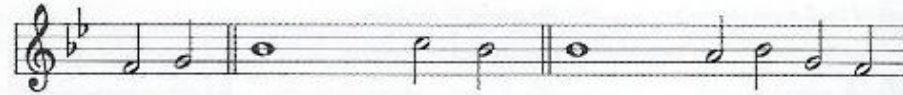


**Ember Days**

“We have seen Melancthon’s important role in developing the fully Reformational concept of faith.

Luther admitted that Melancthon had been his teacher in finding clarity on this central concept. It is therefore somewhat surprising to note that justification by faith alone became much less prominent in Melancthon than in Luther in succeeding years. Of course, Melancthon made ample use of the concept.<sup>39</sup> But at times he was ill at ease with the doctrine of faith. Although he had led the way in defining faith as *fiducia* or trust, Melancthon’s theology was ever in danger of synergism—that is, the view that man cooperates in his salvation. As Melancthon knew, such a view would be irreconcilable with the Gospel taught by the reformers. There seems, therefore, to have been overanxiety on his part lest faith be regarded as a condition for justification. Luther rejected every form of synergism and taught the bondage of the will. Yet he had no compunctions whatsoever about calling faith a payment made to God in return for which the believer received justification. Luther could do this because in his system faith was worked entirely by God alone. This divine origin of faith was not as consistently developed in Melancthon’s system. He was therefore handicapped at each step. When Luther and Erasmus had their intense debate on the powers of the human will, Melancthon was unable to accept Luther’s clear-cut monergism—i.e., his assertion that God was free and worked in all things and that the human will was in bondage and dependent upon God for all things. Melancthon attempted to take a mediating position. He was not willing to go as far as Erasmus in teaching the freedom of the will even in spiritual matters. Yet he feared that Luther’s view would destroy responsibility on the part of the individual and lead to false security. Ever after the Wittenberg disturbances of 1521, Melancthon assigned more and more responsibility to the individual and more and more power to the will. Had he, like Luther, accepted the monergism of divine activity and hence denied the liberty of the will, he would have spared himself many problems. And he would also have likely found a more suitable manner of teaching good works in the renovated life of the believer. Through his penchant toward freedom of the will, his faith-concept—one of his greatest contributions to Reformational theology—was endangered.<sup>40</sup> There was a tendency for his ethics to become autonomous. But his doctrine of forensic justification saved his theology. We shall now turn to this important insight. If justification by faith was not so secure in Melancthon’s thought, the forensic aspect nevertheless sufficiently brought out the teaching of

justification by grace alone. (*How Melancthon Helped Luther Discover the Gospel*, p.164-165)

**APRIL 19—PHILIP MELANCTHON, CONFESSOR (WITTE)****Introit.**

*Ant.* BLESS- ED || is the man that doth meditate good things in | wis- | dom:  
and that reasoneth of holy things by his | un- | der- | stand- | ing.

|| She shall exalt him above his | neigh- | bors:  
and in the midst of the congregation shall she | o- | pen | his | mouth.

|| He shall find joy and a crown of | glad- | ness:  
and she shall cause him to inherit an | ev- | er- | lasting | name.

*Psalm.* || It is a good thing to give thanks unto the | Lord | - :  
and to sing praises unto Thy | name, | O | Most | High.

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

AS IT || was in the beginning, is now, and ever | shall | be:  
world with- | out | end. | A- | men: (*Ant. Repeated.*)

**Collect.**

O God, who didst give Philip Melancthon as a teacher unto Thy Church, grant zeal unto Thy people for the study of Thy holy Word, 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.** 2 Timothy 4:1–8

**Gospel.** Matthew 5:13–19

**Gradual.**

|| The mouth of the righteous speaketh wisdom, and his tongue talketh of | judg- | ment:

The Law of his God is in his heart; none of | his | steps | shall | slide.

|| I Hallelujah. I Hallelujah. He sanctified him in his faithfulness and | meek- | ness:  
and chose him out of all men. | Hal- | le- | lu- | jah.

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

- + “O Lord, open my lips... p.7  
+ Invitatory (Easter) p.8-9  
+ Venite Exultemus.... p.10-11  
*Easter Invitatory repeated*

**Office Hymn**

**“Renew Me, O Eternal Light”  
ASBH #85**

**+ Psalmody**

- Psalm 1 .... p.87  
Psalm 14... p.104-105  
Psalm 119, Part VI... p.288

**Lection**

2 Timothy 4:1-8, Matthew 5:13-19  
*After each lesson* “But, thou, O Lord...” p.30

**The General Responory** p.31  
“Forever, O Lord...”

**Sermon**

- + **The Te Deum Laudamus** p.14-16  
+ **The Prayers**..... p.24  
Kyrie (“Lord, have mercy...”)  
Lord's Prayer  
Salutation p.25  
Collect for Philip M. p.80  
Collect for Easter Two p.64  
Special Prayers  
Collect for Grace p.25  
+ **Benedicamus & Blessing** p.26

## 2 Timothy 4:1-8

1I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4and they will turn their ears away from the truth, and be turned aside to fables. 5But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 6For I am already being poured out as a drink offering, and the time of my departure is at hand. 7I have fought the good fight, I have finished the race, I have kept the faith. 8Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

## St. Matthew 5:13-19

13“You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. 14“You are the light of the world. A city that is set on a hill cannot be hidden. 15“Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. 16“Let your light so shine before men, that they may see your good works and glorify your Father in heaven. 17“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18“For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. 19“Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

## Matins for Philip Melancthon April 19, 2026



## Trinity Lutheran Church

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

[www.trinityh.org](http://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](http://Eldona.org))*

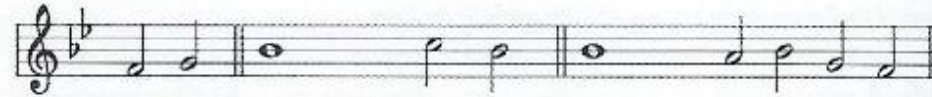
## 2 Timothy 4:1-8

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## APRIL 19—PHILIP MELANCHTHON, CONFESSOR (WHITE)



### Introit.

*Ant.* BLESS- ED || is the man that doth meditate good things in | wis- | dom:  
and that reasoneth of holy things by his | un- | der- | stand- | ing.

|| She shall exalt him above his | neigh- | bors:  
and in the midst of the congregation shall she | o- | pen | his | mouth.

|| He shall find joy and a crown of | glad- | ness:  
and she shall cause him to inherit an | ev- | er- | lasting | name.

*Psalm.* || It is a good thing to give thanks unto the | Lord | - :  
and to sing praises unto Thy | name, | O | Most | High.

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 with- | out | end. | A- | men: (*Ant. Repeated.*)

### Collect.

O God, who didst give Philip Melanchthon as a teacher unto Thy Church, grant zeal unto Thy people for the study of Thy holy Word, 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.* 2 Timothy 4:1-8

*Gospel.* Matthew 5:13-19

### Gradual.

|| The mouth of the righteous speaketh wisdom, and his tongue talketh of | judg- | ment:

The Law of his God is in his heart; none of | his | steps | shall | slide.

|| I Hallelujah. I Hallelujah. I He sanctified him in his faithfulness and | meek- | ness:  
and chose him out of all men. | Hal- | le- | lu- | jah.

Festival of Philip Melanchthon

85. Renew Me, O Eternal Light

Erneure mich, o ew'ges Licht  
Johann F. Ruopp, 1714, cento  
Tr., August Crull, †1923

Herr Jesu Christ, mein's  
"Hymnodus Sacer"  
Leipzig, 1625

1. Re - new me, O e - ter - nal Light,  
2. De - stroy in me the lust of sin;  
3. Cre - ate in me a new heart, Lord,  
4. Grant that I on - ly Thee may love

And let my heart and soul be bright,  
From all im - pure - ness make me clean.  
That glad - ly I o - bey Thy Word.  
And seek those things which are a - bove

Il - lu - mined with the light of grace  
Oh, grant me pow'r and strength, my God,  
And naught but what Thou wilt, de - sire;  
Till I be - hold Thee face to face,

That is - sues from Thy ho - ly face.  
To strive a - gainst my flesh and blood.  
With such new life my soul in - spire.  
O Light e - ter - nal, thro' Thy grace. A - men.