

Prayer for Friday.

209. I WILL call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. Glory, and honor, and praise be unto Thee, O Almighty and Merciful Father, for the gracious watch Thou hast this night exercised over me and mine through Thy holy angels. Bless and preserve me this day from sin and all evil. Grant me grace that I may live circumspectly, peacefully, and quietly, cleaving unto that which is good, that it may please Thee to preserve me, together with all the children of God, rejoicing with all angels, and with my Redeemer to have eternal life. Even so shall my last day on earth be my first in the Kingdom of heaven. Amen. The Lord's Prayer. The Creed. Psalm 22. The Gloria Patri. (Page 358-359)

Prayer for Saturday.

233. GRACIOUS and most merciful Father, Great and Eternal God, most heartily do I beseech Thee, look down upon me from Thy heaven above and turn Thy countenance unto me. Gracious Father, so lead and guide me this day that I commit no evil, nor sin and offend against Thee. Almighty God, lead Thy poor lamb in Thy truth. Defend me, Lord, for in Thee do I put my trust. Thou only art my strength, my rock, my fortress, my shield and buckler. Righteous God, turn my mind and my lips thither; that I fear and serve Thee in love, with all my soul. Sanctify me within and without, and turn me from all that cometh not from Thee.

Hide me within Thyself, that my will subject itself entirely unto Thee, and I be freed from the dominion of self and of every other creature. Let me not be wholly possessed of mine own nature. Grant that the thirst for temporal things be quenched in my heart. Uproot all self-love and selfish desires. Banish all hatred and jealousy, and cut off passion and my attachment to the things of this world. Gather my soul unto Thee and preserve in me a pure and peaceful conscience. Glory, praise, wisdom, thanksgiving, honor, power, and might be unto our God for ever and ever. Amen. (Joachim Muensinger von Freundeck's Prayer-book, 1584.) (Pages 390-391)

Cover: "The Creation of Eve out of Adam's side" (I:11) Genesis 2:15-25 from **The Illustrated German Bible of 1483** (often called the Biblia Germanica or the "Koberger Bible"). It contains some 109 woodcuts (or blocks) originally produced for the Cologne Bible of c. 1478/9, reused and hand-colored for the 1483 edition. It is one of the earliest large-scale German vernacular Bibles, appearing less than 30 years after the first printed Latin Bible by Johannes Gutenberg. --MDH

Our Family Daily Prayers

Advent, Christmas, Epiphany, Gesima



2025-2026

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Our Family Daily Prayers – 2025/2026

Follow the order for Daily Devotions in Lutheran Worship, p.293.

Week of Advent One: November 30-December 6, 2025

Psalm 1 / Psalm 143

Hymn – "Savior of the Heathen, Come" (Augustana SBH #1)

Daily Readings –

30 Sunday 10:15 AM	Advent One Jeremiah 33:14-18, Romans 13:11-14, Matthew 21:1-9	
1 Monday	Matt. 11:25-30	Genesis 3:1-24
2 Tuesday	Acts 3:22-26	Genesis 9:1-19
3 Wednesday 6:30 PM	Col. 1:15-29	Genesis 22:1-19
	Catechesis on St. Luke 21:25-36	
4 Thursday	Heb. 1:1-4	Genesis 49:1-28
5 Friday	Heb. 2:1-4	Num. 24:14-25
	Nikolaus Selnecker, Confessor	
6 Saturday	Eph 3:1-12	Deut. 18:15-19
	St. Nicholas, Bishop & Confessor Isaiah 62:1-12, Heb. 7:23-27, Matthew 25:14-23, 24-30	

#1 Art. IV "Justification" of the Apology of the Augsburg Confession.

The adversaries condemn the doctrine taught in the forth, fifth, sixth, and twentieth articles of our Confession, that believers obtain the remission of their sins through Christ, by faith alone, without any merit of their own; and insolently reject these **two tenets**; first, that we deny that man can obtain remission of his sins through his own merit; and secondly, that we hold, teach, and confess that no one is reconciled to God, or obtains remission of his sins, but through faith in Christ alone.

Now, since this controversy concerns **the principal and most important article of the whole Christian doctrine**, and as much indeed depends upon this article, which contributes especially to a clear, correct apprehension of all the holy Scriptures, and which alone shows the way to the unspeakable treasure and the true knowledge of Christ; yea, which is the only key to the whole Bible, and without which the poor conscience can have no true, invariable, fixed hope, nor conceive the riches of the grace of Christ;—we therefore pray your Imperial Majesty, graciously to hear us concerning these great, momentous, and all-important subjects, as the nature of the case demands. For, as our adversaries do not understand or know, what is meant in the Scriptures by remission of sin, by faith, grace and righteousness, they have miserably defiled this noble, indispensable, and leading article, without which no one can know Christ; they have entirely suppressed the invaluable treasure of the knowledge of Christ, of his kingdom, and of his grace; and robbed our poor consciences of this noble and great treasure and of this eternal comfort, so valuable and important to them.

Prayer for Tuesday.

159. MAY the Lord grant us peace; a realization of our sins; and the amendment of our sinful lives through true faith in Jesus Christ; and, after this life, the life eternal. Amen.

I beseech Thee, Lord Jesus Christ, abide with me this night, so that when my body rests my soul may be alert to keep Thee ever before my heart and mind, to guard me from all evil. Let Thy holy angel guard me that the enemy come not nigh unto me; but that Thou, O Lord, abide alone with me. Let also all that Thou hast given me be so commended unto Thee, and receive all under Thy guardianship to defend them against all evil and preserve them unto eternal life. Amen. (Pages 279)

Prayer for Wednesday.

166. GRACIOUS and Almighty God, Merciful Father in heaven, with my whole heart I render unto Thee all praise and laud and honor that Thou hast preserved me throughout the night now past under the protection of Thy holy angels, and permitted me to see the light of this day in health and strength. I beseech Thee, Heavenly Father, to Whose will I submit all things begun or ended by me, and all that I may do or leave undone, grant me Thy continued grace; and, by Thy Holy Spirit, so rule and govern all my thoughts and purposes, my heart, mind, energies, and desires, together with every word and deed, that I may ever recognize what is good and what is evil; so that I may this day walk here amid this evil and perverse world, free from all transgression, keeping in mind the hearty desire toward my heavenly home, which Christ, my Savior, has obtained and merited for me, and that I may never by an evil and sinful life forfeit the same. Unto all this help me graciously by the love and power of Thy Holy Spirit, for the sake of Jesus Christ, Thy well beloved Son. Amen. The Lord's Prayer. The Creed. Psalm 73. The Gloria Patri. (Page 290-291)

Prayer for Thursday.

186. IN the break of day I will arise in the Name of God. Lord Jesus, let Thy passion and death be my rod and my staff. Beloved Jesus, Lord, Thy blood, Thy wounds defend me this day and always. Help, that the fiends of hell, whom Thou hast overcome and bound, be and remain imprisoned this day and evermore, that they obtain no power over me. Amen.

Lord Jesus Christ, Almighty and True Light, the source whence cometh all other light; that of the sun and of the day; Light that enlightenest all men that are born into the world; Light, by which all things become bright and glorious; Eternal Wisdom of the Father, unto Thee I cry. Enlighten my heart that I, being blind to all else, may behold only what is well pleasing to Thee, and abide in Thy paths, desiring and loving none other. O Lord, enlighten mine eyes that I sleep not the sleep of death, and mine enemy rejoice that he has overcome me; Who livest and reignest with the Father and the Holy Ghost, true God, world without end. Amen. The Lord's Prayer. The Creed. Psalm 5. The Gloria Patri. (Pages 325-326)

Weekday Prayers

Prayer for The Lord's Day.

65. LORD Jesus Christ, eternal, true Light, Who banishest the darkness of the night and the shadow of death, I will praise Thy name and render thanks unto Thee for Thy protection during the past night and for bringing me unto the light of this day. Thou hast preserved my body, Thou hast surrounded my soul like a shield, and like a shepherd Thou hast defended me and all that is mine. For all this let Thy mighty and beneficent Name be magnified. I will sing aloud of Thy mercy in the morning: for Thou hast been my defence and my refuge, my help and my God in whom I put my trust. Thou gladdenest my heart and makest my countenance to rejoice. I beseech Thee, let Thy mercy arise and go forth this day like the morning light, and descend upon me like the spring rains. Enlighten my blinded nature—my dark heart—with Thy glory, and arise upon my soul, O Thou true Light that lightest man unto eternal life. Have mercy upon me, O God, for upon Thee do I wait. My soul waiteth for Thee more than they that watch for the morning. Be Thou my strong arm early and my salvation in the hour of tribulation. Shield my body and my soul that no evil come nigh unto me and no pestilence unto my habitation. Banish all evil spirits from me, sustain me against the godless, be nigh unto me against all evildoers, and save me that the hand of the enemy may not touch me. O Lord God, establish Thou the works of our hands upon us; yea, the work of our hands establish Thou. Strengthen our hands, defend our souls that we sin not against Thee. All this, we beseech Thee, grant us for the sake of Thy mercy which abideth forever. (Lord's Prayer, the Creed, Psalm 121, and the Gloria Patri.) (Pages 102-104)

Prayer for Monday

108. LORD Jesus Christ, Thou, my Lord and my God, knowest how Thou hast taught the utter weakness and hesitancy of man, that he can accomplish naught without Thy help and support. When he depends and trusts in himself alone he falls into a thousand errors. Have mercy, Great God, upon Thy child in this distress. Grant me Thy gracious support that, by Thine enlightenment, I may ever see that which is truly good, desire the same by Thy guidance, and finally attain the same by Thy might. To this end I yield, yea, entirely commend myself, with body and soul, unto Thee alone, Who art worshipped, together with the Father and the Holy Ghost, one true and almighty God, unto all eternity. Amen. *The Lord's Prayer. The Creed. Psalm 127. and the Gloria Patri.* (Pages 183-184)

But in order to confirm our Confession, and to refute what our adversaries have adducted, we shall, in the first place, show **the foundation and reasons** upon which both doctrines rest, so that each may be more clearly understood. (This text is from The Henkel Translation of the Book of Concord, which is the only English translation based on the authoritative German Dresden Edition of 1580, p. 156-157).

Prayers for Each Day

The prayers for this edition of OFDP are taken from Seed-Grains of Prayer: A Manual for Evangelical Christians by William Loehe (Wartburg Publishing House, 1914). They are found at the end of this booklet.

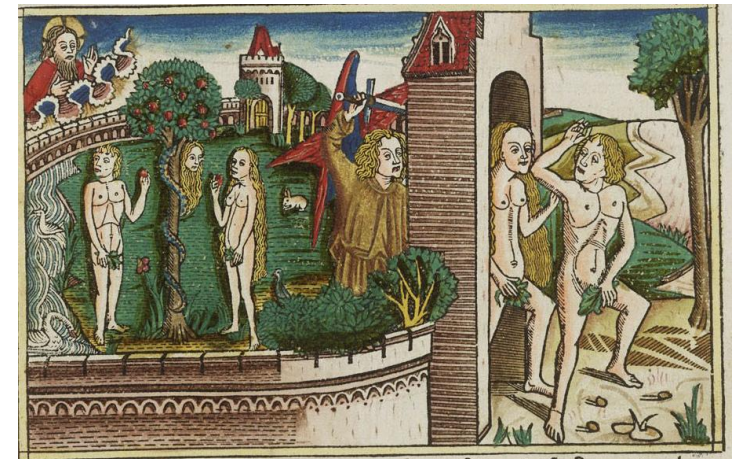
Collect for Advent One (*Ad Te Levavi*)

Stir up, we beseech Thee, Thy power, O Lord, and come, that by Thy protection we may be rescued from the threatening perils of our sins and saved by Thy mighty deliverance; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Collect for the Season of Advent

Lord, we beseech Thee, give ear to our prayers and lighten the darkness of our hearts by Thy gracious visitation; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism -
The Lord's
Prayer, The
Fifth
Petition



Illustrated German Bible of 1483 (I:13, Genesis 3)
The Fall of Adam and Eve and their Expulsion from the Garden.

Week of Advent Two: December 7-13, 2025

Psalms 28 / Psalm 91

Hymn – The Day Is Surely Drawing Near (Augustana SBH #2)

Daily Readings –

7 Sunday	8:00 AM	St. Ambrose, Bishop, Confessor & Doctor 2 Timothy 4:1-8, Matthew 5:13-19	
	10:15 AM	Advent Two Micah 4:1-7; Romans 15:4-13; Luke 21:25-36	
8 Monday		Acts 17:16-34	1 Chron 17:1-27
9 Tuesday		1 John 4:9-16	2 Chron. 7:11-22
10 Wednesday		Col 1:1-8	Isa 11:1-10
	6:30 PM	Catechesis on Matthew 11:2-11	
11 Thursday		Phil 2:12-18	Jer 23:2-8
12 Friday		Phil 3:12-16	Jer 30:1-22
13 Saturday		Col 3:1-11	Jer 33:14-26
		St. Lucy, Martyr Ecclesiasticus 51:1-7, 2 Corinthians 10:17-11:2, Matthew 13:44-52	

#2 Art. IV “Justification” of the Apology of the Augsburg Confession.

All the Scriptures, both of the Old and New testaments, are divided into, and teach, **these two parts, namely, the law and the divine promises**. In some places they present to us **the law**, and in others they offer us **grace through the glorious promises of Christ**; for example, the Old Testament, when it promises the coming Christ, and through him offers eternal blessings, eternal salvation, righteousness, and eternal life; or the New, when Christ, after his advent, promises in the Gospel, the remission of sins, eternal righteousness and life.

In this place, however, we call the law **the Ten Commandments** of God, wherever they appear in the Scriptures. It is not our purpose here to speak of the ceremonies and judicial laws.

Now, of these two parts our adversaries choose the law. For since **the natural law**, which agrees with the law of Moses or the Ten Commandments, is inborn and written in the hearts of all men, and human reason is therefore able, in some measure, to comprehend and understand the Ten Commandments, it imagines that the law is sufficient, and that remission of sin can be obtained through it.

But the Ten Commandments require not only an honorable life, or good works, externally, which reason can to some extent produce; they demand much higher things, beyond all human power and the reach of reason: namely, **the law requires us to fear and love God with all**

righteousness of God without the law is manifest;” that is, remission of sins is offered gratuitously, or without price.

Therefore it is not through our merit, that we are reconciled to God; for if depended upon our merit, and if reconciliation to God and remission of sin came of the law, then were all lost, and slightly indeed should we be united and reconciled to God. For we do not keep the law, nor have we power to keep it; consequently **we should never obtain the promised grace and reconciliation**.

For thus Paul concludes, Rom. 4:14:“For if they which are of the law be heirs, faith is made void, and the promise made of none effect.” Now, were the promise founded upon our merit and the law, it would follow, since we cannot keep the law, that the promise would be vain. (Henkel Translation, p. 164-165).

Collect for Quinquagesima

O Lord, we beseech Thee, mercifully hear our prayers and, having set us free from the bonds of sin, defend us from all evil; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism - Lord’s Supper, Question One



Illustrated German Bible of 1483 (I:50, Genesis 41)
Pharaoh’s Dreams

Week of Quinquagesima: February 15-21, 2026

Psalm 111 / Psalm 27

Hymn – “If Thy Beloved Son, O God” (Augustana SBH #18)

Hymn Ash Wednesday - “When o’er My Sins I Sorrow” (ASBH #19)

Daily Readings –

15 Sunday 10:15 AM	Quinquagesima Isaiah 35:3-7, 1 Cor. 13:1-13, Lk. 18:31-43	
16 Monday	Luke 6:1-35	Exodus 24:1-25:9
17 Tuesday	Luke 6:33-49	Exodus 31:18-32:35
18 Wednesday 6:30 PM 7:00 PM	Luke 7:1-10	Exodus 33:1-23
	Learn-by-Heart (but, no Catechesis Service)	
	Ash Wednesday Divine Service Jonah 3:1-10, Isaiah 59:12-21, Joel 2:12-19, Matt 6:16-21	
19 Thursday	Luke 7:18-8:3	Exodus 34:1-10
20 Friday	Luke 8:16-56	Exodus 34:27-35
21 Saturday	Luke 9:1-27	Exodus 40:1-38

#17 Art. IV “Justification” of the Apology of the Augsburg Confession.

Let this suffice concerning the righteousness of reason, or of **the self-righteousness**, as taught by our opponents. When we shall come presently to speak of the piety and righteousness which are acceptable to God and proceed from faith, the subject will of itself lead to the quotation of more passages from the Scriptures, which will equally serve to overthrow the above-named errors of our adversaries.

Since no man is able, then, by his own strength to keep the law of God, and all under sin are doomed to eternal wrath and death, we cannot, through the law, be released from sin or become just in the sight of God; but **remission of sins and righteousness are promised through Christ**, who was given for us to atone for the sins of the world, and is the only Mediator and Redeemer. Now this promise is not: **through Christ ye shall have grace, salvation, &c., if ye merit it**; but through grace alone he offers the remission of sins, as Paul says, Rom. 11:6: “If the remission of sins be of works, then it is no more grace.” And in another place, Rom. 3:21: “But now the

sincerity, and from the bottom of our hearts; to call upon him in every time of need, and place our trust in nothing else.

Again, the law demands, that we neither doubt nor waver, but conclude with the utmost certainty in our hearts, that God is with us, hears our prayers, and grants our petitions; it demands, that in the midst of death we expect life and all manner of consolation from God; that in all our troubles we conform entirely to his will; that we shall not flee from him in death and affliction, but be obedient to him, and bear and suffer willingly, whatever may befall us. (This text is from The Henkel Translation of the Book of Concord, which is the only English translation based on the authoritative German Dresden Edition of 1580, p. 157-158).

Collect for Advent Two (*Populus Zion*)

Stir up our hearts, O Lord, to make ready the way of Thine Only-Begotten Son, so that by His coming we may be enabled to serve Thee with pure minds; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism - The Lord’s Prayer, The Sixth Petition



Illustrated German Bible of 1483 (I:14, Genesis 4)
The Sacrifices of Cain and Abel, the Murder of Abel,
and the Expulsion of Cain

Week of Advent Three: December 14-20, 2025

Psalm 132 / Psalm 98

Hymn – The Only Son from Heaven (Augustana SBH #3)

Daily Readings –

14 Sunday 10:15 AM	Advent Three Malachi 3:1-6; 1 Corinthians 4:1-5; Matthew 11:2-10	
15 Monday	Heb 10:35-39	Isa 2:1-5
16 Tuesday	Luke 21:5-24	Isa 24:21-25:5
17 Wednesday 8:00 AM <i>O Wisdom</i> 6:30 PM	Luke 12:35-59	Isa 25:6-10
	Matins on Ember Wednesday in Advent Isaiah 2:2-5, Luke 1:26-38	
	Catechesis on John 1:1-14	
18 Thu <i>O Adonai and Ruler</i>	James 5:7-11	Isa 26:1-21
19 Fri 8:00 AM <i>O Root of Jesse</i>	Luke 1:1-25	Isa 51:1-16
	Matins on Ember Friday in Advent Isaiah 11:1-5, Luke 1:39-47	
20 Sat 7:00 PM <i>O Key of David</i>	Luke 1:26-38	Isa 52:1-12
	Ember Saturday in Advent 2 Thessalonians 2:1-8, Luke 3:1-6	

#3 Art. IV “Justification” of the Apology of the Augsburg Confession.

Here **the scholastics** have followed **the philosophers**; and when they attempt to define, how man is justified before God, **they teach only the righteousness and piety, of a correct external deportment before the world, and of good works, and in addition devise the dream, that human reason is able without the aid of the Holy Ghost, to love God above all things.** For it is true, undoubtedly, that when the human heart is at ease and free from trouble and temptation, and does not feel the wrath and judgement of God, it may imagine that it loves God above all things and does much good and many works for God’s sake; but this is **mere hypocrisy**. Yet in this manner our adversaries have taught, that men *merit* the remission of sins, if they do as much as lies in their power; that is, if reason regrets sin, and elicits also a willingness to love God.

Since **men are naturally inclined to the idea, that their merits and works are of some value in the sight of God, this false principle** has **bought forth innumerable, perverted methods of worship in the church:** for example, monastic vows, the abuse of

But pious hearts that have experienced this, in real strife against Satan, and in real distress of conscience, know well that such words and thoughts are nothing but fancies and dreams. Paul, Rom. 4:15, says: “The law worketh wrath.” He does not say that men obtain remission of their sins through the law; for the law always accuses the conscience and terrifies.

The law, therefore, justifies no one in the sight of God; for an alarmed conscience flees from God and his judgments. Hence those are in error, who would merit the remission of their sins by their works, or the law. (Henkel Translation, p. 163-164).

Catechism - Office of the Keys, Question Three



Illustrated German Bible of 1483 (I:48, Genesis 39)
Joseph is Thrown Into Prison after Being Falsely Accused

Week of Sexagesima: February 8-14, 2026

Psalms 24 / Psalm 25

Hymn – “May God Bestow on Us His Grace” (Augustana SBH #17)

Daily Readings –

8 Sunday 10:15 AM	Sexagesima Is. 55:10-13, 2 Cor. 11:19-12:9, Luke 8:4-15	
9 Monday	Mark 10:1-31	Exodus 14:1-31
	St. Cyril of Alexandria, Bishop, Conf., & Doctor 2 Timothy 4:1-8, Matthew 5:13-19	
	Florida Mission Feb 9-12, 2026	
10 Tuesday	Mark 10:32-52	Exodus 15:1-21
11 Wednesday	Mark 11:1-33	Exodus 15:22-16:36
	No Learn-by-Heart or Catechesis	
12 Thursday	Mark 12:13-44	Exodus 17:1-16
13 Friday	Luke 4:14-44	Exodus 19:1-25
14 Saturday	Luke 5:12-39	Exodus 20:1-23

#16 Art. IV “Justification” of the Apology of the Augsburg Confession.

Finally, it is extremely foolish and improper, on the part of our adversaries, to contend that even those, who deserve eternal wrath, **obtain forgiveness of sin through love, or *actum elicited dilectionis***, self-selected works of love; whereas it is clearly impossible to love God until the heart has taken hold of the remission of sins through faith.

For the heart, filled with anxiety, and truly feeling the wrath of God, can never love him, until he gives it relief and comfort, and assures it of his grace. For while he terrifies and assails us, as if he would cast us off in eternal wrath, into everlasting death, our poor, feeble nature must lose all courage and hope, and tremble before the great anger, which terrifies, and punishes so fearfully; and it cannot feel a spark of love, until God himself comforts and relieves it.

The idle and inexperienced may indeed devise for themselves a dream of love; hence they contend so frivolously, that one who is guilty even of mortal sin, can yet love God above all things; for they have never fully realized what a burden sin is, or how great a torment it is to feel the wrath of God.

masses, and the like, without number; new modes of worship being constantly devised out of this error. And in order that such confidence in our merits and works might be still farther disseminated, they impudently maintained, that the Lord God must of necessity give grace unto those who do such good works; not indeed, that he is compelled, but because this is the order, which God will not transgress or alter.

In these opinions, in this very doctrine, **many other gross, pernicious errors, and horrid blasphemies against God are embraced and hidden**; to state all of which now, would require too much time. (Henkel Translation, p. 158).

Collect for Advent Three (*Gaudete*)

Lord, we beseech Thee, give ear to our prayers and lighten the darkness of our hearts by Thy gracious visitation; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism - Lord’s Prayer, The Seventh Petition & Meaning



Illustrated German Bible of 1483 (I:16, Genesis 6-9)
Noah’s Ark and the Flood

Week of Advent Four: December 21-23, 2025

Psalm 126 / Psalm 145

Hymn – To Jordan Came Our Lord, the Christ (Augustana SBH #4)

Daily Readings –

21 Sunday 8:00 AM 10:15 AM <i>O Dayspring</i>	Matins on St. Thomas, Apostle Judges 6:36-40, Ephesians 2:19-22, John 20:24-31	
	Advent Four Isaiah 40:1-8; Philippians 4:4-7; John 1:19-28	
22 Monday <i>O King of Nations</i>	Mt 1:18-25	Isa 40:1-11
23 Tuesday 10:30 AM <i>O Emmanuel</i>	Luke 1:39-45	Mal 3:1-7
	St. Thorlak, Bishop & Confessor Hebrews 13:7-17, Matthew 24:42-47	

#4 Art. IV “Justification” of the Apology of the Augsburg Confession.

But we beg every Christian reader to consider for God’s sake: If we can be justified before God and become Christians through such works, I would like to hear, (and we pray all of you to make every effort to reply,) **what the difference would be between the doctrines of the philosophers and of Christ**; if we can obtain the remission of sins through such works of ours, what benefit, then, is Christ to us? If we can become holy and pious in the sight of God, by natural reason and our own good works, what need have we then of the blood and death of Christ, or to be born anew through him? as Peter says in his first Epistle 1:3. This dangerous error (taught publicly in the schools and from the pulpit) has, alas, led even eminent theologians at Lyons, Paris, and other places, to recognise no Christian piety or righteousness, but that taught in philosophy; although every letter and syllable of Paul teaches differently; yet, while this ought reasonably to surprise us, and we could justly deride their views, they laugh at us, yea, ridicule Paul himself.

So greatly has this shameful, abominable error prevailed! I myself heard a reputable minister, who did not mention Christ and the Gospel, but preached **the ethics of Aristotle**, (*Aristotelis ethicis*). Is not such preaching puerile and foolish among Christians? If, however, the doctrine of our adversaries be true, then are these ethics (*ethici*.) an invaluable collection of sermons, and a fine new bible. For it is not easy for any one to write better than Aristotle, with regard to an external, honorable life.

We see, that some learned men have written books, in which they endeavour to show, that the words of Christ and **the sayings of Socrates and Zeno** harmonize beautifully, as if Christ had come to give us good

Epicurus, that God takes care of them. Their contempt of God within, must necessarily make their works impure and sinful, although they may appear beautiful before men; for God searches the heart. (Henkel Translation, p. 163).

Catechism - Office of the Keys, Questions One & Two

Collect for Septuagesima

O Lord, we beseech Thee favorably to hear the prayers of Thy people that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ, Thy Son, our Savior, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:46, Genesis 37)
After Joseph’s Dreams, His Brothers Throw Him into a Pit
and then Sell Him

Week of Septuagesima: February 1-7, 2026

Psalm 23 / Psalm 143

Hymn – “Salvation unto Us Has Come” (Augustana SBH #16)

Daily Readings –

1 Sunday 10:15 AM	Septuagesima Jeremiah 1:4-10, 1 Cor. 9:24-10:5, Mt. 20:1-16	
2 Monday 10:30 AM	Mark 5:21-43	Exodus 5:1-23
	The Presentation of Our Lord Haggai 2:6-9, Malachi 3:1-4, Luke 2:22-32	
3 Tuesday	Mark 6:1-29	Exodus 6:1-13
4 Wednesday 6:30 PM	Mark 6:30-56	Exodus 11:1-10
	Catechesis on Luke 8:4-15	
5 Thursday	Mark 7:1-30	Exodus 12:1-28
6 Friday	Mark 8:10-9:1	Exodus 12:29-42
7 Saturday	Mark 9:2-32	Exodus 13:1-22

#15 Art. IV “Justification” of the Apology of the Augsburg Confession.

Our adversaries consider only the commandments of **the second table** of Moses which treats of external honesty, a virtue which human reason more readily comprehends; and they imagine, that by these external good works they keep God’s law. But they do not consider **the first table** which requires us to love God with our whole heart, firmly to believe that God is wroth on account of sin, sincerely to fear God, and to be fully assured that God is near us and hears our prayer, &c.

Now we are all so constituted from Adam, previous to our being born again through the Holy Ghost, that our hearts, in their security, despise God’s wrath, judgment, and threats, and hate and oppose his judgments and penalties. Now if all the children of Adam are born so deeply in sin, that we naturally despise God, and doubt his Word, his promises, and his threats; then indeed must the best of our good works, performed previous to our being born anew through the Holy Ghost, be sinful and condemned in God’s sight, although to the world they may appear lovely; for they proceed out of a bad, ungodly, and impure heart; as Paul says, Rom 14:23; “Whatsoever is not of faith, is sin.” For all such self-righteous men perform works without faith, despise God in their hearts, and believe as little as

laws and commandments, through which to merit the remission of our sins; instead of proclaiming to us the grace and peace of God and imparting the Holy Spirit, through his own merits and blood.

Hence, if we receive the doctrine of our adversaries, that we can merit the forgiveness of our sins, by the powers of natural reason and our own works, we are **Aristotelians** and not Christians, and **there is no difference between an honorable Heathen, a Pharisaic, and a Christian life, between philosophy and the Gospel.** (Henkel Translation, p. 158-159).

Collect for Advent Four (*Rorate Coeli*)

Stir up, O Lord, we beseech Thee, Thy power, and come and help us with Thy great might, that by Thy grace whatsoever is hindered by our sins may be speedily accomplished through Thy mercy and satisfaction; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism - Lord’s Prayer, The Conclusion & Meaning



Illustrated German Bible of 1483 (I:19, Genesis 9:18-29)
Noah’s Drunkenness and Shem, Ham and Japheth

Christmas Eve and Day: December 24-25, 2025

Psalm 24 – Dec. 24 / **Psalm 19, 45, 85, 89, 110, 132** – Dec. 25

Hymn – O Jesus Christ, All Praise to Thee (Augustana SBH #5)

Daily Readings –

24 Wednesday 7:00 PM	Christ's Mass Eve Isaiah 9:2-7, 1 John 4:7-16, Matthew 1:18-25
25 Thursday 8:00 AM	Christmas Matins Micah 5:2-4, Titus 3:4-7, Luke 2
9:00 AM	Christ's Mass Day Isaiah 7:10-14, Heb. 1:1-12, St. John 1:1-14

Christmas Eve

#5 Art. VII “The Person of Christ” Formula of Concord, Solid Declaration

In his small work on the last words of David,* Dr. Luther, a little before his death, wrote thus: “According to the other, **the temporal, human birth**, the eternal power of God was also given unto him, but in time, and not from eternity. For the humanity of Christ has not been from eternity, like the divinity, but, according to our computation, Jesus the Son of Mary is now 1543 years of age. But from that moment, in which the divinity and humanity were united in one person, the man, the Son of Mary, truly is, and is called the omnipotent, eternal God; who has eternal power, who created and preserves all things, *per communicationem idiomatum*, because with the divinity, he is one person, and is also true God. Concerning this, he says: ‘All things are delivered unto me of my Father,’ Matt. 11:27. And in another place: ‘All power is given unto me in heaven and in earth,’ Matt. 28:18. Who is he that says: ‘Unto me?’ Unto me, Jesus of Nazareth, the Son of Mary, and born as man. From eternity I have this power of the Father, before I became man. But when I became man, I received it in time according to the humanity, and held it concealed until my resurrection and ascension, when it was to be manifested and declared;—as Paul, Rom. 1:4, writes: ‘He was declared to be the Son of God with power;’” John uses the term *glorified*, John 17:10. (Henkel Translation, p. 702).

works, which the world highly esteems.” (Henkel Translation, p. 162-163).

Collect for Transfiguration

O God, Who in the glorious Transfiguration of Thine Only-Begotten Son hast confirmed the mysteries of the faith by the testimony of the Fathers, and Who, in the Voice that came from the bright cloud, didst in a wonderful manner foreshow the adoption of sons, mercifully vouchsafe to make us coheirs with the King of His glory and bring us to the enjoyment of the same; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism - Confession, Question One, Two, Three



Illustrated German Bible of 1483 (I:37, Genesis 28)
Jacob's Ladder

Week of Transfiguration: January 25-31, 2026

Psalm 87 / Psalm 8

Hymn – O Wondrous Type, O Vision Fair (Augustana SBH #15)

Daily Readings –

25 Sunday	8:00 AM	The Conversion of St. Paul Jeremiah 1:4-10, Acts 9:1-22, Mt 19:27-30	
	10:15 AM	The Transfiguration of Our Lord Isaiah 61:10-11, 2 Peter 1:16-21, Matthew 17:1-9	
26 Monday	10:30 AM	Matthew 21:10-46	Genesis 47:1-31
		St. Titus, Pastor and Confessor Acts 20:17-35, Ephesians 3:14-21, Matthew 24:42-47	
27 Tuesday		Matthew 23:1-39	Genesis 48:1-22
28 Wednesday	6:30 PM	Mark 1:16-45	Exodus 1:1-22
		Catechesis on Matthew 20:1-16	
29 Thursday		Mark 2:1-28	Exodus 2:1-25
30 Friday		Mark 3:1-35	Exodus 3:1-22
31 Saturday		Mark 5:1-20	Exodus 4:1-31

#14 Art. IV “Justification” of the Apology of the Augsburg Confession.

Now if it be necessary to be born again of the Holy Ghost, our good works or our own merit will not justify us before God; nor can we keep or fulfil the law. Again, Rom. 3:53: “For all have sinned, and come short of the glory of God;” that is, they are wanting in the wisdom and righteousness which avail in the sight of God, and through which they rightly know, honor, and praise him. Again, Rom. 8:7–8: “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God.”

These passages of Scripture are so exceedingly clear and plain, that they require no very keen intellect to understand them; we need only to read them and properly examine the plain words. As Augustine says on this subject: **“If human reason and being carnal minded constitute enmity against God, then, without the Holy Ghost, no man can love God with his whole heart.** Again, if to be carnal minded is enmity against God, then indeed are **even the best works of the children of Adam impure and sinful;** for if the flesh cannot be obedient to the law of God, then in truth does a man commit sin, even when performing noble, lovely, and excellent

Collect for Vigil of the Nativity (Dec 24)

O God, Who has made this most holy night to shine with the brightness of the true Light: Grant, we beseech Thee, that as we have known on earth the mysteries of that Light, we may also come to the fullness of His joys in heaven; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



**Ottheinrich
Bible 1430
(II:64)
The Blessed
Virgin Mary
Visits
Elizabeth
Luke 1:39-56**

Christmas Dawn

#6 Article Two “Redemption” Large Catechism.

Therefore the sum of this article is, that the word *Lord* signifies, in its most simple meaning, as much as Redeemer, that is, the one who has brought us from Satan to God—from death to life—from sin to righteousness, and thus preserves us. The parts, however, which succeed each other in this article, chiefly serve to illustrate and explain this redemption—how and through what means it came to pass; that is, how dear and precious a price it cost Christ, what he bestowed upon it, what he hazarded to gain us and to bring us into his kingdom; namely, **he became man, was begotten by the Holy Ghost, and born of the Virgin Mary, free from all sins**, in order that he might be the lord of sin; moreover, he suffered, died, and was buried, that he might make expiation for me, and make compensation for my transgressions, not with gold or silver, but with his own precious blood. And all this he did, that he might be my Lord; he performed nothing for himself, nor had he need of any thing. Afterwards he arose from the dead, and overcame death; and finally, he ascended to heaven, and received dominion at the right hand of the Father, that the devil and all powers might be subject to him, and lie beneath his feet until he, ultimately on the last day, shall separate and remove us from this wicked world, from Satan, death, and sin.

But to treat each of these particulars separately, does not comport with a brief lecture for children; it rather belongs to the more lengthy sermons throughout the year, especially at the times set apart for the purpose of treating each article at proper length, concerning **the nativity**, passion, resurrection, and ascension of Christ. Moreover, the entire Gospel which we preach, depends also on this, that we properly embrace this article, since our whole redemption and salvation are based upon it, and since it is so abundant and copious, that we always have enough to learn in it. (Page 494-495).

Collect for Christ’s Mass Dawn (Dec 25)

Grant, we implore You, almighty God, that we, upon whom is poured the new light of Thy Word made flesh, may show forth in our actions that which by faith shineth in our minds; through the same Jesus Christ, Your Son, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **AMEN**



Illustrated German Bible of 1483 (I:35, Genesis 26)
Isaac and King Abimelech

Why should I not here exclaim with Paul, Gal. 5:4, Rom. 10:3–4? yea, I may justly exclaim with him: **“Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.”** “For they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” For as Christ is the end of the law, so also is Christ the saviour of corrupted nature. Again, John 8:36: “If the Son therefore shall make you free, ye shall be free indeed.”

Therefore we cannot become free from our sins, or merit their remission, through reason or good works. Again, it is written, John 3:5: “Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.” (Henkel Translation, p. 162).

Collect for Epiphany Two

Almighty and Everlasting God, Who dost govern all things in Heaven and Earth, mercifully hear the supplications of Thy people and grant us Thy peace all the days of our life; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Week of Epiphany Two: January 18-24, 2026

Psalm 34 / Psalm 16

Hymn – Happy the Man Who Feareth God (Augustana SBH #11)

Daily Readings –

18 Sunday 8:00 AM	Matins on Confession of St. Peter Ac 2:22-24, 32-33, 1 Pt 1:1-9, Mt 16:13-19	
	The Second Sunday after the Epiphany Deut 18:15-19, Romans 12:6-16a, John 2:1-11	
10:15 AM	Matthew 4:18-25	Genesis 17:1-22
	St. Henry of Finland, Martyr Daniel 3:59-92(LXX), 2 Cor. 1:3-7, Matthew 16:24-27	
20 Tuesday	Matthew 5:1-9	Genesis 18:1-33
21 Wednesday	Matthew 5:27-48	Genesis 19:1-29
	No Learn-by-Heart or Catechesis	
22 Thursday	Matthew 6:1-23	Genesis 21:1-8
23 Friday	Matthew 7:1-14	Genesis 24:1-28
24 Saturday 7:00 PM	Matthew 7:24-29	Genesis 24:29-67
	Vespers on St. Timothy, Pastor and Confessor Ezekiel 34:11-16, 1 Peter 5:1-4, John 21:15-17	

Catechism - The Sacrament of Holy Baptism, Fourth Question

#13 Art. IV “Justification” of the Apology of the Augsburg Confession.

It is likewise false and untrue, that a man can become righteous and pious before God by his own works and by external piety.

It is unfounded and false, that human reason is able of itself to love God above all things, to keep his commandments, to fear him, to be assured that he hears our prayers, to thank and obey him in afflictions, and in other things enjoined in his law, such as, not to covet the goods of others, &c. For all this, human reason is not able to accomplish, although it can in some degree produce an honorable life externally, and perform good works.

To say that those are without sin, who keep God’s commandments externally only, without the Spirit and grace in their hearts, is also untrue and deceptive, and a blasphemy against Christ.

This conclusion is attested, not only by the holy Scriptures, but also by the ancient Fathers. Augustine treats of this subject largely, in contending against the Pelagians, that **grace is not given on account of our own merits**. And in his book on Nature and Grace, (*de Natura et Gratia*,) he says: “If our natural strength is sufficient, by freewill, both to teach us how to live, and how to live aright, then Christ died in vain.”

Week of Christmas: December 26-27, 2025

Psalm 19, 45, 85, 89, 110, 132 – Dec. 25

Hymn – O Jesus Christ, All Praise to Thee (Augustana SBH #5)

Daily Readings –

26 Friday No service	Matthew 1:1-17	Micah 5:1-5
	St Stephen, First Martyr 2 Chron. 24:17-22, Acts 6:8-7:60, Matt 23:34-39	
27 Saturday 7:00 PM	John 1:15-18	Isa 32:1-8
	Vespers on St. John, Apostle and Evangelist Hosea 14:1-9, 1 John 1:1-10, John 21:19-24	

Christ’s Mass Day

#7 Art. III “Righteousness” Formula of Concord, Solid Declaration.

Since, however, as we have stated above, it is the obedience of the whole person, it is also a perfect satisfaction and expiation for the human race, by which satisfaction was made unto the eternal, immutable justice of God, which is revealed in the law. And this obedience is our righteousness which avails in the sight of God, which is revealed unto us in the Gospel, upon which our faith rests before God, and which he imputes to faith, as it is written, Rom. 5:19: “For as by one man’s disobedience many were made sinners; so by the obedience of one shall many be made righteous.” And 1 John 1:7: “The blood of Jesus Christ, his Son, cleanseth us from all sin.” Again, Rom. 1:17; Habak. 2:4: “The just shall live by faith.”

In this manner neither the divine nor the human nature of Christ by itself is imputed unto us for righteousness, but the obedience of the person alone, who is at the same time God and man. And thus, faith looks upon the person of Christ, as the same was made under the law for us, bore our sins, and when proceeding to the Father, rendered entire and perfect obedience to the heavenly Father, for us poor sinners, **from his holy birth** unto his death; and thereby covered all our disobedience, which inheres in our nature, in its thoughts, words, and deeds; so that it is no more imputed to us unto condemnation, but is pardoned and remitted through pure grace, for the sake of Christ alone. (Pages 640-641)

Collect for Christ's Mass Day (Dec 25)

Grant, we beseech Thee, Almighty God, that the new birth of Thine Only-Begotten Son in the flesh may set us free, who are held in the old bondage under the yoke of sin; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



**Ottheinrich
Bible 1430
(II:66b)**
The
Shepherds
Out in the
Fields Luke
2:8-14

and in worldly matters, there is nothing better than honesty and virtue, as Aristotle says: “Neither the morning nor the evening star is more lovely and beautiful than honesty and righteousness,” God himself rewarding such virtues with temporal gifts;—yet, we should not extol good works and such a deportment so as to bring contumely on Christ. **The opinion that we must merit the remission of our sins by our works, is certainly a fiction and an error.** (Henkel Translation, p. 161-162).

Collect for Epiphany One

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee, and grant that they may both perceive and know what things they ought to do and also may have grace and power faithfully to fulfill the same; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism - The Sacrament of Holy Baptism, Third Question



Illustrated German Bible of 1483 (I:29, Genesis 22)
The Sacrifice of Isaac

**Ottheinrich
Bible 1430
(I:24b)**
Joseph and
Mary travel
to Egypt
Matthew
2:13-18



Week of Epiphany One: January 11-17, 2026

Psalm 67 / Psalm 86

Hymn – Praise God the Lord, Ye Sons of Men (Augustana SBH #10)

Daily Readings –

11 Sunday 10:15 AM	First Sunday after the Epiphany Isaiah 61:1-3, Romans 12:1-5, Luke 2:41-52	
12 Monday	John 1:29-34	Gen 8:1-22
13 Tuesday	John 1:35-42	Gen 11:1-9
14 Wednesday 6:30 PM	John 1:43-51	Gen 12:1-20
	Catechesis on John 2:1-11	
15 Thursday	Luke 4:1-13	Gen 13:1-18
16 Friday	Mark 1:12-15	Gen 14:8-24
17 Saturday	Matt 4:12-17	Gen 15:1-21

#12 Art. IV “Justification” of the Apology of the Augsburg Confession.

Thus our adversaries teach nothing but **the external piety of external good works, which Paul calls the piety of the law**; and thus, like the Jews, they see the veiled face of Moses, only strengthening security and hardness of heart in some hypocrites; they lead men upon a sandy foundation, upon their own works, by which means Christ and the Gospel are despised, and give many miserable consciences cause for despair; for they do good works relying upon false conceits, and, never experiencing the great power of faith, they at last sink into despair.

We, however, hold and assert of external piety, that God requires and demands such an external correct life; and that on account of God’s commandment, we must perform the good works prescribed in the Ten Commandments. For the law is our schoolmaster, Gal. 3:24, and is given for the unrighteous. **It is the will of the Lord, our God, that gross sins should be restrained by external discipline; and for this purpose, he has given laws, established governments, provided men of learning and wisdom, who are fitted to govern.** Human reason can, to some extent, by its own powers, produce an honorable external deportment like this; although it is often hindered in doing so, by innate weakness and the arts of the devil.

Now, although I am willing to allow to this external life and such good works, all the praise that is properly due them;—for in this life

Week of Christmas One: December 28, 2025-January 3, 2026

Psalm 121 / Psalm 111

Hymn – To God the Anthem Raising (Christmas One) (ASBH #6)

Hymn – To the Name of Our Salvation (Circumcision and Name of Jesus) (Augustana SBH #7)

Daily Readings –

28 Sunday 10:15 AM	Luke 2:15-20	Isa 46:3-13
	Holy Innocents Jer. 31:15-17, Rev 14:1-5, Matthew 2:13-18	
	Sunday after Christ’s Mass Isaiah 11:1-5; Galatians 4:1-7, Luke 2:33-40	
29 Monday	Luke 2:22-24	Isa 49:1-13
30 Tuesday	Luke 2:25-32	Isaiah 55:1-13
31 Wednesday 7:00 PM	No Learn-by-Heart/Catechesis The Circumcision and Name of Jesus (Jan 1) Isaiah 63:7-18, Isaiah 55:1-13, Gal 3:23-29; Luke 2:21	
1 Thursday	Matt 2:13-15	Isa 42:1-9
2 Friday	Matt 2:16-18	Isa 61:1-11
3 Saturday	Matt 2:19-23	Micah 4:1-8

The Sunday after Christmas

#8 Art. IV “Justification” of the Apology of the Augsburg Confession.

Now although our adversaries, in order not to pass by the name of Christ in total silence, as barbarous, impious heathens, **speak of faith as being a knowledge of the history of Christ**; and although they do tell us something of Christ—namely, that he has gained for us a *habitus*, or, as they term it, *primam gratiam*, the first or original grace, which they regard as **an inclination, or a desire, by which we are enabled to love God more easily**, than we could otherwise; yet a very weak and insignificant influence would thus be exerted by Christ, or by this *habitus*.

Nevertheless they say, that the operation of our reason and will, before this *habitus* exists, as well as afterwards, when the *habitus* is present, are *eiusdem speciei*, that is, one and the same thing, before as well as after.

For they maintain that our reason and human will are of themselves able to love God; but **that the *habitus* creates a desire, which enables reason to accomplish, with greater ease and pleasure, what it before had the power to do.**

Hence they also teach, that this *habitus* must be merited or earned by our previous works, and that, through the works of the law, we merit an increase of this good inclination and eternal life.

Thus these men conceal Christ from us, and bury him anew, so that it is impossible for us to recognise him as a Mediator; for they bury in silence the doctrine, that we obtain remission of our sins through him, by grace alone, without any merit of our own; and even set up their dreams, that we can merit forgiveness of our sins by good works and the works of the law; although the whole Bible teaches, that we are unable to keep or fulfil the law. And as human reason performs no part of the law, except external works, and does not really fear God, so it neither believes, that it is observed of God. Although they speak thus concerning the *habitus*, it is certain, that, **without faith in Christ, real love to God cannot exist in the heart; nor can anyone comprehend, what love to God is, without faith.** (Henkel Translation, p. 159-160).

Collect for Christmas One

Almighty and Everlasting God, direct our actions according to Thy good pleasure, that in the name of Thy beloved Son we may be made to abound in good works; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **AMEN**

The Circumcision and Name of Jesus

Catechism - The Sacrament of Holy Baptism, First Question

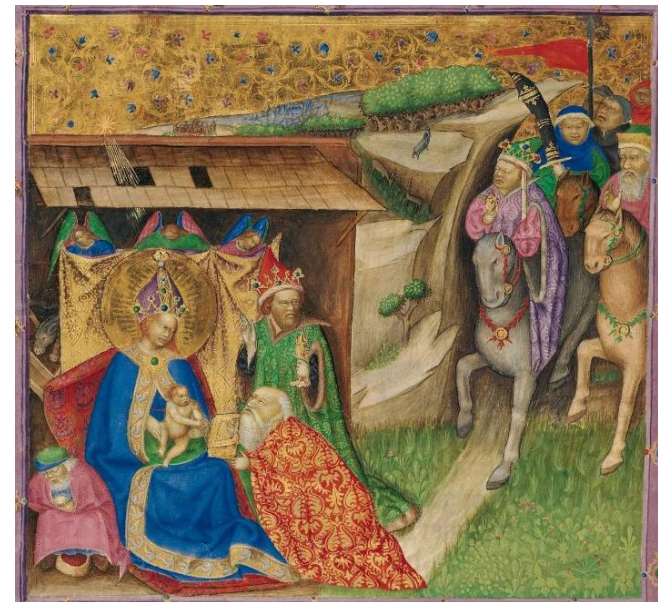


Illustrated German Bible of 1483 (I:20, Genesis 10)
Tower of Babel

communication with the other, that which is appropriate to each one. Thus Christ is our Mediator, our Redeemer, our King, our High-Priest, our Head, our Shepherd, &c., not according to one nature alone, whether it be the divine or the human, but according to both natures, as this doctrine has been elsewhere more fully treated. (Page 693).

Collect for The Epiphany of Our Lord

O God, Who by the leading of a star didst manifest Thy Only-Begotten Son to the Gentiles: Mercifully grant, that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Ottheinrich Bible 1430 (I:23)
The Wise Men Visit the Baby Jesus in Matthew 2

Epiphany of Our Lord: January 6-10, 2026

Psalm 96 / Psalm 72

Hymn – Now Sing We, Now Rejoice (Augustana SBH #9)

Daily Readings –

6 Tuesday 7:00 PM	Church undecorating, 6 PM The Epiphany of Our Lord – Divine Service <i>(with burning of Christmas Tree following service)</i> Isaiah 49:1-7, Isaiah 60:1-6, Matthew 2:1-12	
	Luke 3:15-20	Gen 2:1-25
7 Wednesday	Mark 1:1-8	Gen 4:1-26
8 Thursday 6:30 PM	Mark 1:9-11	Gen 5:1-32
	Catechesis on John 2:1-11	
9 Friday	Luke 3:21, 22	Gen 6:9-22
10 Saturday	Luke 3:23-38	Gen 7:1-24

#11 Art. VII “The Person of Christ” Formula of Concord, Solid Declaration

Again, in his work concerning Councils and the Church,* Dr. Luther says: “We Christians must know that if God is not also in the scales, and does not add his weight, we shall be found wanting. By this I mean, that if it could not be said that God died for us, but if this was only a man, we are lost; but if the death of God, and the fact that God died for us lie in the scale, it will descend, and we shall rise like a light weight; he can indeed also rise up again, or vacate this scale; but he could not be placed in this scale, unless he had become man like unto us; so that we may use the expressions: ‘God died,’ ‘the passion of God,’ ‘the blood of God,’ ‘the death of God.’ For God in his nature cannot die; but now, since God and man are united in one person, we may rightly say: ‘the death of God,’ namely, when the man dies, who is one with God, or one person with God.” Thus far Luther. From these words it is evident that it is an erroneous assertion, when it is said or written, that the aforementioned expressions, “God suffered,” “God died,” are only verbal predication, or mere words without any reality. For our simple Christian faith teaches that the Son of God, who became man, suffered and died for us, and redeemed us with his blood.

Secondly, with respect to the execution of the office of Christ, the person acts and operates, not in, with, through, or according to one nature alone, but in, with, according to, and through both natures; or, as the Council of Chalcedon says, one nature worketh in

#9 Art. VII. “The Sacraments and Their Proper use” Apology of the Augsburg Confession.

Paul, (Rom. 4:9–11,) denies that Abraham was justified through **circumcision**, and asserts that **it was a sign appointed to exercise and strengthen faith**. We therefore say, that the proper use of the Sacraments requires faith, to believe the divine promises, and receive the promised grace, which is offered through the Sacraments and the Word. Now this is the obvious and proper use of the holy Sacraments, upon which our hearts and our minds can firmly rely. For the divine promises can be accepted through faith alone. Now, as the Sacraments are external signs and seals of the promises, their proper use requires faith ; for when we receive the sacrament of the body and blood of Christ, Christ clearly says: “This cup is the new testament,” Luke 22:20. We should firmly believe then, that the grace and remission of sins, promised in the New Testament, are imparted to us. Now we should receive this in faith, and thereby console our alarmed, timid hearts, and rest assured, that the Word and promises of God cannot fail, but are as sure, nay, more so, than a new divine voice, or a new miracle from heaven, promising grace to us. But what would miracles benefit us, if they were not believed ? Here we are speaking of special faith, namely, the belief that our own sins are surely forgiven, and not of *general* faith, believing that there is a God. This proper use of the Sacraments really consoles and refreshes the heart. (pages 266-267)

Collect for the Circumcision and Name of Jesus (January 1)

O merciful and eternal God, heavenly Father, who didst cause Thy Son to endure circumcision and to be made subject to the Law, that we might be redeemed from the curse of the Law: We beseech Thee, grant us grace to become partakers of this redemption and thus obtain eternal salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reignth with Thee and the Holy Ghost, one true God, world without end. **Amen.**

Week of Christmas Two: January 4-5, 2026

Psalm 89

Hymn – “The Newborn Child This Early Morn” (Augustana SBH #8)

Daily Readings –

4 Sunday 10:15 AM	Second Sunday after Christmas Genesis 46:1-7, 1 Peter 4:12-19, Matthew 2:13-23	
	Matt 3:1-12	Is 56:1-8
5 Monday	Luke 3:1-9	Isa 12:1-6

#10 Art. IV “Justification” of the Apology of the Augsburg Confession.

In devising a distinction however between *merito congrui** and *merito condigni*,† they are playing with and contending about words only, in order that they may not appear openly as Pelagians. For if God must of necessity confer his grace as a reward for *congruity*, then it is not really *congruity*, but an actual duty, it is *justice* or *condignity*. They themselves do not know, however, what they say; for **they invent and dream, that when the “habitus” of the love of God (of which mention is made above) is present, a man merit the grace of God *de congruo*; and yet they admit that no one can be certain of the presence of this *habitus*.**

Pray, how then, or when, do they know, to what extent they earn the Lord’s grace; whether by *congruity* or by *condignity*, in part or in whole? But, alas, merciful God! These are all the cold thoughts and dreams of idle, wicked, and inexperienced men, who do not often make use of the Bible; **who do not know nor experience, what a sinner feels, what the attacks of death and the devil are;** who do not know at all, how entirely we forget all our merit and works, when the heart feels the wrath of God, or when the conscience is filled with terror. Secure, inexperienced men constantly pass on in the delusion, that they merit grace by their works *de congruo*.

For it is implanted in us by nature, highly to esteem ourselves and our works. **But when the heart truly feels its sins and wretchedness,** then all levity and frivolous thoughts give way to real and great seriousness; then the heart and conscience will not be quieted or satisfied, but will seek works upon works, and desires to have certainty, a foundation on which to stand and rest firmly. But these alarmed consciences deeply feel, that they can merit nothing either *de condigno* or *de congruo*, and soon sink into hopelessness and despair, unless a doctrine different from the law be preached to them; namely, **the Gospel of Christ, proclaiming that he was given for us.**

Thus it is related of the Barefoot monks, that they, after vainly praising, for a long time, their order and good works to St several pious persons in the hour of death, were at last obliged to be silent about their order and

Franciscus, and to say, “*Dear friend, Christ hath died for thee.*” This afforded relief in trouble; this alone bought peace and consolation. (Henkel Translation, p. 160-161).

*Congruity, in *school divinity*.—The good actions which are supposed to render it meet and equitable that God should confer grace on those who perform them. The merit of congruity is a sort of imperfect qualification for the gift and reception of God’s grace.—MILNER.

†Condignity, in *school divinity*.—The merit of human actions which claims reward, on the score of justice.—MILNER.

Collect for Christmas Two

Almighty and Everlasting God, direct our actions according to Thy good pleasure, that in the Name of Thy beloved Son, we may be made to abound in good works; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. AMEN

Catechism - The Sacrament of Holy Baptism, Second Question



Illustrated German Bible of 1483 (I:25, Genesis 18)
The Three Men Visit Abraham