

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, 1 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.

Catechism Schedule

Lenten 2026 – Confession/Office of the Keys
 Pentecost 2026 – Lord’s Supper
 September 2026 – Daily Prayers
 Advent 2026 – Table of Duties

Lenten 2027 – Christian Questions with their Answers
 Pentecost 2027 – Ten Commandments
 September 2027 – Apostles’ Creed
 Advent 2027– Lord’s Prayer
 Lenten 2028 – Holy Baptism

**The Order of Matins, p. 7
 from ASBH The Psalter**

Hymn “O Christ, Who Art the Light and Day” ASBH #20
 + “O Lord, open my lips... p.7
 + Invitatory (common)
 + Venite Exultemus.... p.10-11
Invitatory repeated

Office Hymn
Lord Jesus, Think on Me” (left)

+ Psalmody
 Psalm 25,6,91... (printed)

Lection
 Fri: Ezek. 18:20-28, John 5:1-15
After each lesson “But, thou, O Lord...” p.30
The General Responsory p.31
 “Forever, O Lord...”

Catechism: Confession/Office of the Keys
 Sermon

+ The Benedictus p.17

+ The Prayers..... p.24
 Kyrie (“Lord, have mercy...”)

Lord's Prayer
 Salutation p.25

Collect for Ember Day p.64-65

Collect for Lent One p.64

Special Prayers

Collect for Grace p.25

+ Benedicamus & Blessing p.26

Lord Jesus, Think on Me 320

Ps. 119: 133 S. M. Southwell “Psalter”
 Μνῆσθε Χριστέ
 Synesius of Cyrene, 1430
 Tr., Allen W. Chatfield, 1876, cento William Daman, 1579

1 Lord Je - sus, think on me And purge a - way my sin;
 2 Lord Je - sus, think on me, With man - y a care op - prest;
 3 Lord Je - sus, think on me A - mid the bat - tle's strife;

From earth-born passions set me free And make me pure with-in.
 Let me Thy lov - ing ser - vant be And taste Thy prom - ised rest.
 In all my pain and mis - er - y Be Thou my Health and Life. A-men.

4 Lord Jesus, think on me
 Nor let me go astray;
 Through darkness and perplexity
 Point Thou the heavenly way.

6 Lord Jesus, think on me
 That, when the flood is past,
 I may th' eternal brightness see
 And share Thy joy at last.

5 Lord Jesus, think on me
 When floods the tempest high;
 When on doth rush the enemy,
 O Savior, be Thou nigh!

7 Lord Jesus, think on me
 That I may sing above
 To Father, Spirit, and to Thee
 The strains of praise and love.

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).

Judaism

Therefore a Christian should be content and not argue with the Jews. But if you have to or want to talk with them, do not say any more than this: **“Listen, Jew, are you aware that Jerusalem and your sovereignty, together with your temple and priesthood, have been destroyed for over 1,460 years?”** For this year, which we Christians write as the year 1542 since the birth of Christ, is exactly 1,468 years, going on fifteen hundred years, since Vespasian and Titus destroyed Jerusalem and expelled the Jews from the city. Let the Jews bite on this nut and dispute this question as long as they wish.

For such ruthless wrath of God is sufficient evidence that they assuredly have erred and gone astray. Even a child can comprehend this. For one dare not regard God as so cruel that he would punish his own people so long, so terribly, so unmercifully, and in addition keep silent, comforting them neither with words nor with deeds, and fixing no time limit and no end to it. Who would have faith, hope, or love toward such a God? **Therefore this work of wrath is proof that the Jews, surely rejected by God, are no longer his people, and neither is he any longer their God.** This is in accord with Hosea 1 [:9], “Call his name Not my people, for you are not my people and I am not your God.” Yes, unfortunately, this is their lot, truly a terrible one. They may interpret this as they will; we see the facts before our eyes, and these do not deceive us.

If there were but a spark of reason or understanding in them, they would surely say to themselves: “O Lord God, something has gone wrong with us. Our misery, is too great, too long, too severe; God has forgotten us!” etc. **To be sure, I am not a Jew, but I really do not like to contemplate God’s awful wrath toward this people. It sends a shudder of fear through body**

and soul, for I ask, What will the eternal wrath of God in hell be like toward false Christians and all unbelievers? Well, let the Jews regard our Lord Jesus as they will. We behold the fulfillment of the words spoken by him in Luke 21 [:20, 22 f.]: “But when you see Jerusalem surrounded by armies, then know that its desolation has come near ... for these are days of vengeance. For great distress shall be upon the earth and wrath upon this people.”

In short, as has already been said, do not engage much in debate with Jews about the articles of our faith. From their youth they have been so nurtured with venom and rancor against our Lord that there is no hope until they reach the point where their misery finally makes them pliable and they are forced to confess that the Messiah has come, and that he is our Jesus. Until such a time it is much too early, yes, it is useless to argue with them about how God is triune, how he became man, and how Mary is the mother of God. No human reason nor any human heart will ever grant these things, much less the embittered, venomous, blind heart of the Jews. As has already been said, what God cannot reform with such cruel blows, we will be unable to change with words and works. **Moses was unable to reform the Pharaoh by means of plagues, miracles, pleas, or threats; he had to let him drown in the sea.** (*Luther's works, vol. 47, Pages 138-140*).

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*).

Matins for Ember Friday in Lent, 2026



Illustrated
German Bible of
1483
(I:68,
Exod. 5)

Moses
and
Aaron
Visit
Pharaoh



Illustrated
German Bible of
1483
(I:69,
Exod. 8)

Plague
of Frogs

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Ezekiel 18:20-28

²⁰“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.

²¹“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. ²²“None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. ²³“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?”

²⁴“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.

²⁵“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?”

²⁶“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. ²⁷“Again, when a wicked *man* turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.

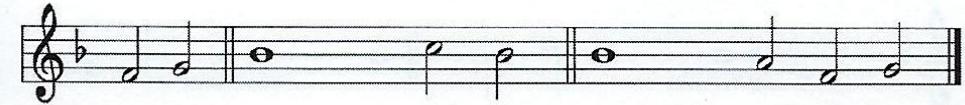
²⁸“Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.

St. John 5:1-15

¹After this there was a feast of the Jews, and Jesus went up to Jerusalem. ²Now there is in Jerusalem by the Sheep *Gate* a pool, which is called in Hebrew, Bethesda, having five porches. ³In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. ⁴For 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. ⁵Now a certain man was there who had an infirmity thirty-eight years. ⁶When 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?” ⁷The 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.” ⁸Jesus said to him, “Rise, take up your bed and walk.” ⁹And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

¹⁰The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry *your* bed.” ¹¹He answered them, “He who made me well said to me, ‘Take up your bed and walk.’” ¹²Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk?’” ¹³But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being *in that* place.

¹⁴Afterward 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.” ¹⁵The 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.

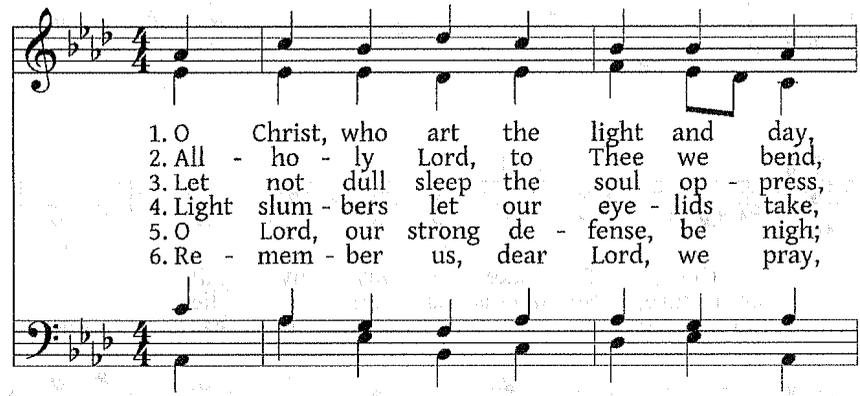
|| Give ear, O Lord, unto my prayer; and attend to the voice of my suppli- | ca- |
tions:

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

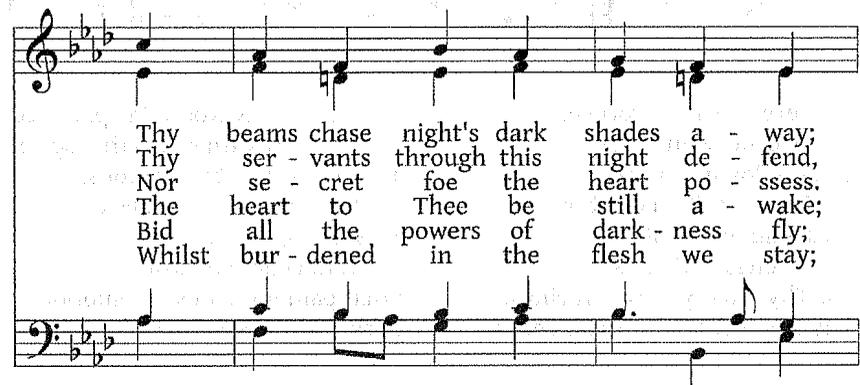
Invocavit - 1st Sunday in Lent
20. O Christ, Who Art the Light and Day

Anon. Latin; 8th Century

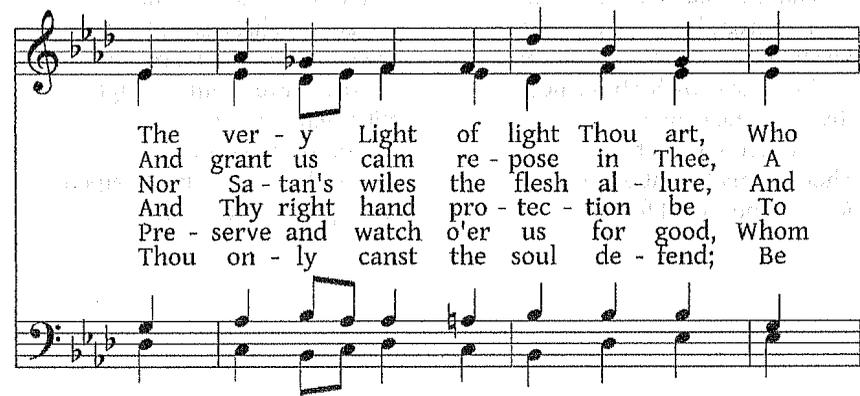
L. M.
German



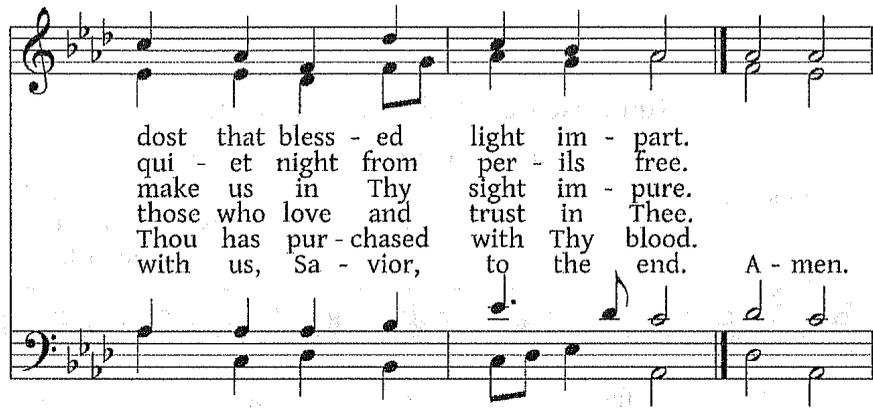
1. O Christ, who art the light and day,
2. All - ho - ly Lord, to Thee we bend,
3. Let not dull sleep the soul op - press,
4. Light slum - bers let our eye - lids take,
5. O Lord, our strong de - fense, be nigh;
6. Re - mem - ber us, dear Lord, we pray,



Thy beams chase night's dark shades a - way;
Thy ser - vants through this night de - fend,
Nor se - cret foe the heart po - sses.
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.

Psalms for Ember Days in Lent



The Luther Bible 1534:
The letter "A" from the
First Book of Moses
(Genesis).

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Psalm 25—*Ad te, Domine, levavi*

Psalm Tone II



Antiphon:

SO REND || your heart, and not your garments; Return to the Lord your | God, | -- *

For He is gracious and merciful, Slow to anger, and of | great | kind- | ness;

|| Let the wicked forsake his way, And the unrighteous man his | thoughts; | --*

Let him return to the Lord, And He will have mer- | cy | on | him; (Joel 2:13, Isaiah 55:7)

|| 1 To You, O | Lord, | - *

I lift | up | my | soul.

|| 2 O my God, I trust in | You; | - *

Let me not be ashamed; Let not my enemies triumph | o- | ver | me.

|| 3 Indeed, let no one who waits on You be a- | shamed; | - *

Let those be ashamed who deal treacherously | with- | out | cause.

|| 4 Show me Your ways, O | Lord; | - *

Teach | me | Your | paths.

|| 5 Lead me in Your truth and | teach | me, *

For You are the God of my salvation; On You I wait | all | the | day.

|| 6 Remember, O Lord, Your tender mercies and Your loving- | *kind-ness*- | es, *

For they are | from | of | old.

|| 7 Do not remember the sins of my youth, nor my trans- | gres- | sions; *

According to Your mercy remember me, for Your goodness' | sake, | O | Lord.

|| 8 Good and upright is the | Lord; | - *

Therefore He teaches sinners | in | the | way.

|| 9 The humble He guides in | just- | ice, *

And the humble He teach- | es | His | way.

|| 10 All the paths of the Lord are mercy and | truth, | - *

To such as keep His covenant and His tes- | ti- | mo- | nies.

|| 11 For Your name's sake, O Lord, pardon my in- | *i-qui-* | ty, *

for | it | is | great.

|| 12 Who is the man that fears the | Lord? | - *

Him shall He teach in the way | He | choos- | es.

|| 13 He himself shall dwell in pros- | *per-i-* | ty, *

And his descendants shall inher- | it | the | earth.

|| 14 The secret of the Lord is with those who | fear | Him, *

And He will show them | His | *cov-e-* | nant.

|| 15 My eyes are ever toward the | Lord, | - *

For He shall pluck my feet out | of | the | net.

|| 16 Turn Yourself to me, and have mercy on | me, | -- *

For I am desolate and | af- | flict- | ed.

|| 17 The troubles of my heart have en- | larged; | - *

Bring me out of my | dis- | tress- | es!

|| 18 Look on my affliction and my | pain, | - *

And forgive | all | my | sins.

|| 19 Consider my enemies, for they are | ma- | ny; *

And they hate me with cru- | el | hat- | red.

|| 20 Keep my soul, and de- | *liv-er* | me; *

Let me not be ashamed, for I put my | trust | in | You.



|| 21 Let integrity and uprightness pre- | serve | me, *
For I | wait | for | You.

|| 22 Redeem Israel, O | God, | - *
Out of all | their | trou- | bles!

GLO- RY || be to the Father, and to the | Son: | - *
and to the | Ho- | ly | Ghost;

AS IT || was in the begin -*ning*, (+) is now, and ever | shall |
be: *

world without | end. | A- | men.

Antiphon:

SO REND || your heart, and not your garments; Return to the
Lord your | God, | -- *

For He is gracious and merciful, Slow to anger, and
of | great | kind- | ness;

|| Let the wicked forsake his way, And the unrighteous man his
| thoughts; | --*

Let him return to the Lord, And He will have mer- |
cy | on | him; (Joel 2:13, Isaiah 55:7)

Psalm 6—*Domine, ne in furore*

Psalm Tone V



Antiphon: SHARE YOUR || bread with the | hun- | gry. *

Bring to your house the poor | who | are | cast | out;

|| When you see the naked, | *cov-er* | him, *

Do not hide yourself | from | your | own | flesh.

|| Then your light shall break forth like the | morn- | ing, *

Your healing shall spring | forth | speed- | i- | ly,

|| And your righteousness shall go be- | fore | you; *
The glory of the Lord shall | be | your | rear | guard.
(Isaiah 58:7-8)

|| 1 O Lord, do not rebuke me in Your | an- | ger, *

Nor chasten me in Your | hot | dis- | pleas- | ure.

|| 2 Have mercy on me, O Lord, for I am | weak; | - *

O Lord, heal me, for my | bones | are | trou- | bled.

|| 3 My soul also is greatly | trou- | bled; *

But You, | O | Lord | —how | long?

|| 4 Return, O Lord, de- | *liv-er* • | me! *

Oh, save me for | Your | mer- | cies' | sake!

|| 5 For in death there is no remembrance of | You; | - *

In the grave who | will | give | You | thanks?

|| 6 I am weary with my groan -*ing*; (+) All night I make my
bed | swim; | - *

I drench my | couch | with | my | tears.

|| 7 My eye wastes away because of | grief; | - *

It grows old because of all | my | en- | e- | mies.

|| 8 Depart from me, all you workers of in- | *i-qui-* • | ty; *

For the Lord has heard the voice | of | my | weep- |
ing.

|| 9 The Lord has heard my suppli- | ca- | tion; *

The Lord will | re- | ceive | my | *pray-er* •

|| 10 Let all my enemies be ashamed and greatly | trou- |
bled; *

Let them turn back and be | a- | shamed | *sudden-* | ly.

GLO- RY || be to the Father, and to the | Son: | - *

and to | the | Ho- | ly | Ghost;

AS IT || was in the begin -*ning*, (+) is now, and ever | shall |
be: *

world with- | out | end. | A- | men.

Antiphon: SHARE YOUR || bread with the | hun- | gry. *
 Bring to your house the poor | who | are | cast | out;
 || When you see the naked, | *cov-er* | him, *
 Do not hide yourself | from | your | own | flesh.
 || Then your light shall break forth like the | morn- | ing, *
 Your healing shall spring | forth | speed-| i-| ly,
 || And your righteousness shall go be- | fore | you; *
 The glory of the Lord shall | be | your | rear | guard.
 (Isaiah 58:7-8)

Psalm 91—*Qui habitat*

Psalm Tone VI



Antiphon:

BUT RA-THER || give alms of such things | as | you | have; *
 then indeed all things | are | **clean** | to | you.
 || Sell what you have | and | give | alms; *
 provide yourselves money bags which | do | **not** |
 grow | old,
 || a treasure in the heavens that | does | not | fail, *
 where no thief approaches | nor | **moth** | de-| stroys.
 || For where your | trea- | sure | is, *
 there your heart | will | **be** | al- | so. (Luke 11:41,
 12:33-34)
 || 1 He who dwells in the secret place of | the | Most | High *
 Shall abide under the shadow of | the | **Al-** - | might- |
 y.
 || 2 I will say of the Lord, —He is my refuge and | my | fort- |
 res; *

My God, in | Him | **I** - | will | trust.
 || 3 Surely He shall deliver you from the snare of | the | fowl- |
 | er *
 And from the peril- | ous | **pest-** - | i- | lence.
 || 4 He shall cover you with His feath -ers, (+) and under His
 wings you shall | take | re- | fuge; *
 His truth shall be your | shield | **and** - | buck- | ler.
 || 5 You shall not be afraid of the ter- | ror | by | night, *
 Nor of the arrow | that | **flies** - | by | day,
 || 6 Nor of the pestilence that walks | in | dark- | ness, *
 Nor of the destruction that lays | waste | **at** - | noon- |
 day.
 || 7 A thousand may fall at your side, and ten thousand at |
 your | right | hand; *
 But it shall | not | **come** - | near | you.
 || 8 Only with your eyes | shall | you | look, *
 And see the reward | of | **the** - | wick- | ed.
 || 9 Because you have made the Lord, who is | my | re- |
 fuge, *
 Even the Most High, | your | **dwel-** - | ing | place,
 || 10 No evil shall | be- | fall | you, *
 Nor shall any plague come | near | **your** - | dwell- |
 ing;
 || 11 For He shall give His angels charge | o- | ver | you, *
 To keep you | in | **all** - | your | ways.
 || 12 In their hands they shall | bear | you | up, *
 Lest you dash your foot | a- | **gainst** - | a | stone.



|| 13 You shall tread upon the lion and | the | co- | bra, *

The young lion and the serpent you shall tram- | ple |
un- - | der- | foot.

|| 14 —Because he has set his love upon Me, therefore I will
de- | liv- | er | him; *

I will set him on high, because he | has | **known** - | My
| name.

|| 15 He shall call upon Me, and I will | ans- | wer | him; *

I will be with him in trouble; I will deliver him | and |
hon- - | or | him.

|| 16 With long life I will sat- | is- | fy | him, *

And show him | My | **sal-** - | va- | tion.

GLO- **RY** - || be to the Father, and | to | the | Son, *

And to | the | **Ho-** - | ly | Ghost;

AS **IT** - || was in the begin -*ning*, (+) is now, and ev- | er |
shall | be *

world with- | out | **end.** - | A- | men.

Antiphon:

BUT RA-THER || give alms of such things | as | you | have; *

then indeed all things | are | **clean** | to | you.

|| Sell what you have | and | give | alms; *

provide yourselves money bags which | do | **not** |
grow | old,

|| a treasure in the heavens that | does | not | fail, *

where no thief approaches | nor | **moth** | de- | stroys.

|| For where your | trea- | sure | is, *

there your heart | will | **be** | al- | so. (Luke 11:41, 12:33-34)