

# First Fruits

*These have been redeemed from mankind as first fruits for God and the Lamb (Rev. 14:4)*



## Kantorei Lenten Tour

Lenten Evening Prayer led by the Kantorei of Concordia Theological Seminary, Fort Wayne

<p><b>Saturday, March 2</b> 5:00 p.m. (regular weekly church service) <b>Trinity Lutheran Church</b> 1122 W. Central Park Ave. Davenport, IA 52804 (563) 323-8001 trinitydavenport.org</p> <p><b>Sunday, March 3</b> 10:00 a.m. (regular weekly church service) <b>Holy Cross Lutheran Church</b> 4107 21st Ave. Moline, IL (309) 764-9720 holycrossmoline-lcms.org</p> <p><b>Sunday, March 3</b> 7:00 p.m. <b>Our Redeemer Lutheran Church</b> 2145 John F. Kennedy Rd. Dubuque, IA 52002 (563) 588-1247 ourredeemerdubuque.360unite.com</p> <p><b>Monday, March 4</b> 11:30 a.m. (midday devotion service) <b>College Hill Lutheran Church</b> 2322 Olive St. Cedar Falls, IA 50613 (319) 266-1274 college-hill.org</p> <p><b>Monday, March 4</b> 7:30 p.m. <b>St. John Evangelical Lutheran Church</b> 124 S. Iowa St. Hubbard, IA 50122 (541) 864-2672 stjohnhubbard.com</p>	<p><b>Tuesday, March 5</b> 6:30 p.m. <b>Zion Lutheran Church</b> 1204 Center St. Manning, IA 51455 (712) 655-3282 zionmanning.com</p> <div style="border: 2px solid red; padding: 5px;"> <p><b>Wednesday, March 6</b> 6:00 p.m. <b>First Lutheran Church</b> 401 E. Plankishaw St. Paola, KS 66071 (913) 294-3476 firstlutheran-paola.org</p> </div> <p><b>Thursday, March 7</b> 7:00 p.m. <b>St. Paul Lutheran Church</b> 239 Frank St. Council Bluffs, IA 51503 (712) 322-4729 stpaulscouncilbluffs.org</p> <p><b>Friday, March 8</b> 6:30 p.m. <b>Trinity Lutheran Church</b> 656 5th Ave. S. Clinton, IA 52732 (563) 242-5328 trinitylutheranclinton.org</p> <p><b>Sunday, Mar 17</b> 4:00 p.m. <b>Concordia Theological Seminary</b> Kramer Chapel 6600 N. Clinton St. Fort Wayne, IN 46825 (260) 452-2100 ctsfw.edu</p>
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Kantor Kevin Hildebrand, director  
Rev. Dr. Ryan Tietz, preacher  
Rev. Timothy Frank (St. Paul Lutheran Church, Council Bluffs, IA), guest organist

# First Fruits

February 2024

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## Contents:

- 3. From the Desk of  
*Pastor Schultz*
- 4. Justin Martyr
- 10. Council Minutes
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- 20. Lenten Schedule

### **This Month in the Church Year**

13-17. Service Propers

### No article submitted:

Elders  
Stewardship  
Trustees  
Preschool

**Articles Need to be Submitted  
By the 15th Of Each Month!**



Dear First Lutheran,

I would like to express my heartfelt gratitude for the unwavering support that my family and I have received during my employment at First. It is with a mix of emotions that I announce my resignation from First Lutheran Church. However, we are eagerly anticipating the opportunity to devote our time and energy to our family.

I want to extend my sincerest thanks to each and every one of you who has stood by us, offering your encouragement and understanding. Your unwavering support has been a source of strength for me, and I am truly grateful.

As we embark on this new chapter in our lives, we are filled with hope and excitement for what lies ahead. We are confident that this decision will allow us to grow both individually and as a family unit.

May God's blessings be upon all of you, as you continue to serve and worship at First Lutheran Church.

Once again, I extend my deepest appreciation for your support and understanding during this time of transition. Your kindness and love have touched our hearts, and we are forever grateful.

With warmest regards and love,

Julie Kamprath

## First Lutheran Church

(The Lutheran Church--Missouri Synod)

*We are First a family of God, providing a foundation for all  
to thrive and grow.*

**Rev. Christian D. Schultz, Pastor**

(785)-313-4633 [Pastor@firstlutheran-paola.org](mailto:Pastor@firstlutheran-paola.org)

**Mrs. Janet Bucher, Organist**

**Mrs. Kris Fuchs, Preschool Director**

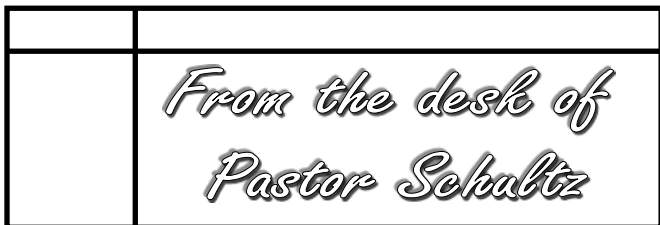
[Sonshine@firstlutheran-paola.org](mailto:Sonshine@firstlutheran-paola.org)

**Office Admin.**

[office@firstlutheran-paola.org](mailto:office@firstlutheran-paola.org)

**Mrs. Jody Brown, Support Staff**

[jbrown.tls@gmail.com](mailto:jbrown.tls@gmail.com)



**The Blessings of Weekly Communion**

The Elders of First Lutheran have been discussing for several months the blessings of celebrating the Lord’s Supper on a weekly basis. To teach the entire congregation about this practice, I will publish Bible studies that I prepared for the monthly Elders’ meetings.

Last month, we looked at the passages of Scripture where Jesus both taught and commanded His disciples to “do this in remembrance of me.” How did the disciples follow His instruction? How often did the first generation of Christians celebrate the Lord’s Supper? What was the practice of the New Testament Church?

Read Acts 2:42-47.

What four things did the Christians devote themselves to? (v. 42)

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How often did the Christians “break bread” together? (v. 46)

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Read Acts 20:7-12.

When were the Christians of Troas gathered? Why were they gathered? (v. 7)

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How did the service conclude? (v. 11)

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The expression “broke bread” (v. 11) is used in other places. See Matthew 26:26, Mark 14:22; Luke 22:19; Luke 24:30; Acts 2:46; 1 Corinthians 10:16; and 1 Corinthians 11:24.

Read 1 Corinthians 10:12-17.

How does Paul relate temptation and the Lord’s Supper? (v. 13, 16).

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How may Christians encourage and support others through temptation?

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## The New Testament to Justin Martyr

Justin Martyr (died circa AD 165) was the foremost of the Greek Christian apologists in the second century. Though he was not always a clear thinker by the Nicene standards of the fourth century, Justin boldly confessed the Christian Faith and wrestled with how to engage the Jewish, Stoic, Cynic, and Middle Platonist thinkers of his age. However, before diving into the life, confession, and martyrdom of Justin, we must set the stage for him through Christian, Jewish, and Roman history.

### *Christian History*

The New Testament covers a period of one hundred years, from the annunciation of John the Baptist to Zechariah (c. 6-4 BC), until the Revelation to St. John on the island of Patmos, which may be dated as early as AD 68 or as late as AD 96. With some exceptions, the New Testament was written for Jews who knew the Old Testament. Such examples as Peter (Acts 2), Stephen (Acts 9), the preacher of Hebrews (Heb. 1), and even John (Revelation) reference the Old Testament Scriptures to instruct and teach the Christian Gospel. Furthermore, three of the earliest challenges to Christianity—Judiazers, Ebionism, and Marcionism—further demonstrate the importance of the Old Testament to the New Testament ministry.

The first generation after the New Testament, commonly known as the "Apostolic Fathers," include writings from those who were co-workers with, or disciples of, the Twelve. Their focus remained towards those who were literate in the Old Testament and familiar with the Gospel, even if they had not yet read the New Testament works. That is, the Apostolic

Read Hebrews 10:1-25.

What's different about Jesus' sacrifice? (v. 11-18)

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Where is a Christian's confidence (v. 19-20)?

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What should we do? (v. 23-25)

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In the Lord's Supper, Jesus Christ Himself is the Priest and the Feast. He presides at the heavenly altar to give us His eternal sacrifice. Through His body and blood, He gives to forgiveness of sins, life, and salvation. The early church broke bread together "day by day." Through both their faithful example (Acts 20) and their abuses (1 Corinthians), we see that the Lord's Supper was central to their life together as Christians.

Fathers addressed issues *within* the Christian church, but did not engage the greater pagan world of the Roman Empire. They dealt with issues such as internal schism (1 Clement), church life (Didache), repentance (Hermas), the unity of the catholic church (Ignatius), martyrdom (Polycarp), and interpretation of the Old Testament (Barnabas). These writings focused inward to encourage and instruct the first generation of Christians who knew the Scriptures but had not witnessed Jesus' own ministry or heard the preaching of the Twelve.

Various persecutions plagued the Christian church through the first century. In the first decades as Christianity was still being distinguished from Judaism, the two traditions suffered similar persecutions. For example, in AD 50, the Roman emperor Claudius expelled as many as 60,000 Jews from Rome for disturbances over "Chrestus;" some scholars see "Chrestus" as a misspelling of "Christos," and thus these disturbances came from Jewish-Christian debates over Jesus Christ. Greater persecutions dealt not only with evictions, but even martyrdoms. Traditionally, Sts. Peter and Paul died during a persecution by the emperor Nero (ruled 54-68), following the Great Fire of Rome (AD 64). Nero martyred many more Christians by wild animals, crucifixion, and at the stake. One particularly grisly tale come from the Roman historian Tacitus, who records that Nero used burning Christians as lanterns in his garden at night. Further persecutions befell the Christians under the emperor Domitian (ruled 89-96) towards the end of the first century. While more persecutions are known, it must be noted that until the Decian persecution in the third century, there were

no widespread persecutions of Christians. Those first persecutions in the first two centuries were more local and short-lived.

The century following the New Testament era saw great growth and change within the Christian church. Many who had heard, seen, and followed Jesus had died, and the next generation continued with writing, teaching, and preaching. As Christianity grew and distinguished itself from Judaism, Roman officials took note and occasionally persecuted Christians as a separate group. However, Christianity remained veiled in secrecy and obscurity into the second century.

### *Jewish History*

As Christianity grew exponentially in the first century, Judaism faced a steep decline and dispersion.

During the New Testament period, we know of five primary groups within Judaism. The Sadducees were the Hellenized ruling class of priests located exclusively in Jerusalem due to their connection to the temple sacrifices. They accepted only the first five books of the Old Testament as authoritative and did not believe in angels or the afterlife. While not exclusively, they controlled the Sanhedrin during Jesus' ministry. Caiaphas, the infamous opponent of Jesus, was the head of the Sadducees. The Pharisees were the preachers spread throughout Israel at the local synagogues. Jesus would have been most closely related to the Pharisees, despite their numerous altercations. Pharisees accepted the entire Old Testament as authoritative and believed in angels and the afterlife. Gamaliel, the esteemed teacher of St. Paul,

was the head of the Pharisees during the time of the New Testament. These two schools were the dominant traditions within Judaism, though the studious Scribes, militant Zealots, and monastic Essenes exercised influence as well.

The temple in Jerusalem was the construction project of Herod the Great and the pride of first century Jews. Though not fully a Jew himself, Herod began to refurbish the structure begun by Ezra and Nehemiah as a favor to the Jewish people. Herod's work outlived him. In John 2, the Pharisees refer to a forty-six year construction period (John 2:20). The temple stood as the central pinnacle of Jewish society and religion.

In AD 66, the Jews rebelled against their Roman overlords. The ensuing Jewish war lasted until AD 70, when the Roman general, Titus, conquered and destroyed the temple. This victory has been immortalized in the Arch of Titus in Rome which depicts Roman soldiers carrying off the spoils of war, including a menorah from Jerusalem. The "last stand of the Jews" during this rebellion occurred at Masada, another building project of Herod the Great. The governor of Judea at the time, Lucius Flavius Silva, led the victorious siege against Masada in AD 72. The Jewish historian, Flavius Josephus, recorded the events of this Jewish revolt in his work, *De Bello Judaico* ("The Jewish Wars").

The Jews were vastly changed by the Jewish wars. Without the temple, they had no place to sacrifice, pray, or worship. Without the temple, the Sadducees lost purpose and disappear from history. The Pharisees, on the other hand, survived the destruction of the

First Jewish-Roman War and continued to preach and teach in the Diaspora (from "dispersed"). Pharisaic Judaism became to the "rabbinic" Judaism that has survived up to the present time.

Following the destruction of the temple and Jerusalem, Judaism found new centers, notably Jamnia (modern Yavneh), Israel. Some have suggested that a Jewish council was held at Jamnia in the late first century, though many scholars contest the historicity of such a council. Nevertheless, at this time, Jews adopted various practices and norms during this period. Hebrew became the authoritative language of Judaism. Jews were to recite multiple times each day the "Eighteen Benedictions," the twelfth of which is the Birkat ha-Minim, the "Benediction against the heretics." This specifically was against Christians, calling them "apostates" who should "be blotted out of the Book of Life." These two developments support the growing tensions between Jews and Christians in the first century. No longer were Christians welcomed into Jewish synagogues nor associated with Jews as Judaism grew to identify itself apart from the temple in Jerusalem.

The Second Jewish-Roman War erupted in AD 132, commonly known as the Bar Kokhba Revolt. One Simon bar Koseva believed himself to be God's Messiah and so changed his name to "bar Kokhba," "son of the star" in fulfillment of Numbers 24:17. However, by AD 136, Emperor Hadrian had destroyed the Jewish people, dismantled the Jewish temple, leaving only the western (so-called, 'wailing') wall, and renamed the territory "Palestine." This was the final time until the modern era

that Jews claimed Israel as their homeland. Notable to our purposes, Justin Martyr would reference this rebellion in his *Dialogue with Trypho the Jew*.

### *Roman History*

A tremendous amount could be said about the Roman Empire during this period. Some of the early persecutions by Nero and Diocletian have already been mentioned. A few key documents and philosophies, though, are pertinent to Justin Martyr.

First, a document. From A.D. 111-113, Pliny the Younger was the Roman governor of Bithynia on the Black Sea. He observed various groups, including Christians, that he considered a potential threat to the Roman society. Pliny had never been present at a trial of Christians before, and thus he wrote to the Emperor Trajan asking for advice. The letter is the first description of Christian practices by non-Christians. Pliny observed that Christians "were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god... When this was over, it was their custom to depart and assemble again to partake food." Around this description of Christian worship is the procedure Romans followed for interrogating and punishing Christians. If a person was charged with simply being a "Christian," then they were brought forward and encouraged to worship the Roman gods with a pinch of incense and curse Christ. If one did not comply, but confessed Christ as God, then they were punished or executed.

Ironically, Pliny described what he knew of Christian worship practices, but never named

a specific crime committed. Shortly after, other Roman sources suggest grotesque events about Christians' atheism (they didn't worship Roman gods), their devouring of human flesh (the Lord's Supper), and their incestuous relationships around a meal (they referred to one another as 'brothers and sisters in Christ'). These rumors could have arisen from associations with Roman mythology or secret fringe cults. However, such debauchery was by no means the norm for second century Christianity.

Second, Justin Martyr lived in a milieu of Roman philosophies. In his own writings, Justin named Platonists, Stoics, Epicureans, Cynics, Peripatetics, Theoretics, and Pythagoreans, and references still more. Each had a unique worldview and many were centuries old. The most important philosophies for Justin were Platonism and Stoicism.

Platonism had undergone many changes since its foundation by Plato at the Academy in Athens. No longer were people so engaged in metaphysical questions about the earth's existence and meaning. Instead, people reused old phrases from Platonism of yesteryear alongside other teachings they found useful. By Justin's day, Middle Platonism (as opposed to Classical or Neo-Platonism) was eclectic. Before his conversion to Christianity – the "true philosophy," as he called it – Justin was a teacher of Middle Platonism. He regarded god and the Word (Logos) as central to metaphysics and ethics in this life as well as the afterlife. After his conversion, as detailed in *Dialogue with Trypho the Jew* 6-8, Justin recognized the one true God and the Word-made-flesh, Jesus Christ. "Straightaway a flame

was kindled in my soul, and a love for the prophets, and of those men who are friends of Christ, possessed me; and whilst revolving his words in my mind, I found this philosophy alone to be safe and profitable. Thus, and for this reason, I am a philosopher" (*Dial* 8). Justin did not see Christianity as being at odds with Greek philosophy. Rather, Christianity held the key to all of philosophy's questions. Christianity is the true philosophy because it centers on the Logos of God enfolded in Jesus of Nazareth.

Justin founded a school in Rome and taught Christianity for nearly thirty years following his conversion. He became the greatest of the Christian apologists in the second century. In Greek, "apology" carries a different meaning than the common use of the modern word. "Apology" comes from two Greek words: ἀπό, "from," and λόγος "word/reason/logic." Hence, an apology was a logical argument in defense of something. Justin authored two apologies in defense of the Christian faith.

In the 150s, more accusations came against Christians, accusations like those Pliny had feared. On this occasion, Justin wrote his *First Apology*, addressed to Emperor Titus Aelius Adrianus Antoninus Pius Augustus Caesar and his two adopted sons, Marcus Aurelius and Lucius.

Marcus Aurelius was a Stoic. Stoicism was a school of thought founded by Zeno of Citium around 300 B.C. Stoicism's main focus was a well-lived life in this materialistic world. One popular image used was that of a dog tied to a cart rolling down the road. The

cart symbolized the material world, or "cosmos." The dog represented each individual person. Either the dog may walk peacefully alongside the cart, or be dragged behind it. This means that a person may peacefully accept whatever life brings, or rebel against it. Either way, the cosmos doesn't care. Thus, Stoicism emphasized apathy, or removing from yourself all cares and desires so that you may accept whatever comes. Various methods were taught to increase apathy, faithfulness, and discipline. There was no afterlife in Stoicism, and any god was material, bound to the rest of the cosmos, though perhaps with more power.

Marcus Aurelius was the Stoic *par excellence* in the second century, immortalizing his discipline and reflections in the work called *Meditations*. At various points, he references Christians, though not favorably. Yes, Christians practiced discipline and martyrs were no more afraid of death than any Stoic, but Aurelius pitied them. Christians, he argued, believed in eternity, the immortality of the soul, and the afterlife. Such a "tragic show" (*Med.* XI.03) revealed the irrationality of Christianity to Aurelius.

While Christians were persecuted while Aurelius was the emperor, he himself did not advocate persecution. At least, Christians should not be punished simply for bearing the name "Christian." Their only punishment should come when demonstratable crimes had been committed.

Early in the reign of Aurelius, Justin engaged in a debate with a certain Crescens the Cynic. After Justin won, Crescens stirred up a persecution and brought Justin along with

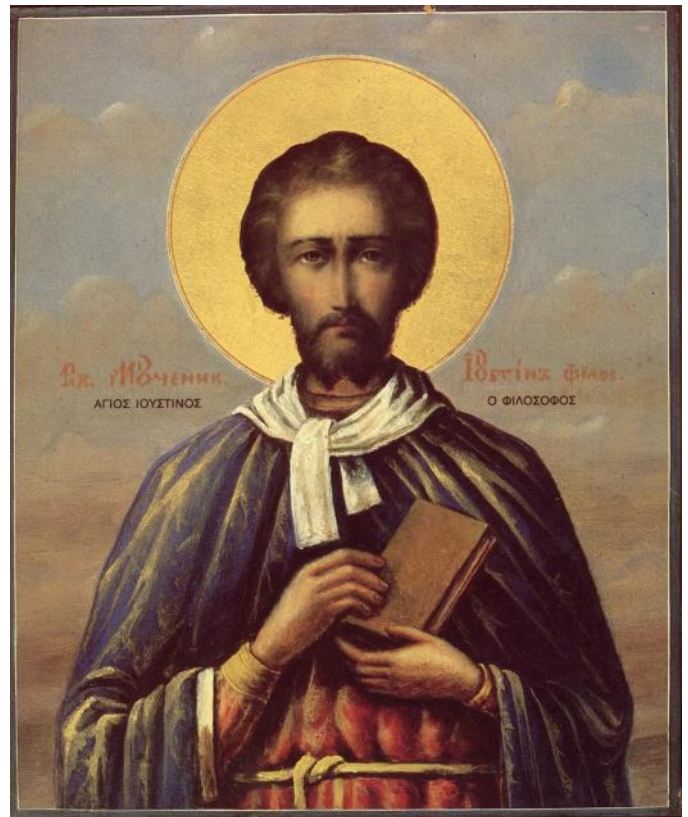


four of his students before Rusticus, the prefect of Rome. Justin and his students confessed the Christian faith boldly. As their martyrology relates, "The holy martyrs having glorified God, and having gone forth to the accustomed place, were beheaded, and perfected their testimony in the confession of the Savior." The traditional dating of this martyrdom is June 1, A.D. 165.

### Conclusion

From the New Testament era to the life of Justin Martyr, great changes had emerged within Christianity, Judaism, and the Roman empire. Christianity had spread quickly throughout the empire, despite persecutions from Jews and Romans alike. Judaism sought to define itself apart from the recently destroyed temple and apart from Christianity. The Roman emperors puzzled about the nuances of Jewish and Christian theology.

Justin Martyr's three surviving works – *Dialogue with Trypho the Jew*, *First Apology*, and *Second Apology* – provide a glimpse into these developments. Justin engaged with Jew, Trypho, who had recently fled from the destruction of Bar Kokhba (*Dial.* I.4) and attempted to show him the truth of Christianity. Later, Justin would die before a Roman prefect for debating a vengeful philosopher of that age. Justin is rightly remembered as the greatest of the second century apologists for his bold defense of the Christian faith before both Jews and Romans.



Approved

# Council Minutes



***We are First a family of God, providing a foundation for all to thrive and grow.***

First Lutheran Church of Paola

Council Meeting Minutes—December 12, 2023

**Members present:** Don Bucher, Mark Fuchs, Loli Surbaugh, Pastor Schultz, Lindsay Sinclair, Richie Sinclair, Matthew Brandt, Pat Tagler

Pastor opened with prayer and led a discussion on reconciliation. Reconciliation is a lifestyle and leaders of the church should exhibit it in their lives. A reconciliation ministry is not viable at the present time. The devotion utilizing “Built on the Rock” is completed. A discussion was held about devotions for 2024 council meetings. The Elders selected “The Blessings of Weekly Communion”. Council members elected teachings on the Old Testament and Pastor will provide synopses of the communion study.

**Previous Minutes:** Moved, seconded, and unanimously approved the Minutes of November 14, 2023.

**Financial statements:** Moved, seconded, and unanimously approved the November 2023 financials.

**Vice President:** Mark Fuchs will ensure that budgets are provided to CAS.

**Elders:** The Elders discussed employee reviews and scheduling. Communion will be held weekly beginning the first week of January with two service volunteers.

**Evangelism and Family Ministry:** Proceeds from the craft fair will go to purchasing gifts for 10 names picked from the Angel Tree. 50 bags of goodies have been prepared for Christmastide. The Family Ministry Christmas cheer will have several craft stations, a decoder game for children, and Christmas songs. Advent dinner on December 14 will be sloppy joes. Jordan Medlin has volunteered to be chairperson for Evangelism/Family Ministry and Matt voiced his appreciation for her hard work and assistance.

**Stewardship:** Envelopes are ready for church members. A family budget guide is in progress.

**Preschool:** Melinda Pitzer will be Chairperson for the Preschool Board.

**Trustees:** \$3,000 of the \$5,000 designated from the Endowment Fund will be used for repairs/replacement of lighting, basement and LED lights. The elevator doors will be repainted.



**Pastor:** Held a campfire event on November 10 with eight people from Block and Louisburg. Reverend Joshua Woelmer will lead service on December 20. Pastor will publish three to five pages of his Master's thesis in First Fruits newsletter each month.

**Old Business:** Repairs on the Mission House is scheduled for the first of the year. Pat Tagler will publish the scope of work in the newsletter and how the Kansas District grant has subsidized costs. Pat summarized the cost of the elevator as \$45,000 for the elevator and \$16,000 for carpentry work.

**New Business:** New member to Council is Jordan Medlin. The Elders and Trustee Chairs will be decided next month.

The next regular Council Meeting is scheduled for January 9.

A motion to adjourn was made, seconded and unanimously carried.

Respectfully submitted,

Loli Surbaugh  
Secretary

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## **2023 Offering Update**

We are happy to report that 2023 offerings were within \$1,037.57 of budget, totaling \$258,999.43 for the year. 2024 offering budget is \$282,367. On behalf of the Council, thank you for your continued support of our mission and we encourage you to continue to reflect on your response to God's gracious gifts.



## **Evangelism/Family Ministry**

### Evangelism/Family Ministry

The Evangelism and Family Ministry committees have joined forces for 2024. We have several upcoming events to add to your calendars. We are seeking volunteers and donations for these upcoming events.

Saturday, March 30 - Easter Egg-stravaganza

Sunday, March 31 - Easter Sunday Breakfast

For the egg hunt, we are seeking candy and gift bags to hand out to each participant and also small prizes for the prize table. This year, we are increasing the quantity to 120 so no kiddo leaves empty-handed! Gift bags for each participant will include candy and possibly other small prizes. Ideally, the gift bags would all contain the same items. The prize table items do not have to fit in an egg. There will be numbered eggs that the children turn in for a corresponding prize on the prize table. These prizes can be items such as sidewalk chalk, small toys, bubbles, coloring books, and more. The committee will place a box in the narthex to collect donations. We will post a volunteer sign-up for egg hunt preparation and help the day of the event.

Similar to last year, we will be hosting breakfast in the basement prior to Easter Sunday services. We will post a sign-up sheet for those interested in bringing some yummy breakfast items to share. Please join us for food and fellowship!

If you have questions, please reach out to Jordan Medlin, Vicki Teagarden, or Teresa Damron.

The logo for the Lutheran Women's Missionary League (LWML) is displayed in a stylized, purple, cursive font. The letters 'L', 'W', 'M', and 'L' are connected and have a slight shadow effect below them.

Welcome to 2024! Here we are in FEBRUARY and the season of lent will be starting soon – February 14. Which reminds me to remind you that our society will be serving the first lenten supper. We will be serving soups and desserts. Please respond to me, Jody Brown, if you are able to provide a soup and/or dessert. We will be having a meeting, hopefully weather will be nice, February 8<sup>th</sup> at 7:00pm in the sanctuary of the church, as it will be the World Day of Prayer Service. So you can let me know at that

time also, if you can help at the soup supper.

We cancelled the January 11<sup>th</sup> meeting because of the weather. Please remember your mites and regular offering.

We also will be taking an offering at the world day of prayer service.



# THIS MONTH IN THE CHURCH YEAR



Sunday, February 4, 2024

Sexagesima

Divine Service, Setting One | LSB p. 151

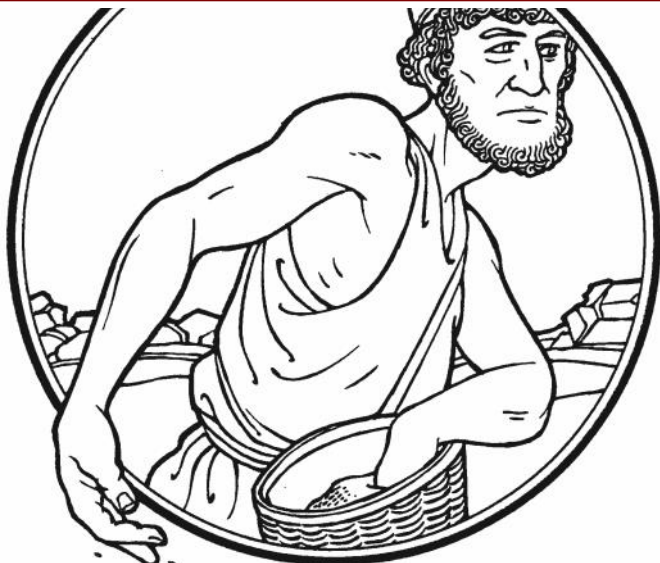
Old Testament | Isaiah 55:10-13

Epistle | 2 Corinthians 11:19-12:9

Holy Gospel | Luke 8:4-15

## COLLECT OF THE DAY

O God, the strength of all who put their trust in You, mercifully grant that by Your power we may be defended against all adversity; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



February 2024

## 586 Hymn of the Day

- 1 Preach you the Word and plant it home  
To men who like or like it not,  
The Word that shall endure and stand  
When flow'rs and men shall be forgot.
- 2 We know how hard, O Lord, the task  
Your servant bade us undertake:  
To preach Your Word and never ask  
What prideful profit it may make.
- 3 The sower sows; his reckless love  
Scatters abroad the goodly seed,  
Intent alone that all may have  
The wholesome loaves that all men need.
- 4 Though some be snatched and some be scorched  
And some be choked and matted flat,  
The sower sows; his heart cries out,  
"Oh, what of that, and what of that?"
- 5 Of all his scattered plenteousness  
One-fourth waves ripe on hill and flat,  
And bears a harvest hundredfold:  
"Ah, what of that, Lord, what of that!"
- 6 Preach you the Word and plant it home  
And never faint; the Harvest Lord  
Who gave the sower seed to sow  
Will watch and tend His planted Word.

Text: Martin H. Franzmann, 1907-76, alt.  
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Sunday, February 11, 2024

Quinquagesima

# 849 Hymn of the Day

1 Praise the One who breaks the darkness  
 With a liberating light;  
 Praise the One who frees the pris'ners,  
 Turning blindness into sight.  
 Praise the One who preached the Gospel,  
 Healing ev'ry dread disease,  
 Calming storms, and feeding thousands  
 With the very Bread of peace.

2 Praise the One who blessed the children  
 With a strong, yet gentle, word;  
 Praise the One who drove out demons  
 With the piercing, two-edged sword.  
 Praise the One who brings cool water  
 To the desert's burning sand;  
 From this Well comes living water,  
 Quenching thirst in ev'ry land.

3 Let us praise the Word Incarnate,  
 Christ, who suffered in our place.  
 Jesus died and rose victorious  
 That we may know God by grace.  
 Let us sing for joy and gladness,  
 Seeing what our God has done;  
 Let us praise the true Redeemer,  
 Praise the One who makes us one.

Text: Rusty Edwards, 1955  
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Divine Service, Setting One | LSB p. 151

Old Testament | 1 Samuel 16:1-13

Epistle | 1 Corinthians 13

Holy Gospel | Luke 18:31-43

## COLLECT OF THE DAY

O Lord, mercifully hear our prayers and having set us free from the bonds of our sins deliver us from every evil; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.





Wednesday, February 14, 2024

Ash Wednesday

Service of Evening Prayer | *LSB* p. 243

Old Testament | **Jonah 3**

Epistle | **2 Peter 1:2-11**

Holy Gospel | **Matthew 6:1-6, 16-21**

### COLLECT OF THE DAY

Stir up, O Lord, the wills of Your faithful people that they, plentifully bringing forth the fruit of good works, may by You be plentifully rewarded; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



# 609 Hymn of the Day

sts. 1–4

- 1 Jesus sinners doth receive;  
Oh, may all this saying ponder  
Who in sin's delusions live  
And from God and heaven wander!  
Here is hope for all who grieve:  
Jesus sinners doth receive.
- 2 We deserve but grief and shame,  
Yet His words, rich grace revealing,  
Pardon, peace, and life proclaim;  
Here our ills have perfect healing.  
Firmly in these words believe:  
Jesus sinners doth receive.
- 3 Sheep that from the fold did stray  
No true shepherd e'er forsaketh;  
Weary souls that lost their way  
Christ, the Shepherd, gently taketh  
In His arms that they may live:  
Jesus sinners doth receive.
- 4 I, a sinner, come to Thee  
With a penitent confession.  
Savior, mercy show to me;  
Grant for all my sins remission.  
Let these words my soul relieve:  
Jesus sinners doth receive.

Text: tr. The Lutheran Hymnal, 1941, alt.; Erdmann Neumeister, 1671–1756

Text: Public domain

Sunday, February 18, 2024

First Sunday in Lent

Divine Service, Setting One | *LSB* p. 151

Old Testament | **Genesis 3:1-21**

Epistle | **2 Corinthians 6:1-10**

Holy Gospel | **Matthew: 4:1-11**

### COLLECT FOR THE DAY

Lord Jesus Christ, we implore You to hear our prayers and to lighten the darkness of our hearts by Your gracious visitation; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

# 656

## Hymn of the Day

- 1 A mighty fortress is our God,  
A trusty shield and weapon;  
He helps us free from ev'ry need  
That hath us now o'ertaken.  
The old evil foe  
Now means deadly woe;  
Deep guile and great might  
Are his dread arms in fight;  
On earth is not his equal.
- 2 With might of ours can naught be done,  
Soon were our loss effected;  
But for us fights the valiant One,  
Whom God Himself elected.  
Ask ye, Who is this?  
Jesus Christ it is,  
Of Sabaoth Lord,  
And there's none other God;  
He holds the field forever.
- 3 Though devils all the world should fill,  
All eager to devour us,  
We tremble not, we fear no ill;  
They shall not overpow'r us.  
This world's prince may still  
Scowl fierce as he will,  
He can harm us none.  
He's judged; the deed is done;  
One little word can fell him.
- 4 The Word they still shall let remain  
Nor any thanks have for it;  
He's by our side upon the plain  
With His good gifts and Spirit.  
And take they our life,  
Goods, fame, child, and wife,  
Though these all be gone,  
Our vict'ry has been won;  
The Kingdom ours remaineth.

Text: tr. composite; Martin Luther, 1483-1546  
Text: Public domain



Sunday, February 25, 2024  
 Second Sunday in Lent

Divine, Service, Setting One | LSB p. 151

Old Testament | Genesis 32:22-32

Epistle | Romans 5:1-5

Holy Gospel | Matthew: 15:21-28

**COLLECT FOR THE DAY**

O God, You see that of ourselves we have no strength. By Your mighty power defend us from all adversities that may happen to the body and from all evil thoughts that may assault and hurt the soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



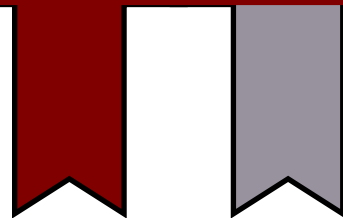
February 2024

# 435

## Hymn of the Day

- 1 Come to Calv'ry's holy mountain,  
 Sinners, ruined by the fall;  
 Here a pure and healing fountain  
 Flows for you, for me, for all,  
 In a full, perpetual tide,  
 Opened when our Savior died.
- 2 Come in poverty and meanness,  
 Come defiled, without, within;  
 From infection and uncleanness,  
 From the leprosy of sin,  
 Wash your robes and make them white;  
 Ye shall walk with God in light.
- 3 Come in sorrow and contrition,  
 Wounded, impotent, and blind;  
 Here the guilty, free remission,  
 Here the troubled, peace may find.  
 Health this fountain will restore;  
 They that drink shall thirst no more.
- 4 They that drink shall live forever;  
 'Tis a soul-renewing flood.  
 God is faithful; God will never  
 Break His covenant of blood,  
 Signed when our Redeemer died,  
 Sealed when He was glorified.

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 Text: James Montgomery, 1771–1854, alt.  
 Text: Public domain



# The Season of Lent at First Lutheran Church



## February 14 Ash **Wednesday** – *Divine Service 1*

- Enter in Silence
- 5 pm Lenten Meal
- 6 pm Service

## February 18 Sunday – *Divine Service 1*

- 9 am Service

## February 21 Wednesday Lent – *Evening Prayer*

- 5 pm Lenten Meal
- 6 pm Service

## February 25 Sunday – *Divine Service 1*

- 9 am Service

## February 28 Wednesday Lent – *Evening Prayer*

- 5 pm Lenten Meal
- 6 pm Service

## March 3 Sunday – *Divine Service 1*

- 9 am Service

## March 6 Wednesday Lent – *Evening Prayer*

- 5 pm Lenten Meal
- 6 pm Service

## March 10 Sunday – *Divine Service 1*

- 9 am Service

## March 13 Wednesday Lent – *Evening Prayer*

- 5 pm Lenten Meal
- 6 pm Service

## March 17 Sunday – *Divine Service 1*

- 9 am Service

## March 20 Wednesday Lent – *Evening Prayer*

- 5 pm Lenten Meal
- 6 pm Service

## Holy Week Services

### **Palm Sunday March 24<sup>th</sup>**

9 am Divine Service 1  
With Communion  
Palm processional

### **Maundy Thursday March 28<sup>th</sup>**

6 pm Divine Service 1  
With Communion

### **Good Friday Tenebrae March 29<sup>th</sup>**

6 pm Worship Service  
Enter in Silence

### **Holy Saturday Vigil of Easter**

**March 30<sup>th</sup>**

7 pm Worship Service  
Enter in Silence  
With Communion  
Processional

### **Easter Sunday Service March 31<sup>st</sup>**

**Breakfast 7:30 am**  
9 am Divine Service 1  
With Communion  
Processional  
No Adult Bible Study  
No Sunday School



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