

PRAYERS FOR OTHERS (LSB Page 294)

Sunday	Joy of Resurrection and fruit of faith nourished by Sacraments
Monday	For one's vocation, unemployed, salvation and well-being of our neighbor
Tuesday	Deliverance against temptation, addicted, despairing
Wednesday	Marriage and family, parents and children
Thursday	Church and her pastors, teachers, missionaries
Friday	Preaching of the Gospel of Jesus throughout the world, the persecuted, the sick and dying
Saturday	Faithfulness to the end, return of those who have fallen away or who are withering in the faith.

HYMN OF THE WEEK "Praise the One who breaks the darkness" 849

LORD'S PRAYER

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.**

Apology of the Augsburg Confession Article II Original Sin

[43] Godly people acknowledge these things in themselves, as appears in the Psalms and the Prophets. But in the scholastic academies they took from philosophy entirely different ideas: desires and inclinations

are neither good nor evil, neither praiseworthy nor worthy of blame. Likewise, that sin is only sin if it is a voluntary action. Philosophers were expressing such ideas about civil righteousness, not about God's judgment. They unwisely add other ideas as well, saying that nature is not evil. Properly understood, we do not reject this idea, but it is not right to take this understanding of what God creates as good and apply it to original sin. This is precisely what we read in the works of the Scholastics, who wrongly mingle philosophy or civil teachings about ethics with the Gospel. [44] These matters were not only disputed in the schools, but as is usually the case, were carried from the schools to the people. These teachings prevailed and nourished confidence in human strength and suppressed the knowledge of Christ's grace. [45] Therefore, Luther wanted to declare how great the consequences of original sin are and how weak human beings are as a result. So he taught that these remnants of original sin [after Baptism] are not, by nature, adiaphora in people, but that we need Christ's grace so that they are not counted against us as sin. And, to put them to death [mortify them], we need the Holy Spirit [Romans 8:13].

[46] The Scholastics minimize sin and punishment when they teach that people can fulfill God's commandments under their own power. But in Genesis, the punishment imposed because of original sin is described differently. For there human nature is subjected not only to death and other bodily evils, but also to the devil's kingdom. In Genesis 3:15, there is this fearful sentence that proclaims, "I will put enmity between you and the woman, and between your offspring and her offspring." [47] Defects and concupiscence are both sin and punishment. Death and other bodily evils, and the dominion of the devil, are properly understood to be punishments. Human nature has been delivered into slavery and is held captive by the devil [Colossians 1:13]. He fills human nature with a passionate desire for wicked opinions and errors and pushes it to sins of every kind. [48] Just as the devil cannot be conquered except by Christ's help, so we cannot free ourselves from this slavery by our own strength.