
THE CONGREGATION AT PRAYER

A Guide for Daily Meditation and Prayer

*The Fourteenth Sunday after Pentecost
August 23-29, 2016*

THE ORDER OF MEDITATION AND PRAYER

Pray and confess out loud as much from the order of meditation and prayer as you are able, or as your family size and ages dictate. If able, the head of the home should take the role of "Leader" (L) and the family the role of "Group" (G). The whole family should try to learn by heart the verse, catechism, and hymn of the week.

Theme: *The Way To Heaven Is Narrow*

INVOCATION

The sign of the cross ✙ may be made by all in remembrance of their Baptism.¹

L In the name of the Father, and of the Son ✙, and of the Holy Spirit.

G Amen.

APOSTLES' CREED

VERSE

1 Timothy 1:10b

G "Jesus Christ has destroyed death and brought life and immortality to light through the gospel."

DAILY PSALM

The leader may read the appointed Psalm for the day. If applicable, members of the family may take turns reading the Psalm for the Day.

	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday
Morning	40	42,43	45	48,49	51	54,56	59
Evening	39,41	44	46,47	50	52,53	55	57,58

PSALM PRAYER

L O blessed Holy Trinity, You are the eternal God of salvation and the maker and preserver of all things in heaven and on earth. Teach us to worship You with true and fervent faith that depends upon Your grace and that gives all honor and glory to You, O Father, Son, and Holy Spirit, one God, now and forever.

G Amen.

THE CATECHISM

During the summer season, no catechetical study will take place. We are currently studying the 10 Commandments in a Sermon Series this summer.

¹ The name of the Triune God and the sign of the cross reminds worshipers of their baptisms. Martin Luther wrote in his *Small Catechism*, "In the morning when you get up, make the sign of the holy cross and say, 'In the name of the Father, and of the Son, and of the Holy Spirit.'"



DAILY READINGS

In 2016, we will be working through a Harmony of the Four Gospels, following Jesus' birth, life, and death chronologically as the Gospels present it.

	Bible Stories for the Family		Through the Bible in Two Years
Tuesday	A discourse on the destruction of Jerusalem and the end of the world, Matthew Pt. 1	Matthew 24	James 5
Wednesday	A discourse on the destruction of Jerusalem and the end of the world, Matthew Pt. 2	Matthew 25	1 Peter 1
Thursday	First Lesson for the 14 th Sunday after Pentecost	Isaiah 66:18-24	1 Peter 2
Friday	Second Lesson for the 14 th Sunday after Pentecost	Hebrews 12:18-24	1 Peter 3-4
Saturday	Gospel for the 14 th Sunday after Pentecost	Luke 13:22-30	1 Peter 5
Sunday	A discourse on the destruction of Jerusalem and the end of the world, Mark	Mark 13:1-37	2 Peter 1-2
Monday	A discourse on the destruction of Jerusalem and the end of the world, Luke	Luke 21:5-36	2 Peter 3

PRAYERS

Prayer for the Fourteenth Sunday after Pentecost:

L Almighty and everlasting God, give us an increase of faith, hope, and love; and, that we may obtain what you promise, make us love what you command; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

G Amen.

Daily Themes for Prayer

Tuesday: Pray for deliverance against temptation and evil; for the addicted and despairing, the tortured and oppressed; for those struggling with besetting sins.

Wednesday: Pray for marriage and family, that husbands and wives, parents and children live in ordered harmony according to the Word of God; for parents who must raise children alone; for our communities and neighborhoods.

Thursday: Pray for the Church and her pastors; for teachers, deacons, deaconesses, and other church workers; for missionaries and for all who serve the Church; for fruitful and salutary use of the blessed sacrament of Christ's body and blood.

Friday: Pray for the preaching of the holy cross of our Lord Jesus Christ and for the spread of His knowledge throughout the whole world; for the persecuted and oppressed; for the sick and dying.

Saturday: Pray for faithfulness to the end; for the renewal of those who are withering in the faith or have fallen away; for receptive hearts and minds to God's Word on the Lord's Day; for pastors and people as they prepare to administer and receive Christ's holy gifts.

Sunday: Pray for the joy of the resurrection among us; for the fruit of faith nourished by the Word and Sacraments.
Monday: Pray for faith to live in the promises of Holy Baptism; for one's calling and daily work; for the unemployed; for the salvation and well-being of our neighbors; for schools, colleges, and seminaries; for good government and for peace.

In Our Prayers this Week

Harlan Butterfield, as he celebrates the anniversary of his confirmation this week, that he be reminded again of the truths he learned as a confirmand and that he continue to trust in the promises of the Lord through every situation in life.

Bryce Scherling, who has been hospitalized again, that the Lord continue to watch over and protect him and his health, that the Lord guide the hands and work of the surgeons, doctors, nurses and other caregivers, and that the Lord give both he and his wife, Tanya, a measure of his patience and perseverance as they encounter another trying time in their lives.

LORD'S PRAYER

G Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver ☩ us from evil. For thine is the kingdom and the power and the glory forever and ever. Amen.

LUTHER'S MORNING OR EVENING PRAYER

Morning

G In the name of the Father, and of the Son (☩), and of the Holy Spirit. Amen.²

I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have kept me this night from all harm and danger. Keep me this day also from sin and every evil, that all my doings and life may please you. Into your hands I commend my body and soul and all things. Let your holy angel be with me, that the wicked foe may have no power over me. Amen.

Evening

G In the name of the Father, and of the Son (☩), and of the Holy Spirit. Amen.²

I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have graciously kept me this day. Forgive me all my sins, and graciously keep me this night. Into your hands I commend my body and soul and all things. Let your holy angel be with me, that the wicked foe may have no power over me. Amen.

² Luther, in his *Small Catechism*, encourages Christians who pray the Morning and Evening prayers: "In the morning when you get up and in the evening when you go to bed, make the sign of the holy cross over your head and heart and say, 'In the name of the Father, and of the Son (☩), and of the Holy Spirit. Amen.'"

384

By Grace I'm Saved

1 By grace I'm saved, grace free and bound - less;
 2 By grace God's Son, our on - ly Sav - ior,
 3 By grace! Oh, mark this word of prom - ise,
 4 By grace to tim - id hearts that trem - ble,
 5 By grace! On this I'll rest when dy - ing;

My soul, be - lieve and doubt it not. Why wa - ver
 Came down to earth to bear our sin. Was it be -
 When you are by your sins op - pressed, When Sa - tan
 In trib - u - la - tion's fur - nace tried— By grace, de -
 In Je - sus' prom - ise I re - joice. For though I

at this word of prom - ise? Has Scrip - ture ev - er
 cause of your own mer - it That Je - sus died your
 plagues your trou - bled con - science, And when your heart is
 spite all fear and trou - ble, The Fa - ther's heart is
 know my heart's con - di - tion, I al - so know my

false - hood taught? So then this word must true re -
 soul to win? No, it was grace, and grace a -
 seek - ing rest. What rea - son can - not com - pre -
 o - pen wide. Where could I help and strength se -
 Sav - ior's voice. My heart is glad; all grief has

main: By grace you, too, shall heav'n ob - tain.
 lone, That brought him from his heav'n - ly throne.
 hend God by his grace to you did send.
 cure If grace were not my an - chor sure?
 flown Since I am saved by grace a - lone.

Text: Christian L. Scheidt, 1709–61, abr.; tr. composite.

Tune: O DASS ICH TAUSEND ZÜNGEN HÄTTE (DRETZEL) (98 98 88) Cornelius H. Dretzel, 1697–1775, alt.

Text: Christian Ludwig Scheidt (1709-1761) ✚ Tune: Kornelius Heinrich Dretzel (1705-1773)

Time and time again through the Church Year the theme of justification, our salvation by God's grace through faith in Jesus Christ, arises. Lutherans have composed many excellent hymns on this topic. Many monumental hymns such as "Salvation Unto Us Has Come" [CW 390] and "Dear Christians, One and All, Rejoice" [CW 377] come to mind. Another that is an obvious part of that laudable group of hymns is "By Grace I'm Saved." This laudable hymn teaches us what grace is and what its comfort is to us through life and death.

Christian Ludwig Scheidt wrote this hymn around 1742 and it was first published in the *Ebersdorfer Gesangbuch*. Scheidt was born in Waldenburg, Germany, the son of an official there. He received his university education from 1724 to 1730, studying at the Universities of Altdorf and Straßburg. In the first two years after his graduation from Straßburg he served as Hofmeister (literally *court master*, a live-in tutor and caretaker) in a small German city. After that he went to Halle to study theology and Göttingen to study philosophy. While

attending at Halle, he studied diligently and debated theological questions with his professors. It is said that he attended Halle to study and understand the things of God, spiritual things; and his reason for attending Göttingen was to receive a full understanding of the thoughts and works of men. In other words, he wanted a very broad knowledge of men and God. Shortly after he graduated from Göttingen he received the degree of doctor of laws and was appointed to their philosophical faculty. Later he taught at the University of Copenhagen. He died in 1761 in Hanover, where he was Hofrat (court counselor) and librarian.

When Scheidt wrote this hymn text, he wrote it as an explanation of Ephesians 2:8-9. What we have is an abbreviated translation. Scheidt wrote this hymn in ten stanzas. What *Christian Worship* omitted was the original stanzas 2, 5, 6, 7, and 10. They read:

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|---|---|
| 2. <i>By grace! None dare lay claim to merit;
Our works an conduct have no worth.
God in His love sent our Redeemer,
Christ Jesus, to this sinful earth;
His death did for our sins atone,
And we are saved by grace alone.</i> | 6. <i>By grace! But think not, thou who livest
Securely on in godless ways,
That thou—though all are called—receivest
The promised rest that wakes our praise;
By grace none find in heaven a place
Who live in sin in hope of grace.</i> |
| 5. <i>By grace! This ground of faith is certain;
So long as God is true, it stands.
What saints have penned by inspiration,
What in His Word our God commands,
What our whole faith must rest upon,
Is grace alone, grace in His Son.</i> | 7. <i>By grace! They who have heard this sentence
Must bid hypocrisy farewell;
For only after deep repentance
The soul what grace imports can tell:
To sin while grace a trifle seems,
To faith it bright with glory beams.</i> |
| 10. <i>By grace! May sin and Satan hearken!
I bear my flag of faith in hand
And pass—for doubts my joy can't darken—
The Red Sea to the Promised Land.
I cling to what my Savior taught
And trust it whether felt or not.</i> | |

As we sing this hymn we are taught to rely firmly on the grace of God. Because Scripture, penned by God's saints by inspiration of the Holy Spirit (omitted st. 5), teaches this comforting doctrine and Scripture cannot lie (st. 1), we cannot help but rest on the undeserved grace of God. No matter how much our sins oppress us and Satan tries to convince us that we are not saved (st. 3), God's grace is our place of rest and refuge. Stanzas 6 and 7 are a word of admonition to us, to strive against sin and not to take God's grace lightly, sinning with an attitude that "it doesn't matter" because we're saved. Even when we do sin in such a way, Jesus died to forgive us for it (st. 2). Because the strength of our faith rises and falls, there are times that we may not feel forgiven. Even in those times, we have God's grace "whether felt or not" (st. 10). In the end, it is on this grace and its promise that we rest when dying (CW st. 5). The Father's heart is opened wide (CW st. 4), and we will hear our Savior's voice welcome us to heaven because we are saved by grace alone.

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