

## YEAR 1, LENT 4, SUNDAY: MORNING PRAYER

*The First Lesson. The Reader begins*

### **A Reading from the Book of Jeremiah**

The word of the LORD which came to Jeremiah concerning the drought: “Judah mourns and her gates languish; her people lament on the ground, and the cry of Jerusalem goes up. Her nobles send their servants for water; they come to the cisterns, they find no water, they return with their vessels empty; they are ashamed and confounded and cover their heads.

Because of the ground which is dismayed, since there is no rain on the land, the farmers are ashamed, they cover their heads. Even the hind in the field forsakes her newborn calf because there is no grass. The wild asses stand on the bare heights, they pant for air like jackals; their eyes fail because there is no herbage.

Though our iniquities testify against us, act, O LORD, for thy name’s sake; for our backslidings are many, we have sinned against thee. O thou hope of Israel, its savior in time of trouble, why shouldst thou be like a stranger in the land, like a wayfarer who turns aside to tarry for a night? Why shouldst thou be like a man confused, like a mighty man who cannot save? Yet thou, O LORD, art in the midst of us, and we are called

by thy name; leave us not.” “You shall say to them this word: ‘Let my eyes run down with tears night and day, and let them not cease, for the virgin daughter of my people is smitten with a great wound, with a very grievous blow. If I go out into the field, behold, those slain by the sword! And if I enter the city, behold, the diseases of famine! For both prophet and priest ply their trade through the land, and have no knowledge.’” Hast thou utterly rejected Judah? Does thy soul loathe Zion? Why hast thou smitten us so that there is no healing for us? We looked for peace, but no good came; for a time of healing, but behold, terror. We acknowledge our wickedness, O LORD, and the iniquity of our fathers, for we have sinned against thee. Do not spurn us, for thy name’s sake; do not dishonor thy glorious throne; remember and do not break thy covenant with us. Are there any among the false gods of the nations that can bring rain? Or can the heavens give showers? Art thou not he, O LORD our God? We set our hope on thee, for thou doest all these things.

*The Reader concludes*    The Word of the Lord.

*The Second Lesson. The Reader begins*

## **A Reading from the Letter of Paul to the Galatians**

Tell me, you who desire to be under law, do you not hear the law? For it is written that Abraham had two sons, one by a slave and one by a free woman. But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Ha'gar. Now Ha'gar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, "Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married." Now we, brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now. But what does the scripture say? "Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman." So, brethren, we are not children of the slave but of the free woman. For freedom

Christ has set us free; stand fast therefore, and do not submit again to the yoke of slavery.

*The Reader concludes*    The Word of the Lord.