

**Ember Days**

“The material in the Large Catechism originated as sermons by Martin Luther on the basic texts of Christian teaching. Already in the Middle Ages, some regional synods in Germany had called for regular preaching on the “catechism” (usually defined as the Ten Commandment, Apostles’ Creed, Lord’s Prayer and, sometimes, the Ave Maria). The Ember Days, four time of fasting spread throughout the church year {*The Wednesday, Friday and Saturday after 1<sup>st</sup> Sunday in Lent, Pentecost, Holy Cross Day(Sep 14), and St. Lucia’s Day(Dec 13)*}, were often designated for this purpose. Even before the Reformation, Wittenberg’s city church, St. Mary’s also seems to have followed this practice. Luther himself preached on various portions of the catechism as early as 1518” (*The Book of Concord*, Kolb, preface to Large Catechism, p.377)

“Thus we have, in all, five parts covering the whole of Christian doctrine, which we should constantly teach and require young people to recite word for word. Do not assume that they will learn and retain this teaching from sermons alone. <sup>25</sup>When these parts have been well learned, you may assign them also some Psalms and some hymns, I based on these subjects, to supplement and confirm their knowledge. Thus our youth will be led into the Scriptures so they make progress daily.

<sup>26</sup>However, it is not enough for them simply to learn and repeat these parts verbatim. The young people should also attend preaching, especially at the time designated for the Catechism, <sup>2</sup> so that they may hear it explained and may learn the meaning of every part. Then they will also be able to repeat what they have heard and give a good, correct answer when they are questioned, and thus the preaching will not be without benefit and fruit. <sup>27</sup>The reason we take such care to preach on the Catechism frequently is to impress it upon our youth, not in a lofty and learned manner but briefly and very simply, so that it may penetrate deeply into their minds and remain fixed in their memories.<sup>3</sup>

1 Luther himself wrote six hymns based on the parts of the Catechism.

2 See first Paragraph above.

**History**

“Up to the eleventh century the Ember days of spring were kept in the first week of March; and those of summer, in the second week of June. It was St. Gregory VII. Who fixed them as we now have them; that is, the Ember days of spring in the first week of Lent, and those of Summer in Whitsunday week.” (*The Liturgical Year, Vol 5, p.156*).

**Catechism Schedule**

- Lenten 2025 – Holy Baptism
- Pentecost 2025 – Confession/Office of the Keys
- September 2025 – Daily Prayers
- Advent 2025 – Table of Duties
- Lenten 2026 – Christian Questions with their Answers
- Pentecost 2026 – Lord’s Supper
- September 2026 – Ten Commandments
- Advent 2026– Apostles’ Creed
- Lenten 2027 – Lord’s Prayer

**Hymn “Baptized into Your Name Most Holy” #224**

- + “O Lord, open my lips... p.224
- + “Praise to you, O Christ, Lamb of Our Salvation.” p.225

- Psalmody
- Psalm 25 (printed)
  - Psalm 6 (printed)
  - Psalm 91 (printed)

- Readings
- Deut. 26:12-19, 1 Thess. 5:14-23

- Responsory for Lent p.226-227
- “Teach me your way, O Lord...”

- Catechism Reading
- Holy Baptism, 4 (p.303-304)

**+ Office HYMN “O Christ, Who Art the Light and Day” ASBH #20**

- Sermon
- Offering
- + Magnificat..... p.228-230
- “My Soul Magnifies the Lord...”

- + The Prayers..... p.231
- Kyrie (“Lord, have mercy...”)
- Lord's Prayer
- Salutation
- Collect of the Day (inside)
- Special Prayers
- Collect for Grace
- + Benedicamus/Benediction p.234-235

3 Preface of 1529, Large Catechism, (Tappert, T. G. 2000, c1959. *The Book of Concord : The Confessions of the Evangelical Lutheran Church*. Fortress Press: Philadelphia).

**#21 Part 2** First, The Strict and Narrow Use of the Term Godliness.

The little word **godliness** is used by the Holy Scriptures in a **two-fold manner**. **First, specialiter act stricte (specifically and narrowly) when it indicates obedience towards the first table of the holy Ten Commandments and to the true worship which we offer to God the Lord with heart and mouth.** It is used in such a manner when the words **righteous integrity**, or some other similar words, are added on, by which obedience to the second table of the holy Ten Commandments is indicated. So also St. Paul in this first epistle to Timothy (2:2) admonishes that a person is **to pray for those in authority, so that we may lead a tranquil and quiet life under them with all godliness and integrity**; that is, in obedience to the first and second table of the holy Ten Commandments to love God and the neighbor in order to glorify God and for the benefit and good of the neighbor.

In this same epistle (6:11), he says to Timothy: **You man of God, pursue righteousness, godliness, faith, love, patience, and humility.** Here we see that godliness—that is, the service and obedience by which we deal with God without means—is distinguished from the righteousness of faith, love, patience, and humility. In the epistle to Titus, he states in 2:11-12: **The salutary grace of God which has appeared for all men disciplines us that we deny the ungodly way, and live chastely, righteously and godly in this world**—chaste towards ourselves, righteous towards the neighbor, godly towards God the Lord; chastity within us, righteousness next to us, godliness over us; chaste in word and conduct, righteous in deed, godly in heart. This is the understanding with which it is clarified as the “fear of God” in Acts 10:2 and “holiness” in Luke 1:75. (Schola Pietatus-Volume 1 by Johann Gerhard, Repristination Press, p. 9-10)

**#22 Part 3** Second, The General and Broad Use of the Term Godliness.

Next, it is also used *generaliter ac late* (in general and broadly) when it encompasses obedience **both towards the first and second table of the holy Ten Commandments** and also the entire Law—indeed, also the font and source of this holy obedience; namely, true, proper, contrite repentance and the true living faith in Christ. It is used this way when it is plainly composed for such and there is no other word to be found alongside that would especially indicate **obedience towards the second table of the holy Ten Commandments and the service which we are obligated to offer to our neighbor.** Thus, in 1 Tim. 6:3, the entire Christian religion is briefly and skillfully described: that it is a **doctrine of godliness**; namely, in that we are instructed and correctly informed by it to conduct ourselves in holiness and righteousness towards God and our neighbor. Even in the very same chapter (6:6), the holy apostle says: **It is a great gain for anyone who is godly**, that is, anyone who rightly confesses **God the Lord** from His Word, fears Him, glorifies, loves, serves Him, calls upon Him, thanks Him, and offers Him grateful obedience. Along with this, that with his works he zealously practices his calling and shows Christian love to his neighbor. In Tit. 1:1, all of Christianity is comprehended as possessing **faith** and the **knowledge of the truth for godliness**. Along with this is immediately revealed in v. 2, the **indescribable hope of eternal life** which is promised to the person who does not disavow it. (Schola Pietatus-Volume 1 by Johann Gerhard, Repristination Press, p. 10-11)

**Vespers for  
Ember Days in Lent, 2025**



**Otttheinrich Bible 1430 (IV:38)**  
Jesus Before the High Priest in John 18:12-24

**Trinity Lutheran Church**

1000 North Park Avenue, Herrin, IL 62948 Church 942-3401

[www.trinity.org](http://www.trinity.org)

**Pastor Michael D. Henson · Deacon Gary K. Harroun**

*Pr. Henson and Dcn. Harroun are members of the  
Evangelical Lutheran Diocese of North America ([Eldona.org](http://Eldona.org))*



Deuteronomy 26:12-19

12“When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given it to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled, 13“then you shall say before the LORD your God: ‘I have removed the holy tithe from my house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten them. 14‘I have not eaten any of it when in mourning, nor have I removed any of it for an unclean use, nor given any of it for the dead. I have obeyed the voice of the LORD my God, and have done according to all that You have commanded me. 15‘Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, “a land flowing with milk and honey.”’

16“‘This day the LORD your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul. 17“‘Today you have proclaimed the LORD to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will obey His voice.

18“‘Also today the LORD has proclaimed you to be His special people, just as He promised you, that you should keep all His commandments, 19“‘and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the LORD your God, just as He has spoken.”’

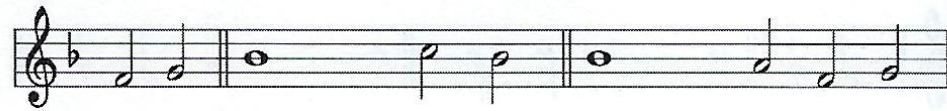
1 Thessalonians 5:14-23

14Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. 15See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all. 16Rejoice always, 17pray without ceasing, 18in everything give thanks; for this is the will of God in Christ Jesus for you. 19Do not quench the Spirit. 20Do not despise prophecies. 21Test all things; hold fast what is good. 22Abstain from every form of evil.

23Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

SATURDAY OF EMBER WEEK IN LENT (VIOLET)

PSALM III/27



**Introit.**

*Ant.* RE-MEM- || ber, O Lord, thy tender mercies and thy loving | *kind-ness-* | es:  
for they have been ev- | er | of | old.

*Psalm.* || Unto Thee, O Lord; do I lift up my soul. O my God, I trust in | Thee | -:  
let me not be ashamed, let not mine enemies triumph | ov- | er | me.

GLO-RY || be to the Father and to the | Son | - :  
and to the | Ho- | ly | Ghost.

AS IT || was in the beginning, is now, and ever | shall | be:  
world without | end. | A- | men. (*Ant. Repeated.*)

**Collect.**

O Lord, we beseech Thee, look down graciously upon Thy people, and mercifully turn away from them the scourges of Thy wrath, through our Lord, Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

**Lesson.** Deuteronomy 26:12–19 **Epistle.** 1 Thessalonians 5:14–23

**Gradual.**

|| O remember not against us former in- | *iqui-* | ties:  
let Thy tender mercies speedily prevent us: for we are brought | ver- | y |  
low.

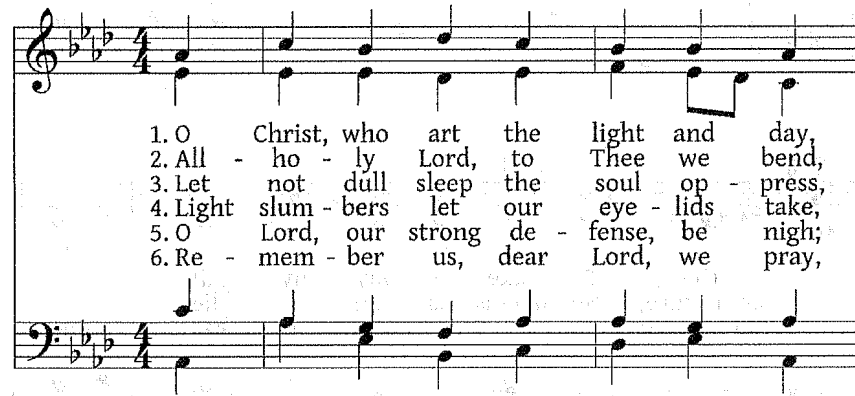
|| Help us, O God of our salvation, for the glory of | Thy | name:  
and deliver us, and purge away our sins, for | Thy | name's | sake.

|| Wherefore should the heathen | say | - :  
Where | is | their | God?

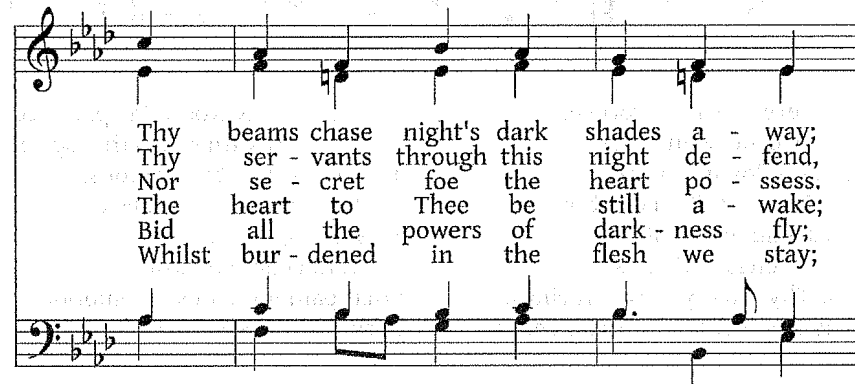
Invocavit - 1st Sunday in Lent  
20. O Christ, Who Art the Light and Day

Anon. Latin, 8th Century

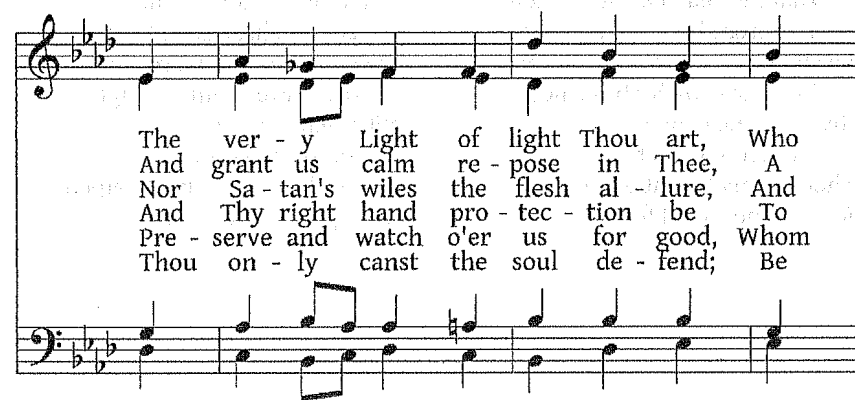
L. M.  
German



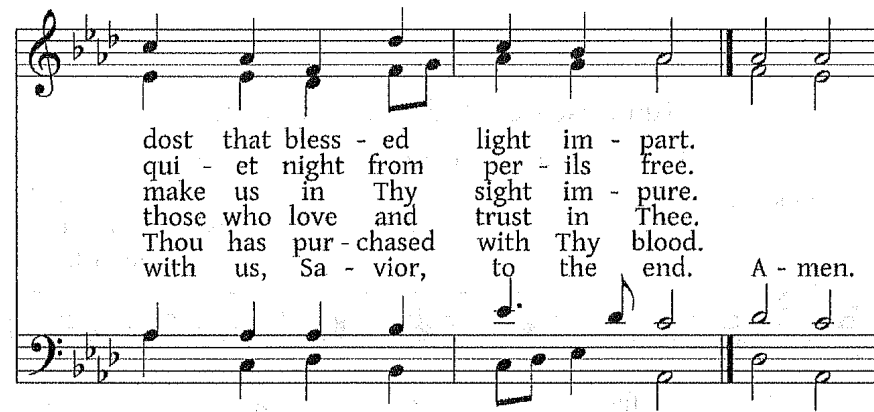
1. O Christ, who art the light and day,  
2. All - ho - ly Lord, to Thee we bend,  
3. Let not dull sleep the soul oppress,  
4. Light slum - bers let our eye - lids take,  
5. O Lord, our strong de - fense, be nigh;  
6. Re - mem - ber us, dear Lord, we pray,



Thy beams chase night's dark shades a - way;  
Thy ser - vants through this night de - fend,  
Nor se - cret foe the heart po - ssess.  
The heart to Thee be still a - wake;  
Bid all the powers of dark - ness fly;  
Whilst bur - dened in the flesh we stay;



The ver - y Light of light Thou art, Who  
And grant us calm re - pose in Thee, A  
Nor Sa - tan's wiles the flesh al - lure, And  
And Thy right hand pro - tec - tion be To  
Pre - serve and watch o'er us for good, Whom  
Thou on - ly canst the soul de - fend; Be



dost that bless - ed light im - part.  
qui - et night from per - ils free.  
make us in Thy sight im - pure.  
those who love and trust in Thee.  
Thou has pur - chased with Thy blood.  
with us, Sa - vior, to the end. A - men.