

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

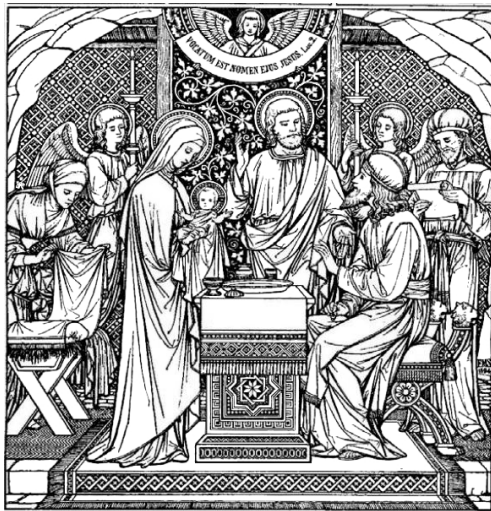
Pastor: Steven Karp

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Organist: Elizabeth Karp

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Circumcision And Name Of Jesus – 1 January 2017 –
A Service with Holy Communion

[visitors are asked to speak with the pastor before communing]

Liturgy — Page 15 in The Lutheran Hymnal

HYMNS: 117 The Ancient Law Departs [stand for last stanza]
116 To The Name Of Our Salvation [1-3 & 4-6]
115 O Blessed Day When First Was Poured [1 & 4-6, stand for last stanza]

Sermon Text: Hebrews 13,7-15

Sermon Theme: Jesus — A Name That Is The Same

1. A Name For Yesterday
2. A Name For Today
3. A Name For Eternity

INTROIT: O Lord, our Lord, how excellent is Your name in all the earth: Who has set Your glory above the heavens. What is man that You are mindful of him: and the Son of Man that You visit Him? You, O Lord, are our Father and our Redeemer: Your name is from everlasting. **Glory be to the Father ...**

COLLECT: O Lord God, Who for our sakes has made Your blessed Son, our Savior, subject to the Law and caused Him to endure the circumcision of the flesh, grant us the true circumcision of the Spirit that our hearts may be pure from all sinful desires and lusts; through the same Jesus Christ, Your Son, our Lord, Who lives with You and the Holy Spirit, ever the one true God, world without end. **Amen.**

Old Testament

Isaiah 55,1-13

[Thus says God the LORD:]

“Ho! Everyone who thirsts,

Come to the waters;

And you who have no money,

Come, buy and eat.

Yes, come, buy wine and milk

Without money and without price.

2 Why do you spend money for what is not bread,

And your wages for what does not satisfy?

Listen carefully to Me, and eat what is good,

And let your soul delight itself in abundance.

3 Incline your ear, and come to Me.

Hear, and your soul shall live;

And I will make an everlasting covenant with you —

The sure mercies of David.

4 Indeed I have given him as a witness to the people,

A leader and commander for the people.

5 Surely you shall call a nation you do not know,

And nations who do not know you shall run to you,

Because of the LORD your God,

And the Holy One of Israel;

For He has glorified you.”

6 Seek the LORD while He may be found,

Call upon Him while He is near.

7 Let the wicked forsake his way,

And the unrighteous man his thoughts;

Let him return to the LORD,

And He will have mercy on him;

And to our God,

For He will abundantly pardon.

8 “ For My thoughts are not your thoughts,

Nor are your ways My ways,” says the LORD.

9 “ For as the heavens are higher than the earth,

So are My ways higher than your ways,

And My thoughts than your thoughts.

10 For as the rain comes down, and the snow from
heaven,

And do not return there,

But water the earth,

And make it bring forth and bud,

That it may give seed to the sower

And bread to the eater,

11 So shall My Word be that goes forth from My
mouth;

It shall not return to Me void,

But It shall accomplish what I please,

And It shall prosper in the thing for which I sent It.

12 For you shall go out with joy,

And be led out with peace;

The mountains and the hills

Shall break forth into singing before you,

And all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the cypress tree,
And instead of the brier shall come up the myrtle
tree;

And it shall be to the LORD for a name,

For an everlasting sign that shall not be cut off.”

Epistle

Hebrews 13,7-15

Remember those who led you, who spoke the Word
of God to you; and considering the outcome of their way
of life, imitate their faith. ⁸ Jesus Christ is the same

yesterday and today, yes and forever. ⁹ Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were thus occupied were not benefitted. ¹⁰ We have an altar, from which those who serve the tabernacle have no right to eat. ¹¹ For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. ¹² Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. ¹³ Hence, let us go out to Him outside the camp, bearing His reproach. ¹⁴ For here we do not have a lasting city, but we are seeking the city which is to come. ¹⁵ Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of the lips that give thanks to His name.

GRADUAL

At the name of Jesus every knee should bow,
Of those in heaven, and of those on earth, and of those under the earth,
And that every tongue should confess
That Jesus Christ is Lord, to the glory of the Father.

O LORD, our Lord,
How excellent is Your name in all the earth,
Who have set Your glory
Above the heavens.
When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained.

What is man that You are mindful of him,
And the Son of Man that You may visit Him?

For You have made Him a little lower than the angels,
And You have crowned Him with glory and honor.

You have made Him to have dominion over the works of Your hands;

You have put all things under His feet.

O LORD, our God,

How excellent is Your name in all the earth.

Hallelujah! Let the heavens rejoice, and let the earth be glad before the Lord;

For He has made known His salvation. [sing: triple Hallelujah!]

Gospel

Luke 2,21

Response: **Glory be to Thee, O Lord!**



And when eight days were completed for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb. [Scripture passages are from the New King James Version, © Thomas Nelson and Sons, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 8 January – The Epiphany of Our Lord

Old Testament: Isaiah 60,1-6
Epistle: 1 Thessalonians 4,13-18
The Holy Gospel: Matthew 2,1-12

Weekly Scripture Verse: So then you are no longer

strangers and aliens, but you are fellow citizens with the saints, and are of God's household. (Ephesian 2,19)

Voters' Meeting after the service in Hayward on Sunday, 8 January [note: in the January 2016 Church Calendar this was incorrectly identified as a Council Meeting].

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

Bible Study - Hayward - Tuesday, 3 January, at 1:30 p.m.

Stockton - Thursday, 24 January, at 1 p.m.

Today's **Gradual** consists of selected verses from Philippians 2 and Psalm 8.

New Communicant Member: This morning we are pleased to receive Elizabeth Hocker as a communicant member of our congregation. Beth has completed the prescribed course of instruction and will be received through profession of faith.

ILL. In your prayers, please remember Nancy and Roy Cameron; Jean Niblett; Marlene Clappier; Sue (the Karps' neighbor who is undergoing chemotherapy), Don Drews; Richard and Beth Hocker; Ruth Scheuermann; Pr. Doug Priestap (Florida); Pr. Steven Karp; Mary Ryan (of Eau Claire, WI); Deena; Peter.



Call News — The Tri-parish, including Grace Lutheran, Valentine, NE, Peace Lutheran, Mission, SD, and St. Paul Lutheran, White River, SD, has called the Rev. Mark Tiefel, pastor of Redemption Lutheran, Lynnwood, WA.

Johann Konrad Wilhelm Löhe – Pastor, Churchman, Educator (21 February 1808-2 January 1872; in English, his last name is often spelled “Loeche”). Löhe was born in Fürth,



near Nuernberg. His father died when he was eight years old. He attended the Gymnasium in Nuernberg and then went on to study theology at Erlangen and Berlin, where he took his theological exam in 1830. For the next seven years he could only obtain temporary positions as a vacancy pastor or teacher since the State Church accused him of mysticism and sectarianism. More to the point is

that throughout his life, Löhe fought against the rationalism and doctrinal and pastoral laxity of the State Church; although he never formally broke with the State Church, he was a strong, Confessional Lutheran. He accepted a Call in 1837 to be the pastor in Neuendettelsau, where he remained the rest of his life. In 1835 he confirmed Helene Andreae, whom he married in 1837; however, she died in 1843 and he never remarried.

He was a strong preacher and teacher.

In 1840, he began to give particular attention to the state of the Church in North America. In 1841 he responded to a plea from Friedrich Wyneken for emergency pastors to be sent to America. He supported establishing a training school for emergency pastors for North America, and in 1846 this resulted in the Fort Wayne Seminary, which in 1847 was given to the newly-formed Missouri Synod. In 1853, Missouri and Löhe broke fellowship over the doctrine of Church and Ministry. Löhe men in America would go on to found the Iowa Synod in 1854.

In 1849, Löhe established the Neuendettelsau

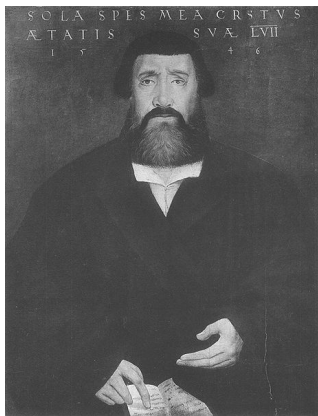
Missionary Society, which trained missionaries to serve German emigrants in North America, Australia, and Brazil.

In 1854, Löhe established a Deaconess House in Neuendettelsau, which continued to expand up until World War II and served to train deaconesses.

He is known for his *Three Books On The Church*, writings on the liturgy and his Agenda (which seems to have been the basis for the 1856 Agenda of the Missouri Synod). He held that the service of Holy Communion was the heart of congregational life.

Johannes Hess, Lutheran Theologian and Reformer (23 September 1490 - 5 January 1547; also: Heß, Hesz, or Hesse).

Hess was the son of a merchant and born in Nuremberg. He attended the universities of Leipzig (1505-10) and Wittenberg (1510-12), where he made friends



with future reformers, Johann Lange and Georg Spalatin, with whom he later corresponded; he studied law and the liberal arts. After university and earning his M.A., he became the secretary to Joseph Turzo, Bishop of Breslau, and notary of the chancellery.

In 1518-19 he went to Italy and earned his doctorate and in 1520 became a priest. On his way back from Italy, he stopped in Wittenberg and befriended Luther. He had become an outspoken Lutheran after reading Luther's disputation with Eck at the Leipzig Debate. In 1520, Hess returned to Breslau and became the cathedral preacher. He corresponded with his old friends and also with Luther and Melancthon. By 1524 he introduced the first evangelical hymnal in Breslau and by 1525 introduced an evangelical

form of worship. By letter he opposed the Anabaptists (those who deny infant baptism) and Caspar Schwenkfeld (who, among other things, taught perfectionism and also rejected justification by faith alone, the efficacy of the Sacraments, that God's Word is a Means of Grace, and infant baptism). In his letter writing he favored an irenic tone, much like Melancthon. In 1525 he married Anna Jopner, the daughter of a city councilor; after her death in 1531, in 1533 he married Hedwig Wahles (who died in 1539). In 1526 he headed the Council for Provision of the Poor and also built the All Saints' Hospital. He was instrumental in securing Breslau and the surrounding areas for the evangelical cause.

Martin Behm – Hymn-Writer (16 September 1557 - 5 January 1622). Martin Behm was the son of Hans Behm (also: Böhme, Boehm, Behemb Behem, Boheim, Bohme, Bohemus, or Bohemius), town overseer of Lauban, Silesia, where Martin was born. During a protracted famine in 1574 a distant kinsman, Dr. Paul Fabricius, a royal physician at Vienna, took Behm there. For two years Behm acted as a private tutor. In 1576 he went to Strassburg, where he received much kindness from Johann Sturm, rector of the newly founded university. Following his father's death in May, 1580, he returned home to Lauban according to the wish of his mother.

At Easter, 1581, Behm was appointed assistant instructor in the town school, and on 2 September of that year he was ordained diaconus of Holy Trinity Church. After his senior pastor had been advanced to Breslau, the town council kept the post nominally vacant for two years and then in June, 1586, appointed Behm chief pastor. In this office he served for 36 years and was highly esteemed as an able preacher and faithful shepherd of souls throughout a

long period of distress (famine, 1590; pestilence, 1616; war, 1619), and as a prolific author. He was seized with an illness after he had preached on the Tenth Sunday after Trinity 1621. After twenty-four weeks on the sick-bed he died, 5 February 1622.

Behm was a very prominent and prolific hymn writer. He produced upwards of 480 hymns. His hymns emphasize especially the sufferings of Christ, upon which he meditated throughout his life “in order to impress them deeply upon his own heart and those of others.” The greater number of his hymns were published in his *Centuria precationum rhythmicarum*, in three parts, Wittenberg, 1606, 1608, and 1615. Of the first two parts new editions were printed already in 1611, and all three parts were published in one collection, Jena and Dresden, 1658. A special selection of 79 hymns was published in Halle, 1857. Four of Behm’s hymns have been translated into English. *The Lutheran Hymnal* has three of Behm’s hymns: 130 “O Jesus, King of Glory”; 148, “Lord Jesus Christ, My Life, My Light”; and, 541, “O Blessed Holy Trinity.”

Jakob Andreae, Lutheran Reformer, Theologian & Co-Author of the Formula of Concord (25 March 1528 in Waiblingen - 7 January 1590 in Tübingen). Andreae was the son of a blacksmith in Württemberg and received his basic education in Stuttgart. At 15 years of age he earned his bachelor’s degree at the University of Tübingen, and at 17 his M.A. At 18, he was ordained and in the same year married Anne Entringer, with whom he had 20 children, of which all except nine died in childbirth or before their tenth birthday.

When Spanish troops occupied Stuttgart during the Smalcald War in 1547, he was the only Lutheran pastor to remain at his post. He was forced to flee to Tübingen,

however, with the introduction of the Augsburg Interim (1548).



In 1553 he received his doctorate in theology and then became the superintendent in Göppingen (1552-62). He worked hard to introduce the Reformation in the surrounding areas. He attended various diets and religious conferences. In 1561 he was appointed professor of theology, provost, and chancellor of the University of Tübingen. In 1568 his prince sent him to Braunschweig-Wolfenbüttel to assist in introducing the Reformation and also prepare a Lutheran church order.

He worked with Martin Chemnitz, Nicholas Selnecker and others to try to achieve unity among the Lutherans. He made many important contributions leading to the publication of the *Book of Concord* (1580). He took two years to visit every Lutheran church, university, and city in Germany, conferring with all he could. He was distrusted by both extremes in Lutheranism. By May 1570, with a failure to reconcile the followers of Melancthon, he began to turn away from compromise and draw a sharp line distinguishing the correct Lutheran doctrine from the false doctrines of Zwingli and Calvin. In 1572 he preached a series of six sermons on the points in controversy and sent copies to Duke Julius, Chemnitz, Chytraeus, and others; he also sent a summary to every theologian in northern Germany and asked for comments. Chemnitz revised the resulting document to produce the Swabian-Saxon Concord (1575), which was then combined with the Maulbronn Formula to produce the Torgau Book (1576). In May 1577 he worked with Chytraeus,

Musculus, Koerner, and Chemnitz to produce what became the Formula of Concord. He wrote a summary of the Torgau Book which became the Epitome of the Formula of Concord. The Epitome is basically an outline of what we believe, teach, and confess and that which we reject and condemn; the Solid Declaration of the Formula of Concord is a detailed elaboration of the points set forth in the Epitome.

He spent the remaining years of his life contending for Lutheran orthodoxy, mainly refuting various Reformed errors. After the death of his first wife in 1583, he married a widow in 1585. In 1590, After a brief battle with pleurisy, he died in Tübingen.

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.