

# Ember Days in September

(Purple)

Ember (ash) days are a very old and holy tradition of the Church. Four times a year, at the change of the seasons, three days of the week - Wednesday, Friday and Saturday - are given to prayer and fasting for old sins and to ask God's blessing on the new season, its activities (planting, growth, harvest) and on the sacred ordinations which are traditionally conferred during the vigil Mass on Saturday. Because of pastoral need after the first two lessons the priest may go to the Gloria and continue from that point.

## Ember Saturday in September

The Introit Psalm 95:6, 7a; Psalm 95: 1

Tone 1a



### Antiphon:

Come, let us bow down, and bend the knee, \*  
and kneel before the LORD our Maker.

For he is our God, \*  
and we are the people of his pasture  
and the sheep of his hand.

### Psalm:

Come, let us sing to the LORD; \*  
let us shout for joy to the Rock of our salvation.

### Gloria Patri:

Glory to the Father, and to the Son, and to the Holy Spirit, \*  
As it was in the beginning, is now and ever,  
for all ages of ages. Amen

### Repeat Antiphon

### The Kyrie,

## The Collect

Let us pray...Let us kneel...Arise!

Almighty and ever-living God, by healthful fasting you heal us both in soul and body. We humbly pray your majesty that, pleased by our prayers and fasting, you would give us your help now and in the future; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages.

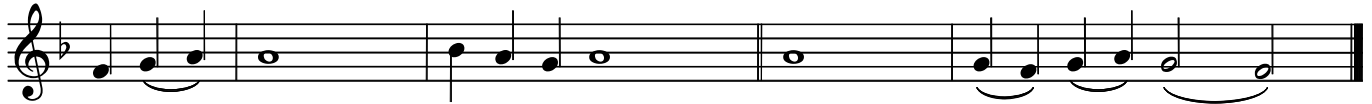
*Amen*

## The First Lesson: [Leviticus 23:26-32](#)

In those days the Lord said to Moses: Now, the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you: you shall deny yourselves and present the LORD's offering by fire; and you shall do no work during that entire day; for it is a day of atonement, to make atonement on your behalf before the LORD your God. For anyone who does not practice self-denial during that entire day shall be cut off from the people. And anyone who does any work during that entire day, such a one I will destroy from the midst of the people. You shall do no work: it is a statute forever throughout your generations in all your settlements. It shall be to you a sabbath of complete rest, and you shall deny yourselves; on the ninth day of the month at evening, from evening to evening you shall keep your sabbath.

## The Gradual **Psalm 79: 8, 9, 10a**

Tone I a



Remember not our past sins;↓  
let your compassion be swift to meet us; \*  
for we have been brought ve-ry low.

Help us, O God our Savior, for the glory of your Name; \*  
deliver us and forgive us our sins, for your Name's sake.

Why should the heathen say, \*  
"Where is their God?" \*

## The Second Collect

Let us pray...Let us kneel...Arise!

Almighty God, grant that by fasting we may be filled with your grace, and by abstinence we made be made stronger than all our enemies; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*

**In Monastic house the bracketed portion must be read. In Parishes it may be omitted.**

## [The Second Lesson: **Leviticus 23:39-43**

In those days the Lord said to Moses: Now, the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the festival of the LORD, lasting seven days; a complete rest on the first day, and a complete rest on the eighth day. On the first day you shall take the fruit of majestic trees,

branches of palm trees, boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. You shall keep it as a festival to the LORD seven days in the year; you shall keep it in the seventh month as a statute forever throughout your generations. You shall live in booths for seven days; all that are citizens in Israel shall live in booths, so that your generations may know that I made the people of Israel live in booths when I brought them out of the land of Egypt: I am the LORD your God.

### The Gradual **Psalm 84: 8, 7**

Tone 1a



Behold our defender, O God; \*  
and look upon the face of your Anointed.

LORD God of hosts, hear my prayer; \*  
hearken, O God of Jacob.

### The Third Collect

Let us pray...Let us kneel...Arise!

Protect your people we beseech you, O Lord, so that we may, by your gift, obtain those means of eternal salvation which we seek through your inspiration; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*

### The Third Lesson: **Micah 7:14, 16, 18-20**

O Lord our God: Shepherd your people with your staff, the flock that belongs to you, which lives alone in a forest in the midst of a garden land; as in the days of old. The nations shall see and be ashamed of all their might; they shall lay their hands on their mouths; their ears shall be deaf. Who is a God like you, pardoning iniquity and passing over the transgression of the remnant of your possession? He does not retain his anger forever, because he delights in showing clemency. He will again have compassion upon us; he will tread our iniquities under foot. You will cast all our sins into the depths of the sea. You will show faithfulness to Jacob and unswerving loyalty to Abraham, as you have sworn to our ancestors from the days of old.

### The Gradual **Psalm 90:13, 1**

Tone 1a



Return, O LORD; how long will you tarry? \*  
be gracious to your servants.

Lord, you have been our refuge \*  
from one generation to another.

### The Fourth Collect

Let us pray...Let us kneel...Arise!

Almighty God, grant, that we may so fast from bodily food as to abstain also from the sins which beset us; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*

## The Fourth Lesson: **Zechariah 8:14-19**

In those days the word of the Lord came to me saying: Just as I purposed to bring disaster upon you, when your ancestors provoked me to wrath, and I did not relent, says the LORD of hosts, so again I have purposed in these days to do good to Jerusalem and to the house of Judah; do not be afraid. These are the things that you shall do: Speak the truth to one another, render in your gates judgments that are true and make for peace, do not devise evil in your hearts against one another, and love no false oath; for all these are things that I hate, says the LORD. The word of the LORD of hosts came to me, saying: Thus says the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be seasons of joy and gladness, and cheerful festivals for the house of Judah: therefore love truth and peace.

## The Gradual **Psalm 141:2**

Tone 1a



Let my prayer be set forth in your sight as incense, \*  
the lifting up of my hands as the evening sacrifice.

## The Fifth Collect

Let us pray...Let us kneel...Arise!

O Lord, as you give us the grace to offer you our solemn fast, grant us, we beseech you, the support of your forgiveness; through Jesus

Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*

**The Fifth Old Testament:** Daniel 3:47-51 The Prayer of Azariah.  
The Song of the Three Young Men 26, 27a, 24, 27b 28

In those days the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace, and made the inside of the furnace as though a moist wind were whistling through it. And the flames poured out above the furnace forty-nine cubits, and spread out and burned those Chaldeans who were caught near the furnace. The fire did not touch them at all and caused them no pain or distress. Then the three with one voice praised and glorified and blessed God in the furnace:

**A Song of Praise** *Benedictus es, Domine*  
Song of the Three Young Men, 29-34

*(Music below)*

Glory to you, Lord God of our fathers; \*  
you are worthy of praise; glory to you.  
Glory to you for the radiance of your holy Name; \*  
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; \*  
on the throne of your majesty, glory to you.  
Glory to you, seated between the Cherubim; \*  
we will praise you and highly exalt you for ever.

Glory to you, beholding the depths; \*  
in the high vault of heaven, glory to you.  
Glory to you, Father, Son, and Holy Spirit; \*  
we will praise you and highly exalt you for ever.





Glo-ry to you, Lord God of our fa-thers; you are wor-thy of praise; glo-ry to you.



Glo - ry to you for the ra - di - ance of your ho - ly Name;



we will praise you and high - ly ex - alt you for ev - er.



Glo - ry to you in the splen - dor of your tem - ple;



on the throne of your ma - jes - ty, glo - ry to you.



Glory to you, seat - ed bet - ween the Che - ru - bim;



we will praise you and high - ly ex - alt you for ev - er.



Glo-ry to you, be-hold-ing the depths; in the high vault of hea-ven, glo-ry to you.



Glo - ry to you, Fa - ther, Son, and Ho - ly Spir - it;



we will praise you and high-ly ex-alt you for ev - er.

## The Sixth Collect

V. The Lord be with you.

R. And with your spirit.

Let us pray:

O God, who tempered the flames of fire for the three young men, mercifully grant that the flames of sin may not consume us, your servants; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, God for all ages of ages. *Amen*]

The parish Liturgy continues below:

### The Epistle [Hebrews 9:2-12](#)

Brethren: For a tent was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. Behind the second curtain was a tent called the Holy of Holies. In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak now in detail. Such preparations having been made, the priests go continually into the first tent to carry out their ritual duties; but only the high priest goes into the second, and he but once a year, and not without taking the blood that he offers for himself and for the sins committed unintentionally by the people. By this the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent is still standing. This is a symbol of the present time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but

deal only with food and drink and various baptisms, regulations for the body imposed until the time comes to set things right. But when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.

**The Tract** Psalm 117:1, 2

Tone 1a

Al-le-lu-ia, Al - le-lu-ia, Al-le - lu - ia,

Praise the LORD, all you nations; \*  
laud him, all you peoples.

For his loving-kindness toward us is great, \*  
and the faithfulness of the LORD endures for ever. Alleluia!

Al-le-lu-ia, Al - le-lu-ia, Al-le - lu - ia,

**The Gospel:** Luke 13: 6-17

At that time...Jesus told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for

one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down." Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

### The Offertory

Psalm 88:1, 2,

Tone III



O LORD, my God, my Savior, \*  
by day and night I cry to you.

Let my prayer enter into your presence; \*  
incline your ear to my lamentation.

## The Prayer over the Gifts:

Almighty God, we pray that you to grant that the gifts which we are offering in the sight of your majesty may obtain for us the grace of faithfulness to life everlasting; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*

## The Common Preface

The Communion: **Leviticus 23:41, 43**

Tone 1a



In the seventh month you shall keep this feast \*  
You shall live in booths for seven days;  
I made the people of Israel live in booths ↓  
when I brought them out of the land of Egypt: \*  
I am the LORD your God.

## The Postcommunion:

O Lord, may your holy mysteries produce in us what they contain, and may we share in reality what we now perform as a sacramental rite; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*