**PRAISE FOR**

**LUTHERAN PRAYER COMPANION**

*Lutheran Prayer Companion* is yet another treasure from our church’s past that Concordia Publishing House has resurrected for our edification in our own day. Filled with over 450 prayers on every imaginable topic (and a few one might never have thought of), it provides a marvelous compendium to guide the Christian through life. Though some of the topics covered seem at first not to be applicable to one’s own situation, it quickly becomes evident that even those prayers are a rich blessing as they remind us to pray for the needs of others.

—Rev. Paul J. Grime, PhD, Dean of Spiritual Formation and Dean of the Chapel Concordia Theological Seminary, Fort Wayne, IN

Do we really need another prayerbook? After using this gem, the answer is a decided yes! Through this fresh translation into modern English, Matthew Carver has done the church a tremendous service. Scripturally saturated prayers for the days of the week, the seasons of the year, and the seasons of life. Some are short “sighs,” others thankful for blessings, still others pour out the heart in deep cries of anguish. What other prayerbook has a “Prayer of a woman who has a gloomy and unfriendly husband”? The prayers in this volume do not mince words; they confront directly the real situations people face. I had searched in vain all my life for a prayerbook like this; it will be my close companion for the rest of it.

—Rev. Christopher S. Esget, Senior Pastor, Immanuel Lutheran Church, Alexandria, VA LCMS Sixth Vice-President

*Lutheran Prayer Companion* helps to restore a rich heritage in Lutheran piety, and in The Lutheran Church—Missouri Synod in particular. Prayers for each day of the week are tied to the seven petitions of the Our Father and give a catechetical flavor to each day’s devotion. It is refreshing to have prayers for each Sunday of the Church Year, and not merely for the feast days. Indeed, all the seasons of life, including various vocations, are included in this marvelous gem.

In our watered-down, superficial age, this resource will help us not only learn how to pray but also give solid meat throughout a person’s life. I have long enjoyed *The Abridged Treasury of Prayers*. Now, no longer restricted to the Epitome, we can enjoy the fullness of the larger *Gebetsschatz* in our native prayer language.

—Rev. Dr. Walter R. Steele, Pastor, Resurrection Lutheran Church, Quartz Hill, CA
Lex orandi, lex credendi. That’s an old-fashioned way of saying that how we pray discloses what we believe, and what we believe shapes how we pray. In *Lutheran Prayer Companion*, Matthew Carver’s translation of *The Evangelical Lutheran Prayer Treasury*, you get to pray along with Luther, Gerhard, Arndt, and scads of other great Lutheran teachers of old. When you do, you step into their world of faith: a world that is formed in the Scriptures and filled with the church’s song. From the first time I encountered the German original, I’ve known how very blessed Lutherans of today would be to have this whole treasure chest of prayer opened for them in English. And Carver has pulled this off, putting them into English and yet maintaining the “feel” of the original. Dig in, folks! Through this volume, the rich spirituality that shaped our church in years gone by is let loose in our own language.

—Rev. William Weedon, Director of Worship for The Lutheran Church—Missouri Synod, Chaplain of the International Center of the LCMS
LUTHERAN PRAYER COMPANION

ORIGINALLY PUBLISHED IN GERMAN AS

The Evangelical-Lutheran Prayer Treasury:
A compendious collection of the prayers
of Dr. Martin Luther
and other orthodox Lutherans
reproduced without alteration;
along with 106 orthodox hymns
for home devotional use.

TRANSLATED FROM THE GERMAN
By Matthew Carver
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As it says in the “Preliminary Remarks” below, the German original of the present book was to be considered a sequel or second part for the older St. Louis hymnal, which has already been translated into English under the title Walther’s Hymnal. That book contains 443 hymns and an appendix of a couple dozen prayers. This one is the reverse; it is predominantly prayers—482 of them, if you count the hymn stanzas, verses of comfort, and litanies—and an appendix of 106 hymns. Thus it is above all a prayerbook, and indeed, was designed as the prayerbook to end all prayerbooks. It was to be larger, more exhaustive, and more orthodox than any others which Lutherans then might have availed themselves of, and to do so by including the best of the many prayerbooks which so proliferated from the earliest days of the Lutheran confession. At the same time, the Gebetsschatz (or “prayer treasury”) as it was called, is somewhat different in application and tone. It is meant primarily for use in the Christian home, to be prayed and sung by individuals and families. That is not to say, of course, that these prayers and hymns were supposed to stay at home! Indeed, several of these hymns eventually entered later English-language hymnals of the Missouri Synod and other church bodies intended for singing in church and have proved profitable in that context. As the hymns, so the prayers. Some prayers eventually found their way into an abridged Gebetsschatz, first in German, then in English. Designed for greater portability, this constituted perhaps as little as one fifth of the present material, often preferring shorter prayers and collects.

The exhaustive Gebetsschatz, which is translated here in its entirety, includes many longer, more meditative and reflective hymns appropriate to the use of the individual and family. Such lengthier scripted prayers may be unfamiliar to many nowadays, but that by no means diminishes their benefit. On the contrary, they are terrific windows into the godly minds and piety of previous generations and teach us godliness in a manner similar to the recorded words and actions of the prophets, apostles, and martyrs. First, they ground themselves solidly by constant reference to God’s Word—indeed, the language of the Bible is so interwoven in these prayers, it is often difficult to distinguish quotation and the writer’s voice (where possible, we have attempted to use the familiar
wording of the English Standard Version to make this more noticeable). In addition, these prayers also teach us in the midst of prayer and help us meditate and reflect more deeply on our need and on God, who answers that need. They poke and pry the conscience and the heart in ways deeper than our own extemporaneous powers can reach.

Yet many of the prayers are short, what Lutherans have traditionally called Seufzer, “sighs.” Such above all are those characteristic compositions by the blessed Dr. Luther himself. Many are appropriate for, or all but assume, a church context (which might well be prayed silently while sitting or kneeling in the pew). Others, as hinted above, are not prayers at all, but rather hymn stanzas and verses to be read or spoken aloud for the comfort of the sick or those otherwise afflicted or in distress. There are even a few litanies to be prayed, ideally in the company of others with one leading and the rest responding. Clearly, this prayerbook was designed to be useful in the entirety of a Christian’s life.

Regarding the translation, it must be recognized that, in the adoption of a common, modern English (slightly elevated, as usual for religious purposes), a somewhat unconventional method has been used to address problems relating to the modern idiom. This is particularly the case with the grammar of the relative clause (“who . . .”) following the address (e.g., “O God . . .”) of almost every prayer. In the mid-twentieth century, knowledge of the historic language was still strong enough that in the switch to modern use of “You” for “Thou” in the second person, a close agreement between the grammatical person of the address and that of the relative clause was maintained, so that the second person “You” or “God” (where “You” was implied) was always followed in the relative clause by the analogous form of the verb to be used with “you” (“are, have, do,” etc.).

Sometime in the last two or three decades, an uneasiness seems to have grown around this usage. This phenomenon seems largely to have spared the earlier materials of some other confessions, such as the Anglican and Roman Catholic, but to be more widespread in the Lutheran tradition in America and to have grown more notable in the last twenty years. In fact, recognition of this error in some quarters seems to have led to the adoption of a new solution: the elimination of the relative pronoun altogether and the transformation of the relative clause (“who is, who has”) into a pure declarative (“You are, You have”). This succeeds in its quest to improve the grammatical deficiency, but it may be doubted whether it adequately conveys in every way the sense originally intended. Thus the old method has been used here, in which the relative pronoun, the
second-person verb of the relative clause, and the whole unity of the grammatical structure, is maintained. It might be objected that this sounds incorrect or unfamiliar to our ears, but this is because of an unfortunate period of incorrect usage preceding and may soon be remedied by constant attention to the coordination and agreement between the addressee (with or without the explicit “You”) and the verb in the relative clause (“who do, who are, who have”). I am satisfied by substantial use of materials in this form that the correct idiom quickly begins to feel normal, and the sense originally intended is in this way best conveyed.

As in Walther’s Hymnal, the hymns in the appended Hymns for Home Use have been maintained in their original “traditional” language form (where already existing) or else translated in an equivalent idiom (where a new one was required) for the sake of relative continuity and simplicity. Likewise, the absence of hymn notation is continued from the original German Gebetsschatz, with melodies indicated by name. In addition to this, the Gebetsschatz includes several less-familiar melodies in notation after the hymn texts, which feature has been replicated here. For additional melodies which do not appear in our most recent hymnals (Lutheran Service Book, Lutheran Worship, and The Lutheran Hymnal) reference is made to Karl Brauer’s (“Br”) Mehrstimmiges Choralbuch zu dem Kirchengesangbuch für Evangelisch-Lutherische Gemeinden Ungeänderter Augsburger Konfession (St. Louis: Concordia Publishing House, 1906). This reference is readily available online.

Finally, for their helpful advice, criticism, and advancement of this work, the translator thanks especially Dr. Joseph Herl, Dr. Benjamin Mayes, Mr. Nathaniel Jensen, Mr. Scott Gercken, Mr. Philip Fillion, and Rev. Karl Hess; and for the design of this volume, my dear Amanda.

Matthew Carver
Nativity of John the Baptist, 2018
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Although there is already such a large number of prayerbooks that to add to them by way of the present volume might seem to some superfluous, yet not a few of those now available are of rather poor quality, while others contain bad material mingled with the good, and still others are not comprehensive. For this reason, faithful pastors have up to now been quite at a loss as to which book they might in good conscience recommend when those entrusted to their charge ask them for a good prayerbook covering all kinds of situations. The collectors of the present Lutheran Prayer Companion hope that they have thus met a need which has become increasingly urgent. The collection before you, designed not for church use but home use, is not only as exhaustive as possible, but also includes only those prayers which both confess the doctrines of God’s Word purely and possess a language of genuine devotion devoid of anything naturalistic, diseased, or enthusiastic. In this regard, our Lutheran Prayer Companion might well surpass not only the more recent collections but also most of the older, exhaustive ones.

As for the appended Hymns for Home Use, we have only to note that only such hymns have been included as are not already found in the Kirchen-Gesangbuch der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten. Therefore our Hymns for Home Use may be viewed as the second part of said hymnal.

It is hoped that the included indexes, which is to say, the alphabetical indexes located at the end of this book, will be welcome to readers and of service for quickly locating a fitting prayer for every occasion.

It is further hoped that this Lutheran Prayer Companion may become for a great many seekers of salvation an effective treasury for their souls, and that those who use it for their prayer may do so in such a way that they not only recite the prayers contained in it with their lips and heart, and come before God in true faith and in the name of Jesus Christ, but also that they may learn from it and be encouraged to pour out their heart before the throne of grace with prayer, invocation, praise, and thanksgiving, even in their own words. To this

1 Published in English as Walther’s Hymnal. St. Louis: Concordia Publishing House. © 2012.
end we have included below from Luther, that anointed man of prayer, some instructions for praying so as to be truly answered (this is taken from his Church Postil). We strongly recommend that all who intend to use this *Lutheran Prayer Companion* make careful study of these instructions and take them to heart.

St. Louis, Missouri. May, 1864.

The German Evangelical-Lutheran Pastoral Conference of St. Louis, Missouri.
In order for a prayer to be truly good and receive an answer, it is well to note first that five things are needed. First, one has to have a promise or pledge from God and know beforehand that God will take note of it, and by this be moved to pray with more confidence. Had God not asked us to pray and promised to answer, the whole creation would not be able to get one grain, no matter how much it asked. It follows from this that no one gets something from God because of the worthiness of himself or his prayer, but only from God’s goodness, which precedes all asking and requesting. By His gracious pledge and promise, He moves us to ask and request, so that we learn how much more He provides for us and is more ready to give than we to receive and look for; and so that we are emboldened to pray with confidence, since He offers everything and more than we can ask.

Second, it is necessary not to doubt the promise of the true and faithful God. That is precisely why He promised to answer—indeed, why He commanded us to pray. You can therefore rest assured and believe firmly that it will be answered, as He says (Matthew 21, Mark 11): “All that you ask in prayer, only believe, and you will receive it.” And in Luke 11 He says, “I say to you also, ‘Ask, and you will receive; seek, and you will find; knock, and it will be opened to you. For whoever asks, receives, and whoever seeks, finds, and whoever knocks, it will be opened to him. What son among you asks his father for bread and he would give him a stone instead? And if he asks for a fish, he would give him a scorpion instead? Therefore, if you who are wicked are able to give good gifts to your children, much more will the Father in heaven give the Holy Spirit to those who ask Him.” You must console yourself by pondering this and similar promises and commands and pray with true confidence.

Third, if anyone prays in such a way that he doubts whether God will answer him, and only ventures to pray on the chance that it might or might not be answered, he makes two mistakes. First, he negates his own prayer and labors in vain. For James (chapter 1) says, “Whoever would ask of God, let him ask in faith, and not doubt; for whoever doubts is like a wave of the sea which is driven and tossed by the wind; let such a man not think that he will receive
something from the Lord.” He means by this that that man’s heart is not still, so God can give him nothing. Faith, however, keeps the heart still and makes it capable of receiving divine gifts.

The second wrong is that he regards his most faithful and truest God as a liar and a worthless, unreliable man, as someone who cannot or will not keep his promises. Thus by his doubting he robs God of His glory and His name of faithfulness and truth and in the process sins so greatly that by this very sin a Christian is made a pagan and denies and loses his own God. And if he persists in this, he cannot but be condemned eternally without any hope. And if he should be given something that he asks for, it is given him not for his happiness but for his temporal and eternal harm. Neither is he then given something because of his prayer, but because of God’s wrath, that He might reward those good words which are spoken in sin, unbelief, and disrespect of God.

Fourth, some say, “Well, I would be sure that my prayer is answered if I were worthy and behaved well.” I reply: if you decided not to pray until you knew or felt that you were worthy and well-prepared, you would never pray again. As I said before, our prayer must not be based or depend on the worthiness of ourselves or our prayer, but on the unchangeable truth of God’s promise. If it is based on itself or something else, it is false and deceptive, even if your heart is torn asunder by great devotion and weeps utter drops of blood. The reason why we pray is that we are not worthy to pray, and the way that we become worthy to pray and to be answered is by believing that we are unworthy and confidently leaving it to the faithfulness of God. No matter how unworthy you are, look at this and consider with all seriousness that it is a thousand times more important that you honor God’s truthfulness and do not turn His promise into a lie by doubting. Your worthiness does not help you; your unworthiness does not hinder you. But mistrust condemns you, and reliance makes you worthy and sustains you.

Therefore, as long as you live, make sure that you never regard yourself as worthy or well-prepared to ask or to receive until you find that you are one who can freely rely on the true and certain promises of your gracious God, who will so reveal to you His mercy and goodness that, just as He has promised you an unsolicited answer out of pure grace, even though you are unworthy and undeserving, He will actually answer you, too, out of pure grace, even though you are unworthy to pray. This He will do to the glory of His truthfulness and promise, so that you give thanks not for your own worthiness but for His truthfulness by which He fulfilled the promise, and for His mercy by which He made
the promise, verifying the words of Psalm 25, “The ways of the Lord are goodness and faithfulness to those who keep His covenant and testimony.” Goodness or mercy in the promise, faithfulness or truth in the fulfillment or hearing of the promises. And in Psalm 85, he says, “Goodness and faithfulness meet, righteousness and peace kiss each other.” That is, they come together in every work and gift which we get from God by asking.

Fifth, having this confidence, you should behave in such a way that you do not assign God a goal, prescribe Him the day or place, or specify the manner or measure of His answer to your prayer, but commit it all to His will, wisdom, and almighty power, and simply wait with confidence and joy for His answer, not wishing to know how and where, how soon, how long, and by what means. For His divine wisdom will find the immeasurably better manner and means, time and place, than we can imagine, even if it should take a miracle of the sort found in the Old Testament. When the children of Israel trusted that God would redeem them, even though there was no possible way in sight or in any of their powers of thought: then the Red Sea opened and let them pass through and drowned all their enemies in a single stroke.

The holy woman, Judith, did the same thing. When she heard that the citizens of Bethuliah would hand over the city in five days unless God delivered them during that time, she rebuked them and said, “Who are you, that you put God to the test? These are not the means to obtain grace but to stir up more disfavor. Would you prescribe for God a time to have mercy on you, and specify a day according to your whim?” [Judith 8:11ff.] And God helped her in a miraculous way, so that she struck off the head of the great Holofernes and the enemies were driven away.

Likewise, St. Paul says in Ephesians 3 [:20] that it is God’s way to do immeasurably higher and better than we ask or comprehend. Therefore we should acknowledge that we are too little to be able to identify, designate, or portray time, place, manner, measure, and other circumstances for what we ask of God, but leave everything entirely to Him and steadfastly believe without shifting that He will answer us.
Alard, Wilhelm (1572–1645), superintendent in Crempe.¹
Albinus, Johannes (1624–79), pastor in Naumburg.²
Albrecht, Bernhardus (1569–1636), senior in Augsburg.³
Arndt, Johann (1555–1621), general-superintendent in Celle: Paradiesgärtlein.⁴
Bugenhagen, Johann (1485–1558), chief pastor in Wittenberg, contemporary and friend of Luther.
Crüger, Johann (1598–1662), cantor and composer in Berlin: Übung der Gottseligkeit.⁵
Dedekenn, Georg (1564–1628), pastor in Hamburg.⁶
Dilherr, Johann Michael (1604–69), chief pastor in Nuremberg: Weg zur Seligkeit.⁷
Drechsler, Johann Gabriel (d. 1677), teacher in Halle.⁸
Eichorn, Johann (ca. 1518–64),⁹ Rüst- und Schatz-kammer (1715).¹⁰

¹ Works include the devotional prayerbook, Girrendes Turteltäublein, revised (Rinteln/Weser: P. Lucius, 1633).
² I.e., Johann Georg Albinus the Elder, notably author of the hymn, Straf mich nicht in deinem Zorn; also translated and wrote devotional works.
³ Works include Haus- und Kirchen-Schatz, revised and enlarged (Ulm: B. Kühne, 1666).
⁴ In numerous editions, e.g., Paradis-Gärtnlein voll Christlicher Tugenden . . . (Sondershausen: L. H. Schönermarck, 1708).
⁵ This entry is amended because of confusion with a similarly named pastor of Stettin (d. 1616). Our Crüger’s hymnal had several eds., e.g., Praxis Pietatis Melica, Das ist: Ubung der Gottseligkeit in Christlichen und trostreichen Gesängen . . . (Berlin: C. Runge, 1653).
⁶ Works include Thesaurus conciliorum et decisionum (1623, 1671).
⁷ Weg zu der Seeligkeit . . . (Nuremberg: W. Endter d. Å, 1655).
⁹ The birthdate has been supplied by the translator. No further biographical details can be satisfactorily connected to the author of the Rüst- und Schatz-Kammer.
¹⁰ In several editions, e.g., Geistliche Rüst- und Schatz-Kammer in vier Theil . . . (Frankfurt / Oder: Rösner, 1660). Die Geistliche Rüst- und Schatz-Kammer, voll auserlesener Geistreicher Gebete . . . (Nürnberg: Miltenberger, 1696, 1702).
Emdenius, Joachim (1595–1650), pastor in Nordhausen.\footnote{Native of Magdeburg, pastor of the old St. Nicolai Church in Nordhausen. A transcription of his epitaph shows the date of his death to be October 10, 1650. Works include a collection of funeral sermons.}

Facilides, Christoph Siegmund (1625–84), pastor in Frankenberg, Güldene Rauchwerk-Schaaele.\footnote{C. S. Facilides’s works include Güldener Rauch-Altar, ein Hand- und Bet-Büchlein (Nuremberg: Hoffmann, 1676). The specified prayerbook, Güldene Rauchwerk-Schaaale (Stößel, 1735) is rather the work of his son, Johann Gottfried Facilides, pastor in Ottendorf.}

Feinler, Johann (1609–90), pastor in Gleina: Trostührlein.\footnote{Works include Krancker Christen Lehr- und Trost-Ührlein (St. Annaberg, 1674); Wahrer Christen Creutz-Schul (Naumburg, 1676); Geistlich Bet-Ührlein in 12 Stunden; Kinder-Gebetbüchlein.}

Gerhard, Johann (1582–1637), professor at Jena: Übung der Gottseligkeit.\footnote{That is, Schola Pietatis oder Übung der Gottseligkeit (Jena: Steinmann, 1622–23), also trans. from the Latin as Johann Gerhard’s tägliche Uebung der Gottseligkeit (Sulzbach: Seidel, 1842).}

Haas, Nicolaus (1665–1715), Das in Gott andächtige Frauenzimmer.\footnote{In numerous eds., e.g., Christliche Gebet, auff alle Tag in der Wochen zu sprechen . . . (Hartmann, 1593), Christliche Gebet für alle Noth und Ständte . . . (Nuremberg: Fuhrmann, 1605), D. Johann Habermanns Christliches Gebet-Buch . . . (Reiss, 1672), D. Johann Habermanns Christliche Morgen-Abend-Biecht-Communion- und andere Gebete . . . (Roth: Meyer, 1765).}

Habermann, Johann (1516–90), superintendent in Zeitz: Christliches Gebetbuch.\footnote{Hand-Buch für Seelsorger in Sechs Theilen vorstellend . . . (Rotenburg: von Millenau, 1680).}

Hartmann, Johann Ludwig (1640–84), superintendent in Rotenburg: Handbuch.\footnote{Johann Heermanns, Pfarrers zu Cöben, Buß-Leyter: Beicht-Büchlein: und Communicanten-Büchlein (Frankfurt: Götzen, 1653).}

Heermann, Johann (1585–1647), pastor in Köben: Buß-Leiter.\footnote{Originally published in 1670; editions include Der mit rechtschaffenem Hertzen und bittern Thränen zu seinem Jesu sich nahende Sünden, Bestehet in auserlesenen Buß- Beicht- und Communion-Andachten . . . Wie auch Morgen- und Abend-Andachten (Leipzig: Schönernarck, 1749), not to be confused with Benjamin Schmolck’s (1672–1737) Der mit rechtschaffenem Hertzen zu seinem Jesu sich nahende Sünden (Chemnitz: Stößel, 1743).}

Liscovius, Salomo (1640–89), pastor in Otterwisch: Der zu seinem Jesu sich nahende Sünder.\footnote{Unschuldige Nachrichten von Alten und Neuen Theologischen Sachen . . . (Leipzig: Braun, 1710).}

Löscher, Valentin Ernst (1673–1749), superintendent in Dresden: Unschuldige Nachrichten.\footnote{Unschuldige Nachrichten von Alten und Neuen Theologischen Sachen . . . (Leipzig: Braun, 1710).}
Luther, Martin (1483–1546): Gebetklöcklein (through Peter Trewer).  
Olearius, Johann (1611–84), professor in Leipzig.  
Pancratius, Andreas (1529–76), superintendent in Hof: Haus- und Kirchenbuch.  
Quirsfeld, Johann (1642–86), archdeacon in Pirna: Geistlicher Myrrhen-Garten.  
Scherertz, Sigismund (1584–1639), Seelen-Arznei und Spiegel der geistlichen Anfechtungen.  
Schimmer, Georg (1652–95), Biblisches Seelen-Kleinod.  
Schrader, Johann (fl. 1592–1624).  
Scraver, Christian (1629–93), Gebetskleinod.  
Zeämann, Georg (1580–1638), Geistliches Vade Mecum.  

21 Beteglöcklin Doctoris Martini Lutheri Von allen wolklingenden Geystreichen, hertzlichen, starcken und feurigen Gebetten . . . Treulich und auffs neu zugericht durch M. Petrum Trewer Coburgensem (Strassburg: Jobin, 1579).
23 Works include Geistliches Hand-Buch der Kinder Gottes (Halle, 1668), Geistliche Singekunst (Leipzig, 1671), Exemplarische Bet-Kunst der Kinder Gottes (Leipzig, 1672), Biblische Erklärung (Leipzig, 1679).
24 Pancratius’s summaries and prayers in their earlier form were known as Über der Sonntäge Epistel und Evangelia kurze Summarien und Gebetlein . . . (Nuremberg: Geißler, 1565).
28 Pastor in Alvensleben. Most notable work is Formular-Buch, Allerhand Christlicher Wort, und Ceremonien . . . (Magdeburg, 1621), revised, in three volumes (Frankfurt & Leipzig, 1660).
30 Geistlich Vade Mecum (Nuremberg: Endter, 1675).
An old prayerbook (title page lacking).

Die Himmlische Braut-Kammer.\(^{31}\)

Großes und vollkommnes Gebetbuch of Michael Cubach (1655).\(^{32}\)

Himmlisches Freudenmahl.\(^{33}\)

Israels Trost und Freude (1660).

Krone der Alten.\(^{34}\)

The Nuremberg Children's Catechism.\(^{35}\)

The Prayerbook of Elector Christian I (1589).\(^{36}\)

The Riga Prayerbook (1719).\(^{37}\)

The Torgau Catechism and Handbook (1676).\(^{38}\)

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\(^{32}\) In several editions, e.g., Einer gläubigen und andächtigen Seelen tägliches Bet- Buß- Lob- Und Danck-Opffer, Das ist: Ein groß-vollkommnes Gebet-Buch . . . (Leipzig: Gleditsch/Weidmann, 1713).


\(^{34}\) Johann G. Olearius et al., Krone der Alten, Das ist: Neu-vollständiges Gebet Buch: Vermittelt dessen, und der darin enthaltenen so wohl . . . Geistreichen Gebete und Seuffzer . . . (Klinger, 1693; Eyffel, 1732).

\(^{35}\) Nürnbergisches Kinderlehrbüchlein, darinnen jede Frage wieder durch neue unter dem Text gesetzte Fragen zergliedert wird (1711); or, Nürnbergisches Kinder-Lehr-Büchlein . . . (Nuremberg: Feldsecker, 1719).


\(^{37}\) Editions from 1664, e.g., Rigisches Viel-vermehrtes Haus- und Kirchen-Gebet-Buch . . . (Leipzig: Gleditsch, 1699); Neu Rigisches Gebetbuch, Bestehend aus Andacht- und Trost-vollen Hertzens-Seuffzern . . . (Riga: Nöller, 1700). Later editions are attached to a hymnal, e.g., Neu-Vielvermehrtes Rigisches Gesang-Buch . . . nebst einem Andacht- und Trost-vollen Gebetbuche . . . (Riga: Frölich: 1750, 1784, etc.).

\(^{38}\) By Dr. Paul Hofmann, superintendent. First printed in 1594, later revised, expanded, and illustrated: Torgauischer Catechismus, oder Fürstlicher und ander Gottfürchtiger Kinder Handbuch (Fritsch, 1676; Torgau: Hempe, 1675).
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Breslau Hymnal (1751).39
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Freiberg Hymnal.41
Leipzig Hymnal (1730).42
Marburg Hymnal.43
Schwarzburg Agenda (1650).44
Seckendorf’s Hymnal.45

41 Neueingerichtetes Freybergisches Gesangbuch nebst einigen Gebeten zur Kirchen- und Husandacht (Freyberg: Barthel, 1780/1782); or possibly, Gesangbuch für die Stadt und Diöces Freyburg (Freyberg/Unstrut, 1798).
45 Seckendorffisches Familien-Gesangbuch . . . mit etlichen schönen Gebetern . . . (Nürnberg: Felscker, 1708, 1723).
PRAYERS
I. PREPARATION

1. For true devotion
Lord, because You desire and direct me to pray and come to You, therefore I come, bringing many reasons for prayer, particularly that which most hinders me and keeps me from You, which is my sin which weighs on me and oppresses me, that You might take it away from me and forgive me; through Jesus Christ. Amen.

2. For true worthiness to pray
Lord, it is for Your glory and Your worship, by which You are extolled, that I come as a beggar before You. Therefore, dear Lord, do not regard how unworthy I am, but see how I am in need of Your help, and You are for all sinners the true and only help in time of need. Therefore it is to Your glory that I call on You; nor can I do without Your help, but You can and will give to those who ask. Amen, amen.

3. Thanksgiving that God makes us worthy for prayer
I am well aware, O gracious God, that I am an unworthy person and deserve to be the devil’s brother and not Christ’s. Yet Christ has said that I, as one for whom He died and rose again, no less than St. Peter, am His brother; and it is His earnest desire that I should believe Him without any doubting or wavering and not regard or consider the fact that I am unworthy and full of sins, since He Himself will not consider or contemplate taking revenge or punishing me (as He is well within His rights and has good reason to do), but all is forgotten and blotted out from His heart—in fact, it is dead and buried. Why then should I not let it be so and heartily thank, praise, and love my dear Lord for being so gracious and merciful? Amen.

4. Comfort against any sins or unworthiness
Who I am is of no concern to me. Even if I am a sinner, I know that my Lord Christ is not a sinner but is always righteous and gracious. Therefore I will
confidently cry out and call on Him and turn nowhere else. I do not have time now to deliberate whether I am elect or not, but I sense that I am in need of help and, therefore, come looking for it in all humility. Dear God, the Canaanite woman was a Gentile, and as such was able, indeed, was required, to conclude that she was not chosen. But as she approached the Lord Jesus and did not let such thoughts keep her from praying, I will do the same and say, Lord, I come now, requiring this and that. Where else will I receive or seek except with You in heaven, through Your Son, my Savior, Jesus Christ? Amen.

5. Prayer based on God’s command and promise
Dear Lord, You know that I do not come to You of my own accord, in my own presumption, or on my own worthiness. If I considered that, I would not be able to lift my eyes up before You, nor would I know how to begin to pray. Rather, I come because You Yourself have commanded us, and earnestly direct us, to call on You. You also swore an oath, and even sent Your own Son, who taught us what to pray and gave us the words. Therefore I know that such prayer pleases You. And however great my presumption may seem when I call myself a child of God before You, I must obey You, who desire it to be that way, lest I call You a liar and sin against You even more severely than my other sins, both by despising Your commandment and disbelieving Your promise.

6. Assurance of being heard because of Christ
O God, Creator of heaven and earth, You sent Your Son, Jesus Christ, into the world, that for my sake He might be crucified, die, on the third day rise again, and ascend into heaven, that, being seated at Your right hand, He might hold all things in His own hand and send us His Spirit, that we might wait for His coming to judge both the living and the dead and so receive with Him the eternal kingdom, our inheritance, which You desire to give us through Him. To this end, O Lord God, You have given and instituted for us Baptism and the Sacrament of the body and blood of Your Son, for in His sacraments He has joined Himself with us Christians and revealed Himself to us. If we take hold of Him there, we have certainly found Him. But as for other things which we have not been commanded, let us abandon them, or else we will miss Him by a great distance.
7. For a gracious hearing
Father in heaven, I know that You love me, for I love Your Son, my Redeemer, Jesus Christ. In this trust and confidence, I will now pray, assured that You will hear me and give me what I ask, not because I am holy and pious but because I know that You eagerly desire to grant and give us all things for the sake of Your Son, Jesus Christ. In His name I come before You to pray, having no doubt that this prayer, regardless of who I am, is certainly heard. Amen.

8. Before the Lord’s Prayer
O heavenly Father, dear God: I am a poor, unworthy sinner, unfit to lift my eyes and hands toward You in prayer. But because You have commanded us all to pray and promised to hear and, through Your dear Son, our Lord Jesus Christ, personally taught us both the words and way to pray, therefore, I come on the basis of Your commandment, in obedience to You, relying on Your gracious promise, and in the name of my Lord Jesus Christ, I pray with all Your holy Christians on earth, even as He taught me:

   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.
II. DR. LUTHER’S MORNING & EVENING BENEDICTION

9. Morning benediction
In the name of the Father and of the Son and of the Holy Spirit. Amen.

I believe in God, the Father Almighty, Maker of heaven and earth;
And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God, the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

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.

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.

10. Evening benediction
In the name the Father and of the Son and of the Holy Spirit. Amen.

I believe in God, the Father Almighty, Maker of heaven and earth;
And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.
I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

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.

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.
III. TABLE PRAYERS

11. Before the meal
The eyes of all look to You, O Lord, and You give them their food at the proper time. You open Your hand and satisfy the desires of every living thing.

Then the Lord’s Prayer and the following prayer:
Lord God, heavenly Father, bless us and these Your gifts which we receive from Your bountiful goodness, through Jesus Christ, our Lord. Amen.

12. Another
Come, Lord Jesus, be our Guest
And let Thy gifts to us be blest. Amen.

13. Another
Feed Thy children, God most holy,
Comfort sinners poor and lowly;
O Thou Bread of Life from heaven,
Bless the food Thou here hast given!
As these gifts the body nourish,
May our souls in graces flourish
Till with saints in heavenly splendor
At Thy feast due thanks we render. (TLH 659)

14. Another
Watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life. (Luke 21:34)

Lord, bless to us these gifts of Thine
That they may nourish those who dine,
And thereby strengthen and refresh
Upon this earth our feeble flesh.

(cont.)
For not by bread alone are we
Sustained for all eternity:
Thy Holy Word alone can feed
Our soul, and give us life indeed. (WH 306)

15. After the meal
Give thanks to the Lord, for He is good. His love endures forever. He gives food to every creature. He provides food for the cattle and for the young ravens when they call. His pleasure is not in the strength of the horse, nor His delight in the legs of a man; the Lord delights in those who fear Him, who put their hope in His unfailing love.

Then the Lord’s Prayer and the following prayer:

We thank You, Lord God, heavenly Father, for all Your benefits, through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit forever and ever. Amen.

16. Another
Godliness is a means of great gain when accompanied by contentment. For we have brought nothing into the world, so we cannot take anything out of it either. If we have food and covering, with these we shall be content. (1 Tim. 6:6–8)

We thank and praise our Lord in heaven
For all the gifts which He has given,
And ask Him also evermore
To feed us all as heretofore.
Thy Word our nourishment let be
Now and in all eternity
And let at length us occupy
Our heavenly mansions when we die. (WH 310)

Glory to God the Father, who made us:
Glory to God the Son, who redeemed us:
Glory to God the Holy Spirit, who sanctified us:
Glory to the Holy and Most Blessed Trinity
From this time forth and for eternity!
IV. PRAYERS FOR EVERY DAY OF THE WEEK

17. Morning benediction on Sunday

O Lord, heavenly Father, everlasting God, blessed be Your divine power and omnipotence! Praised be Your boundless goodness and mercy! Glorified be Your eternal wisdom and truth! During this dangerous night You covered me with Your hand, and caused me to abide and sleep safely under the shadow of Your wing, and preserved me and tenderly sheltered me from the evil foe and all his secret wiles and cunning. Therefore I praise You for Your goodness and wondrous works to the children of man, and I desire to extol You in the congregation. Your praise shall continually be in my mouth. My soul shall make its boast in You, my Lord, at all times. All that is within me will bless Your holy name and will not forget all Your benefits. Be pleased, therefore, with the sacrifice of praise out of my mouth, which I offer to You this morning in the simplicity of my heart.

With my whole heart I cry to You, that You would keep me this day also from every danger of body and soul and command Your angels concerning me, to guard me in all my ways. Make a hedge around me with Your shield, and lead me in the path of Your Commandments, that I may walk purely in service to You, like the children of the day, to Your good pleasure. Restrain the evil foe and all the offensive things of this world, and curb my own flesh and blood, lest, being overpowered by them, I offend You and anger You with my sins. Govern me with Your Holy Spirit, that I may not endeavor, do, say, or think anything but what is pleasing to You and attains to the honor of Your divine majesty. Behold, my God, I present and offer myself wholly to Your will this day, with body and soul and all my powers and faculties, inside and out. Make me a living sacrifice for Yourself, holy and pleasing to You, that I may give You reasonable and acceptable worship.

Therefore, holy Father, almighty God, let me be Your own possession. Direct my heart, mind, and soul, that I may know and understand nothing but You. O Lord, in the morning may You hear my voice; in the morning I will direct my prayer to You and watch; in the morning I will praise You, and in the evening I will not cease; through Jesus Christ. Amen.
18. Another
Almighty, everlasting God and Father, I give You thanks and praise from my heart that You have mercifully kept me this night from every evil and danger of body and soul; and I pray from my inmost heart that You would forgive me all my sins with which I have ever angered You, and that You would kindle my heart with Your Holy Spirit, that I may daily grow and increase in the knowledge of You. Grant me grace that throughout the coming day I may keep myself from sin and shame and be found in Your divine will, that I may so walk that, being defended from every evil, I may keep You in my heart and mind continually without ceasing. When my last hour draws near and I must depart this world, let me fall asleep blessedly in the true knowledge of Your dear Son, Jesus Christ, and come to life everlasting. Amen.

19. Prayer from the first petition of the Lord’s Prayer
Abba, Holy Father, to the honor of whose holy and glorious name the cherubim and seraphim in heaven above with uplifted voice unceasingly sing, “Holy, Holy, Holy Lord God of Sabaoth. Heaven and earth are full of Your glory!” Grant grace that Your name may be duly sanctified and honored today and at all times by Your whole beloved Church on earth. Help me and all men rightly to know Your power, to tremble with fear at Your righteousness, safely to hope in Your truth, heartily to love Your mercy, piously to wonder at Your wisdom, always to rejoice in Your goodness, and in all things zealously to seek Your glory.

O God, on this Sunday make my dear pastor, as well as other faithful teachers and preachers, vessels of Your mercy and instruments of Your grace, and let their ministry attain to the praise of Your glory and to the welfare and blessedness of every soul entrusted to their care. Grant that their lips may continually preserve the truth of Your doctrine in its purity and give no room to any devilish heresy or any error which corrupts the soul. Clothe them with power from on high, that they may preach purely and without mingling the Word of life to Your congregation, which Christ purchased so dearly by His blood, instruct the unlearned with holy doctrine, rebuke the ungodly by opening their mouths boldly, and uplift the afflicted with mighty comfort. Give Your divine growth to their holy labor, that Your Word may never return to You empty, but succeed in the thing for which You sent it, and in my heart and the hearts of all hearers, bring forth fruit a hundredfold unto life everlasting. Teach them in their
life and conduct to do Your will, and let Your good Spirit lead them on level
ground, that they may put no obstacle in anyone's way, so that no fault may be
found with their ministry.

O merciful Jesus, let me and all godly Christians learn well the whole coun-
sel of God concerning our salvation, which You reveal to us by these Your
ministers and messengers, and blessedly observe it. Enlighten the eyes of our
understanding, that we may have strength to comprehend with all the saints
what is the breadth and length and height and depth of Your love with which
You loved us; and kindle in us a true, heartfelt, and sure trust, that in life and
death we may steadfastly confide in You and Your merit, and a holy and sincere
love, that we may cease from all sin and unrighteousness. For we are called by
Your name, and neither angels nor rulers nor powers, nor height nor depth, nor
things present nor things to come, will be able to separate us from You.

O God the Holy Spirit, sanctify us, one and all, in Your truth, and grant that
we may with right devotion and holy reverence attend to Your precious Word,
which is able to save our souls, write it and seal it on our hearts by true faith,
conform our lives to it most diligently for the glory of Your great name, and one
day come to Your eternal glory, and in the choir of all the holy angels and elect
forever worship and glorify You. Amen.

20. Evening benediction on Sunday

Eternal God, merciful Father, I lift up my hands to You as the evening sacrifice
and give You praise, honor, and thanks from my heart that You have graciously
kept me this day, and the whole time of my life, from every evil and misfor-
tune by Your dear angels' protection against the evil foe. I pray that You would
forgive me all my sins where I have done wrong and continue to surround me
with Your holy angels this night, that they may encamp around me, and set up
a barricade around me, that I may escape the snares and wicked cunning of the
evil foe. Receive me, Your poor creature, into Your goodness and mercy. Pro-
tect me with Your outstretched arm, for I sincerely long for You this night, and
my spirit within me keeps watch for You continually. I wait for Your goodness,
and my soul hopes in You, O living God, for You are my refuge and my faithful
Savior. Behold, O Lord, whether we sleep or wake, we are Yours. Whether we
live or die, You are our God, and You made us. Therefore I cry to You. Let Your
grace not be far from me. Cover me with Your shield. Uphold me that I may lie
down in peace and sleep pleasantly and arise in good health. Hide me in Your
shelter in the day of trouble; conceal me under the cover of Your tent; lift me high upon a rock, and I will not be afraid. Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and staff, they comfort me. Only grant me Your grace that my body may sleep while my soul is always awake to You, and that I may always have You in my heart and never let You out of my mind, lest the night of sin overtake me. Preserve me from evil and shameful dreams, from restless waking and useless worry, from wicked, heavy thoughts and from every torment. Behold, my God, to Your gracious keeping I commend myself, my body and soul, my dear brothers and sisters, and all who are related to me by blood or otherwise. Be pleased, O Lord, to deliver us! Do not restrain Your mercy from us. Let Your steadfast love and Your faithfulness ever preserve us. Cover us during this night with Your loving kindness; encompass us with Your grace on every side; and support us with Your mercy, that we may be defended in body and soul. Amen.

21. Another

O Lord, almighty God, heavenly Father, I thank You from my inmost heart for all Your mercies and benefits which You have kindly shown me this day, and that You have kept me in good health and safe from every evil. And I pray, as Your dear child, that You would graciously continue to keep me in Your only saving Word until my final breath, and enlighten my heart with Your Holy Spirit, that I may know what is good and evil. In Your mercy blot out all my sins which I have knowingly done this day, along with all hidden faults, and grant me this night a Christian rest, that I may arise in good health, ready to praise You. Help me also, dear Father, by Your grace, to begin a new life, pleasing to You and salutary to my soul; through Jesus Christ, Your beloved Son, our only Savior. Amen.

22. Morning benediction on Monday

Immortal and merciful God, forasmuch as in Your law You commanded Your people to make a burnt offering to You every morning, to praise You and thank You for Your gracious protection, therefore I now offer up to You a sacrifice of praise, that is, the fruit of my lips, and worship Your holy name, because You have so graciously and mercifully protected me this night from all evil and harm of body and soul, and with fatherly kindness defended me from my adversary, the evil foe. If You had not been my shield and stay, countless evils
would have laid waste to me, and I would not have risen in good health. From my inmost heart I cry to You, in the morning my prayer comes before You. I seek You early and pray that this day You would continue to protect me and all who are in my charge from the craft and power of the devil and from sin, disgrace, and every evil. Go before me with Your grace this morning hour, for without You I can do nothing. Help me this day also, in Your name, to begin all my labors in Christian fashion and to bring them to blessed completion to the honor of Your divine majesty and to the benefit of my neighbor. Guard my soul, mind and reason, thoughts and senses, and all that I do or do not, that the wretched devil may have no power to hurt me. Protect me from the destruction that wastes at noonday; defend me from all my enemies, visible and invisible, so that they cannot hurt or harm me with their wiles and cunning, enchantments, poisonings, and all their violence and mischief—secret and open. O Lord God, Father and Lord of my life, keep me from the sight of uncleanness, and dispel from me every wicked passion. Let me not fall into gluttony or unchastity, and guard my heart from shamelessness. Help me by Your grace to tear out any eye that causes me to sin and to throw it away by shunning the wicked and impure desires of my heart. Take from me anything that is hateful to You and hurtful to myself; give to me whatever is pleasing to You and profitable to myself, that I may serve You in true faith. O Savior of the whole world, look upon me with the eyes of Your mercy, and enlighten my heart and my eyes, that, walking in the radiance of Your grace which has risen upon me, I may never lose You, the Light everlasting. Amen.

23. Another

O good and faithful God, heavenly Father, I praise, honor, and worship You from the bottom of my heart for causing me to rest and sleep safely this past night, and for waking me up to good health by Your fatherly love. I heartily pray that You would also mercifully keep me, along with my dear parents, brothers and sisters, and all faithful Christians, today and at all times, from evil and danger of body and soul, that I may be found daily in Your will. For into Your divine protection and keeping I commend myself, my body and soul, heart and mind, thoughts and senses, all my hopes and endeavors, my movement and rest, my sitting up and lying down, my going in and going out, my life and death, and all that I am or may be. Let Your holy angel be with me, that no misfortune may come to my soul or body. This grant me for the sake of Your dear Son, Jesus Christ. Amen.
24. Prayer from the second petition of the Lord’s Prayer

Abba, almighty Father, Lord of heaven and earth, I praise You with my whole heart for delivering me and my faithful fellow Christians (while we were by nature children of sin and slaves of the devil) from the domain of darkness and transferred us to the kingdom of Your beloved Son, Jesus Christ. In Him we have redemption through His blood, the forgiveness of our trespasses, the righteousness of faith, peace of conscience, and the certain hope of eternal life. O all-powerful God, sustain and confirm with Your mighty hand and omnipotent arm this kingdom which You have among us, that the gates of hell may never prevail against it. Dwell continually in and among us until the end of the world with Your saving Word, which is the joy and comfort of our hearts, and let us never be deprived of the Holy Sacraments, the dearest treasures of our souls. Protect and defend Your Christian congregation from every false doctrine and offensive sinfulness as from the true abomination of desolation. Crush wretched Satan under our feet. Restrain the powerful enemies of our faith. Curb the raging persecutors of Your Church, and do not permit Your people, whom You have chosen for Your own possession and who are called by Your name, to be suppressed by them.

Rather, by Your superabundant grace enlarge and increase this Your kingdom of grace and bring to it the poor, blind heathens, Jews, Turks, and other sons of unbelief, who still remain under the dominion of the devil. Look, O loving Savior, with pitying heart and compassionate eyes upon their sorrow and distress, put away the veil that hangs before their blinded hearts, and turn them, if they may be turned, from those ways which they walk to destruction and damnation. They were not created for eternal death, but when they fell into it by the devil’s envy, O my Jesus, You by Your bloody merit redeemed them even as You did us. Oh, then do not let Your labor and toil, Your agony and pain, Your cross and death be wasted and in vain for them, but help them, that they may be able to come to the knowledge of the truth and obtain eternal salvation.

O Lord God, Holy Spirit, direct me and other Christians, whom You have adopted in Holy Baptism as fellow citizens of Your kingdom, that we may renounce all ungodliness and worldly passions and shun all works of the flesh, such as adultery, sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, murder, drunkenness, orgies, and things like these, about which You warned us before by Your chosen instrument, Paul, that those who do such things will not inherit...
the kingdom of God. Strengthen us in the true faith and in true godliness, that in the kingdom of Christ we may lead a Christian life, and serve Him without fear, in holiness and righteousness before Him. Finally, take us to heaven, the eternal kingdom of joy and glory, and when our soul must leave the body, let it hear the gracious voice of our Jesus: “Come, you blessed of My Father; inherit the kingdom prepared for you from the beginning of the world.” Amen.

25. Evening benediction on Monday

O mighty and living God, the Father of our Lord Jesus Christ, I thank You that You have graciously kept me this day from every harm and danger by Your divine protection, and preserved me from calamity by fire, and from drowning by flood, and from mauling by wild animals, from cutting by the edge of the sword, from murder by the enemy, from wounding by the wicked, from harm and injury by thieves and robbers; and that I did not cause my own death by lack of caution, nor injure myself in any way, and in short, experienced no danger of life or limb. For all this I have only Your mercy to thank, for You have kept me in all my ways, wherever I have gone. I further pray that You would forgive me all my sins which I have committed against You, and that You would graciously preserve me, together with all my family and those under my care, both this night and the whole time of our lives, from all anguish and difficulty, and from the devil’s craft and cunning, with which he seeks day and night to ensnare us. Defend us also from the deadly pestilence that stalks in darkness; save us from the snare of the enemy; deliver us, that we may not fall into the net of the fowler who seeks after our souls. Protect us also from the grievous trials and terrors of Satan and from every evil of body and soul. For You are our mighty fortress, our shield, and weapon. All our hope and confidence rest in You. Therefore, O faithful God, let Your eyes be open upon us and preserve us during this night from all violence and assaults of the evil foe. Be our keeper and watchman. Surround us with Your protection, that the devil may have no power to hurt us; for our salvation is only in You. To You alone I lift up my eyes. From where does my help come? My help comes from the Lord, who made heaven and earth. Behold, as the eyes of servants look to the hand of their master, as the eyes of a maidservant to the hand of her mistress, so our eyes look to the Lord our God, till he has mercy upon us. Have mercy upon us, O Lord, have mercy upon us; for we are poor and miserable. Lift up the light of Your countenance upon me, and light up my eyes, lest I sleep the sleep of death; for You live and reign forever. Amen.
26. Another
Gracious God, merciful Father, I thank You with my whole heart that You have graciously kept me this day until the present hour, and I pray that for the sake of Jesus Christ, Your beloved Son, You would graciously forgive all my sins, which I have again committed against You this day in thought, word, and deed, and forget them forever. And now, as I lie down to rest, I pray that You would kindly keep me this night from every evil of body and soul, that I, being defended from the crafts and assaults of the devil and from evil, unprofitable, and harmful dreams, may rest and sleep soundly, and arise from sleep refreshed and in good health. Now therefore, I commend myself entirely into Your divine hand; You have redeemed me, O Lord, God of truth. Amen.

27. Morning benediction on Tuesday
Blessed be God, the maker of heaven and earth! Blessed be the Lord, who alone does wondrous things, and blessed be His holy name forever, who by His divine wisdom created the day and the night and separated them, so that while the earth remains they shall not cease, that at night man may find rest and in the day return to his labor! O Lord, how manifold are Your works! In wisdom You have made them all; the earth is full of Your riches. For these Your benefits, it behooves us to rise before the sun to give You thanks and to worship You at the dawning of the light. Therefore I worship You now, because You have caused me to sleep and rest safely this night, and to arise in joy and good health, and have kindly protected me from all the assaults and wickedness of the enemy. I pray that You would enclose my soul in Your hands, sustain the health of my body according to Your will, and preserve me from all evil and injury. Be my mighty shield and strong support, my shelter from the scorching heat and my shade from the noonday sun, my guard against stumbling and my help against falling, that no evil may befall me. O gracious God, the hour has come for us to wake from the sleep of sin and all unrighteousness; for our salvation is now very near. The night is far gone; the day is at hand. Help us therefore to cast off the works of darkness and to put on the armor of light, that we may walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy, but that we may put on Jesus Christ in true faith and with a Christian way of life. Therefore awaken me each morning: awaken my ear, that I may hear Your Holy Word with a heart of faith and keep it firm in my memory; that I may incline my ears to the cries