

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

Lord Jesus, Think on Me **320**

S. M.

Ps. 119: 133
Μνῆσθε Χριστέ
Synesius of Cyrene, 1430
Tr., Allen W. Chatfield, 1876, cento

Southwell
“Psalter”
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.

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

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

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).

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
Wed: Exo.24:12-18, Matthew 12:38-50
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

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 Wednesday 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

Trinity Lutheran Church

1000 North Park Avenue, Herrin, IL 62948, (618) 942-3401

www.trinityh.org

Pastor Michael D. Henson · Deacon Gary K. Harroun

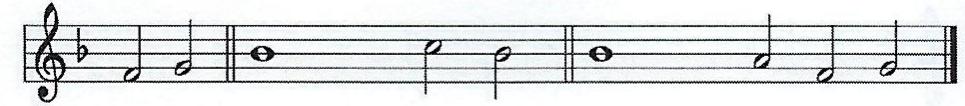
*Pr. Henson and Dcn. Harroun are members of the
Evangelical Lutheran Diocese of North America (Eldona.org)*

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.

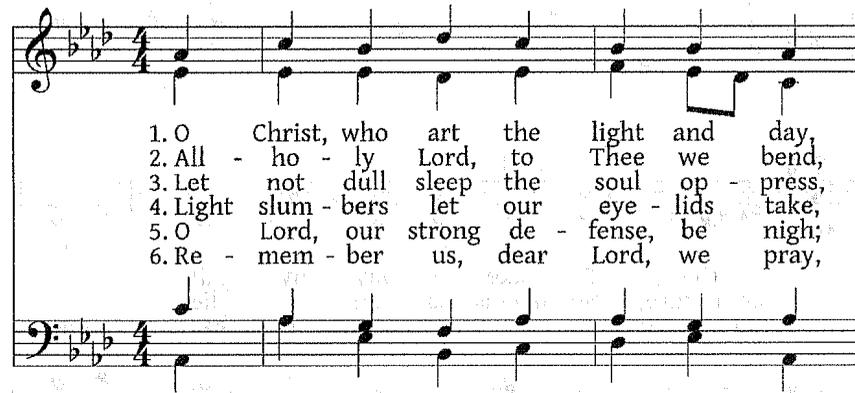
|| Look upon mine affliction and | my | pain:

and forgive | all | my | sins.

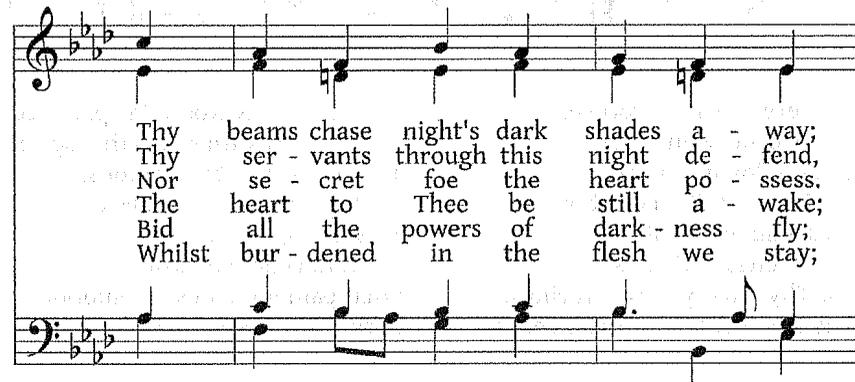
Invocavit - 1st Sunday in Lent
20. O Christ, Who Art the Light and Day

Anon. Latin, 8th Century

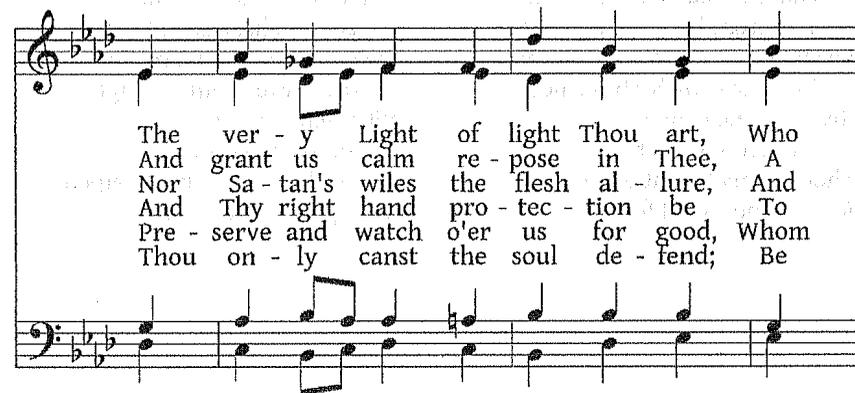
L. M.
German



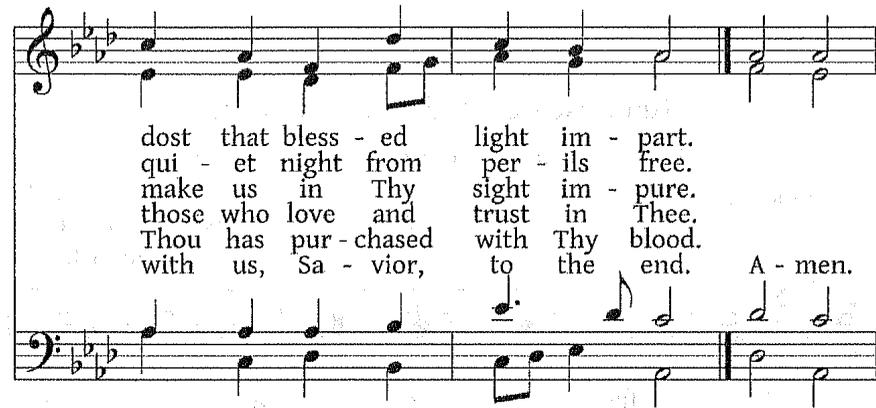
1. O Christ, who art the light and day,
2. All - ho - ly Lord, to Thee we bend,
3. Let not dull sleep the soul op - press,
4. Light slum - bers let our eye - lids take,
5. O Lord, our strong de - fense, be nigh;
6. Re - mem - ber us, dear Lord, we pray,



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

Psalms for Ember Days in Lent



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

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)*

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- |
 ress; *

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)