

## The Sermon in the Divine Service

### The Sermon

Isaiah 61:1 “The Spirit of the Lord God is upon Me, Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound;

Ezekiel 2:1-7 And He said to me, “Son of man, stand on your feet, and I will speak to you.”

2Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me. 3And He said to me: “Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day. 4“For they are impudent and stubborn children. I am sending you to them, and you shall say to them, ‘Thus says the Lord God.’ 5“As for them, whether they hear or whether they refuse—for they are a rebellious house—yet they will know that a prophet has been among them. 6“And you, son of man, do not be afraid of them nor be afraid of their words, though briars and thorns are with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though they are a rebellious house. 7“You shall speak My words to them, whether they hear or whether they refuse, for they are rebellious.

Jonah 3:2 “Arise, go to Nineveh, that great city, and preach to it the message that I tell you.”

Matthew 4:17 From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.”

Mark 16:15 And He said to them, “Go into all the world and preach the gospel to every creature.

Luke 10:16 “He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.”

Acts 10:42 “And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead.

Romans 10:14-15 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? 15And how shall they preach unless they are sent? As it is written: “How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!”

1 Corinthians 1:21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

1 Corinthians 9:14-16 Even so the Lord has commanded that those who preach the gospel should live from the gospel. 15But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void. 16For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

1 Corinthians 15:11 Therefore, whether it was I or they, so we preach and so you believed.

Ephesians 4:29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.

Colossians 1:28 Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

1 Thessalonians 5:20-21 Do not despise prophecies. 21Test all things; hold fast what is good.

2 Timothy 4:2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

## Order of Sermon

### 1. The Pastor's personal prayer/devotion

### 2. The reading of the sermon text

--Preaching on which texts (See Luther's schedule in Deutsche Messe).

--and standing up.

### 3. Exhortation to prayer for a fruitful encounter with the Word, Collect, (Epistle and Gospel Collects)

Our Father,

and maybe a Hymn

### 4. Apostolic Greeting before the Sermon

Ephesians 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.

Matthew 28:19 In the name of the Father and of the Son and of the Holy Spirit

### 5. The Sermon

### 6. The Epistle and Gospel Collects

-Collects of Veit Dietrich, Collects of Johannes Mathesius,

### 7. The Votum (Apostolic Blessing) after the Sermon

Philippians 4:7 The peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

## Roman Catholic Preaching

Apology XV <sup>41</sup> Among our opponents there is no catechization of the children at all, though even the canons give prescriptions about it. In our circles the pastors and ministers of the churches are required to instruct and examine the youth publicly, a custom that produces very good results. <sup>42</sup> Among our opponents, there are many regions where **no sermons are preached during the whole year, except in Lent.** But the chief worship of God is the preaching of the Gospel.

**When our opponents do preach,** they talk about human traditions, the worship of the saints, and similar trifles. This the people rightly despise and walk out on them after the reading of the Gospel. A few of the better ones are now beginning to talk about good works, but they say nothing about the righteousness of faith or about faith in Christ or about comfort for the conscience. In their polemics they even attack this most salutary part of the Gospel. <sup>43</sup> In our churches, on the other hand, **all sermons deal with topics like these:** penitence, the fear of God, faith in Christ, the righteousness of faith, comfort for the conscience through faith, the exercise of faith, prayer and our assurance that it is efficacious and is heard, the cross, respect for rulers and for all civil ordinances, the distinction between the kingdom of Christ (or the spiritual kingdom) and political affairs, marriage, the education and instruction of children, chastity, and all the works of love. <sup>44</sup> From this description of the state of our churches it is evident that we diligently maintain church discipline, pious ceremonies, and the good customs of the church.

Apology XXIV <sup>43</sup> **In their sermons they do not preach the Gospel or console consciences or point out that sins are freely forgiven for Christ's sake. Instead, they discuss the worship of saints, human satisfactions, and human traditions with the claim that these justify men before God.** Despite the obvious wickedness of some of this, they violently defend it. The preachers who want to look more learned take up philosophical questions, which neither they nor the people understand. The better ones teach the law and say nothing about the righteousness of faith.

## CONCERNING THE ORDER OF PUBLIC WORSHIP, 1523

The service now in common use everywhere goes back to genuine Christian beginnings, as does **the office of preaching**. But as the latter has been perverted by the spiritual tyrants, so the former has been corrupted by the hypocrites. As we do not on that account abolish **the office of preaching, but aim to restore it again to its right and proper place**, so it is not our intention to do away with the service, but to restore it again to its rightful use.

**Three serious abuses** have crept into the service. First, God's Word has been silenced, and only reading and singing remain in the churches. This is the worst abuse. Second, when God's Word had been silenced such a host of un-Christian fables and lies, in legends, hymns, and sermons were introduced that it is horrible to see. Third, such divine service was performed as a work whereby God's grace and salvation might be won. As a result, faith disappeared and everyone pressed to enter the priesthood, convents, and monasteries, and to build churches and endow them.

Now in order to correct these abuses, know first of all that a Christian congregation should never gather together without **the preaching of God's Word** and prayer, no matter how briefly, as Psalm 102<sup>1</sup> says, "When the kings and the people assemble to serve the Lord, they shall declare the name and the praise of God." And Paul in I Corinthians 14 [:26–31] says that when they come together, there should be prophesying, teaching, and admonition.<sup>2</sup> Therefore, when God's Word is not preached, one had better neither sing nor read, or even come together.

This was the custom among Christians at the time of the apostles and should also be the custom now. We should assemble daily at four or five in the morning and have [God's Word] read, either by pupils or priests, or whoever it may be, in the same manner as the lesson is still read at Matins; this should be done by one or two, or by one individual or choir after responding to the other,<sup>3</sup> as may seem most suitable.

Thereupon the preacher, or whoever has been appointed, shall come forward and interpret a part of the same lesson, so that all others may understand and learn it, and be admonished. The former<sup>4</sup> is called by Paul in I Corinthians 14 [:27] "speaking in tongues." The other he calls "interpreting" or "prophesying," or "speaking with sense or understanding." If this is not done, the congregation is not benefited by the lesson, as has been the case in cloisters and in convents, where they only bawled against the walls.

The lesson should be taken from the Old Testament; one of the books should be selected and one or two chapters, or half a chapter, be read, until the book is finished. After that another book should be selected, and so on, until the entire Bible has been read through; and where one does not understand it, pass on, and give glory to God. Thus Christian people will by daily training become proficient, skillful, and well versed in the Bible. For this is how genuine Christians were made in former times—both virgins and martyrs—and could also be made today.

Now when the lesson and its interpretation have lasted half an hour or so, the congregation shall unite in giving thanks to God, in praising him, and in praying for the fruits of the Word, etc. For this, the Psalms should be used and some good responsories and antiphons. In brief, let everything be completed in one hour or whatever time seems desirable; for one must not overload souls or weary them, as was the case until now in monasteries and convents, where they burdened themselves like mules.

In like manner, come together at five or six in the evening. At this time one should really read again the Old Testament, book by book, namely the Prophets, even as Moses and the historical books are taken up in the morning. But since the New Testament is also a book, I read the Old Testament in the morning and the New Testament in the evening, or vice versa, and have

reading, interpreting, praising, singing, and praying just as in the morning, also for an hour. For all that matters is that the Word of God be given free reign to uplift and quicken souls so that they do not become weary.

Should one desire to hold another such service during the day after lunch, that is a matter of choice.

And although these daily services might not be attended by the whole congregation, the priests and pupils, and especially those who, one hopes, will become good preachers and pastors,<sup>5</sup> should be present. And one should admonish them to do this willingly, not reluctantly or by constraint, or for the sake of reward, temporal or eternal, but alone to the glory of God and the neighbor's good.

Besides these daily services for a smaller group, the whole congregation should come together on Sundays, and mass and Vespers be sung, as has been customary. In both services there should be preaching for the whole congregation, in the morning on the Gospel for the day, in the evening on the Epistle; or the preacher may use his own judgment whether he would want to preach on a certain book or two.

If anyone desires to receive the sacrament at this time, let it be administered at a time convenient to all concerned.

The daily masses should be completely discontinued; for the Word is important and not the mass. But if any should desire the sacrament during the week, let mass be held as inclination and time dictate; for in this matter one cannot make hard and fast rules.

Let the chants in the Sunday masses and Vespers be retained; they are quite good and are taken from Scripture. However, one may lessen or increase their number. But to select the chants and Psalms for the daily morning and evening service shall be the duty of the pastor<sup>6</sup> and preacher. For every morning he shall appoint a fitting responsory or antiphon with a collect, likewise for the evening; this is to be read and chanted publicly after the lesson and exposition. But for the time being we can shelve the antiphons, responsories, and collects, as well as the legends of the saints and the cross, until they have been purged, for there is a horrible lot of filth in them.

All the festivals of saints are to be discontinued. Where there is a good Christian legend, it may be inserted as an example after the Gospel on Sunday. The festivals of the Purification and Annunciation of Mary may be continued, and for the time being also her Assumption and Nativity, although the songs in them are not pure. The festival of John the Baptist is also pure. Not one of the legends of the apostles is pure, except St. Paul's. They may either be transferred to the [closest] Sunday or be celebrated separately, if one so desires.

Other matters will adjust themselves as the need arises. And this is the sum of the matter: Let everything be done so that the Word may have free course instead of the prattling and rattling that has been the rule up to now. We can spare everything except the Word. Again, we profit by nothing as much as by the Word. For the whole Scripture shows that the Word should have free course among Christians. And in Luke 10 [:42], Christ himself says, "One thing is needful," i.e., that Mary sit at the feet of Christ and hear his word daily. This is the best part to choose and it shall not be taken away forever. It is an eternal Word. Everything else must pass away, no matter how much care and trouble it may give Martha. God help us achieve this. Amen.

John 7:34-35

Christ told the Jews this, but to no avail. That will be the lot of all the work-righteous after faith has vanished. The fate of the Jews will overtake us also. The world cannot be helped; it will not believe this. **I am weary of trying, but I must continue to preach for the sake of myself**

**and a few godly people.** Apart from this, it is useless. People will not believe; they persist in finding out for themselves. That is the story of the Jews. Christ Himself, God's Son, came, and then the apostles appeared to warn them; but they would not believe. Thus Germany, too, must go its way and bear the consequences. The same fate will befall us. It is inevitable. We are insisting on it.

These knaves should really have been terrified. But listen to the reply of these angry junkers. What arrogant, conceited asses they are! They say: 7:35. *Where does this man intend to go that we shall not find Him?* How they deride Christ's words! They mean to say: "Let Him go! After all, who is restraining Him?" These are words full of contempt. As though they were to say: "We are the people who count. He cannot teach us anything. We can easily dispense with Him. **We always have enough preachers; we ourselves can preach and read. If He does not want to preach in God's name, then let Him quit in the devil's name.**" Thus people today also say of me, Dr. Martin Luther: "If he does not care to preach, let him stop. We have his books." I poor beggar and pupil, how many doctors do you suppose I have created with my preaching and writing! They say: "Just begone! Go to the devil!" This is a laughing matter to them, but at the same time something they cannot stand, that He rebuffs them so bluntly to their face. They think: "What an arrogant simpleton! Does He take us for nonentities? After all, we can do without Him too. Does He suppose that it is so important to seek Him and to find Him or to come to the place where He is?"

**We must experience the same thing. When we preach much, they laugh at us; when we promise and hold out God's grace to them, they befoul and malign us; when we grow angry and threaten them, they mock us, snap their fingers at us, and laugh up their sleeves. But that is part and parcel of it. He who cannot take such ingratitude from his pupils had better give up preaching. When Isaiah took the Jews to task severely in his preaching, they opened their mouths wide and stuck out their tongues against him (Is. 57:4). Children jeered at Elisha, calling him a baldhead (2 Kings 2:23). They are typical children of the world, these hypocrites. When they hear terrifying sermons on God's wrath, they feel called upon to make fun of it secretly, to mock it, and to deride us to our face and say: "Yes, yes!" They suppose that they have avenged themselves when they betray us and ridicule us.**

John 8:22 *Then said the Jews: Will He kill Himself?* ...Augustine makes sport of the Jews and says that they were mocking and that their words are not to be taken seriously.<sup>41</sup> It requires no skill to kill oneself. That way is easy to take, and alas, too many take it. No, these words are sneering and jeering. They mean to say: "How far is it to grace? Where is the way to heaven, whither He wants to go? We, too, want to go there." They throw this bitter venom into His teeth. It always happens that **when one preaches the sharpest and most faithful sermons**, Christ and His loyal servants must suffer ingratitude.

This is our experience too. When we warn the pope and say: "Be careful, be careful, it is going to rain filth," it seems laughable and ridiculous to them. When we threaten nobility, burghers, and peasants with God's wrath, they reply: "**Can't you preach anything but the Law?**" Well, if we were eager to have pleasant days, we would speak approvingly of all their doings. Then they would gladly hear us. But when we proclaim God's threats to them, they declare that we are trying to lord it over them. They brag and bluster, and they ignore our words. Good and well, dear brethren and lordlings, let us see who is defying and deceiving the other. Let us see what pope and Turk are achieving with their mockery. Either I or, after my time, others

will live to see the burghers', peasants', and noblemen's pointed and cutting words dulled and blunted. Neither hide nor hair of those who speak this way will remain. Let them keep on mocking. Let a rich peasant, pope, or prince say: "**What is this fool preaching to us?** Does he expect us to do what he wants? We will surely get to heaven as quickly as he; we, too, know the way to heaven." Yes, they want to waltz to heaven on velvet cushions and on roads paved with silk. Indeed, they claim they will get to heaven a hundred years ahead of their pastors and preachers. The pope believes that he will get to heaven ahead of us.

The Jews found out. Where are they now? Christ tells them: "You will die in your sin." Even at that time they knew well where He was going. They stuck out their tongues at Him and answered Him impertinently. I believe that the sharp point of their words has now been dulled and broken off; for the Jews today are scattered over the whole world, and Jerusalem was burned to ashes and destroyed. Of all people in the world the Jews are the most wretched. What was the Jews' reward for mocking the prophets? But the warning did not help. This is still true. All efforts are lost. The sterner the rebuke and the harsher the sermon, the prouder the people become.

**I have often thought that I should quit preaching; for daily the people become more obdurate, mocking, and spiteful.** They put a bad construction on my words and think that I am trying to force and coerce them into something. They go their way in proud defiance. But, I say, just keep it up, and you will find out. Dear brother, go ahead and guzzle until you vomit and your throat bursts, yes, until your belly splits, and you lose life and limb. You will not deceive Christ. Cato says: "You will not deceive me, the expert, but only yourself."<sup>43</sup> Oh, it is sad to hear them ask where He is going! Thus they scoffed and sneered among themselves. But now Christ is seated at the right hand of His heavenly Father; His kingdom is everlasting, They, however, are dispersed and scattered. They have mocked their last and can no longer make cutting comments...

*John 8:22 You are from below.* Christ consoles Himself. He wants to say: "**No matter how I preach, whether I use sweet or sour, sharp or bitter words, it will avail nothing.** You are indifferent. This is unreasonable: You are from below; I come down from above, from God, and I tell you the truth; yet you reject it. Well, so be it! Your innate being is evil. Therefore go ahead and mock all you want; be as spiteful as you please; proceed with your whoring and your villainy, your robbing and stealing. The day of reckoning will come, and both I and you will be there. Then you will find out. You are knaves, and knaves you will remain."

Christ speaks these words "I am from above" about Himself, and any Christian can also apply them to himself. **He who is called to preach and to make others in this world pious, and is persecuted, so that he sighs: "What is to become of me?"** should say: "This alone is my confidence and pride: that I am sent by God, and that my office is also of God. You, however, do not talk and act otherwise than those born of the earth, where people judge one another harshly, as is reflected here in the conversation between Christ and His own people." It would be and sound better if Christ were amiable here and said: "I am your Preacher, and you are My pupils," and they then declared: "We are eager to hear You." But He says: "We will part company; for you are always quick to insist on your way of life and your reason, as you have decided."

**John 15:10-12 Wherever faith is not preached and is not given primary importance, wherever we do not begin by learning how we are united With Christ and become branches in Him, all the world concentrates only on its works. On the other hand, wherever faith**

**alone is taught, this leads to false Christians, who boast of their faith, are baptized, and are counted among the Christians but give no evidence of fruit and strength. This makes it difficult to preach to people.** No matter how one preaches, things go wrong; the people always hedge. If one does not preach on faith, nothing but hypocritical works result. But if one confines one's preaching to faith, no works ensue. In brief, the outcome is either works Without faith or faith Without works. Therefore the sermon must address itself to those who accept and apprehend both faith and works; the others, who do not want to follow, remain behind. Just as the devil, who is the god and lord of the world, Will never become pious, so it Will never be possible to make the whole world pious. And no matter how much one says to the World, it grows defiant and does all the more in opposition. It takes this as a provocation to be even worse. Because these people refuse to hear and to believe, we let them go their way until they find and experience the truth, not only in eternity but also here in this temporal life.

But **we preach to the little flock**, who know, and reflect on, their eternal destiny, whose chief concern is to remain in this Vine, who find all their consolation in Him, and who then also give practical proof of this in their conduct. For faith Will surely manifest itself in such fruit, as Christ said earlier: "He who abides in Me bears much fruit." Such a person will necessarily reason thus: "I believe in Christ, who loved me and gave His life for me; therefore I will reflect this love in my attitude over against my neighbor. I will be friendly and helpful to him and bear his faults and excesses with patience and gentleness." You are not asked to sacrifice life and limb for him, as Christ did for you. "But," says Christ, "I am only commanding you to prove your faith by serving and helping your neighbor, by promoting his welfare, by showing him fidelity and love. If you do this, you have done all I ask of you; and now you are like Me. But if you neglect this or do the opposite, you dare not boast of Me. Then your own deeds bear witness against you and prove that you are not true and fruitful branches in Me, but decayed wood that has been severed from Me."

### Luther's German Mass

p.67 *Concerning the Service.* **Since the preaching and teaching of God's Word is the most important part of divine service**, we have arranged for sermons and lessons as follows: For the holy day or Sunday we retain the customary Epistles and Gospels and have three sermons. At five or six o'clock in the morning a few Psalms are chanted for Matins. A sermon follows on the Epistle of the day, chiefly for the sake of the servants so that they too may be cared for and hear God's Word, since they cannot be present at other sermons. After this an antiphon and the *Te Deum* or the Benedictus, alternately, with an Our Father, collects, and *Benedicamus Domino*. At the mass, at eight or nine o'clock, the sermon is on the Gospel for the day. At Vespers in the afternoon the sermon before the Magnificat takes up the Old Testament chapter by chapter. For the Epistles and Gospels we have retained the customary division according to the church year, because we do not find anything especially reprehensible in this use. And the present situation in Wittenberg is such that many are here who must learn to preach in places where this division is still being observed and may continue in force. Since in this matter we can be of service to others without loss to ourselves, we leave it, but have no objection to others who take up the complete books of the evangelists. This we think provides sufficient preaching and teaching for the lay people. He who desires more will find enough on other days.

p.77 Then follows the sermon on the Gospel for the Sunday or festival day. And I think that **if we had the postil for the entire year, it would be best to appoint the sermon for the day to be read wholly or in part out of the book—not alone for the benefit of those preachers who can do nothing better, but also for the purpose of preventing the rise of enthusiasts and sects.** If we observe the homilies read at Matins, we note a usage similar to this.<sup>20</sup> For unless it is a spiritual understanding and the [Holy] Ghost himself that speaks through the preachers (whom I do not wish hereby to restrict; for the Spirit teaches better how to preach than all the postils and homilies), we shall ultimately get where everyone will preach his own ideas, and instead of the Gospel and its exposition we again shall have sermons on castles in Spain.<sup>21</sup> This is one of the reasons we retain the Epistles and Gospels as they are given in the postils—there are so few gifted preachers who are able to give a powerful and practical exposition of a whole evangelist or some other book of the Bible.

## INSTRUCTIONS FOR THE VISITORS OF PARISH PASTORS IN ELECTORAL SAXONY, 1528

p.273, *The Doctrine*

In regard to doctrine we observe especially this defect that, while some preach about the faith by which we are to be justified, it is still not clearly enough explained how one shall attain to this faith, and almost all omit one aspect of the Christian faith without which no one can understand what faith is or means. For Christ says in the last chapter of Luke [24:47] that we are to preach in his name repentance and forgiveness of sins.

Many now talk only about the forgiveness of sins and say little or nothing about repentance. There neither is forgiveness of sins without repentance nor can forgiveness of sins be understood without repentance. It follows that if we preach the forgiveness of sins without repentance that the people imagine that they have already obtained the forgiveness of sins, becoming thereby secure and without compunction of conscience. This would be a greater error and sin than all the errors hitherto prevailing. Surely we need to be concerned lest, as Christ says in Matt. 12[:45] the last state becomes worse than the first.

Therefore we have instructed and admonished pastors that it is their duty to preach the whole gospel and not one portion without the other. For God says in Deut. 4[:2]: “You shall not add to the word ... nor take from it.” There are preachers who now attack the pope because of what he has added to the Scriptures, which unfortunately is all too true. But when these do not preach repentance, they tear out a great part of Scripture. They have very little good to say about the eating of meat and the like, though they should not keep silent when they have an opportunity to defend Christian liberty against tyranny. What else is this than what Christ says in Matt. 23[:24]: “Straining out a gnat and swallowing a camel.”

So we have admonished them to exhort the people diligently and frequently to repent and grieve over their sins and to fear the judgment of God. Nor are they to neglect the greatest and most important element of repentance, for both John and Christ condemned the Pharisees more severely for their hypocritical holiness than for ordinary sins. The preachers are to condemn the gross sins of the common man, but more rigorously demand repentance where there is false holiness.

But some<sup>10</sup> hold that nothing should be taught to precede faith and that repentance follows from and after faith, in order that our opponents might not be able to say that we have recanted our former teaching. One ought to remember that repentance and law belong to the common



faith. For one must of course first believe that God is the one who threatens, commands, and frightens, etc. So it is best for the unschooled, common people that such phases of the faith retain the name of repentance, commandment, law, fear, etc., so that they may the better distinguish and understand the faith in Christ which the apostles call justifying faith, i.e., which makes righteous and takes away sin. This the faith which stems from commandment and repentance does not do, yet it causes the common man to have doubts concerning the meaning of faith and to raise pointless questions in his mind.

p.306, *Daily Worship in the Church*

Since the old ceremonies have been discarded altogether in many places of the land and little is read or sung in the churches. we have made the following arrangements as to what the procedure in churches and schools should henceforth be, especially in cities and places where there are many people.

First, in the daily matins in the churches three Latin or German psalms may be sung. On days when there is no sermon a lesson may be read by the preacher, for instance from Matthew, Luke, the first epistle of St. John, the two epistles of Peter, St. James, some of the epistles of St. Paul, as well as both the epistles to Timothy, the epistle to Titus, to the Ephesians and Colossians. When these have been read through, one should start again from the beginning. He who reads the lesson shall then exhort the people to pray the Lord's Prayer for some common need appropriate at the time, such as peace, the needful fruits of the earth, and especially for the grace of God, that he may protect and rule over us. Then the whole congregation may sing a German hymn and the preacher read a collect.

At vespers it would be excellent to sing three evening hymns in Latin, not German, on account of the school youth, to accustom them to the Latin. Then follow the simple antiphons, hymns, and responses, and a lesson in German from Genesis, Judges, or Kings. After the lesson the Lord's Prayer should be said. Then one might sing the *Magnificat* or *Te Deum Laudamus* or *Benedictus* or *Quicumque vult salus esse* or simple preces<sup>24</sup> so that the youth remain close to the Scriptures. Thereupon the whole congregation may sing a German hymn and the priest conclude with a collect.

In small communities where there are no students it is not necessary to sing the daily offices. But it would be well to sing something when there is preaching.

During the week there should be preaching on Wednesdays and Fridays.

**A pastor shall give serious attention to the choice of books [of the Bible] on which to preach,** that they be useful and not too difficult, and that faith be preached, so that true Christian repentance, the judgment of God, the fear of God, and good works (in the sense we have already indicated and explained) be not forgotten. For one cannot have or understand faith without repentance.

On festival days there should be preaching at matins and vespers, **on the gospel at matins.** Since the servants and young people come to church in the afternoon we recommend that on Sunday afternoons there be constant repetition, through preaching and exposition, **of the Ten Commandments, the articles of the Creed and the Lord's Prayer.** The Ten Commandments are to be used so that the people be exhorted to fear God. The Lord's Prayer is to be used so that the people know what to pray. The articles of the Creed are to be proclaimed and the people taught carefully these three most important articles comprehended in the Creed: creation, redemption, and sanctification. For we consider it useful for the people to learn that God still

creates, daily renews us, gives growth, etc. Thus the people are to be exhorted to faith and to prayer for food, life, health, and similar temporal needs.

Then the people are to be instructed concerning redemption, how our sins are forgiven through Christ. This should include all the articles on Christ, his birth, his death, his resurrection.

The third article, sanctification, deals with the work of the Holy Spirit. The people are to be taught to pray that God rule and protect us by his Holy Spirit, and are to be shown how weak we are and how miserably we fail if God does not draw us to himself and keep us through the Holy Spirit.

If on Sundays we preach on the Ten Commandments, the Lord's Prayer, and the Creed, one after the other, we should also diligently preach about marriage and the sacraments of baptism and of the altar. In such preaching we should spell out, word for word, the Ten Commandments, the Lord's Prayer and the articles of the Creed, for the sake of the children and other simple unschooled folk.

The preachers are to refrain from all libelous utterance and, without becoming personal, condemn the vices of which they are personally aware, and not preach about those of which they are not personally aware, e.g., those of the pope, bishops, or the like, except where it is necessary to warn the people by example. For those have not yet triumphed over the pope who imagine that they have done so.

On festival days such as Christmas, Circumcision, Epiphany, Easter, Ascension, Pentecost, or others, the pastor may preach at vespers on the festival, if that has been the custom in the parish. As mentioned, these festivals are to be observed: Christmas, Circumcision, Epiphany, Easter, Ascension, and Pentecost. As mentioned also, we should observe Maundy Thursday and Good Friday in Holy Week when **portions of the Passion are subjects of preaching.**