

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 1st 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. ²⁵When 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.

²⁶However, 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, ² 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. ²⁷The 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.³

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

Trinity Lutheran Church

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

www.trinityh.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)*

Exodus 24:12-18

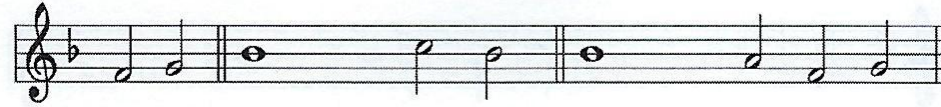
¹²Then the LORD said to Moses, “Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.” ¹³So Moses arose with his assistant Joshua, and Moses went up to the mountain of God. ¹⁴And he said to the elders, “Wait here for us until we come back to you. Indeed Aaron and Hur *are* with you. If any man has a difficulty, let him go to them.” ¹⁵Then Moses went up into the mountain, and a cloud covered the mountain. ¹⁶Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. ¹⁷The sight of the glory of the LORD *was* like a consuming fire on the top of the mountain in the eyes of the children of Israel. ¹⁸So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.

St. Matthew 12:38-50

³⁸Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.” ³⁹But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. ⁴⁰“For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹“The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here. ⁴²“The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

⁴³“When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. ⁴⁴“Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds *it* empty, swept, and put in order. ⁴⁵“Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first. So shall it also be with this wicked generation.”

⁴⁶While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. ⁴⁷Then one said to Him, “Look, Your mother and Your brothers are standing outside, seeking to speak with You.” ⁴⁸But He answered and said to the one who told Him, “Who is My mother and who are My brothers?” ⁴⁹And He stretched out His hand toward His disciples and said, “Here are My mother and My brothers! ⁵⁰“For whoever does the will of My Father in heaven is My brother and sister and mother.”



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.

Mercifully hear our prayers, we beseech Thee, O Lord, and stretch forth the right hand of Thy Majesty against all our enemies, through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

Epistle. Exodus 24:12–18

Gospel. Matthew 12:38–50

Gradual.

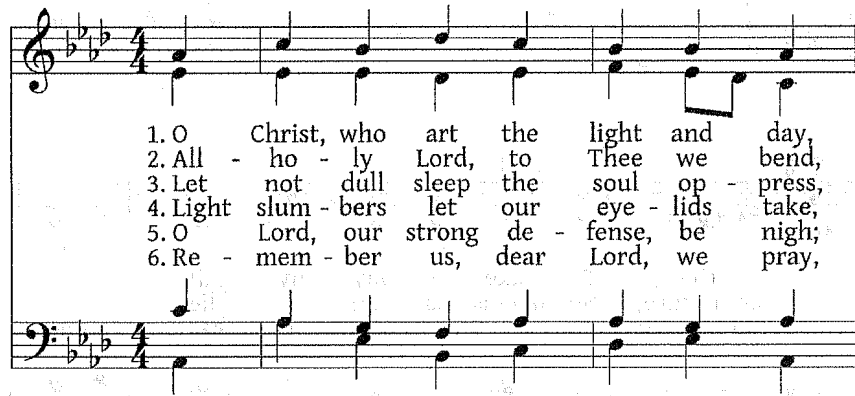
|| O Lord, the troubles of my heart are en- | larged | - :
O bring thou me out of my | dis- | tress- | es.

|| Look upon mine affliction and | my | pain:
and forgive | all | my | sins.

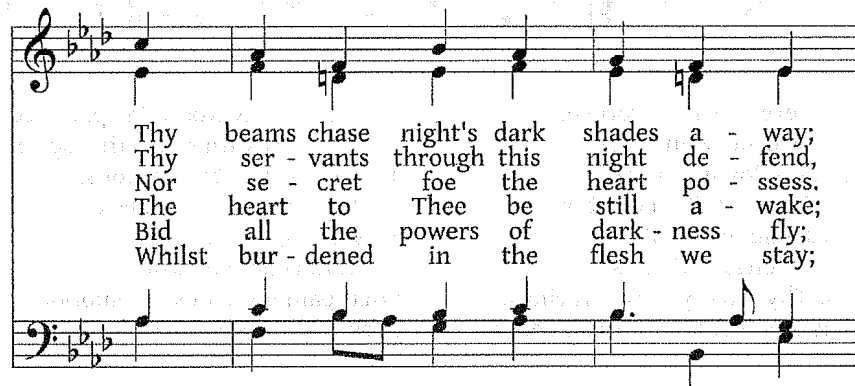
Invocavit - 1st Sunday in Lent
20. O Christ, Who Art the Light and Day

Anon. Latin, 8th Century

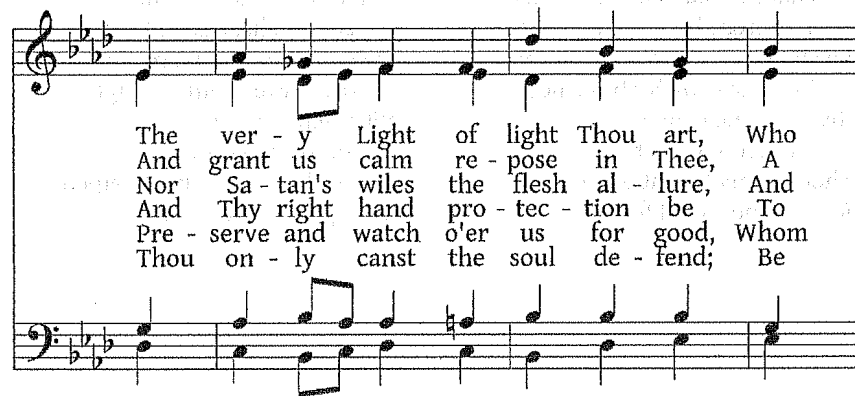
L. M.
German



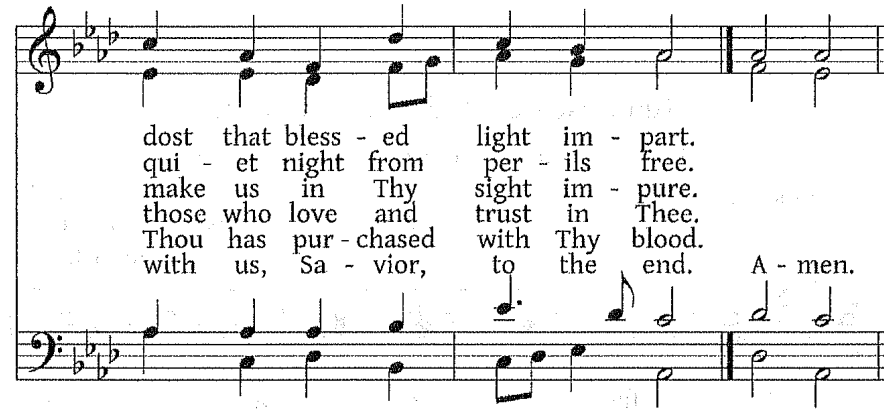
1. O Christ, who art the light and day,
2. All - ho - ly Lord, to Thee we bend,
3. Let not dull sleep the soul oppress,
4. Light slum - bers let our eye - lids take,
5. O Lord, our strong de - fense, be nigh;
6. Re - mem - ber us, dear Lord, we pray,



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.