

The Congregation at Prayer

A Guide for Daily Meditation and Prayer
For the Ninth Sunday after Trinity
August 6 through August 13, 2023

Catechesis Notes for the Week — **“I Desire to Show Mercy and Not to Receive Your Sacrifices”** (Hosea 6:6/Matthew 9:13) The hatred that Jesus experienced by many throughout His earthly ministry was centered in a rejection of the Gospel of God’s mercy. The impenitent and the self-righteous despised Jesus’ mercy for the sinner. They did not believe that sinners were worthy; and if you were suffering an affliction of the body, they believed that you had done something to deserve it. The truth is: all have sinned and fallen short of the glory of God. The call to repentance and faith in Jesus is a call to reject all self-reliance, confess your sins, and cling to Jesus for the gift of mercy that comes by grace alone. He desires to show mercy to us all and not to receive our sacrifices. None of us could atone for our sin or make up for what we have done. Christian faith clings to Jesus and His love for us. Out of this repentant faith, all good fruits flow. The irony concerning those who hated Jesus for His ministry of mercy, is that they hated the one who truly loved them and desired to be their Savior. This week’s Bible readings from Matthew highlight the Lord’s mercy and the phenomena of impenitence that rejects His mercy. In **Two Blind Men Receive Their Sight**, we hear the simple prayer of the penitent, “Have mercy on us, O Lord, Son of David!” When **Jesus Cleanses the Temple**, He does so because the Jews had turned the order of salvation upside down. Instead of God providing for them through the sacrifices that He made for their salvation upon the cross, they adopted the works-righteous view that they could pay for their sins by their own sacrifices. Instead of the Temple sacrifices pointing to their fulfillment in Christ, they believed that they were a liturgy of salvation by works. The **Fruitless Fig Tree** is an illustration of how this “works-righteous faith” of Israel resulted in no true fruit of repentance and faith in God’s mercy. Therefore, they were under the curse. The **Parable of the Two Sons** contrasts faith in the Father’s mercy in Christ in the reception of the call to repentance versus impenitence and unbelief that refuses the call to repentance. The **Parable of the Wicked Vinedressers** is an illustration of Israel’s history in the Old Testament. He sent them prophet after prophet to call them to repentance and faith in His mercy, but they rejected and persecuted them all. In the end, they persecuted and martyred the Father’s Son. “The stone which the builders rejected has become the chief cornerstone.” Finally, our week ends with **The Parable of the Wedding Feast**. In this parable we see the idolatry of setting one’s affections on the things of this world, rather than the free gift of salvation in the King’s Son. The ministers of the King go out into the highways and byways to call both “bad and good” to the wedding feast of salvation. It must be received as a gift of God’s mercy in Christ, or it cannot be received at all. Only those who are clothed with the wedding garment of Christ’s righteousness can enter into the feast.

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. Learn by heart the verse, catechism, and hymn of the week.

Theme: With the Merciful You Will Show Yourself Merciful.

Invocation

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Apostles’ Creed

Verse: 1 Corinthians 10:13

No temptation has overtaken you except such as is common to man;
but God is faithful, who will not allow you to be tempted beyond what you are able,
but with the temptation will also make the way of escape, that you may be able to bear it.

Psalm 54 and/or the appointed daily psalms listed below.

Prayer on the Psalm: Lord, our God, who desires not the death of the wicked, convert those who hate us without a cause, and turn the hearts of those who persecute Your Christians. Protect the poor and the innocent against the oppression of unjust men. Grant us patience under the cross and preserve us in the true faith all the days of our lives, through Jesus Christ, our Lord. Amen.

Daily Psalms	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Morning	51	54, 56	59	60, 61	65	66	68	71
Evening	52, 53	55	57, 58	62	63, 64	67, 70	69	72

Bible Readings for the Week:

	Bible Narrative	Second Reading
Sunday	Trinity 9: The Unjust Steward—Luke 16:1-13	
Monday	Two Blind Men Receive Their Sight—Matthew 20:29-34	Isaiah 52:7-10
Tuesday	Jesus Cleanses the Temple—Matthew 21:12-17	Isaiah 52:13—53:6
Wednesday	The Fruitless Fig Tree—Matthew 21:18-27	Isaiah 53:7-12
Thursday	The Parable of the Two Sons—Matthew 21:28-32	Isaiah 54:1-10, 17
Friday	The Parable of the Wicked Vinedressers—Matthew 21:33-46	Isaiah 55:1-5
Saturday	The Parable of the Wedding Feast—Matthew 22:1-14	Isaiah 55:6-13

The Catechism: The Lord's Prayer— The Sixth Petition

<p>What is the Sixth Petition? And lead us not into temptation.</p>	Preschool +
<p>What does this mean? God tempts no one. We pray in this petition that God would guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice. Although we are attacked by these things, we pray that we may finally overcome them and win the victory.</p>	Third Grade +

Prayers: Catechism Prayer, the Collect for the Week, and In Our Prayers at Peace

Prayer on the Sixth Petition

Heavenly Father, lead us out of temptation. Guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice. Although we are attacked by these things, we pray that we may finally overcome them and win the victory; through Jesus Christ, our Lord. Amen.

Collect for the Ninth Sunday after Trinity

Let Your merciful ears, O Lord, be open to the prayers of Your humble servants; and that they may obtain their petitions, make them to ask such things as shall please You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

In Our Prayers this Week (include the petitions below followed by the Lord's Prayer)

Baptismal Anniversaries: Ann Steinhilb (8/6), Larry Martin (8/7), Bryce Damato, Jacob Bender (8/10), Jennifer Johnson, Jessica Franklin, Caleb Ligrow (8/12).

Wedding Anniversaries: Rev. Bob and Louise Johnson, Ken and Laura Knoerr (8/8), Joe and Elisabeth Schneider, Alex and Jennifer Scheler (8/10).

Those Who Serve in the Military: Jessica Franklin (Air Force); John Franklin (Minnesota National Guard); Evon Ingraham (Army Reserves); Robert Haga (the Marines); Morgan Thoni (Navy); David Uttenreither (Army).

Thanksgiving: Tanya Knoblock and Cheryl Wallace in remission for cancer.

The Sick: Cindy Ruhnau having right hip replacement this week; Piera Siegmann and Rev. Austin Meier burdened by mental health affliction; Gabby Hartwig recovering from cancer surgery, David Berger who continues in treatment; Andy Helwig recovering after liver transplant; Drew Franklin recovering from Lyme disease.. Konner and Travis, friends of Sarah May, recovering from injuries sustained in a serious motorcycle accident.

Those in Cancer Treatment: Rev. Dr. John Wille, Kathleen Hetzel, Dennis Michaelis, Peyton Locklair, Kathy Miller, and Donna Lovas's niece Beth.

Those who mourn: The family and friends of Jeannine Gabel and Walt Dissen.

Lord's Prayer and Morning or Evening Prayer from the Catechism.

Hymn of the Week

"What Is the World to Me"

730

Looking forward to the Tenth Sunday after Trinity

August 13, 2023

Hymns: 834, 644, 607, 847, 909, 868

Jeremiah 8:4-12: The Prophet Jeremiah warns of the Peril of false teaching.

Romans 9:30—10:4: "Christ is the end of the law for righteousness to everyone who believes." What does this mean? Answer: The Law not only describes and defines love and what is good, but also demands punishment and retribution for those who have transgressed it. "Christ is the end of the law" in the sense that the law finds its "end" or "completion" or "fulfillment" in Jesus and His work. He is the one who is incarnate love and goodness, whose love was ultimately manifested in bearing the punishment of the law for sinners. This is the righteousness of God. Those who seek to establish "their own righteousness" apart from Christ and that which comes by faith are outside the kingdom of God and cannot be saved. Those who believe in Christ have His righteousness, or the "end of the law," in Him.

Luke 19:41-48: Our Lord wept over Jerusalem for the destruction that would soon come upon her. For she did not recognize the time of God's visitation in Christ, who had come to bring her peace (Luke 19:41-48). Through His prophets God had consistently called His people to turn from their deceit and false worship. "But My people do not know the judgment of the Lord" (Jer. 7:1-11; 8:4-12). They sought to establish their own righteousness rather than receive Christ's righteousness through faith (Rom. 9:30-10:4). So it was that God was in His temple to cleanse it, a precursor to the once-for-all cleansing from sin which He would accomplish in the temple of His own body on the cross. God grants us to know the things that make for our peace—His visitation in the Word and Sacraments—that by the Holy Spirit we may penitently confess "Jesus is Lord" (1 Cor. 12:1-11).