

**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  
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**Organist: Elizabeth Karp**

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Laetare Sunday – The 4<sup>th</sup> Sunday In Lent – 6 March 2016 –  
A Service with Holy Communion  
(Visitors should speak with the Pastor before communing)  
Liturgy — Page 15 in The Lutheran Hymnal

HYMNS: 54 Guide Me, O Thou Great Jehovah  
347 Jesus, Priceless Treasure (1-2 & 5-6)  
314 Lord Jesus Christ, We Humbly Pray (1-4)  
148 Lord Jesus Christ, My Life, My Light (1-4)

Sermon Text: Philippians 1,12-21  
Sermon Theme: Always Being Joyous  
1. Joy In Adversity  
2. Joy In Jesus  
3. Rejoicing In The Future

**INTROIT:** Rejoice with Jerusalem and be glad with her: all you that love her. Rejoice for joy with her: all you that mourn for her. I was glad when they said unto me: Let us go into the house of the LORD. **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, by Your Son You fed five thousand men in the wilderness with five loaves and two fish: We beseech You graciously also to abide with us

in the fulness of Your blessing. Preserve us from greed and the cares of this life, that we may seek first Your Kingdom and Your righteousness, and in all things perceive Your Fatherly goodness; 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

Isaiah 49,8-13

Thus says the LORD,  
“In a favorable time I have answered You,  
And in a day of salvation I have helped You;  
And I will keep You and give You for a covenant of  
the people,  
To restore the land, to make them inherit the desolate  
heritages;  
9 Saying to those who are bound, ‘Go forth,’  
To those who are in darkness, ‘Show yourselves.’  
Along the roads they will feed,  
And their pasture will be on all bare heights.  
10 They will not hunger or thirst,  
Nor will the scorching heat or sun strike them down;  
For He Who has compassion on them will lead them  
And will guide them to springs of water.  
11 I will make all My mountains a road,  
And My highways will be raised up.  
12 Behold, these will come from afar;  
And lo, these will come from the north and from the  
west,  
And these from the land of Sinim.”  
13 Shout for joy, O heavens! And rejoice, O earth!  
Break forth into joyful shouting, O mountains!  
For the LORD has comforted His people

And will have compassion on His afflicted.

Epistle

Philippians 1,12-21

Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the Gospel, <sup>13</sup> so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, <sup>14</sup> and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the Word of God without fear. <sup>15</sup> Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; <sup>16</sup> the latter do it out of love, knowing that I am appointed for the defense of the gospel; <sup>17</sup> the former proclaim Christ out of selfish ambition, rather than from pure motives, thinking to cause me distress in my imprisonment. <sup>18</sup> What then? Only that in every way, whether in pretense or truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice. <sup>19</sup> For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, <sup>20</sup> according to my earnest expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death. <sup>21</sup> For me to live is Christ, and to die is gain.

GRADUAL

Be joyful with Jerusalem and rejoice for her, all you who love her,

**Be exceedingly glad with her.**

How blessed is the man whose strength is in You, O LORD;

**In whose heart are the highways to Zion.**

Passing through the valley of Baca,

**They make it a spring,**

The early rain also covers it with blessings.

**They go from strength to strength.**

O LORD God of Hosts, hear my prayer,

**Give ear, O God of Jacob!**

Behold our shield, O God,

**And look upon the face of Your anointed.**

Christ has humbled Himself and became obedient unto death,

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

The Holy Gospel

John 6,1-15

Response: Glory be to Thee, O Lord!

After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias).<sup>2</sup> A large crowd followed Him, because they saw the signs which He was performing on those who were sick.<sup>3</sup> Then Jesus went up on the mountain, and there He sat down with His disciples.

<sup>4</sup> Now the Passover, the feast of the Jews, was near.<sup>5</sup>



Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip,

“Where are

we to buy bread, so that these may eat?”<sup>6</sup> This He was

saying to test him, for He Himself knew what He was intending to do.<sup>7</sup> Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little.”<sup>8</sup> One of His disciples, Andrew, Simon Peter’s brother, said to Him,<sup>9</sup> “There is a lad here who has five barley loaves and two fish, but what are these for so many people?”<sup>10</sup> Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand.<sup>11</sup> Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted.<sup>12</sup> When they were filled, He said to His disciples, “Gather up the leftover fragments so that nothing will be lost.”<sup>13</sup> So they gathered them up, and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.<sup>14</sup> Therefore when the people saw the sign which He had performed, they said, “This is truly the Prophet who is to come into the world.”<sup>15</sup> So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.

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

Response: Praise be to Thee, O Christ!

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[Lessons for 13 March – Judica Sunday \(Lent 5\)](#)

Old Testament: Genesis 12,1-13

Epistle: Hebrews 9,11-15

The Holy Gospel: John 8,46-59

Weekly Scripture Verse. For the fruit of the Light consists in all goodness and righteousness and truth, trying to learn what is pleasing to the Lord. (Ephesians 5,9-10)

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

Laetare is a Latin word which means “rejoice” and comes from the words of the Introit and the Gradual, which in turn are based on Isaiah 66 and Psalm 84.

Handout – CLC President Eichstadt’s March Pastoral Letter

Bible Study – Hayward – Tuesday, 8 March, 2 p.m.

Stockton, Tuesday, 29 March, at 1 p.m.



**Time Change** – We spring forward to Daylight Savings Time on **Sunday, 13 March**. Set your clocks/watches one hour ahead! Also a good time to change batteries in smoke and carbon dioxide alarms, flashlights, radios, etc.

Church Council – our council will meet at 10:30 a.m. after next Sunday’s service in Hayward.

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), 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. Note: Sue, Carolyn’s friend, has written that her lymphoma has been cured and she thanks us and others for our prayers on her behalf.

Call News: The Rev. Luke Bernthal, pastor of Grace Lutheran, Valentine, NE, St. Paul’s Lutheran, White River, SD, and Peace Lutheran, Mission, SD, has returned the Call to Mt. Zion Lutheran, Madison Heights (Detroit area), MI. Gethsemane Lutheran, Spokane Valley, WA, has called Teacher Sara Pfeiffer, St. Stephen Lutheran, Mountain View, CA, to serve as Principal and Teacher at its school. 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. Holy Trinity Lutheran, West Columbia SC, has called the Rev. Matthew Hanel, pastor of St. Matthew Lutheran, Dallas TX.

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).

Perpetua & Felicitas, Martyrs (+ 7 March 202). Vibia Perpetua (born about 181) was a 22-year old married noble woman, recent widow, and nursing mother. Her co-martyr, Felicitas, an expectant mother, was her slave. They were put to death in Carthage (North Africa, near present-day Tunis). The account of their passion was edited by Tertullian. A decree of the Emperor Septimus Severus (193–211) forbade conversion to the Christian faith as well as to Judaism. Perpetua, Felicitas, and three



others plus her catechetical instructor, who were new catechumens, were arrested. While Perpetua's mother was a Christian, her father was not, and tried to persuade her to renounce the faith. At the trial the father took her still unweaned baby. All were condemned to death. Felicitas gave birth shortly before they were to die in the arena and her child was adopted by a Christian family. In the arena they were attacked by wild beasts; however, they all were ultimately put to death by the sword. There is some question regarding the exact date of their death.

Gregory of Nyssa, Bishop and Church Father (ca. 335 –9 March 395). He, along with his brother, Basil of Caesarea and Gregory of Nazianzus, are known as the Cappadocian Fathers and they attempted to establish Christian philosophy as superior to Greek philosophy. In 372, his brother Basil

appointed him Bishop of Nyssa in Cappadocia (present-day Turkey). He was present at the Council of Antioch (379) and at the Second Ecumenical Council (381) in Constantinople. He defended the orthodox faith against the Arians. He was a staunch supporter of the doctrine of the Trinity. He was an outstanding orator, philosopher, exegete, and writer on aesthetics. He has been accused of universalism by those in the West, but this is disputed by Eastern theologians.



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Matthias Flacius, Lutheran Theologian (3 March 1520 –11 March 1575). After the death of Luther, Flacius was the head



of the Gnesio-Lutheran party (that is, “the genuine Lutherans”). He was a champion of the unaltered Augsburg Confession and steadfastly fought against any doctrinal deviation from God's Word.

He was born in what today is the town of Lubin on the Istrian peninsula (at that time, under the control of the Venetian Republic but today a part of Croatia); Flacius is a Latinized version of his Croatian name, Vlacic (or, Vlacich). His early education was in Venice, where he studied humanities. Flacius wanted to become a Franciscan, but a relative of his, Baldo Lupetino, the provincial of the Franciscans, was a secret adherent of the teachings of Luther and told Flacius to go to Germany (Lupetino died as a martyr in 1556). After studying



in Augsburg, Basel, and Tübingen, in 1541 he came to Wittenberg and later explained that about 1543 he had been cured of his “soul struggle” and fully embraced the doctrine of justification by faith alone. He became friends with Melancthon, Bugenhagen, and Luther. In 1544 he became a professor of Hebrew at Wittenberg. In 1549 he went to Magdeburg. In 1557 he was a professor in Jena; because of his stridency in upholding orthodox Lutheran views he was forced to leave Jena in 1561. He then moved about on account of persecution by his enemies (especially the Elector of Saxony) and having been deserted by his friends. In 1573, he finally moved to the former convent of the White Ladies at Frankfort, which was run as a haven of refuge by the Lutheran prioress, Katharina von Meerfeld, where he died. He married in 1545 and had 12 children by his first wife, who died in 1564; he re-married and his second wife died in 1579.

After Luther’s death and in the doctrinal strife in Lutheranism, he was a leader in promoting Lutheran orthodoxy. He opposed the Augsburg and Leipzig Interims, correctly stating that adoption of Catholic worship practices are not adiaphora when doctrinal compromise was involved. He was involved in several major doctrinal controversies: Majoristic, Osiandrian, and Synergistic. In writing against synergism, however, he went too far in saying that original sin is not “an accident” but adheres to the “substance” of human nature; while Luther had used these terms in a metaphorical sense Flacius used them in a literal sense. Flacius’s position was refuted by Article I in the Formula of Concord (for a good discussion of this, see: F. Bente, Historical Introduction to the Symbolical Books of the Evangelical Lutheran Church [St.

Louis, CPH: 1921], 144ff; Bente is quite sympathetic to Flacius). According to the Biographisch–Bibliographisches Kirchenlexion, it was in the controversy regarding Kaspar Schwenkfeld that Flacius was one of the first Lutheran theologians to link the Scriptures with the Word of God in discussing verbal inspiration.

Gregory the Great, Bishop of Rome (ca. 540 – 12 March 604). Gregory was the fourth and last Doctor of the Latin Church



and the founder of the medieval papacy. He was born into an influential and wealthy Roman family who had estates in Rome and Sicily (the family also may have belonged to the nobility). He had an excellent education in Latin, but never learned Greek (for reasons unknown, it was during this time period that the use of Greek died out in the West). Gregory’s father was a senator

and Gregory himself was appointed Prefect of the city in 573. Shortly thereafter he resigned his position and became a monk. In 579 the pope appointed him as papal ambassador to the Patriarch in Constantinople, where he served for six years (and still did not bother to learn Greek). When he was in Constantinople, however, he learned that the West in general and Rome in particular could no longer depend on the East for assistance. With the death of the Pope Pelagius II, Gregory was elected pope in 590.

When he became pope, the papacy was an institution whose influence was restricted to the environs of Rome and

was threatened by the Lombards in the north. The churches in Spain, Gaul, and Ireland were virtually independent of the papacy. Gregory did not solve any of these problems but laid in place policies that his successors would follow.

Gregory wrote a Book of Pastoral Care, which set forth the duties and responsibilities of those who held episcopal office and later became a definitive statement for those who held such offices. He reinforced the doctrine that the pope was the vicar of Christ on earth and expressed papal authority in terms of a hierarchic succession (that is, from God to Christ to pope).

In international relations he reached out to the Merovingian dynasty in Gaul; this bore fruit a century later. In 592–93 he concluded a peace with the Lombards and set aside the authority of the emperor's representative in Ravenna.

He sent Augustine of Canterbury to convert the English, and he began his work in Kent in the southern part of England (Canterbury literally means "Kent's Town").

In administering the vast papal estates he appointed governors of Italian cities and strengthened the secular power of the papacy. He also provided for the relief of the poor.

He actively promoted monasticism and monasteries, thus also extending papal control throughout Europe.

He developed and encouraged the doctrine of Purgatory.

He promoted liturgical reform. He wrote a Sacramentary which later became the basis for the standard lessons for all the days of the church year. He also promoted church music, and later the plainsong chant was given the title of the

"Gregorian Chant."

## Holy Communion

Concerning Holy Communion, we believe, teach and confess that:

- a. in, with, and under the bread Jesus gives us His true Body;
- b. in, with, and under the wine Jesus gives us His true Blood;
- c. whoever receives Holy Communion, receives it either for salvation or for judgment;
- d. whoever believes the words, "given and shed for you...", receives the Body and Blood of Christ for salvation;
- e. whoever does not believe the words, "given and shed for you...", receives the Body and Blood of Christ to judgment;
- f. out of a pastoral concern for your soul, we ask that visitors speak with the pastor before receiving Holy Communion.

We practice Close Communion. We welcome those to the Lord's Supper who are baptized and confirmed members in good standing of our congregation and sister congregations within the Church of the Lutheran Confession. This reflects the practice of the ancient and apostolic church which opened the Lord's Table only to those who had been baptized and publicly confessed doctrinal agreement with all that Christ had commanded. If you are a visitor and would like to learn more about what we teach, please speak with Pastor Karp.



24 March

Maundy Thursday at Mountain View – Supper at 6 p.m. & Holy Communion at 7 p.m.

25 March

Good Friday – Service in Hayward at 2 p.m.



Good Friday Vespers – Mtn View, 7 p.m.

27 March

Easter: 9 a.m. Service in Hayward



Easter Brunch in Mtn View at 11:15 a.m.

