. In 1613 he returned to Dresden as the chief court preacher (Oberhofprediger). Most of his writings were strong polemics against the Reform (that is, the Calvinists); however, with the Thirty Years' War and Counter-Reformation he also attacked the Catholics, but felt Lutherans had more in common with the Catholics than they did with the Calvinists or Aminians. He was politically active during the Thirty Years War. For most of the Thirty Years' War he urged John George I, the Elector of Saxony, to support the imperial rule of the Hapsburgs. His best known work is a two volume "Commentary on the Apocalypse of John" (1610–40). After he returned to Dresden in 1613, he married Elisabeth Heydelbergerin (sp ?); their marriage was blessed with 10 children. He died in Dresden and was buried in the Sophienkirche.

READING FROM THE BOOK OF CONCORD  
LARGE CATECHISM  
THE LORD'S PRAYER

The world is perverse and wicked. So [the devil] provokes the world against us, fans and stirs the fire, so that he may hinder and drive us back, cause us to fall, and again bring us under his power (2 Corinthians 2,11; 1 Timothy 3,6–7).

If we would be Christians, therefore, we must surely expect and count on having the devil with all his angels and the world as our enemies (Matthew 25,41; Revelation 12,9). They will bring every possible misfortune and grief upon us.

For where God's Word is preached, accepted, or believed and produces fruit, there the holy cross cannot be missing (Acts



**Christ Doing the Will of the  
Father (Matthew 27)**

14,22). And let no one think that he shall have peace (Matthew 10,34). He must risk whatever he has upon earth – possessions, honor, house and estate, wife and children, body and life. Now, this hurts our flesh and the old Adam (Ephesians 4,22). The test is to be steadfast and to suffer with patience (James 5,7–8) in whatever way we are assaulted, and to let go whatever is taken from us (1 Peter 2,20–21).

So there is just as great a need, as in all the other petitions, that we pray without ceasing, "Dear Father, Your will be done, not the devil's will or our enemies' or anything that would persecute and suppress Your holy Word or hinder Your kingdom. Grant that we may bear with patience and overcome whatever is to be endured because of Your word and kingdom, so that our poor flesh may not yield or fall away because of weakness or sluggishness." (¶ 63, 65–67) [Condensed from *ONCordia: THE LUTHERAN CONFESSIONS*, © 2006 by Concordia Publishing House. Used by permission. All rights reserved]