

The Fourth Sunday in Lent

Laetare TONE III

The Introit **Laetare Jerusalem, Isaiah 66:10,11 Ps. 122:1 [2,3,5-9]**



Antiphon: Rejoice with Jerusalem, and be glad for her, ↓
all you who love her; *
rejoice with her in joy,
all you who mourn over her:
That you may nurse and be satisfied ↓
from her consoling breast; *
that you may drink deeply with delight
from her glorious bosom.

Psalm I was glad when they said to me, *
"Let us go to the house of the LORD."

[Now our feet are standing *
within your gates, O Jerusalem.

Jerusalem is built as a city *
that is at unity with itself;
For there are the thrones of judgment, *
the thrones of the house of David.

Pray for the peace of Jerusalem: *
"May they prosper who love you.

Peace be within your walls *
and quietness within your towers.

For my brethren and companions' sake, *
I pray for your prosperity.

Because of the house of the LORD our God, *
I will seek to do you good."]

Gloria Patri. Glo-ry 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. A-men **Antiphon**

The Kyrie or Litany

The Collect:

Almighty God, grant that we who justly suffer for our sins, may find relief in the comfort of your grace; 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 Reading **Jeremiah 18:1-11**

The word that came to Jeremiah from the LORD: "Come, go down to the potter's house, and there I will let you hear my words." So I went down to the potter's house, and there he was working at his wheel. The vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as seemed good to him. Then the word of the LORD came to me: Can I not do with you, O house of Israel, just as this potter has done? says the LORD. Just like the clay in the potter's hand, so are you in my hand, O house of Israel. At one moment I may declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it. And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it. Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says

the LORD: Look, I am a potter shaping evil against you and devising a plan against you. Turn now, all of you from your evil way, and amend your ways and your doings.

Silence

The Gradual *Laetatus sum, Psalm 122: 1, 7*



I was glad when they said to me, *
"Let us go to the house of the LORD."

Peace be within your walls *
and quietness within your towers.

The Epistle: *Galatians 4:22-5:1*

Brethren: It is written that Abraham had two sons, one by a slave woman and the other by a free woman. One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. For it is written, "Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birth pangs; for the children of the desolate woman are more numerous than the children of the one who is married." Now you, my friends, are children of the promise, like Isaac. But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. But what does

the scripture say? "Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman." So then, friends, we are children, not of the slave but of the free woman. For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

Silence

Deacon: Praise to you Lord Jesus Christ, King of endless glory!

People: Praise to you Lord Jesus Christ, King of endless glory!

TRACT *Psalm 125, Qui confidunt in Domino, Verses. 1-2* TONE IV



Those who trust in the LORD are like Mount Zion, *
which cannot be moved, but stands fast for ever.

The hills stand about Jerusalem; *
so does the LORD stand round about his people,
from this time forth for evermore.

People: Praise to you Lord Jesus Christ, King of endless glory!

The Gospel: *John 6:1-15*

At that time... Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he was going to do. Philip answered him, "Six months' wages would not buy enough bread

for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world." When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

The Nicene Creed

Offertory: **Laudate Dominum, Psalm 135:3,6**

TONE III



Praise the LORD, for He is good; *
sing praises to his Name, for it is lovely.

The LORD does whatever pleases him, ↓
in heaven and on earth, *
in the seas and all the deeps.

The Prayer over the gifts:

O Lord, look with favor upon these offerings that they may advance our devotion and salvation; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen.*

Preface of Lent:

It is truly right and just, proper and helpful to salvation, that we, always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God:

Who, because we are fasting, curb our vices, uplift our mind, and bestow your strength and grace through Jesus Christ our Lord

Through whom the angels praise your majesty, the Powers tremble, and Dominions worship in awe, the heavens and the armies of angels in unison with the blessed Seraphim, extol it with exceeding joy.

We ask that you grant our voices to be joined with theirs, while in humble praise we sing:

The Fourth Sunday in Lent before the Pax Domini

Priest: May the God Who has deigned to bring you thus far on your way, grant you the blessing of His mercy.

People: Amen.

Priest: May He accept the abstinence you have offered Him, and cause the abstinence you are about to offer to be pleasing in His sight; that, as you abstain for a season from food and pleasure, so too you may abstain from every evil.

People: Amen.

Priest: That, returning thanks to Almighty God for every spiritual gift, you may come unharmed to a holy Pascha.

People: Amen.

Priest: May the Lord God Almighty, Whose glorious Kingdom endures for ever, be pleased to bestow these blessings upon you; and...

Priest: The ✠ Peace of The Lord be always with you.

People: And with your spirit.

Communion: Jerusalem qua aedificatur ut civitas. Psalm 122: 3-4

TONE III

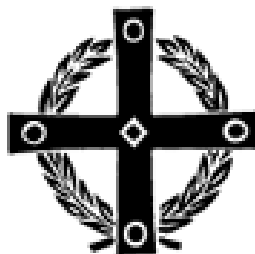


Jerusalem is built as a city *
that is at unity with itself;

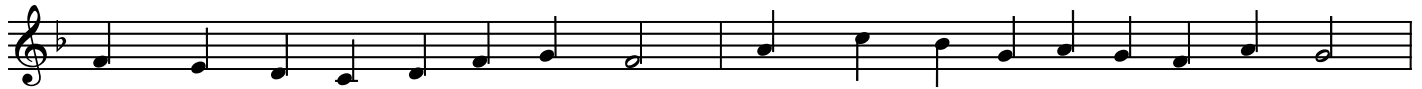
To which the tribes go up,
the tribes of the LORD, *
the assembly of Israel,
to praise the Name of the LORD.

The Postcommunion Collect:

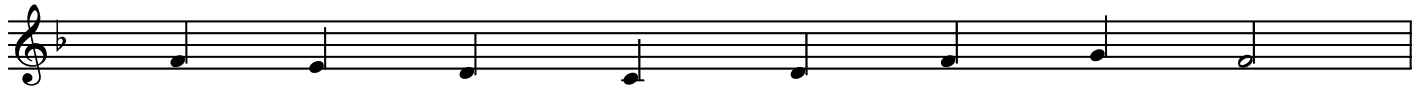
O Merciful God, grant that we may celebrate these Holy Mysteries with sincerity and with faithful minds and hearts continue to partake of your blessings; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen.*



The following hymn is used from the Feast of the Presentation (February 2) through Compline on Wednesday of Holy Week.



A - ve, Re - gi - na cae - lo - rum, A - ve, Do - mi - na an - ge - lo - rum:
Wel - come, O Que - en of Hea - ven. Wel - come, O La - dy of the An - gels



Sal - ve ra - dix, Sal - ve por - ta,
O Sav - ing Root, Sav - ing Por - tal,



Ex qua mun - do lux est or - ta: Gau - de, Vir - go glo - ri - o - sa,
From whom comes the Light Im - mor - tal. Re - joice, O glo - ri - ous Vir - gin,



Su - per om - nes spe - ci - o - sa: Va - le, O val - de de - co - ra,
Love - ly be - yond o - ther wo - men, Fare - well, most beau - ti - ful maid - en,



Et pro no - bis Chri - stum ex - o - ra.
And pray for us to Christ our Sav - ior.

V. Make me worthy to praise you, O holy Virgin.

R. Give me strength against your enemies.

V. Let us pray:

Grant us, O merciful God, protection in our weakness,
that we who celebrate the memory of the holy Mother of God,
may, through the aid of her intercession, rise from our sins.
Through the same Christ our Lord.

R. Amen