

Morning Prayer for Friday.

208. GOD, and the Father of our Lord Jesus Christ, Who art known of none save alone of them unto whom Thou hast revealed Thyself most graciously in Christ Jesus, I beseech Thee, beside all Thy manifold blessings, deny me not the greatest: that my soul be freed from the sleep of sin and from the darkness of this world. As Thou hast now awakened my body from slumber, grant also that the same, my body, may in this life be the faithful companion of my soul and its servant unto a godly walk in life. If in such service it, at last, fall into the grave, then I know that what men call death is only to sleep in Thee, and Thou wilt, in Thine own good time, afterward, raise up also this my mortal body unto immortality, and bring it into the communion of eternal joys. Therefore, my heart rejoiceth, and my honor is secure, for even my flesh shall rest in safety. With body and soul I will rejoice forever in the living God. Hallelujah! Amen.

Morning 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.)

Cover: **Illustrated German Bible of 1483** (I:238, Judges 14)
Samson and the Lion

Our Family Daily Prayers

Lent/Easter Three

2026



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Our Family Daily Prayers 2026

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

Ash Wednesday and following: February 18-21, 2026

Psalm 111 / Psalm 27

Hymn Ash Wednesday - "When o'er My Sins I Sorrow" (ASBH #19)

Daily Readings –

18 Wednesday	Luke 7:1-10	Exodus 33:1-23
	Martin Luther, Confessor & Doctor Romans 10:5-17, John 15:1-11	
6:30 PM	Learn-by-Heart (but, no Catechesis Service)	
7:00 PM	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

Collect for Ash Wednesday

Almighty and Everlasting God, our Father, Who hatest nothing that Thou hast made and dost forgive the sins of all those who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Collect for Beginning of Lent

O Gracious God, Who retainest not Thine anger forever, but delightest in mercy and pardonest iniquity, Who wouldst be gracious to Thy people rather than pour out Thy wrath upon sinners, we beseech Thee, forgive us all our sins, and enable us by Thy Holy Spirit to go and sin no more; for the sake of the bitter sufferings and death of Thy beloved Son Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

threaten me on every side with their power and guile, their deceptions and temptations, both inwardly and outwardly, secretly and openly, may do me no harm. Preserve me in Thy fear, that I may commit no sin, but love Thee with all my heart, and be Thy servant forever. Grant me the needed grace to perform the duties of my calling diligently and faithfully. Let my calling and station prosper; bless my food and my drink; and give guidance to all my acts and deeds, unto Thy praise and unto my temporal and eternal welfare. Keep far from me all grievous diseases and whatsoever can harm me in body and soul. Especially save me from a sudden, evil death, and from all misery. Let not Thy Holy Spirit depart from me. Let Thy holy angel ever be betwixt me and mine enemies, that they may not harm me. Let Thy grace and blessing be ever upon me. *Amen. (George Zeamann, 1633.)*

Morning Prayer for Wednesday

165. ALMIGHTY and Everlasting God, as Thou hast so graciously preserved me throughout the past night and caused me to awake from the darkness and from the semblance of death unto the light of day, I beseech Thee, grant me grace this day also, that I may live through the same in acknowledgment and fear of Thee, to praise and glorify Thee, and to render thanks unto Thee for all Thy loving-kindness which Thou showerest upon me. Let mine duties of office be discharged by Thy help and support, that all be done unto the honor of Thy holy Name and the salvation of my soul, for the sake of Thy well-beloved Son, Jesus Christ, my Savior. **Amen.**

Morning Prayer for Thursday.

185. TO Thee, O God, Eternal Father, Who hast created me, and to Thee, O God, the eternal Son, Who hast redeemed me, and, to Thee, O God, the Eternal Holy Ghost, Who hast sanctified me in baptism, do I this day and all the days of my life commend myself. Eternal Deity, True Humanity, Holy Trinity, and Undivided Unity, Eternal Power, Unfathomable Wisdom, prepare me this day and at all times as Thou wouldst have me to be yonder in eternal blessedness. **Amen.**

Glory be to Thee, O God, my Defence Eternal, Who desirest so much to do good unto Thy servant, and hast again shown forth Thy loving-kindness beyond every ability to merit during the night that is now past, I lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, Who made heaven and earth. Lord forsake me not nor leave me. Enlighten mine eyes that I this day walk not in forbidden paths. Save me from evildoers and them that thirst for blood; from sin and from deceit. Let my heart rejoice in Thee. Glory be to Thee on high, and, on earth, unto me and to all that love the Lord, be all grace and peace and a blessed end. **Amen.**

Friday and Saturday Prayers continue on back

Weekday Prayers

Morning Prayer for Sunday.

64. UNTO Thee, O Gracious Father, I render thanks for Thy paternal and gracious preservation and defense during the night now past, and for Thy mercy which permits me to see this day, when I shall again receive Thine eternal gifts. O Holy Father, cleanse my heart through faith, and kindle it with a flame of Thy love, that I may yield unto Thee my body and my soul, an acceptable sacrifice. Thou wilt perform in me Thine holy will, that I may know Thy beloved Son, so as to leave this world and its pleasures behind me; to complete the day in Thy service; growing in holiness of life, strong in the spirit; and, let Thy grace abide with me. Amen.

Lord Jesus, open Thou mine ears that I may hear Thee calling me unto Thyself. Touch my heart and mind that I may truly rejoice in Thy grace and goodness unto me. Incline my will that, as to a tower of refuge, I may go into Thy temple, reared unto the glory of Thy name and appointed as the place where Thy blessing and true unity with Thee is attained. O gentle Jesus, without Thee I may not rise; therefore, go Thou with me. Clothe, adorn, and sanctify me for Thine habitation. Amen.

Lord God, the Holy Ghost, by the enlightenment of my mind, open Thou to me the gates of everlasting life, and let me find the true pasture of Thy divine doctrine and comfort, that I may hear the voice of my great Shepherd Jesus, to come to Him in faith, obey and follow Him in love, and so to go unto all my fellow-men, proving my faith; to the end that I may abide in Thy kingdom of grace here unto the end, and finally be received in the kingdom of everlasting glory; through Jesus Christ our Lord. Amen.

Morning Prayer for Monday

107. LORD Jesus Christ, be Thou this day and at all times the beginning of all my labors and deeds. Be Thou my comforter, my blessing, my support; and protect me and mine from all evil, that the devil and evil men may have no power over us. Amen.

Morning Prayer for Tuesday.

133. BLESSED art Thou, O God, my Creator; blessed art Thou, O God, my Redeemer; blessed art Thou, O God, Most High Comforter, Who art my shield, the horn of my salvation, and my defence; and hast again so graciously preserved me against every enemy of soul and body, during the night now past, I beseech Thee, most humbly, to cause Thy grace to cover me, and fill me this day with Thy mercy, that I may be graciously preserved from all sin and every evil. Surround me completely with Thy shielding presence, that Satan, the deceiver, with all his instrumentalities which

Ash Wednesday –

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

But if we are made **just before God, solely through the grace and mercy promised in Christ**, it follows, that we do not become just through our works. For what necessity would there be then for the glorious, divine promises, and how could Paul so highly praise grace and exalt it?

The Gospel therefore recommends, preaches, and applauds the righteousness which proceeds from faith in Christ and is not of the law. The law does not teach it; it is far superior to the righteousness of the law. For the law requires our works, and demands that we should be upright internally, at heart, and perfectly righteous.

But the divine promises offer to us, who are overcome by sin and death, help, grace, and reconciliation for Christ’s sake, which no man can obtain through works, but alone **through faith in Christ**. *This faith* offers or presents to the Lord God no works, no merit of its own, but builds upon pure grace only, and knows of no other consolation or trust, than the mercy promised in Christ. Now this faith alone, when each one believes individually that Christ is given for him, obtains remission of sins for Christ’s sake, and justifies us in the sight of God. (Henkel Translation, p. 165).



Illustrated German Bible of 1483 (I:52, Genesis 42)
Joseph’s Brothers Come to Egypt

Week of Invocavit: February 22-28, 2026

Psalm 32 / Psalm 16 (Ember Days: Psalm 111/ Psalm 27)

Hymn – “O Christ, Who Art the Light and Day” (ASBH #20)

Daily Readings –

22 Sunday 10:15 AM	Invocavit Gen. 3:1-24, 2 Cor. 6:1-10, Matthew 4:1-11	
23 Monday	Luke 9:28-62	Numbers 3:5-13
24 Tuesday 10:30 AM	Luke 10:1-22	Numbers 10:11-36
	St. Matthias, Apostle Isaiah 66:1-2, Acts 1:15-26, Matthew 11:25-30	
25 Wednesday 8:00 AM	Luke 10:38-11:13	Numbers 11:1-35
	Matins on Ember Wednesday in Lent Ex. 24:12-18, Matt 12:38-50	
6:30 PM	Catechesis on Matt 15:21-28	
26 Thursday	Luke 11:29-36	Numbers 12:1-15
	David Chytraeus, Doctor and Confessor	
27 Friday 8:00 AM	Luke 11:37-54	Numbers 13:1-25
	Matins on Ember Friday in Lent Ezekiel 18:20-28, John 5:1-15	
28 Saturday 7:00 PM	Luke 12:1-34	Numbers 13:26-33
	Ember Saturday in Lent Deuteronomy 26:12-19, 1 Thess. 5:14-28	

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

And since **this faith exists, whenever there is true repentance,** and raises up our hearts when sunk in the terrors of sin and death, we are regenerated by it, **and through it we receive the Holy Ghost into our hearts,** who renews them, and thus enable us to keep the law of God, to fear and love him truly, and firmly to trust that Christ was given for us, that he hears our cries and prayers, and that we can commend ourselves joyfully to God’s will, even in the midst of death. That faith is therefore true and genuine, which receives and obtains remission of sins without price, through grace, and does not oppose to the wrath of God its own merits and works, which would be a mere feather against a tempest, but presents Christ the Mediator; and this faith is the true knowledge of Christ.

the merit of Christ, and cannot appease God’s anger, except through Christ. **It is therefore very clear, that we do not merit forgiveness by our works of love.** (Henkel Translation, p. 172, † literally “habit of love” toward God).

Catechism - Table of Duties: *Of Civil Government* Rom. 13:1–4, *Of Citizens:* Matt 22:21, Rom. 13:5–7, 1 Tim. 2:1–3, Titus 3:1, 1 Peter 2:13–14

Collect for Jubilate

Almighty God, Who showest to them that be in error the light of Thy truth to the intent that they may return into the way of righteousness, grant unto all them that are admitted into the fellowship of Christ’s religion that they may avoid those things that are contrary to their profession and to follow all such things as are agreeable to 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.**



Illustrated German Bible of 1483 (I:83 Exodus 17:8-16)
Victory over the Amalekites

Week of Jubilate: April 26-May 2, 2026

Psalm 34 / 146

Hymn – “Zion Mourns in Fear and Anguish” (ASBH #32)

Daily Readings –

26 Sunday 10:15 AM	Jubilate Isaiah 40:25-31, 1 Peter 2:11-20, John 16:16-22	
27 Monday	John 6:60-71	Ezekiel 36:1-15
28 Tuesday	John 7:1-13	Ezekiel 36:16-32
29 Wednesday 6:30 PM	John 7:14-24	Ezekiel 36:33-38
30 Thursday	John 7:25-36	Haggai 2:2-9
1 Friday 10:30 AM	John 7:37-53	Zechariah 2:1-13
2 Saturday 7:00 PM	John 8:1-11	Zechariah 11:1-17
	Vespers on St. Athanasius of Alexandria, Bishop, Confessor 2 Cor 4:5-14, Matthew 10:23-28	

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

Now **no one by works can embrace Christ as Mediator**; but only by believing the word which proclaims him a Mediator. Therefore, when our souls are comforted and lifted up by the divine promises made to us for Christ’s sake, we obtain the remission of sin by faith alone. For Paul says, Rom. 5:2, that through him we have access to the Father; and he adds expressly—*by faith*. In this way, and no other, are we reconciled to the Father, receiving the remission of our sins, when we are encouraged to hold fast to the promise, in which grace and mercy are held out to us through Christ.

Our opponents hold respecting Christ, the Mediator and Conciliator, that he earns love, or the *habitu dilectionis*†, for us. They do not say, that he must be our only Mediator, but rather bury him again, and pretend that we have access to God through our works, that through these works we merit the *habitu*, and can then come to God, by means of love. This is indeed burying Christ anew, and taking away the whole doctrine of faith. But Paul, on the contrary, clearly teaches that we have access, that is, are reconciled to God through Christ.

In order to show how this is effected, he adds that we have this access *through faith*, obtain remission of our sins by faith, through

He who thus believes, rightly apprehends the great, beneficent work of Christ, and becomes a new creature; and prior to the existence of such faith in the heart, no one can fulfill the law. Of this faith in Christ and this knowledge of him, there is not a syllable, nor a tittle, in all the books of our adversaries. **We therefore censure our adversaries, for teaching only the law, concerning our works, and not the Gospel, which tells us that we are justified if we believe in Christ.** (Henkel Translation, p. 165-166).

Collect for Invocavit

O Lord, mercifully hear our prayer and stretch forth the right hand of Thy majesty to defend us from them that rise up against us; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Collect for the Season of Lent

Almighty and Everlasting God, our Father, Who hatest nothing that Thou hast made and dost forgive the sins of all those who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; 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 Two



Illustrated German Bible of 1483 (I:56, Genesis 45)
Judah Intercedes for Benjamin as Brothers Return

Ember Days

Therefore a Christian should be content and not argue with the Jews. But if you have to or want to talk with them, do not say any more than this: **“Listen, Jew, are you aware that Jerusalem and your sovereignty, together with your temple and priesthood, have been destroyed for over 1,460 years?”** For this year, which we Christians write as the year 1542 since the birth of Christ, is exactly 1,468 years, going on fifteen hundred years, since Vespasian and Titus destroyed Jerusalem and expelled the Jews from the city. Let the Jews bite on this nut and dispute this question as long as they wish.

For such ruthless wrath of God is sufficient evidence that they assuredly have erred and gone astray. Even a child can comprehend this. For one dare not regard God as so cruel that he would punish his own people so long, so terribly, so unmercifully, and in addition keep silent, comforting them neither with words nor with deeds, and fixing no time limit and no end to it. Who would have faith, hope, or love toward such a God? **Therefore this work of wrath is proof that the Jews, surely rejected by God, are no longer his people, and neither is he any longer their God.** This is in accord with Hosea 1 [:9], “Call his name Not my people, for you are not my people and I am not your God.” Yes, unfortunately, this is their lot, truly a terrible one. They may interpret this as they will; we see the facts before our eyes, and these do not deceive us.

If there were but a spark of reason or understanding in them, they would surely say to themselves: “O Lord God, something has gone wrong with us. Our misery, is too great, too long, too severe; God has forgotten us!” etc. **To be sure, I am not a Jew, but I really do not like to contemplate God’s awful wrath toward this people. It sends a shudder of fear through body and soul,** for I ask, What will the eternal wrath of God in hell be like toward false Christians and all unbelievers? Well, let the Jews regard our Lord Jesus as they will. We behold the fulfillment of the words spoken by him in Luke 21 [:20, 22 f.]: “But when you see Jerusalem surrounded by armies, then know that its desolation has come near ... for these are days of vengeance. For great distress shall be upon the earth and wrath upon this people.”

In short, as has already been said, do not engage much in debate with Jews about the articles of our faith. From their youth they have been so nurtured with venom and rancor against our Lord that there is no hope until they reach the point where their misery finally makes them pliable and they are forced to confess that the Messiah has come, and that he is our Jesus. Until such a time it is much too early, yes, it is useless to argue with them about how God is triune, how he became man, and how Mary is the mother of God. No human reason nor any human heart will ever grant these things, much less the embittered, venomous, blind heart of the Jews. As has already been said, what God cannot reform with such cruel blows, we will be unable to change with words and works. **Moses was unable to reform the Pharaoh by means of plagues, miracles, pleas, or threats; he had to let him drown in the sea.”** (*Luther’s works, vol. 47, Pages 138-140*).

opponents have been trifling with these important things. They ask, whether the remission of sin and the infusion of grace are one change, or two. It seems impossible for these idle, ignorant men to treat these things properly; for, to have a real sense of sin and of the wrath of God, is not an unimportant or trifling subject; nor is the consciousness of the remission of sin a feeble consolation. Thus Paul says, 1 Cor. 15:56–57, “The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.” **That is, sin alarms the conscience; this is done by the law, which shows us the earnest zeal and wrath of God against sin; but through Christ we conquer.**

How is this effected? When we believe—when our hearts are lifted up by the promises of grace through Christ, and rely upon them. Thus we prove, that we obtain remission of sins, by faith in Christ, and not by works; that is, God cannot be reconciled or his wrath appeased by our works, but Christ alone is the Mediator and Conciliator, for his sake alone is the Father merciful to us. (Henkel Translation, p. 171-172).

Catechism - Table of Duties: *What the Hearers Owe Their Pastors:*

1 Cor 9:14, Gal 6:6-7, 1 Tim 5:17-18, 1 Thess 5:12-13, Heb 13:17

Collect for Misericordias Domini

God, Who by the humiliation of Thy Son didst raise up the fallen world, grant unto Thy faithful ones perpetual gladness, and those whom Thou hast delivered from the danger of everlasting death do Thou make partakers of eternal joys; 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.**



Illustrated German Bible of 1483 (I:82 Exodus 17)
Water from the Rock

Quasimodogeniti

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

That we obtain remission of sins through faith alone in Christ.

We think our opponents must acknowledge, that above all things remission of sins is necessary to justification; for **we are all born in sin**. Hence we infer: That, when we obtain remission of sin, we are righteous and pious in the sight of God; according to Psalm 32:1, “Blessed is he whose transgression is forgiven.” But solely through faith in Christ, not through love, nor on account of love or works, do we obtain the remission of sin, although love follows faith. It must follow therefore, that we are justified by faith alone. **For the sinner’s justification means, that he is changed into a pious being, and born anew by the Holy Ghost.** * (Henkel Translation, p. 171, * This is the first or *major* proposition; and now follows the *minor*, i.e., the other proposition of the preceding argument.).

Week of Misericordias Domini: April 19-25, 2026

Psalm 103 / 23

Hymn – “The Lord’s My Shepherd, I’ll Not Want” (ASBH #31)

Daily Readings –

19 Sunday 8:00 AM 10:15 AM	Philip Melancthon, Confessor 2 Timothy 4:1-8, St. Matthew 5:13-19	
	Misericordias Domini Ezekiel 34:11-16, 1 Peter 2:21-25, John 10:11-16	
20 Monday	John 5:1-17	Micah 2:12,13
21 Tuesday	John 5:18-30	Isaiah 30:19-26
22 Wednesday 6:30 PM	John 5:31-47	Jeremiah 3:11-19
Catechesis on John 16:16-22		
23 Thursday	John 6:16-29	Ezekiel 34:1-11
24 Friday	John 6:30-40	Ezekiel 34:12-22
25 Saturday 7:00 PM	John 6:41-59	Ezekiel 34:23-31
Vespers on St. Mark, Evangelist Isaiah 55:1-5, Eph 4:7-16, Luke 10:1-9		

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

But we shall presently endeavor to show that we obtain remission of sin by faith alone (as the minor says,) and not through love. Our



Illustrated German Bible of 1483 (I:68, Exod. 5)

Moses and Aaron Visit Pharaoh



Illustrated German Bible of 1483 (I:69, Exod. 8)

Plague of Frogs



Illustrated German Bible of 1483 (I:70, Ex. 8-9)

Plague of Flies

Week of Reminiscere: March 1-7, 2026

Psalm 130 / Psalm 25

Hymn – “O Faithful God, We Worship Thee” (Augustana SBH #21)

Daily Readings –

1 Sunday 10:15 AM	Reminiscere Isaiah 40:20-25, 1 Thess 4:1-7, Matt 15:21-28	
2 Monday	Luke 13:1-17	Numbers 14:1-45
3 Tuesday	Luke 14:25-35	Numbers 16:1-22
4 Wednesday	Luke 15:11-32	Numbers 16:23-50
	No Learn-by-Heart/Catechesis	
5 Thursday	Luke 16:10-18	Numbers 17:1-13
6 Friday	Luke 17:1-10	Numbers 20:1-29
7 Saturday	Luke 18:1-8	Numbers 21:1-22:1

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

What the faith is, which justifies us before God.

Our adversaries think, that faith consists in a knowledge of, or an acquaintance with, the history of Christ; hence they teach that we can believe, even when sunk in moral sin. Accordingly they neither know nor say anything of the true Christian faith, by which, Paul invariably says, we are justified before God. For those that are just and holy in the sight of God, are surely not in mortal sin. Therefore the faith, which justifies us before God, consists **not only in a knowledge of the history** of Christ, his birth, sufferings, &c., (for this even the devils have,) but it is **the conviction, the fixed, firm confidence of our hearts, fully trusting in the promises of God, which, without our merit, offer us the remission of sin, grace, and full salvation, through Christ the Mediator.** And that no one may suppose it to be a mere historical knowledge, I add that faith is **the acceptance of this treasure with our whole heart,** and this is **not our own act, present or gift, our own work or preparation;** but the heart must be assured and fully trust, that God presents and gives to us, and not we to *him*; that *he* pours out upon us the whole treasure of grace in Christ. (Henkel Translation, p. 166).

Catechism - Lord’s Supper, Question Three

Week of Quasi Modo Geniti: April 12-18, 2026

Psalm 103 / Psalm 23

Hymn – “Christ Jesus Lay in Death’s Strong Bands” (ASBH #29)

Daily Readings –

12 Quasimodogeniti	Quasi Modo Geniti Job 19:25-27, 1 John 5:4-12, John 20:19-31	
13 Monday	John 21:1-25	Jonah 1:1-16
14 Tuesday	John 2:12-25	Jonah 1:17-2:10
15 Wednesday	John 3:22-36	Jonah 3:1-10
	Catechesis on John 10:11-16	
16 Thursday	John 4:1-27	Jonah 4:1-11
17 Friday	John 4:28-38	Isaiah 33:2-6
18 Saturday	John 4:39-45	Isaiah 10-17

Collect for Quasi Modo Geniti (ASBH)

Grant, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord’s Resurrection may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation; 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 - Table of Duties: *To Bishops, Pastors, and Preachers*



Illustrated German Bible of 1483 (I:81 Exodus 16) Manna from Heaven

Week of the Feast of the Resurrection: April 6-11, 2026

Psalm 2, 57, 111 / Psalm 113, 114

Hymn – “Christ Jesus Lay in Death’s Strong Bands” (ASBH #29)

Daily Readings –

6 Monday No service	Easter Monday - Psalm 16 / Psalm 30 Hosea 13:14, Acts 10:34-43, Luke 24:13-35	
7 Tuesday 10:30 AM	Matthew 28:1-15	Ezekiel 21:25-27
	Easter Tuesday Daniel 3:8-28, Acts 13:26-33, Luke 24:36-48	
8 Wednesday 6:30 PM	John 20:1-18	Haggai 2:20-23
	Easter Wednesday Acts 3:12-19, John 21:1-14	
	Catechesis on John 20:19-31	
9 Thursday	Luke 24:1-12	Zechariah 6:9-13
	Easter Thursday Acts 8:26-40, John 20:10-18	
10 Friday	Luke 24:36-49	Ezekiel 17:22-24
	Easter Friday 1 Peter 3:18-22, Matthew 28:16-20	
11 Saturday	Mark 16:9-14	Isaiah 44:21-28
	Easter Saturday 1 Peter 2:1-10, John 20:1-9	

Easter Monday Collect

O God, Who in the Paschal Feast hast bestowed restoration upon the world, continue unto Thy people Thy heavenly gift that they may both attain unto perfect freedom and advance unto life eternal; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

Easter Tuesday Collect

Almighty God, Who through the Resurrection of Thy Son didst secure peace for our troubled conscience, grant unto us evermore this peace, that, trusting in the merit of Thy Son, we at length will come unto the perfect peace of Heaven; 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.

Catechism - Christian Questions with their Answers, 17-20

Collect for Reminiscere

O God, Who seest that of ourselves we have no strength, keep us both outwardly and inwardly that we may be defended from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:58, Genesis 46)
Jacob Comes to Egypt, Jacob Before Pharaoh

Week of Oculi: March 8-14, 2026

Psalm 43 / Psalm 86

Hymn – “A Mighty Fortress Is Our God” (Augustana SBH #22)

Daily Readings –

8 Sunday 10:15 AM	Oculi 2 Sam 22:1-7, Ephesians 5:1-9, Luke 11:14-28	
9 Monday	Luke 18:15-30	Numbers 22:2-41
10 Tuesday	Luke 19:1-40	Numbers 23:1-30
11 Wednesday 6:30 PM	Luke 20:1-21:4	Numbers 24:1-13
	Catechesis on John 6:1-15	
12 Thursday	Luke 21:37-22:38	Numbers 27:12-23
13 Friday	Luke 22:39-71	Deuteronomy 5:1-33
14 Saturday	Luke 23:1-25	Deuteronomy 8:1-20

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

From this it is easy to perceive **the difference between faith, and the piety** produced by the law. **For faith is a divine worship and service, (*latría*), in which we are the recipients of gifts; but the righteousness of the law is a worship which offers our works to God.** Accordingly, God requires us to worship him through faith, that we may receive from him what he promises and offers. Faith, however, is not a mere historical knowledge, but a conviction which firmly cleaves to the divine promises, as Paul fully shows, when he says, Rom. 4:16: “Therefore it is of faith, that it might be by grace; to the end of the promise might be sure to all the seed.” Here Paul so connects the two, that faith, &c., must follow promises; and again, reciprocally, where promises are given, God also requires faith.

But we can show even more plainly, what justifying faith is, by referring to our own Creed and Faith; for the Symbol says: I believe in the *remission of sin*. Hence it is not enough for us to know or believe that Christ was born, that he suffered and rose from the dead, but we must also believe the article which sets forth the final object of all this, namely, “I believe that my sins are forgiven me.” To this article all the rest must be referred, namely, that our sins are forgiven

of sins. This we shall hereafter show more fully and clearly. (Henkel Translation, p. 170-171).

Easter Dawn

Grant, we beseech Thee, Almighty God, that we who celebrate the solemnities of the Lord’s Resurrection may by the renewal of Thy Holy Spirit rise again from the death of the soul; 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.**

Easter Day (ASBH)

Almighty God, Who through Thine Only-Begotten Son Jesus Christ, hast overcome death and opened unto us the gate of everlasting life, we humbly beseech Thee that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; 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 - Christian Questions with their Answers, 17-20



Illustrated German Bible of 1483 (I:80 Exodus 15)
The Song of Miriam

Easter Sunday: April 5, 2026

Psalm 2, 57, 111 / Psalm 113, 114

Hymn – “Christ Jesus Lay in Death’s Strong Bands” (ASBH #29)

Daily Readings –

4 Saturday	Easter Vigil from 7 to 10:30 PM Saturday 12 Old Testament readings, Col. 3:1-4, Matthew 28:1-10
5 Sunday 7:00 AM	Easter Dawn - Matins Isaiah 25:6-9, 1 Cor 15:1-11, John 20:1-1
10:15 AM	Easter Day Isaiah 52:13-15, 1 Corinthians 5:6-8, Mark 16:1-8

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

Some earnestly contend against the word *sola*, alone; yet Paul clearly says Rom. 3:28: “Therefore we conclude that a man is justified by faith without the deeds of the law.” Again, Ephes. 2:8: “It is the gift of God, not of yourselves, not of works, lest any man should boast;” and the same in Rom. 3:24. Now if this *word*, this *exclusiva sola*, (the expression *alone*, which excludes everything else,) is so objectionable to some, they may erase *these* words also, wherever found in the epistles of Paul: “*through grace*”—“*not of works*”—“*the gift of God,*” &c., “*lest any man should boast,*” and the like; for they are very decidedly exclusive (*exclusivæ*). The words, “*through grace*” exclude merit and all works whatsoever. And by the word *sola*, when we say that faith alone makes us righteous, we do not exclude the Gospel and the sacraments, and that by holding that faith alone accomplishes all, invalidate the word and the sacraments, as our opponents misinterpret our views on all subjects; but *we exclude our own merit*.

We have plainly stated above, that faith comes through the word. **We therefore exalt the ministry of the word** more highly than our adversaries do, and say, besides, that love and works must follow faith. We do not therefore, exclude works by the word *sola*, or hold that we should not follow; but **it is the confidence in our own merit or works that we exclude**; and say that *they* do not merit remission

for Christ’s sake, and not on account of our merit. For why should God give Christ for our sins, if our merit could atone for them? (Henkel Translation, p. 166-167).

Catechism - Lord’s Supper, Question Four

Collect for Oculi

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants and stretch forth the right hand of Thy majesty to be our defense against all our enemies; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:61 Genesis 50)
Jacob’s Bones Are Taken to Canaan

Week of Laetare: March 15-21, 2026

Psalm 46 / Psalm 139

Hymn – “Christ the Life of All the Living” (Augustana SBH #23)

Daily Readings –

15 Sunday 10:15 AM	Laetare Isaiah 49:8-13, Galatians 4:21-31, John 6:1-15	
16 Monday	Luke 23:26-56	Deuteronomy 9:1-29
17 Tuesday 10:30 AM	Matthew 26:1-35	Deuteronomy 10:1-22
	St. Patrick, Bishop and Confessor Hebrews 7:23-27, Matthew 25:14-23	
18 Wednesday 6:30 PM	Matthew 26:36-75	Deuteronomy 11:1-32
	Catechesis on St. John 8:46-59	
19 Thursday 10:30 AM	Matthew 27:1-38	Deuteronomy 28:1-14
	St. Joseph, Spouse of Blessed Virgin Mary & Guardian of our Lord Ecclesiasticus 45:1-6, 2 Samuel 7:4,8-16, Matthew 1:18-21	
20 Friday	Matthew 27:39-66	Deuteronomy 28:15-68
21 Saturday	Mark 14:1-31	Deuteronomy 34:1-12

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

Therefore, when we speak of **justifying faith**, (*fide justificante*), it includes **first**, the divine promises; **secondly**, that they offer grace freely and without our merit; **thirdly**, that the blood of Christ and his merits are the treasure which atones for our sins. The promises are received through faith; but as they offer grace without merit, all our worthiness and merit fall to the ground, and grace and boundless mercy alone are praised. **The merit of Christ is the treasure**; for that must indeed be a treasure and a noble pledge, which pays for the sins of the whole world. All the Scriptures, of the Old and New Testaments, when speaking of God and faith, often use the expressions—goodness, mercy; and in all their writings the holy Fathers teach, that we are saved by grace, goodness, and forgiveness.

Now whenever we find the word *mercy* in the Scriptures, or in the writings of the Fathers, we must remember, that it refers to faith, which embraces the promise of such mercy.

Again, whenever the Scriptures speak of faith, they mean the faith which is based upon grace alone. For faith does not justify us



Illustrated German Bible of 1483 (I:153 Num. 20:22-29) Aaron Dies

Collect for The Vigil (ASBH)

O God, Who didst enlighten this most holy night with the glory of the Lord’s resurrection, preserve in all Thy people the spirit of adoption which Thou hast given, so that, renewed in body and soul, they may perform unto Thee a pure service; 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.



Illustrated German Bible of 1483 (I:78 Exodus 14) The Red Sea’s Crossing

Holy Saturday: April 4, 2026

Hymn – “Ere yet the dawn hath filled the skies” (ASBH #28)

Daily Readings –

	Saturday’s Tenebrae Service on Friday at 3 PM	
4 Saturday 10:00 AM	John 19:38-42	Isaiah 52:13-15
	<i>Holy Saturday - Matins</i> Daniel 6:1-24, 1 Peter 3:17-22, Matthew 27:57-66	
7:00 PM	Easter begins with The Great Easter Vigil 12 Old Testament readings, Col. 3:1-4, Matthew 28:1-7	

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

Some, perhaps, when we say that faith justifies before God, apply this merely to the beginning; namely, that faith is only the beginning of, or preparation for justification; not that faith itself makes us acceptable to God, but rather the love and works that follow it. They imagine that faith is commended in the Scriptures, simply because it is a *beginning* of good works,—as much always depends on the beginning. But **this is not our view**, for we hold, on this subject, that we become acceptable to God through faith *itself*. And as the word *justificari* (to be justified, made just,) is used in **two different ways, namely, to designate being converted or born again, and again in the sense of being esteemed just**, we shall first show, that we are converted from evil, impious ways, born anew, and justified by faith alone. (Henkel Translation, p. 170).

Catechism - Christian Questions with their Answers, 17-20

Collect for Holy Saturday

Grant, O Lord, that as we are baptized into the death of Thy Blessed Son, our Savior Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, the gate of death, we may pass to our joyful resurrection; for His merits, Who died and was buried and rose again for us, the same Thy Son Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

before God, as though it were in itself our work, and our own, but solely because it receives the grace; promised and offered without merit and presented out of the rich treasures of mercy. (Henkel Translation, p. 167).

Catechism - Lord’s Supper, Question Five

Collect for Laetare

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.



Illustrated German Bible of 1483 (I:62 Exodus 1)
The Death of Joseph, New Pharaoh with Midwives

Passion Week: March 22-28, 2026

Psalm 110 / Psalm 27

Hymn – “Lord Jesus Christ, True Man and God” (ASBH #24)

Daily Readings –

22 Sunday 10:15 AM	Judica Gen 12:1-3, Heb 9:11-15, John 8:46-59	
23 Monday	Mark 14:32-72	Jeremiah 2:1-19
	Passion Monday John 7:32-39	
24 Tuesday	Mark 15:1-19	Hosea 13:9-14
	Passion Tuesday John 7:1-13	
25 Wednesday 10:30 AM 6:30 PM	Mark 15:20-47	Zephaniah 3:1-8
	The Annunciation of Our Lord Micah 5:2-4, Isaiah 7:10-14, Hebrews 10:5-10, Luke 1:25-38	
	Jakob Andreae, Confessor	
	Passion Wednesday John 10:23-38	
26 Thursday	John 12:1-19	Micah 3:9-12
	Passion Thursday Luke 7:36-50	
27 Friday	John 12:20-50	Isaiah 66:1-9
	Passion Friday John 11:47-54	
28 Saturday	John 13:16-38	Zephaniah 9:1-17
	Passion Saturday John 12:10-36	

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

Such faith and trust in the mercy of God are extolled, particularly in the Prophets and Psalms, as the highest and the most holy worship of God. For although the law does not, like the Gospel, chiefly preach grace and the remission of sin, yet **the promises respecting the coming Christ were handed down from one Patriarch to the other, and they knew and believed, that God would give blessings, grace, comfort, and salvation, through Christ, the blessed seed.** Hence, if they understood that Christ was to be the treasure, paying for our sins, they knew that our works could never pay off so great a debt. They therefore received grace, salvation, and remission of sin, without any merit, and were saved through faith in the divine promises and the Gospel of Christ, as well as we, or the saints in the New Testament.

Good Friday: April 3, 2026

Psalm 22 / Psalm 40, 143

Hymn – “O Sacred Head, Now Wounded” (Augustana SBH #27)

Daily Readings –

	Friday’s Tenebrae Service on Thursday at 3 PM	
3 Friday 3:00 PM 7:00 PM	John 19:25-37	Lamentations 2:8-15
	Tenebrae Service	
	Good Friday Isaiah 52:13-53:12, Isaiah 50:6-9, 2 Cor 5:14-21, John 18:1-19:42	

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

We shall now show, that this faith, and nothing else, justifies us before God. First I would remind the reader, that as the truth, that *Christ is our only Mediator*, must and shall always stand, irrefutably, so also no one can deny, that *through faith we are justified without works*. For how can Christ be and remain the Mediator, unless, through faith, we hold to him as the Mediator, and thus become reconciled to God; unless we firmly believe, that for his sake we are just before God? Now this is faith, **to confide in and rely on the merits of Christ**, that for his sake God will assuredly be merciful to us.

As clearly as the Scriptures say, that **besides the law the promises of Christ are necessary for salvation**, they also teach that faith justifies. The law does not preach remission of sins through grace. Again, we cannot fulfill or keep the law, till we receive the Holy Ghost. Accordingly we must insist, that the promises of Christ are necessary to salvation, and no one can comprehend or receive them except through faith alone. Those therefore, who teach we are not justified before God through faith, suppress Christ and the Gospel, and teach the law. (Henkel Translation, p. 170).

Collect for Good Friday

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men and to suffer death upon the Cross; 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.**



Illustrated German Bible of 1483 (I:74 Exodus 10-11)
The Plague of Darkness



Illustrated German Bible of 1483 (I:75 Exodus 12)
The Passover

Hence the frequent repetition of **the words mercy, goodness, faith**, in the Psalms and Prophets; as, in Psalms 130:3–6; “If thou, LORD, shouldst mark iniquities, O LORD, who shall stand?” Here David confesses his sins, and boasts of no merit; but continues: “But there is forgiveness with thee, that thou mayest be feared.” Now he is comforted again, relies on grace and mercy, trusts in the divine promises, and says: “My soul waiteth for the Lord, and in his word do I hope.” And again: “My soul waiteth on the Lord;” that is, as thou hast promised forgiveness of sin, I will hold to thy word; I will trust and rely upon thy gracious promises. (Henkel Translation, p. 167-168).

Catechism - Christian Questions with their Answers, 1-9

Collect for Judica/Passion Sunday

We beseech Thee, Almighty God, mercifully to look upon Thy people, that by Thy great goodness they may be governed and preserved evermore in body and soul; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:63 Exodus 1)
Moses Found in the Water

Holy Week: March 29-April 1, 2026

Psalm 93 / Psalm 67

Hymn – “Lamb of God, Pure and Holy” (Augustana SBH #25)

Daily Readings –

29 Sunday 10:15 AM	Palmarum Matthew 21:1-9 and Zech 9:9-10, Phil. 2:5-11, Matthew 26:1-27:66		
30 Monday 10:30 AM	John 18:1-18	Jeremiah 7:1-15	
	Holy Monday – Psalm 91 Is. 50:5-10, John 12:1-23		
31 Tuesday 10:30 AM	John 18:19-40	Isaiah 50:4-11	
	Holy Tuesday - Psalm 142, Jer 11:18-20, John 12:24-34, 1 Tim 6:12-14, Mark 14:1-15:46		
1 Wednesday 10:30 AM	John 19:1-12	Jeremiah 11:18-23	
	Holy Wednesday Isa 62:11-63:7, Rev 1:5b-7, Luke 22:1-23:43		
	3:00 PM	Tenebrae Service	
	6:30 PM	Learn-by-Heart/Catechesis on Mark 16:1-8	

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

Thus the holy Patriarchs were justified in the sight of God, not by the law, but by the promises of God and by faith. It must indeed be surprising to everyone, that our opponents teach so little (or nothing at all) of faith when they see in almost every syllable of the Bible, that **faith is praised and extolled as the most noble, holy, and acceptable, the greatest and best service of God.** Thus in Psalm 50:15, he says: “Call upon me in the day of trouble; and I will deliver thee.” In this way, then, would God be known to us; thus he would be honored, that we may receive and accept from him grace, salvation, and every blessing, as gifts of grace, and not as a reward for our merit. This is a most precious knowledge, a powerful consolation in every affliction, bodily and spiritual, in life or in death, as the pious well know.

But our opponents deprive the poor conscience of this noble, precious, and sweet consolation, when they treat faith so coldly and contemptuously, and instead of it plead their own miserable beggarly

Maundy Thursday: April 2, 2026

Psalm 116 / Psalm 70

Hymn – “The Death of Jesus Christ, our Lord” (Augustana SBH #26)

Daily Readings –

	Thursday’s Tenebrae Service on Wednesday at 3 PM	
2 Thursday 3:00 PM 7:00 PM	John 19:13-24	Zechariah 3:1-10
	Tenebrae Service	
	Maundy Thursday Ex 12:1-14, 1 Co 11:23-32, John 13:1-15	

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

When they speak of love, or of their *habitu dilectionis*†, they introduce their own dreams, that men earn or merit this *habitu* by their works; but do not say a word about God’s promises and Word, like the Anabaptists of the present time. **Now we cannot barter with God; he cannot be known, sought, or comprehended, except in and through his Word alone;** as Paul says, Rom. 1:16: “The Gospel is the power of God unto salvation, to everyone that believeth;” again, Rom. 10:17: “Faith cometh by hearing.” This, of itself, shows clearly enough, that **we are justified before God by faith alone.** For, if we come before God and are justified alone through his Word, and if no one can comprehend that word, except by faith, it follows, that faith justifies. There are other considerations, however, that better illustrate this subject. Thus far, I have endeavored to show, how we are born anew, and what the faith, of which we speak, *is* and *is not*.

(Henkel Translation, p. 169-170, † literally “habit of love” *toward God*).

Collect for Maundy Thursday

O Lord God, Who hast left unto us in a wonderful Sacrament a memorial of Thy Passion, grant, we beseech Thee, that we may so use this Sacrament of Thy Body and Blood that the fruits of Thy redemption may continually be manifest in us; Thou, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Holy Wednesday

#27 Art. IV “Justification” of the Apology of the Augsburg

Confession.

Our opponents **have no certainty**, nor can they correctly tell us, or state, in clear and intelligible terms, **how the Holy Spirit is given**. They dream, that **by the simple bodily reception and use of the sacraments, *ex opere operato***,* we obtain grace and receive the Holy Ghost; although the heart be entirely absent, as if the light of the Holy Ghost were so worthless, weak, and futile. When we speak of faith, as being not an idle fancy, but a new light, life, and power in the heart, that renews the heart and disposition, transforms man into a new creature, namely, a new light and work of the Holy Ghost—everyone knows, that we do not mean faith accompanied by mortal sin, as our opponents speak of it. For how can light and darkness exist together? Faith, wherever, and while it exists, bears good fruit, as we shall hereafter show. This is certainly a clear and simple exposition of the sinner’s true conversion, and of regeneration. Now we defy all the Sententiaries to produce, from their innumerable commentaries, glossaries, and writings on doctrinal opinions, even one, that in the least correctly sets forth the conversion of the sinner. (Henkel Translation, p. 169, *That is, when merely the external act is performed.)

Collect for Holy Wednesday

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds are continually afflicted, may mercifully be relieved by the Passion of Thine Only-Begotten Son, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:73 Exodus 10)
The Plague of Locusts

works and merits before the supreme God. (Henkel Translation, p. 168).

Collect for Palm Sunday

Almighty and Everlasting God, Who hast sent Thy Son, our Savior Jesus Christ, to take upon Him our flesh and to suffer death upon the cross that all mankind should follow the example of His great humility, mercifully grant that we may both follow the example of His patience and also be made partakers of His Resurrection; 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 - Christian Questions with their Answers, 10-16



Illustrated German Bible of 1483 (I:64 Exodus 3)
The Burning Bush

Holy Monday

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

We are justified by faith in Christ.

In order that no one may think we are speaking of a mere knowledge of the history of Christ, we must state, in the first place, **in what manner the heart begins to believe, and how it attains faith.** Afterwards we shall show, that this faith justifies before God, and how this is to be understood; and we shall endeavor, properly, clearly and fully to refute the arguments of our adversaries. Christ, Luke 24:47, commands the preaching of repentance and remission of sins. The Gospel* also charges all men with being born in sin, and being worthy of eternal wrath and death, and offers them remission of sin and righteousness through Christ, which are received through faith. (Henkel Translation, p. 168-169, * Here the word Gospel—like the first four books of the New Testament—includes both doctrines of Law-repentance and Gospel-remission of sin).

Collect for Holy Monday

Grant, we beseech Thee, Almighty God, that we, who amid so many adversities do fail through our own infirmities, may be restored through the Passion and Intercession of Thine Only-Begotten Son, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:71 Exodus 9)
The Plague of Boils

Holy Tuesday

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

For the preaching of repentance, or the call of the Gospel†: *to reform repent,*—when it truly penetrates into the heart, strikes the conscience with alarm, and is not a jest, **but great terror**, in which the soul feels its wretchedness and sins, and the wrath of God. While in this terror, the heart should again seek consolation, which takes place when we believe in the promise of Christ, that, through him, we receive remission of sin. **The faith, which, in such fear and terror, cheers the heart and consoles it,** receives and experiences remission of sin, justifies us and brings life; for this strong consolation is a new birth and a new life. This is simple and clear language; the pious know it to be true; we have examples in the church, showing that this applies to all the saints from the beginning, as in the conversion of Paul and Augustine. (Henkel Translation, p. 168-169, † Here the word Gospel—like the first four books of the New Testament—includes both doctrines of Law-repentance and Gospel-remission of sin).

Collect for Holy Tuesday

Almighty and Everlasting God, grant us grace so to pass through this holy time of our Lord’s Passion that we may obtain the pardon of our sins; 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.**



Illustrated German Bible of 1483 (I:72 Exodus 9)
The Plague of Hail