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LUTHER'S MORNING PRAYER: I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me that the Evil Foe may have no power over me. **AMEN.**

OR

LUTHER'S EVENING PRAYER: I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the Evil Foe may have no power over me. **AMEN.**

Large Catechism

The Sacrament of the Altar

31 Therefore also it is vain talk when they say that the body and blood of Christ are not given and shed for us in the Lord's Supper, hence we could not have forgiveness of sins in the Sacrament. For although the work is accomplished and the forgiveness of sins acquired on the cross, yet it cannot come to us in any other way than through the Word. For what would we otherwise know about it, that such a thing was accomplished or was to be given us if it were not presented by preaching or the oral Word? Whence do they know of it, or how can they apprehend and appropriate to themselves the forgiveness, except they lay hold of and believe the Scriptures and the Gospel? 32 But now the entire Gospel and the article of the Creed: I believe a holy Christian Church, the forgiveness of sin, etc., are by the Word embodied in this Sacrament and presented to us. Why, then, should we allow this treasure to be torn from the Sacrament when they must confess that these are the very words which we hear every where in the Gospel, and they cannot say that these words in the Sacrament are of no use, as little as they dare say that the entire Gospel or Word of God, apart from the Sacrament, is of no use? 33 Thus we have the entire Sacrament, both as to what it is in itself and as to what it brings and profits. Now we must also see who is the person that receives this power and benefit. That is answered briefly, as we said above of Baptism and often elsewhere: Whoever believes it

4
has what the words declare and bring. For they are not spoken or proclaimed to stone and wood, but to those who hear them, to whom He says: 34 Take and eat, etc. And because He offers and promises forgiveness of sin, it cannot be received otherwise than by faith. This faith He Himself demands in the Word when He says: Given and shed for you. As if He said: For this reason I give it, and bid you eat and drink, that you may claim it as yours and enjoy it. 35 Whoever now accepts these words, and believes that what they declare is true, has it. But whoever does not believe it has nothing, as he allows it to be offered to him in vain, and refuses to enjoy such a saving good. The treasure, indeed, is opened and placed at every one's door, yea, upon his table, but it is necessary that you also claim it, and confidently view it as the words suggest to you 36 This, now, is the entire Christian preparation for receiving this Sacrament worthily. For since this treasure is entirely presented in the words, it cannot be apprehended and appropriated in any other way than with the heart. For such a gift and eternal treasure cannot be seized with the fist. 37 Fasting and prayer, etc., may indeed be an external preparation and discipline for children, that the body may keep and bear itself modestly and reverently towards the body and blood of Christ; yet what is given in and with it the body cannot seize and appropriate. But this is done by the faith of the heart, which discerns this treasure and desires it. 38 This may suffice for what is necessary as a general instruction respecting this Sacrament; for what is further to be said of it belongs to another time. 39 In conclusion, since we have now the true understanding and doctrine of the Sacrament, there is indeed need of some admonition and exhortation, that men may not let so great a treasure which is daily administered and distributed among Christians pass by unheeded, that is, that those who would be Christians make ready to receive this venerable Sacrament often. 40 For we see that men seem weary and lazy with respect to it; and there is a great multitude of such as hear the Gospel, and, because the nonsense of the Pope has been abolished, and we are freed from his laws and coercion, go one, two, three years, or even longer without the Sacrament, as though they were such strong Christians that they have no need of it; 41 and some allow themselves to be prevented and deterred by the pretense that we have taught that no one should approach it except those who feel hunger and thirst, which urge them to it.