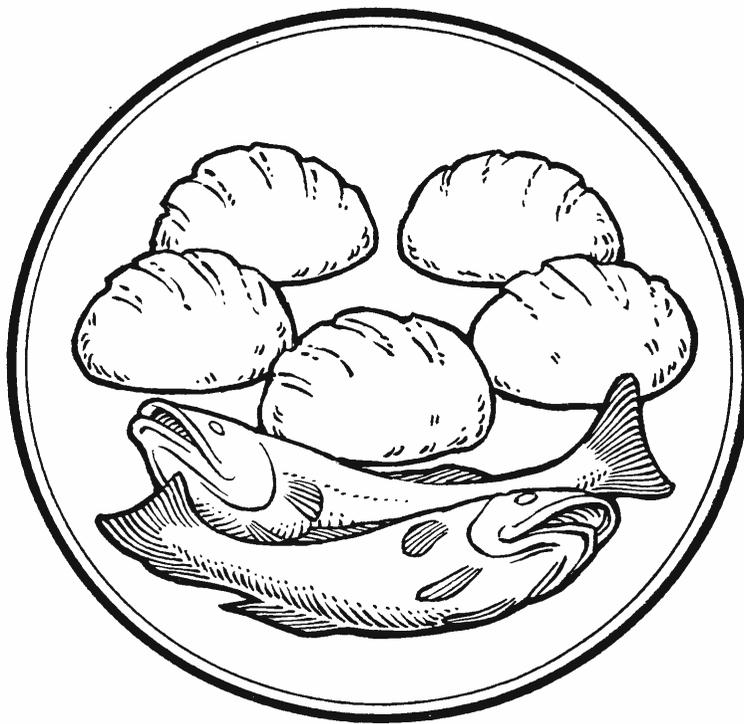


The Fourth Sunday in Lent—Laetare

Rejoice ye with Jerusalem,
and be glad with her, all ye that love her:
rejoice for joy with her, all ye that mourn for her:
that ye may suck, and be satisfied with the breasts of her consolations.



REDEEMER Lutheran Church

202 West Rudisill Boulevard
Fort Wayne, Indiana 46807-2498
260-744-2585
www.redeemer-fortwayne.org

The Reverend David H. Petersen, Pastor
The Reverend Michael N. Frese, Pastor

Hymns

LSB 897
LSB 743
LSB 642
LSB 556
LSB 625

The Fourth Sunday in Lent—Laetare

14 March 2021 A ✠ D 8:00 and 10:30 a.m.

Divine Service III - *Lutheran Service Book*

In Nomine ✠ Jesu

The service begins with the Litany. This replaces the beginning of the normal service.

The Litany concludes with the Collect of the Day.

Kneel **THE LITANY (SEE INSERT)**

THE COLLECT

The Lord be with you.



And with thy spir - it.



A-men.

Sit **THE HYMN** *Oh Rejoice, Ye Christians, Loudly*

LSB 897 (Stanzas 1-3)

THE OLD TESTAMENT READING

Isaiah 49:8-13

In those days the prophet Isaiah said, “Thus says the LORD: ‘In a time of favor I have answered you; in a day of salvation I have helped you; I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate heritages, saying to the prisoners, “Come out,” to those who are in darkness, “Appear.” They shall feed along the ways; on all bare heights shall be their pasture; they shall not hunger or thirst, neither scorching wind nor sun shall strike them, for he who has pity on them will lead them, and by springs of water will guide them. And I will make all my mountains a road, and my highways shall be raised up. Behold, these shall come from afar, and behold, these from the north and from the west, and these from the land of Syene.’ Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the LORD has comforted his people and will have compassion on his afflicted.”

This is the Word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 66:10-11a, 122:1



Rejoice ye / with Jerusalem,
and be glad with her, / all ye that love her:

rejoice for joy with her, all / ye that mourn for her:

that ye may suck, and be satisfied with the breasts of / her consolations.

I was glad when they said / unto mē,
let us go into the / house of the LORD.—

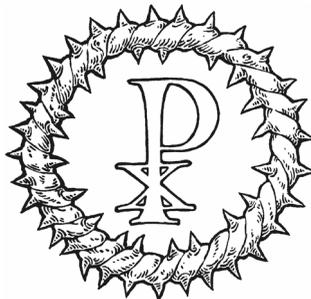
THE EPISTLE

Galatians 4:21-31

Brethren: Tell me, you who desire to be under the law, do you not listen to the law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar 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 cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband.” Now you, brothers, like Isaac, are children of promise. But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. But what does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” So, brothers, we are not children of the slave but of the free woman.

This is the Word of the Lord.

Thanks be to God.





I was glad when they said / unto mē,
let us go into the / house of the LORD.—

**Peace / be within thy walls,
and prosperity / within thy palaces.**

They that trust in the LORD shall be / as mount Zion,
which cannot be removed, but a- / bideth for ever.

**As the mountains are round a- / bout Jerusalem,
so the LORD is round about his people from henceforth / even for ever.**

THE GOSPEL

St. John 6:1-15

The Lord be with you.

And with thy spirit.

The continuation of the Holy Gospel according to St. John:

Glory be to Thee, O Lord.

✠ *At that time,* Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a large crowd was following him, because they saw the signs that he was doing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. Now the Passover, the feast of the Jews, was at hand. Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?” He said this to test him, for he himself knew what he would do. Philip answered him, “Two hundred denarii worth of bread would not be enough 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 for so many?” Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about five thousand in number. Jesus then 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. And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that nothing may be lost.” So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!” Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

This is the Gospel of the Lord.

Praise be to Thee, O Christ.

THE NICENE CREED

LSB 191

Sit

THE HYMN OF THE DAY *Jesus, Priceless Treasure*

LSB 743

THE SERMON

THE OFFERING

Stand

THE OFFERTORY AND FOLLOWING

LSB 192

Visitors who have not before received communion from Pastors Petersen or Frese are kindly asked to speak with either of them, or one of the ushers, before approaching the altar for the first time.

The Blood of Christ is offered on the pulpit side from either the chalice or individual cups, but on the lectern side, only the chalice is offered. If you prefer to receive the Blood from an individual cup and you did not sit on the pulpit side, you may cross the aisle.

Communicants are encouraged to take the bottom of the Chalice with a hand to help guide it to their mouths. Children and adults who are not eligible for the Holy Communion may cross their arms, placing both hands on their shoulders, to indicate they would like a blessing at the rail.

Sit

THE COMMUNION HYMNS

LSB 642

LSB 556

LSB 625

O Living Bread from Heaven

Dear Christians, One and All

Lord Jesus Christ, Life-Giving Bread

Stand

THE NUNC DIMITTIS AND FOLLOWING

LSB 199

Silent Prayer
Soli Deo Gloria

Communicants are invited to pray the following prayers:

Before receiving the Sacrament

O Lord, I am not worthy that You should enter under my roof; but speak only Your Word, and my soul will be healed. I will take the Bread of Heaven and call upon the Name of the Lord.

What shall I give to the Lord for all that He has given to me? I will take the Cup of Salvation and call upon the Name of the Lord.

During the distribution of the Sacrament

The Word was made flesh and dwelt among us, and we beheld His glory; glory as of the only-begotten Son of the Father, full of grace and truth. Amen.

After receiving the Sacrament

I live, and yet not I, but Christ lives in me.

What we have received with our mouths, O Lord, let us keep with faithful hearts, that this Gift given us in earthly time may bring us to eternal salvation. Amen.

Abide with us, O Lord, that we may abide in You until the end; let not sin and need separate us from You, until we, through the strength of Your Holy Sacrament, enter into heaven, and eternal blessing. Amen.

Laetare Sunday & Rose Paraments

This Sunday takes its name from the first word of the Introit in Latin, Laetare, which means “rejoice.” Today is one of the most joyful and festive Sundays of the year. On Laetare the Church briefly interrupts her Lenten mournfulness in order to gather her strength for Holy Week, for she would not want to faint along the way. She is strengthened, as always, by the Word of God and the Body and Blood of Jesus, but on Laetare she issues a special call to joy and remembrance that the sorrows and death of Jesus Christ are taken up willfully, and in perfect love, in order to redeem humanity and provide bread for their bodies and souls. To that end, today’s readings emphasize joy and consolation.

What is most striking is that the paraments and vestments are rose and not violet. The deacon resumes his dalmatic. The subdeacon again wears his tunic. The barrenness of Lent is momentarily set aside in anticipation of Easter. Nonetheless, it is Lent, even nearly Passiontide, so the Hallelujahs and Gloria in Excelsis are still withheld.

Rose is not only a color of joy meant to call to mind the springing of flowers from the earth and buds upon the trees, but it is also a lighter shade of violet. Violet is the color of royal mourning, a mix of purple and black. Rose is violet with the shades of black and blue withdrawn. It is softer than violet yet not the full white and gold of Easter or Christmas. The joy of Laetare is anticipatory, celebrated in the midst of sadness, even as we celebrate and anticipate the resurrection to come in the midst of this living death we call “life.”

A Lenten Admonition

The Church is always prepared in the same way – through repentance. To prepare for her Easter celebration, the Church marks off forty days of special preparation called “Lent” beginning with Ash Wednesday. It is a time reminiscent of Our Lord’s fasting in the desert and the Israelites wandering in the wilderness. During Lent, especially, the Church urges her members to fasting, almsgiving, and prayer. Even as true repentance is not simply feeling sorry, but rather turning from sin and toward God and also sorrow over sin and faith in Jesus, so likewise, Lent is not so much a time of “giving things up” as it is a time for adding things that increase our awareness of God’s mercy in Christ Jesus.

Therefore you are encouraged to make use of Lenten customs that aid you in your devotion and, specifically, to make an increased use of the Means of Grace. The Holy Communion is every Sunday at 8:00 a.m. and 10:30 a.m., Wednesdays at 10:30 a.m., and Thursdays at 7:00 p.m. During Lent the Holy Communion is also offered every Saturday at 10:30 a.m. during a brief spoken Service in the Chapel. Come, and avail yourself of what God wants to give.

The Season of Lent and Ceremonies at Redeemer

Our liturgical preparation for Easter takes place through three distinct periods or steps. The first was Pre-Lent. The second is Lent, the time between Ash Wednesday and Judica. The final step is Passion.

We continue, during Lent, to abstain from the *Alleluias* and *Greater Gloria*. The color is violet to signify the mourning of a monarch. The deacon and subdeacon wear only a stole, if ordained. This is because their normal Eucharistic vestments have traditionally been understood as garments of joy.

We now use the musical setting from LSB DS III and give up most chanting, singing only the ordinaries and hymns. The Deacon now reads the Gospel from the horn of the altar, and there is no Gospel procession. We use only three acolytes. The crucifixes, however, remain unveiled and we retain the *Gloria Patri*.

As is the case with all fasting in Christendom, we give things up in order to subdue our flesh and to enhance our joy in these things when they return. For the time comes, indeed, when we shall fast no more.

The season is meant to order our hearts and minds not only by consideration of the terrible cost of Our Lord's gracious sacrifice on our behalf, but also upon His willingness to be our Savior and to reconcile us to His Father. It is a catechetical season. So also, the entire season, as even our entire faith and hope, is observed in the sure and certain knowledge of the Resurrection.

CONGREGATIONAL NOTICES

We welcome you all to Redeemer Church. Members and visitors are invited to meet at the coffee hour, which follows each service.

Special Prayer Requests: Effie Sheron; Sergiu Trifa; Marilyn Conrad; Marie Kelley; Bob Heider; Gail Ludvigson; Norma Jean Uffleman; Angie Crouch; Amanda Willets; Juanita Hahn; Ed Snyder; Mark Crouch; Dale Steinke; John & Ele Sullivan; Jim Steinke; Anya Grieser; Jenna Cummings; Joy Pullmann; Bethany Wirtz; Haley Kazmierski; Rebecca Meyers; Kaitlin Sheridan; Laci Adkins

Contact the pastors or church office

Pastor Petersen can be contacted by phoning the church office (744-2585) or his cell (414-3083). Pastor Frese can be reached through the church office or his cell (913-547-2292). The Church Secretary office hours are Monday and Wednesday 9:00 a.m. to 12:00 p.m.

E-mail prdhpetersen@gmail.com
 pastorfrese@gmail.com
 secretary.redeemer@gmail.com

Web site www.redeemer-fortwayne.org

LIKE us on Facebook to keep up on activities and see pictures.

THIS WEEK AT REDEEMER

Sunday, 14 March	The Third Sunday in Lent–Laetare
8:00 a.m.	Divine Service
9:15 a.m.	Bible Class
10:30 a.m.	Divine Service
12:00 p.m.	Church Council
7:00 p.m.	Books & Beer

There are Communion services at 8:30 a.m., Monday through Friday.

Thursday, 18 March	
7:00 p.m.	Divine Service

Saturday, 20 March	
9:00 a.m.	Work Day
9:30 a.m.	Catechism
11:30 a.m.	Lent Communion

Sunday, 21 March	The Fifth Sunday in Lent–Judica
8:00 a.m.	Divine Service
9:15 a.m.	Bible Class
10:30 a.m.	Divine Service
12:00 p.m.	Show for Moreah Ritzman
7:00 p.m.	Women's Night Out

Individual confession and absolution available by appointment.

Office secretary hours Monday, Wednesday, & Thursday 9:00a.m.-12:00 p.m.