

OUR SAVIOUR LUTHERAN CHURCH
Baltimore, Maryland

AFTER MATINS BOOK OF
CONCORD
COURSE CATALOGUE

*Confessional Pairings for the Weekly Matins Readings
May 2026 through April 2027*

Fifty-two sessions. Fifty-two loci of the Book of Concord.

THE AFTER MATINS STUDY

A Confessional Companion to the Weekly Matins Readings

Sunday mornings following Matins. Fifty-two sessions, May 2026 through April 2027

What the study is for. To read the Book of Concord at the pace of the Matins schedule, one locus at a time, across a full year. Each session takes the Psalm and the secondary reading appointed for that week and sets a single confessional text beside them, chosen so that the pairing neither restates the reading's surface theme nor reaches for an arbitrary connection.

The schedule rotates five monthly themes: Healing, Peace, Church, Home and Family, and Thanksgiving. Months of five Sundays carry the Thanksgiving session; months of four do not. Each pairing is built to sustain thirty to forty-five minutes of substantive discussion, and the confessional text is read in preparation rather than in the session itself.



MAY

Repentance, Trust, and the Assembly of Believers

May 2026. Five sessions, Weeks One through Five

What the month is for. Opens the year with the two parts of repentance and moves outward from the terrified conscience to the household and the altar. The month establishes the pattern the remaining eleven follow: the Psalm supplies the voice, the second reading supplies the narrative or the promise, and the confessional text supplies the precision.

Week One: Healing (Psalm 6 with Isaiah 38:1-20)

Smalcald Articles III.III, Repentance. Luther's two parts of repentance are written across both texts. The shattered bones and the bed flooded with tears are the terrors the Law produces, and Hezekiah's prayer from the brink of death is contrition in its rawest form. Isaiah 38:17 supplies the second part, the sins cast behind God's back, which the Smalcald Articles call the only healing of the soul. The session sets Luther's two parts against Rome's three of contrition, confession, and satisfaction.

Week Two: Peace (Psalm 4 with Job 11:7-20)

Large Catechism, First Commandment. Psalm 4:8 is the First Commandment in the form of a lullaby. The heart with no refuge but God alone lies down in safety, and Luther teaches that whatever the heart truly trusts is in practice that man's god. Job 11:17-19 promises the same to the one who returns: he will lie down and none will

make him afraid. The peace the world cannot give is shown to be the fruit of fearing, loving, and trusting God above all things.

Week Three: Church (Psalm 67 with Isaiah 11:1-10)

Augsburg Confession VII, The Church. Psalm 67 is the Aaronic Benediction extended to all the earth, and the Root of Jesse gathering the nations is its prophetic fulfillment. AC VII defines the Church as the assembly of believers among whom the Gospel is purely preached and the Sacraments rightly administered, which is the gathering both readings envision. The session asks why the article refuses to locate the Church in any visible political or hierarchical structure, and what the peaceable kingdom has to do with that refusal.

Week Four: Home and Family (Psalm 68 with Isaiah 54:1-13)

Large Catechism, Fourth Commandment. God settles the solitary in a home, and all your children shall be taught by the Lord. Both lines stand beneath Luther's treatment of the Fourth Commandment, where the household is the first community through which God distributes His blessing. Isaiah's portrait of God as husband and father over an expanding household grounds the commandment's positive duties, since parents are the channel of His care and instruction. The session asks what it means to raise children in a house where the Lord Himself is the Teacher.

Week Five: Thanksgiving (Psalm 100 with Isaiah 35:1-10)

Large Catechism, The Sacrament of the Altar. Entering His gates with thanksgiving and the ransomed returning to Zion with singing are both images of the assembly gathered around Christ's gift. Luther treats the Supper as the occasion for exactly the thanksgiving Psalm 100 commands, and the way of holiness on which the redeemed walk is the road to the Lord's table. The Large Catechism presses frequent reception as the proper rhythm of a grateful heart rather than as optional piety, and the session measures the congregation's practice against it.



JUNE

Conversion, Absolution, and the Household Under the Word

June 2026. Four sessions, Weeks Six through Nine

What the month is for. Turns from repentance to the question of who accomplishes it. The month sets the bondage of the will beside the spoken absolution and the catechizing household, so that the same monergism is heard doctrinally, pastorally, and domestically.

Week Six: Healing (Psalm 30 with 1 Samuel 2:1-10)

Formula of Concord, Solid Declaration II, Free Will. Hannah's canticle carries the sharpest Old Testament statement that salvation belongs to God alone: the Lord kills and makes alive, He brings down to Sheol and raises up. Mourning turned into dancing confirms that the movement from death to life is not a joint venture. Solid

Declaration II defends that doctrine against synergism, since a will dead in trespasses contributes nothing to its own conversion. The session draws the boundary between God's work and human response.

Week Seven: Peace (Psalm 23 with Isaiah 40:1-11)

Large Catechism, A Brief Exhortation to Confession. Comfort, comfort my people, her warfare is ended, her iniquity is pardoned. That is the word the confessor speaks in absolution, and He restores my soul is its pastoral effect. Luther describes the confessor as the instrument through whom the Good Shepherd speaks comfort to each penitent by name, and he argues that private absolution is a gift the Church must not let fall into disuse. Nowhere else does a wounded conscience receive so direct and personal an assurance of pardon.

Week Eight: Church (Psalm 87 with Isaiah 56:1-8)

Apology of the Augsburg Confession VII and VIII, The Church. A house of prayer for all peoples, and a Zion that registers Rahab, Babylon, and Ethiopia among her native born. The Apology's distinction between the assembly of saints and true believers and the mixed visible assembly bears on both readings, since Zion's mothering of the nations and God's gathering of foreigners and eunuchs describe the Spirit's work across every human division. The session asks why the marks, and not the character of the men who administer them, define the Church.

Week Nine: Home and Family (Psalm 78 with Deuteronomy 6:4-25)

Large Catechism, Preface. Teach them diligently to your children, and tell the coming generation the glorious deeds of the Lord. These are the warrants for everything Luther argues in the Preface, which is a nearly despairing lament that heads of households are failing their most basic Christian obligation. Luther treats catechesis not as clergy work but as the daily business of every household, which is the vocational theology of Deuteronomy 6. The session asks where that household is alive in this congregation and where it is absent.



JULY

Justification, Election, and the Office of the Ministry

July 2026. Four sessions, Weeks Ten through Thirteen

What the month is for. Moves to the article on which the Church stands and to the two institutions through which its comfort is delivered: the eternal election that grounds it and the preaching office that distributes it. The month closes on the assembly that gathers to receive.

Week Ten: Healing (Psalm 31 with 2 Corinthians 4:7-18)

Apology of the Augsburg Confession IV, Justification. The treasure is carried in earthen vessels so that the surpassing power belongs to God and not to us, which is the apostolic form of the Apology's central thesis. Psalm 31 surrenders the spirit into

God's hand at the point where every human resource has failed. The Apology's theology of the cross makes the wasting away of the outer self intelligible as the proper form of the Christian life rather than a problem to be solved. The session sets that account of suffering against a therapeutic one.

Week Eleven: Peace (Psalm 27 with Romans 8:31-39)

Formula of Concord, Solid Declaration XI, Election. Who shall bring a charge against God's elect, and who shall separate us from the love of Christ, are not rhetorical flourishes but statements grounded in election, which is why Solid Declaration XI treats Romans 8 as the comfort election is meant to supply. Whom shall I fear has the same structure. The article insists that election rightly taught destroys anxiety rather than producing it, and the session asks why so comforting a doctrine became so divisive.

Week Twelve: Church (Psalm 96 with Isaiah 52:1-10)

Augsburg Confession V, The Office of the Ministry. How beautiful upon the mountains are the feet of him who brings good news. The Reformers heard the Office of Holy Ministry in that line, and AC V teaches that to obtain such faith God instituted the office of preaching and gave the Gospel and the Sacraments. Declare His glory among the nations names the content of the office. The session asks why AC V calls the office necessary for the faith that justifies, and what follows from that for the structure of a congregation.

Week Thirteen: Home and Family (Psalm 84 with Hebrews 10:19-25)

Large Catechism, Third Commandment. Not neglecting to meet together, as is the habit of some, and the longing for the courts of the Lord are two sides of one obligation. Luther reads the Third Commandment not as a Jewish ceremonial statute but as the permanent gift of ordered time in which God's people hear His Word together. The man who absents himself does not merely miss a religious event; he deprives himself of the means through which faith is created and sustained. The doorkeeper of Psalm 84 has understood what the commandment is for.



AUGUST

The Person of Christ, the Coming Kingdom, and the First Article

August 2026. Five sessions, Weeks Fourteen through Eighteen

What the month is for. Asks who the Redeemer is and what He was sent to do. The month runs from the anointing at Nazareth through the kingdom that comes by the preached Word to the unflinching account of the sin that made the sending necessary, and it closes in thanksgiving for creation itself.

Week Fourteen: Healing (Psalm 34 with Isaiah 61:1-11)

Augsburg Confession III, The Son of God. Isaiah 61 is Christ's own self-identification in the synagogue at Nazareth, and AC III identifies the person who

fulfills it: the eternal Son, conceived by the Holy Spirit, born of the Virgin, anointed to bind up the brokenhearted. The article's confession that He suffered, died, and rose to reconcile the Father to us, and to be a sacrifice not only for original guilt but for all actual sins, is the theological content of the year of the Lord's favor. The Lord near to the brokenhearted is a promise only the Incarnation completes.

Week Fifteen: Peace (Psalm 29 with Haggai 2:1-9)

Large Catechism, Lord's Prayer, Second Petition. The latter glory of this house shall be greater than the former, and in this place I will give peace. Luther teaches that God's kingdom comes when the Spirit calls, gathers, and enlightens the Church through the preached Word, which is what the rebuilt temple anticipates. May the Lord bless His people with peace is the Second Petition in the form of a benediction. The session asks what it means to pray Thy kingdom come in a congregation tempted, as Haggai's was, to despair at the smallness of what it sees.

Week Sixteen: Church (Psalm 98 with Acts 13:44-49)

Augsburg Confession IV, Justification. Paul in the synagogue at Pisidian Antioch preaches the Reformation in apostolic form: through Him everyone who believes is justified from everything from which the law of Moses could not justify. AC IV defines justification in the same terms, that men are freely justified for Christ's sake through faith and not by their own strength, merits, or works. The new song for a salvation made known to all nations is the response, and Paul's turn to the Gentiles shows that the universal proclamation depends on the free gift.

Week Seventeen: Home and Family (Psalm 90 with Deuteronomy 33:26-29)

Smalcald Articles III.I, Sin. Psalm 90 is Moses' meditation on what original sin has done to human life: seventy years, eighty if strength permits, and all of it toil and trouble. The Smalcald Articles are equally unflinching, describing a corruption so thorough that reason and free will cannot stand in right relationship to God. Moses' final blessing supplies the counterpoint, since Israel is a people saved by the Lord. The session asks why Luther held that a high view of sin is not pessimism but the presupposition of the Gospel's power.

Week Eighteen: Thanksgiving (Psalm 111 with Nehemiah 9:5-15)

Large Catechism, Creed, First Article. Nehemiah 9 is the longest sustained thanksgiving in Scripture for God's providential acts: creation, the call of Abraham, the Exodus, the pillar of cloud and fire, the manna, and the garments that did not wear out for forty years. Luther's First Article is the same prayer compressed, cataloguing what the Father gives out of fatherly, divine goodness and mercy without any merit or worthiness in me. He provides food for those who fear Him is the title under which both belong.

SEPTEMBER

Contrition, the Last Day, and the Mass

September 2026. Four sessions, Weeks Nineteen through Twenty-Two

What the month is for. Holds three things that are easily confused with one another: the diagnosis the Law makes, the kingdom that only Christ's return will bring, and the worship that receives rather than offers. The month closes on the speech by which a household is built or destroyed.

Week Nineteen: Healing (Psalm 38 with Isaiah 1:2-20)

Apology of the Augsburg Confession XII, Repentance. There is no soundness in my bones because of my sin, and the whole head is sick from the sole of the foot to the crown. Together they are the most anatomically thorough diagnosis of sin in Scripture. The Apology describes contrition as the terrors of a conscience that recognizes sin, which is the condition both texts portray, and Isaiah 1:18 supplies the consolation that must follow, since without it the diagnosis produces despair rather than healing. The session works the line between shallow remorse and collapse.

Week Twenty: Peace (Psalm 125 with Micah 4:1-7)

Augsburg Confession XVII, The Return of Christ to Judgment. Swords beaten into plowshares and the lame made a strong nation belong to the latter days, and AC XVII guards against reading them as a political program achievable before the Last Day. The kingdom of perfect and universal peace awaits Christ's bodily return. The mountains that surround Jerusalem describe the real but partial peace the Church has now. The session examines what is lost when the vision is collapsed into a social project, and why the article's restraint is honesty rather than despair.

Week Twenty-One: Church (Psalm 105 with Isaiah 12:1-6)

Augsburg Confession XXIV, The Mass. Isaiah 12 has been sung in Lutheran liturgy since the Reformation, and Psalm 105 recites God's acts of deliverance in the assembly. Both model the worship AC XXIV defends as evangelical: thanksgiving, proclamation, and praise that acknowledges a gift received rather than offering a work to merit further gifts. The article answers the charge that the Lutherans abolished the Mass by showing that they retained it as sacrament, a gift from God to the congregation, and rejected it as sacrifice offered by the congregation to God.

Week Twenty-Two: Home and Family (Psalm 101 with Ephesians 4:25-5:2)

Large Catechism, Eighth Commandment. I will walk with integrity of heart within my house, and put away falsehood, let each speak the truth with his neighbor, let no corrupting talk come out of your mouths. Luther's Eighth Commandment treats speech as the instrument by which a neighbor's reputation is defended or destroyed, and he extends it to the duty of putting the best construction on everything. The session takes the catalogue of Ephesians as a household inventory and asks which of its failures does the most damage under one roof.

OCTOBER

Private Confession, the Papacy, and the Two Natures

October 2026. Four sessions, Weeks Twenty-Three through Twenty-Six

What the month is for. The most historically charged month in the schedule. Two sessions take up the Reformation's central conflicts directly, one takes up the Christology that the conflicts presupposed, and the last defends the estate of marriage that the whole controversy touched.

Week Twenty-Three: Healing (Psalm 41 with James 5:13-20)

Augsburg Confession XXV, Confession. Confess your sins to one another and pray for one another, that you may be healed. Psalm 41 binds healing to mercy and the forgiveness of sins, and AC XXV retains private absolution as a gift of the Church against those who would abolish it. Be gracious to me, heal me, for I have sinned against You shows that the psalmist already knew what James makes explicit, that the forgiveness of sins is the healing most urgently needed. The session asks what stands in the way of recovering the practice here.

Week Twenty-Four: Peace (Psalm 46 with Isaiah 26:1-15)

Smalcald Articles II.IV, The Papacy. Psalm 46 is the text behind A Mighty Fortress, and the Smalcald Articles are Luther's personal confession, written when he believed he was preparing to die. Both hold that God alone is the fortress in which the soul stands secure against every tyranny, human and spiritual. The rejection of the papal claim rests on that conviction, since no institution, however ancient, can be the refuge and strength that belongs to God. The session gives time to the circumstances under which the Articles were written.

Week Twenty-Five: Church (Psalm 108 with Isaiah 42:1-12)

Formula of Concord, Solid Declaration VIII, The Person of Christ. The First Servant Song presents a figure upheld by God, which suggests creaturely dependence, and commissioned to establish justice for coastlands that wait for His law, which suggests universal divine authority. Only the two natures resolve it. Solid Declaration VIII confesses one Christ in two complete natures in undivided personal union, so that the Servant who will not grow faint is fully human and the one to whom the nations answer is fully divine. The session works through what the article rules out on either side.

Week Twenty-Six: Home and Family (Psalm 112 with Proverbs 3:1-12)

Apology of the Augsburg Confession XXIII, The Marriage of Priests. Proverbs 3 instructs a son in wisdom, honest dealing, and trust, and Psalm 112 portrays the man whose house is built on the fear of God. Apology XXIII defends marriage as a divine ordinance against those who make celibacy the higher state, arguing from Scripture and from nature that the estate is a gift rather than a concession to weakness. The father of Proverbs 3 is no lesser Christian for having a wife and

children. The session names the forces that still treat domestic life as spiritually second rate.



NOVEMBER

The Gospel, Imputed Righteousness, and the Holy Supper

November 2026. Five sessions, Weeks Twenty-Seven through Thirty-One

What the month is for. The doctrinal center of the year. The month states what the Gospel is, defines the righteousness it delivers, defends the worship that receives it, and ends at the altar where the same gift is handed over bodily.

Week Twenty-Seven: Healing (Psalm 42 with Lamentations 3:19-33)

Smalcald Articles III.IV, The Gospel. Remember my affliction, the wormwood and the gall, and the repeated descent of Psalm 42 are answered in neither text by resolution or recovery. They are answered by a Word from outside the sufferer. The Smalcald Articles state without elaboration that the Spirit works faith through the Gospel when and where it pleases God in those who hear it, and the steadfast love that never ceases, new every morning, is such a word arriving in the middle of desolation. The article's brevity is deliberate and is itself the lesson.

Week Twenty-Eight: Peace (Psalm 85 with Ephesians 2:11-22)

Formula of Concord, Epitome III, The Righteousness of Faith. Steadfast love and faithfulness meet, righteousness and peace kiss each other, is the most compressed statement of justification in the Psalter. The Epitome defines the righteousness of faith as the imputed righteousness of Christ received by faith alone rather than the renewal of the believer, and it is that alien righteousness which produces the peace Ephesians announces when it says He Himself is our peace and has broken down the dividing wall. The session presses why the distinction from sanctification is pastoral rather than technical.

Week Twenty-Nine: Church (Psalm 113 with Malachi 1:6-14)

Apology of the Augsburg Confession XXIV, The Mass. Malachi 1:11 is one of the Apology's most important texts: from the rising of the sun to its setting My name will be great among the nations, and in every place a pure offering. The Apology argues that the universal offering prophesied there is not a propitiatory sacrifice but the Church's worldwide thanksgiving, praise, and proclamation. Psalm 113:3 uses the same language, which is no coincidence. The session is a study in how the Reformers read the Old Testament through the New.

Week Thirty: Home and Family (Psalm 115 with Numbers 6:22-27)

Large Catechism, Second Commandment. The Aaronic Benediction is the most solemn use of God's name in Scripture, placed three times upon the people by the ordained priesthood. Luther's Second Commandment covers not only the prohibition but the positive command to use the Name rightly in blessing, prayer, praise, and

thanksgiving, and the Benediction is that command in its most majestic form. May the Lord give you increase, you and your children, is drawn from the same pattern. A household's greatest need is the Name resting upon it.

Week Thirty-One: Thanksgiving (Psalm 118 with Revelation 19:1-10)

Formula of Concord, Solid Declaration VII, The Holy Supper. Blessed is He who comes in the name of the Lord is sung at every Mass as the Benedictus qui venit, the bridge between the Preface and the Words of Institution, and it names the one truly present in the Supper that the marriage feast of the Lamb prefigures. Solid Declaration VII is the most thorough confessional defense of the real presence. This is the day the Lord has made names the day the Supper enacts. The session asks what the confessors saw at stake under intense pressure to yield.



DECEMBER

Free Will, Good Works, and the One Head of the Church

December 2026. Four sessions, Weeks Thirty-Two through Thirty-Five

What the month is for. Takes up the three questions that follow immediately upon justification: whether the sinner contributes to his conversion, what becomes of good works once they are removed from the ground of salvation, and who rules the Church that the Gospel gathers.

Week Thirty-Two: Healing (Psalm 61 with Isaiah 40:21-31)

Formula of Concord, Epitome II, Free Will and Conversion. He gives power to the faint, and to him who has no might He increases strength. The Epitome defends exactly that against synergism, since fallen men bring no latent spiritual resource to meet God halfway. From the end of the earth I call to You when my heart is faint is the prayer of one who has exhausted every resource and knows it. Conversion is the Spirit's work and not a cooperative venture, and the session listens for where the congregation's own language about renewal drifts across that line.

Week Thirty-Three: Peace (Psalm 91 with Romans 5:1-11)

Augsburg Confession XX, Good Works. Since we have been justified by faith we have peace with God, and what follows is not a command to maintain that peace by works but a description of the hope and endurance faith produces. AC XX answers the charge of antinomianism by insisting that good works must be done, as the fruit of faith and never as its condition. The life sheltered under His wings is the life Romans describes, tribulation producing endurance upon a peace that cannot be moved. The session works both errors.

Week Thirty-Four: Church (Psalm 117 with Romans 15:7-13)

Treatise on the Power and Primacy of the Pope. Paul cites four Old Testament texts, Psalm 117 among them, to show that the gathering of all nations into one body of praise was always God's plan and that this Church belongs to Christ its one head.

The Treatise argues the same, that Christ alone rules the universal Church through the Gospel preached to all peoples and that no single bishop may claim jurisdiction over the whole on any scriptural ground. The session takes up the Treatise's handling of Matthew 16 and John 21.

Week Thirty-Five: Home and Family (Psalm 121 with 2 Thessalonians 3:1-5)

Large Catechism, Lord's Prayer, Seventh Petition. The Lord will keep your going out and your coming in, and the Lord is faithful, He will establish you and guard you against the evil one. Luther's Seventh Petition is a comprehensive pastoral inventory of the harms from which God delivers His people: plague, famine, war, the devil, ungodly rulers, and the terrors of a troubled conscience. The going out and the coming in of Psalm 121 are the ordinary daily rhythms of a household over which God watches as its keeper.



JANUARY

Original Sin, the Third Use of the Law, and the Saints

January 2027. Five sessions, Weeks Thirty-Six through Forty

What the month is for. Returns to the doctrine of man with the Formula's precision, then takes up the two questions that most often unsettle a congregation: what use the Law still has for the regenerate, and what honor may rightly be paid to the saints. The month ends in thanksgiving for the redemption itself.

Week Thirty-Six: Healing (Psalm 102 with Job 33:14-30)

Formula of Concord, Epitome I, Original Sin. My days are like smoke, my bones burn like a furnace, I wither away like grass. The lament is also a theological statement, since mortality and frailty are the existential form of the doctrine the Epitome addresses. Original sin is described there as the total corruption of the nature inherited from Adam. Elihu supplies the counter movement, the ransom from the pit through a mediator, that he may be lighted with the light of life. The session takes up the distinction between the corruption and the nature that bears it.

Week Thirty-Seven: Peace (Psalm 119:161-168 with Joshua 1:1-9)

Formula of Concord, Solid Declaration VI, The Third Use of the Law. Great peace have those who love Your law, and nothing can make them stumble, is the testimony of a regenerate heart for which the Law is no longer an accuser but a guide. Joshua's charge to meditate on the Book of the Law day and night is the same love in vocational form. Solid Declaration VI defends the Third Use against the antinomians, since the flesh continues to resist the Spirit and believers still need to know what the will of God is. The session asks why the antinomian position is so persistently attractive.

Week Thirty-Eight: Church (Psalm 145 with Isaiah 60:1-7)

Augsburg Confession XXI, The Worship of the Saints. All Your saints shall bless You and speak of the glory of Your kingdom, and kings and nations come to Zion's light. Both direct worship and homage to God alone, since no servant however holy draws the light to himself. AC XXI honors the saints as examples of faith and as evidence of God's grace toward believers while refusing to invoke them as mediators. The standing temptation is to treat the brilliant figures of the Church's history as the light rather than as its reflectors. The session locates the boundary.

Week Thirty-Nine: Home and Family (Psalm 127 with Colossians 3:12-21)

Formula of Concord, Epitome IV, Good Works. Unless the Lord builds the house, those who build it labor in vain. That is the premise beneath the entire household ethic of Colossians 3, since the compassionate hearts, the forgiving spirits, and the ordered relationships are God's building and not the household's achievement. The Epitome teaches that good works are the fruit of faith and the work of the Spirit in the regenerate. Put on love, which binds everything together, is an invitation to receive rather than a command to manufacture. The session asks how a household should meet its own failures.

Week Forty: Thanksgiving (Psalm 9 with Isaiah 63:7-14)

Large Catechism, Creed, Second Article. In His love and in His pity He redeemed them; He lifted them up and carried them all the days of old. Isaiah 63 is the Old Testament's deepest meditation on redemption as a personal and costly act, and I will give thanks with my whole heart is the response it draws. Luther's Second Article recounts the same thing: He has redeemed me, a lost and condemned person, not with gold or silver but with His holy, precious blood. The session asks what it would mean to use the explanation as a daily thanksgiving.



FEBRUARY

Alien Righteousness, Civil Government, and the God Who Is

February 2027. Four sessions, Weeks Forty-One through Forty-Four

What the month is for. Sets the substitution at the center of the month and works outward from it: the righteousness that is not our own, the two kingdoms in which we live, the God before whom every nation stands, and the stations of the household.

Week Forty-One: Healing (Psalm 103 with Isaiah 53:1-12)

Formula of Concord, Solid Declaration III, The Righteousness of Faith. The Lord lays on the Servant the iniquity of us all, and the Servant bears the chastisement that brings peace. That is the alien righteousness Solid Declaration III names as the sole ground of justification. As far as the east is from the west, so far does He remove our transgressions, is the doxological statement of what the substitution accomplishes, and the removal is complete because Another has carried the guilt.

The article draws the line precisely: not the believer's renewal, but the obedience of Christ imputed to faith.

Week Forty-Two: Peace (Psalm 120 with Romans 12:14-21)

Augsburg Confession XVI, Civil Government. I am for peace, but when I speak, they are for war, and if possible, so far as it depends on you, live peaceably with all. Together they describe the Christian's permanent situation. AC XVI teaches that Christians may serve in government, administer justice, and bear the sword in a just cause while personally practicing the non-retaliation Romans commands. Confusing the two peaces produces either withdrawal from public life or coercion in the name of God. The session tests the distinction against ordinary civic life.

Week Forty-Three: Church (Psalm 24 with Acts 17:22-31)

Augsburg Confession I, God. Paul at the Areopagus begins where the Augsburg Confession begins, with the one God who made all things, who does not dwell in temples made by hands, who gives life and breath to all, and who has fixed a day on which He will judge the world in righteousness. The earth is the Lord's and the fullness thereof is the foundation of the argument, since the God of Abraham is not a tribal deity but the Creator before whom every nation stands. The session asks why the Reformers placed this article first.

Week Forty-Four: Home and Family (Psalm 128 with Colossians 3:12-21)

Small Catechism, Table of Duties. The wife a fruitful vine and the children olive shoots around the table: Psalm 128 is the Old Testament image of the life for which the Table of Duties supplies New Testament instruction. The Haustafel gathers the obligations of each station from Colossians, Ephesians, Romans, and 1 Peter into the most compact instrument the tradition has produced for the government of a household. Where Week Thirty-Nine read this chapter for the source of household virtue, this session reads it for the stations, and puts the Table to the use Luther intended.



MARCH

Prayer, Sanctification, and Things Indifferent

March 2027. Four sessions, Weeks Forty-Five through Forty-Eight

What the month is for. The Lenten month. Three of the four sessions take up prayer and the Spirit's work, and the fourth answers the practical question a confessional congregation must eventually face about what in its worship is commanded and what is free.

Week Forty-Five: Healing (Psalm 130 with Romans 8:18-39)

Large Catechism, Lord's Prayer, Third Petition. I wait for the Lord, my soul waits, and the Spirit Himself intercedes with groanings too deep for words. Both

describe prayer offered when the one praying does not know how or for what to pray, which is what the Third Petition addresses. Luther teaches that Thy will be done is an active surrender of our own will and plans rather than passive resignation, including in the suffering Romans calls incomparable to the coming glory. In Lent the petition is prayed in the same hour that Jesus prayed it in Gethsemane.

Week Forty-Six: Peace (Psalm 122 with Isaiah 66:10-14)

Large Catechism, Creed, Third Article. As one whom his mother comforts, so I will comfort you, and pray for the peace of the city where brothers and companions dwell. Both are images of what the Spirit does in and through the Church. Luther's Third Article describes the community the Spirit calls, gathers, enlightens, and sanctifies, and through which God grants forgiveness, resurrection, and life. The maternal comfort of Jerusalem is what the Church holds out through Word and Sacrament, and the prayer for her peace is the vocation of every congregation.

Week Forty-Seven: Church (Psalm 47 with Micah 4:1-7)

Formula of Concord, Solid Declaration X, Church Ceremonies. Clap your hands, all peoples, and many nations saying come, let us go up. Together they raise the question Solid Declaration X answers: when churches of diverse background gather around one Gospel, what is essential to that unity and what may vary. The article holds that the Gospel and the rightly administered Sacraments are the necessary marks, while ceremonies are things indifferent that may be adopted or set aside so long as the Gospel is not compromised. Week Twenty read this vision eschatologically; this session reads it ecclesially.

Week Forty-Eight: Home and Family (Psalm 133 with 1 John 4:7-21)

Large Catechism, Lord's Prayer, Fifth Petition. Behold, how good and pleasant it is when brothers dwell in unity names a condition only the Fifth Petition can create and sustain. Luther makes the link explicit, since we ask forgiveness and bind ourselves in the same breath to forgive, and it is that daily exchange which prevents the bitterness that destroys households and congregations alike. We love because He first loved us grounds the second half, since forgiving is not a moral achievement but the overflow of a pardon already received.

APRIL

The Sacraments, Daily Bread, and the Font

April 2027. Four sessions, Weeks Forty-Nine through Fifty-Two

What the month is for. Closes the year where a Lutheran year ought to close, at the means of grace. The month moves from what a sacrament is, through the daily provision for which the Church asks, to the mission through which the Name is hallowed, and ends at Baptism.

Week Forty-Nine: Healing (Psalm 107 with Acts 3:1-16)

Augsburg Confession XIII, The Use of the Sacraments. He sent out His word and healed them is the principle beneath both the healing at the temple gate and the theology of AC XIII. Peter heals not by his own power but through the spoken name of Jesus Christ of Nazareth, and he interprets the sign at once as pointing to the forgiveness of sins. The article teaches that the Sacraments were ordained not as marks of profession among men but as signs and testimonies of God's will toward us, given to awaken and confirm faith in those who receive them.

Week Fifty: Peace (Psalm 147 with Leviticus 26:3-13)

Large Catechism, Lord's Prayer, Fourth Petition. I will give you your rains in their season, I will give peace in the land, I will walk among you and will be your God. Leviticus 26 is the Fourth Petition in covenant form, and He makes peace in your borders and fills you with the finest of the wheat is the same promise turned to praise. Luther expands daily bread to food and clothing, house and home, health, good government, peace, and honorable neighbors, which is the catalogue Leviticus assembles. Earthly peace is a gift and not an achievement.

Week Fifty-One: Church (Psalm 72 with Isaiah 61:1-11)

Large Catechism, Lord's Prayer, First Petition. May his name endure forever, and the proclamation made in the name of the Anointed One. Both concern the hallowing of God's name through the mission of His Church. Luther teaches that the Name is hallowed when the Word is taught in truth and purity and when the children of God live according to it, and the two readings supply both halves. Week Fourteen read Isaiah 61 as Christ's self-identification at Nazareth; this session reads it as the charter of the mission that follows Easter.

Week Fifty-Two: Home and Family (Psalm 144 with Isaiah 44:1-5)

Large Catechism, Holy Baptism. I will pour My Spirit upon your offspring and My blessing on your descendants. One will say, I am the Lord's. The pouring out of the Spirit, the belonging marked upon the hand, and the calling on the name of Jacob are all baptismal categories. Luther addresses the inclusion of infants in that promise directly, arguing that the faith Baptism creates is God's work in the child and never the child's offering to God. The year closes at the font, where a newborn Christian is sealed as the Lord's own possession.