

**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

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).

**Hymn “Baptized into Your Name**

- Most Holy” #224**
- + “O Lord, open my lips... p.208f
- + Ascription of Praise for Lent p.209
- “Praise to you, O Christ,  
Lamb of Our Salvation.”
- + Lenten Invitatory p.209
- P. “The Lord has redeemed his people.”
- C. Oh, come, let us worship him.
- + The Venite p.209f
- “Oh, come, let us sing...”
- + **Office HYMN “O Christ, Who Art  
the Light and Day” ASBH #20**
- Psalmody
- Psalm 25 (printed)
- Psalm 6 (printed)
- Psalm 91 (printed)
- Reading
- Wed – Exodus 24:12-18, Mathew 12:38-50
- Fri – Ezekiel 18:20-28, John 5:1-15
- Sat – Deut. 26:12-19, 1 Thess. 5:14-23
- Responsory for Lent p.212
- “We have an Advocate...”
- Catechism Reading
- Wed – Holy Baptism, 1-2 (p.303)
- Fri – Holy Baptism, 3 (p.303)
- Sat – Holy Baptism, 4 (p.303-304)
- Sermon
- Offering
- + Benedictus..... p.217-219
- “Blessed be the Lord God...”
- + The Prayers..... p.219
- Kyrie (“Lord, have mercy...”)
- Lord’s Prayer
- Salutation
- Collect of the Day (inside)
- Special Prayers
- Collect for Grace
- + Benedicamus/Benediction p.222-223

**#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)

## Matins for Ember Days in Lent, 2025



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

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**Ezekiel 18:20-28**

<sup>20</sup>“The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

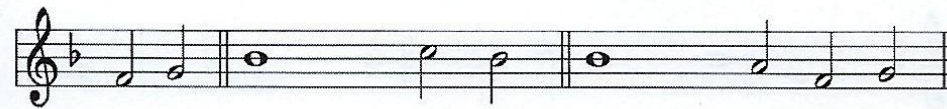
<sup>21</sup>“But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. <sup>22</sup>“None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. <sup>23</sup>“Do I have any pleasure at all that the wicked should die?” says the Lord GOD, “and not that he should turn from his ways and live?”

<sup>24</sup>“But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked *man* does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.

<sup>25</sup>“Yet you say, ‘The way of the Lord is not fair.’ Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair? <sup>26</sup>“When a righteous *man* turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. <sup>27</sup>“Again, when a wicked *man* turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. <sup>28</sup>“Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.

**St. John 5:1-15**

<sup>1</sup>After this there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup>Now there is in Jerusalem by the Sheep *Gate* a pool, which is called in Hebrew, Bethesda, having five porches. <sup>3</sup>In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. <sup>4</sup>For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. <sup>5</sup>Now a certain man was there who had an infirmity thirty-eight years. <sup>6</sup>When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, “Do you want to be made well?” <sup>7</sup>The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.” <sup>8</sup>Jesus said to him, “Rise, take up your bed and walk.” <sup>9</sup>And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. <sup>10</sup>The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry *your* bed.” <sup>11</sup>He answered them, “He who made me well said to me, ‘Take up your bed and walk.’” <sup>12</sup>Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk?’” <sup>13</sup>But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place. <sup>14</sup>Afterward Jesus found him in the temple, and said to him, “See, you have been made well. Sin no more, lest a worse thing come upon you.” <sup>15</sup>The man departed and told the Jews that it was Jesus who had made him well.

**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, be gracious to Thy people, and as Thou makest them devoted to Thee, in Thy mercy comfort them with Thy kind assistance, through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

**Lesson.** Ezekiel 18:20–28

**Gospel.** John 5:1–15.

**Gradual.**

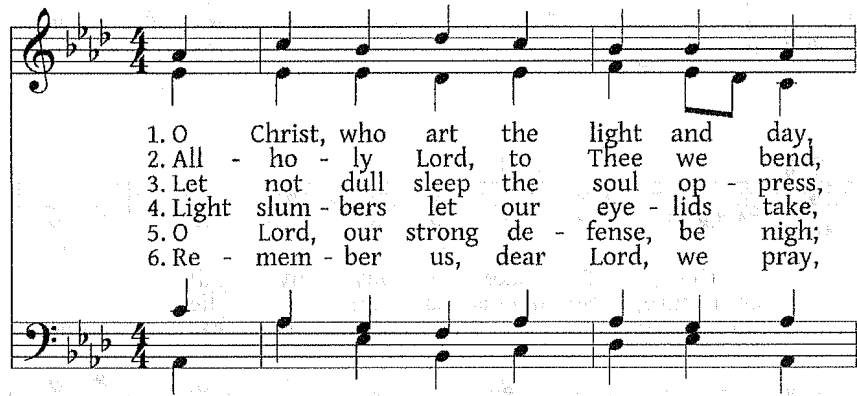
|| Give ear, O Lord, unto my prayer; and attend to the voice of my suppli- | ca- | tions:

O Thou my God, save Thy servant that trust- | eth | in | Thee.

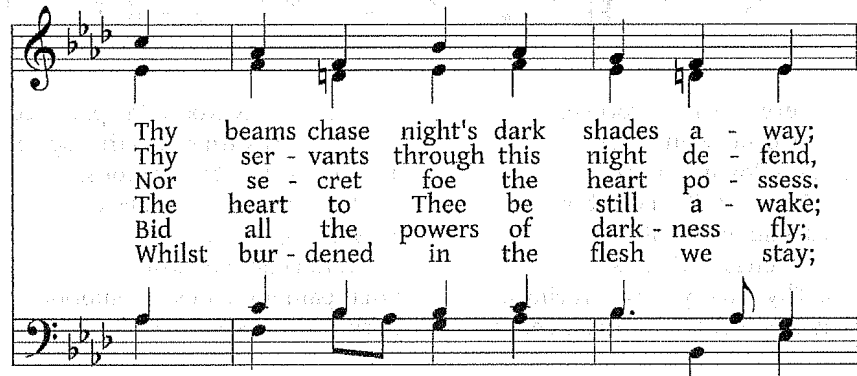
Invocavit - 1st Sunday in Lent  
20. O Christ, Who Art the Light and Day

Anon. Latin, 8th Century

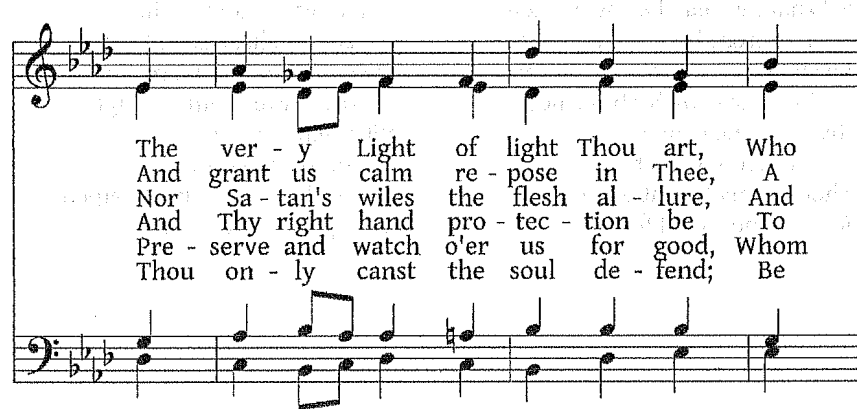
L. M.  
German



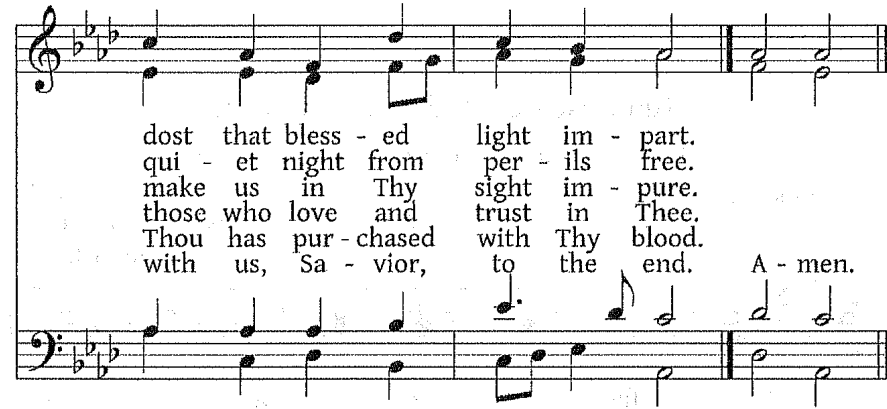
1. O Christ, who art the light and day,  
2. All - ho - ly Lord, to Thee we bend,  
3. Let not dull sleep the soul oppress,  
4. Light slum - bers let our eye - lids take,  
5. O Lord, our strong de - fense, be nigh;  
6. Re - mem - ber us, dear Lord, we pray,



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.