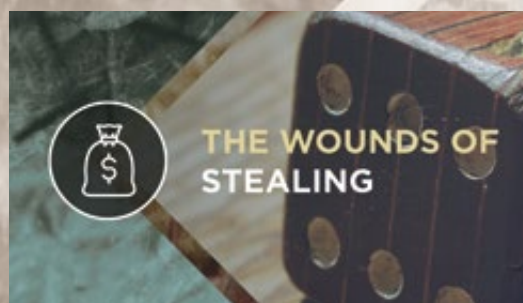
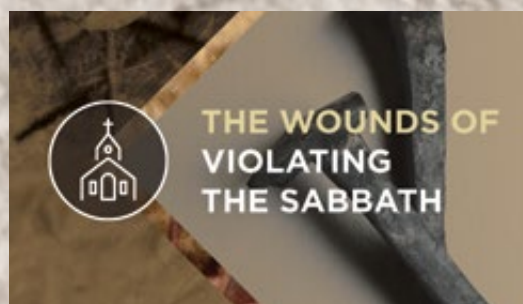
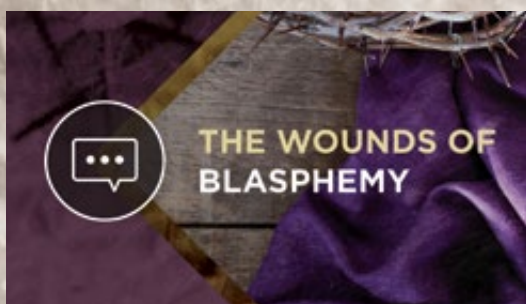


BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR THE SEASON OF LENT



BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR THE SEASON OF LENT

INDEX

Notes/Ordering Information	5-7
Newsletter/Bulletin Notices	8-13
Ash Wednesday	14-36
Week 1.....	37-59
Week 2.....	60-82
Week 3.....	83-103
Week 4.....	104-124
Week 5.....	125-148
Music Guide	149-209

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BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR THE SEASON OF LENT

ABOUT “BY HIS WOUNDS WE ARE HEALED”

The innocent Son of God had no sins of his own for which he deserved to die, yet his enemies falsely accused him of violating every commandment of God. In each service in this series we will see that it was our sin, our disobedience, that Jesus bore in his body on the cross. The Lord laid on him “the iniquity of us all.” Jesus suffered the penalty of death in our place, and “by his wounds we are healed.”

For each service the kit contains • sample bulletins with complete orders of service • sermon • children’s message • prayers • music for the accompanist

ORDERING INFORMATION

Additional resources are available from Creative Communications for the Parish. Contact us for current pricing and availability. Call us at 1-800-325-9414. Or visit our website:
www.creativecommunications.com.

Bulletins for the Six-Week Kit:

Code **BWWP** • Pre-printed bulletins • 8.5" x 11"

Code **BWWS** • Blank bulletins • 8.5" x 11"

Code **BWWR** • Blank bulletins • 8.5" x 14"

Holy Week Services to Complete the Series:

Those who desire may supplement this series with other services that continue the series format and theme. Each is ordered separately and includes all the Worship Kit features described above, except the CD.

Or, order all four service kits together. As a bonus, orders for all four kits include a CD-ROM (Mac/PC) with text of services and of bulletins in .rtf (rich text format).

All four kits • Code **BWW9**

Palm Sunday

The Wounds of Coveting Power • John 12:12-19

Jesus is accused of taking power and glory for himself.

Code **BWWZ** • Kit

Code **BWWT** (printed) • 8.5" x 11" bulletins

Code **BWWW** (blank) • 8.5" x 11" bulletins

Code **BWWX** (blank) • 8.5" x 14" bulletins

Maundy Thursday

The Wounds of False Testimony • John 18:33-38

Jesus is accused of falsely testifying to himself.

Code **BWW4** • Kit

Code **BWWC** (printed) • 8.5" x 11" bulletins

Code **BWWG** (blank) • 8.5" x 11" bulletins

Code **BWWL** (blank) • 8.5" x 14" bulletins

Good Friday

For Us He Died • John 19:23-30

Jesus suffers unto death for our sin.

Code BWW5 • Kit

Code **BWWD** (printed) • 8.5" x 11" bulletins

Code **BWWH** (blank) • 8.5" x 11" bulletins

Code **BWWM** (blank) • 8.5" x 14" bulletins

Easter Sunday

By His Wounds We Are Healed • Luke 24:1-12

In Jesus' wounds we are healed.

Code BWW6 • Kit

Code **BWWE** (printed) • 8.5" x 11" bulletins

Code **BWWJ** (blank) • 8.5" x 11" bulletins

Code **BWWN** (blank) • 8.5" x 14" bulletins

Other Resources:

Code **BWW1** • Bookmark • 7" x 2.5"

Code **BWW7** • Promotional Bulletin Insert

Code **BWW8** • Display Posters • 11" x 17"

Bible Study Resources:

Code **WNSG** • By His Wounds We Are Healed Student Guide

Code **WNLG** • By His Wounds We Are Healed Leader's Guide

BY HIS WOUNDS WE ARE HEALED

**A SERIES OF SERVICES
FOR THE SEASON OF LENT**

ASH WEDNESDAY: THE WOUNDS OF BLASPHEMY

NEWSLETTER NOTICE

Join us for the By His Wounds We Are Healed special service for Ash Wednesday. In this service, we remember that the wounds of blasphemy we committed against our Lord were laid on Christ on the cross. Ash Wednesday reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BULLETIN NOTICE

In this service for Ash Wednesday, we remember that the wounds of blasphemy we committed against our Lord were laid on Christ on the cross. Ash Wednesday reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BY HIS WOUNDS WE ARE HEALED

**A SERIES OF SERVICES
FOR THE SEASON OF LENT**

WEEK 1: THE WOUNDS OF VIOLATING THE SABBATH

NEWSLETTER NOTICE

Join us for the By His Wounds We Are Healed special service for Week 1 of Lent. In this service, we remember that the wounds of violating the Sabbath we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BULLETIN NOTICE

In this service for Week 1 of Lent, we remember that the wounds of violating the Sabbath we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BY HIS WOUNDS WE ARE HEALED

**A SERIES OF SERVICES
FOR THE SEASON OF LENT**

WEEK 2: THE WOUNDS OF DISHONORING AUTHORITY

NEWSLETTER NOTICE

Join us for the By His Wounds We Are Healed special service for Week 2 of Lent. In this service we remember that the wounds of dishonoring authority we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BULLETIN NOTICE

In this service for Week 2 of Lent, we remember that the wounds of dishonoring authority we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BY HIS WOUNDS WE ARE HEALED

**A SERIES OF SERVICES
FOR THE SEASON OF LENT**

WEEK 3: THE WOUNDS OF MURDER

NEWSLETTER NOTICE

Join us for the By His Wounds We Are Healed special service for Week 3 of Lent. In this service, we remember that the wounds of murder and violence we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BULLETIN NOTICE

In this service for Week 3 of Lent, we remember that the wounds of murder and violence we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BY HIS WOUNDS WE ARE HEALED

**A SERIES OF SERVICES
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WEEK 4: THE WOUNDS OF ADULTERY

NEWSLETTER NOTICE

Join us for the By His Wounds We Are Healed special service for Week 4 of Lent. We remember that the wounds of adultery and unfaithfulness we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BULLETIN NOTICE

In this service for Week 4 of Lent, we remember that the wounds of adultery and unfaithfulness we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BY HIS WOUNDS WE ARE HEALED

**A SERIES OF SERVICES
FOR THE SEASON OF LENT**

WEEK 5: THE WOUNDS OF STEALING

NEWSLETTER NOTICE

Join us for the By His Wounds We Are Healed special service for Week 5 of Lent. In this service, we remember that the wounds of stealing and dishonesty we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BULLETIN NOTICE

In this service for Week 5 of Lent, we remember that the wounds of stealing and dishonesty we committed against our Lord were laid on Christ on the cross. Our Lenten observance reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR THE SEASON OF LENT

ASH WEDNESDAY: THE WOUNDS OF BLASPHEMY

INDEX

Order of Service.....	15-18
Complete Script for Leaders.....	19-27
Scripture Readings	28-29
Children’s Message.....	30-31
Sermon.....	32-34
Prayers.....	35-36

BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR THE SEASON OF LENT

ASH WEDNESDAY: THE WOUNDS OF BLASPHEMY

ORDER OF SERVICE

Jesus is accused of blasphemy and misusing God's name.

Opening Hymn..... “O Lord, throughout These Forty Days”

O Lord, throughout these forty days you prayed and kept the fast;
Inspire repentance for our sin, and free us from our past.

You strove with Satan and you won; your faithfulness endured;
Lend us your nerve, your skill and trust in God's eternal Word.

Though parched and hungry, yet you prayed and fixed your mind above;
So teach us to deny ourselves, that we may know God's love.

Be with us through this season, Lord, and all our earthly days,
That when the final Easter dawns, we join in heaven's praise.

Response

P In the name of the Father, and of the + Son, and of the Holy Spirit.

C Amen.

P All we like sheep have gone astray;

C we have all turned to our own way.

P And the Lord has laid on Christ

C the iniquity of us all.

P But he was wounded for our transgressions,

C crushed for our iniquities.

P Upon him was the punishment that made us whole,

C and by his wounds we are healed.

Imposition of Ashes

Confession and Forgiveness

P Let us confess our sin in the presence of God and of one another.

C Most merciful God, we confess to you that we have broken your commandments by our own thoughts, words, and deeds. We have failed to be the people you have called us to be and have placed our trust in false gods of our own creation. We have not loved our brothers and sisters as we ought, and we have not cared for your creation. For the sake of your Son, Jesus Christ, have mercy on us, and give us the healing power of your love that we may walk again in your ways and live to the glory of your holy name. Amen.

P God is gracious and merciful, and he desires that we be made free of the burden of our sins. Through Jesus Christ, who bore the cross for our sake and for the sake of the whole world, there is healing, hope, and life. Your sins are forgiven in the name of the Father, and of the + Son, and of the Holy Spirit.

C Amen.

Hymn “Let Us Ever Walk with Jesus”

Let us ever walk with Jesus, follow his example pure,
Through a world that would deceive us and to sin our spirits lure.
Onward in his footsteps treading, pilgrims here, our home above.
Full of faith and hope and love, let us do our Father’s bidding.
Faithful Lord, with me abide; I shall follow where you guide.

Let us suffer here with Jesus and with patience bear our cross.
Joy will follow all our sadness; where he is there is no loss.
Though today we sow no laughter, we shall reap celestial joy:
All discomforts that annoy shall give way to mirth hereafter.
Jesus, here I share your woe; help me there your joy to know.

Old Testament ReadingExodus 20:1-7

Epistle ReadingRomans 15:3-7

Gospel Reading..... John 10:31-39

Children's Message

Sermon Hymn "By Your Wounds We All Are Healed"

Jesus, Savior of the people, giver of unending grace,
Heal our lives that now are feeble; bless us in this holy place.
You have come to earth convicted as a child of gentle reign.
By your wounds we all are heal-ed; sing the song of glad refrain!

Jesus, by your teaching, healing, sharing meal with one and all,
You invite all those believing, everyone who hears your call,
Warming hearts in hope unbounded, spreading love throughout the plain.
By your wounds we all are heal-ed; sing the song of glad refrain!

When the cries to crucify you were the wounding words to hear,
Even then, you made all things new with forgiveness, love, and cheer!
By our sin you were afflicted, on the cross you bore death's pain,
By your wounds we all are heal-ed; sing the song of glad refrain!

Sermon

Offering

Prayers of the People

P Let us pray for the Church, for all in need, and for the whole of God's creation. That throughout these forty days of Lent, you may give your people the hope in Jesus, our Lord, who leads the way and takes into his body on the cross the sins of the whole world.

C Heal us, O God.

P That we may all turn from false gods in wealth, possessions, and worldly success.

C Heal us, O God.

P For all the times we have felt unwelcomed or have painfully experienced the wounds of insults and torment.

C Heal us, O God.

P That we may have the strength and compassion to be agents of your divine presence and love for all people and for all of your creation.

C Heal us, O God.

P That we, with all the saints who have gone before us, may trust in the strong name of the Trinity and find eternal joy in you.

C Heal us, O God.

P We commend all things into your healing, wounded hands.

C By Christ's wounds, we are healed. Amen.

Lord's Prayer

Blessing

P May the healing presence of almighty God, Father, + Son, and Holy Spirit, be with you now and always.

C Amen.

Closing Hymn..... "Restore in Us, O God"

Restore in us, O God, the splendor of your love;
Renew your image in our hearts, and all our sins remove.

O Spirit, wake in us the wonder of your pow'r;
From fruitless fear unfurl our lives like springtime bud and flow'r.

Bring us, O Christ to share the fullness of your joy;
Baptize us in the risen life that death cannot destroy.

Three-personed God, fulfill the promise of your grace,
That we, when all our searching ends, may see you face to face.

BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR THE SEASON OF LENT

ASH WEDNESDAY: THE WOUNDS OF BLASPHEMY

COMPLETE SCRIPT FOR WORSHIP LEADERS

- If desired, an **Environmental Projection** is shown on a screen or on the walls of your worship space to set the tone for the service before the service begins or throughout the service at various points:

<https://www.shutterstock.com/image-photo/crown-thorns-that-jesus-wore-1136541332>

- This **Theme Verse** is read aloud by the pastor at the start of the service or is read silently by the congregation before the service begins: *Jesus is accused of blasphemy and misusing God's name.*
- The commandments: “You shall have no other gods before me ... You shall not take the name of the LORD your God in vain” (Exodus 20:3, 7).
- The accusation: “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God” (John 10:33). “The [Judeans] answered him, ‘We have a law, and according to that law he ought to die because he has made himself the Son of God’” (John 19:7).

- The assembly may stand as we gather in singing, greeting and response, and confession.
- The **Opening Hymn** is sung by the congregation to the tune Caithness CM, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

O Lord, throughout these forty days you prayed and kept the fast;
Inspire repentance for our sin, and free us from our past.

You strove with Satan and you won; your faithfulness endured;
Lend us your nerve, your skill and trust in God's eternal Word.

Though parched and hungry, yet you prayed and fixed your mind above;
So teach us to deny ourselves, that we may know God's love.

Be with us through this season, Lord, and all our earthly days,
That when the final Easter dawns, we join in heaven's praise.

P In the name of the Father and of the Son and of the Holy Spirit.

C Amen.

P All we like sheep have gone astray;

C we have all turned to our own way.

P And the Lord has laid on Christ

C the iniquity of us all.

P But he was wounded for our transgressions,

C crushed for our iniquities.

P Upon him was the punishment that made us whole,

C and by his wounds we are healed.

- The **Imposition of Ashes** takes place at this time. The assembly may come forward to receive the imposition of ashes. Ashes are placed on the forehead in the shape of the cross, as the following words are spoken: "Remember that you are dust, and to dust you shall return." After the imposition is completed, the assembly may be seated for the Word.

- The **Confession and Forgiveness** is spoken responsively by the pastor and the congregation:

☐ Let us confess our sin in the presence of God and of one another.

☑ **Most merciful God, we confess to you that we have broken your commandments by our own thoughts, words, and deeds. We have failed to be the people you have called us to be and have placed our trust in false gods of our own creation. We have not loved our brothers and sisters as we ought, and we have not cared for your creation. For the sake of your Son, Jesus Christ, have mercy on us, and give us the healing power of your love that we may walk again in your ways and live to the glory of your holy name. Amen.**

☐ God is gracious and merciful, and desires that we be made free of the burden of our sins. Through Jesus Christ, who bore the cross for our sake and for the sake of the whole world, there is healing, hope, and life. Your sins are forgiven in the name of the Father, and of the + Son, and of the Holy Spirit.

☑ **Amen.**

- The assembly may be seated for the Word.
- The **Hymn of Response** is sung by the congregation to the tune *Lasst Uns Mit Jesu Ziehen* 87 87 877 877, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Let us ever walk with Jesus, follow his example pure,
Through a world that would deceive us and to sin our spirits lure.
Onward in his footsteps treading, pilgrims here, our home above.
Full of faith and hope and love, let us do our Father's bidding.
Faithful Lord, with me abide; I shall follow where you guide.

Let us suffer here with Jesus and with patience bear our cross.
Joy will follow all our sadness; where he is there is no loss.
Though today we sow no laughter, we shall reap celestial joy:
All discomforts that annoy shall give way to mirth hereafter.
Jesus, here I share your woe; help me there your joy to know.

- The **Old Testament Reading**, Exodus 20:1-7, is spoken by the pastor or other worship leader:

☐ Then God spoke all these words: "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on

the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.”

- The **Epistle Reading**, Romans 15:3-7, is spoken by the pastor or other worship leader:

¶ For Christ did not please himself; but, as it is written, “The insults of those who insult you have fallen on me.” For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.

- The **Gospel Reading**, John 10:31-39, is spoken by the pastor or other worship leader:

¶ The [Judeans] took up stones again to stone him. Jesus replied, “I have shown you many good works from the Father. For which of these are you going to stone me?” The [Judeans] answered, “It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God.” Jesus answered, “Is it not written in your law, ‘I said, you are gods’? If those to whom the word of God came were called ‘gods’—and the scripture cannot be annulled—can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, ‘I am God’s Son’? If I am not doing the works of my Father, then do not believe me. But if I do them, even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father.” Then they tried to arrest him again, but he escaped from their hands.

- The **Children’s Message** is delivered by the pastor or other worship leader:

The children are invited to come forward to help proclaim the message of the day.

Wow! Look at all these things that I have. What’s this? (*Hold up a dollar bill for the children to see.*) That’s right, this is money! My money! I earned it! And that’s not all. (*Hold up a set of car keys or house keys.*) Look at this! These are keys that belong to me. They open doors to my prized possessions. I’m rich, aren’t I! And I still have more. (*Hold up plaque indicating some accomplishment.*) I earned this by my hard work. Aren’t I special?! Wow! Look at me with all these things. These make me look really good. Why, I’m practically a god in my own

right! But you know what? I'm not really a god, am I? No. In fact, all these things that I have were first gifted and entrusted to me by God not for showing off but for using what gifts I have for thanksgiving to God and for the benefit of others. And quite frankly, there have been a lot of times when I've forgotten that. And that makes me a person who does the opposite of what God has desired and willed for me and all of us to be and to do. We call that sinning or trespassing. But I do have something else to show. (*Hold up a cross, point to the cross in the sanctuary, or even point to the cross on our foreheads.*) What Jesus did on the cross is nothing that I or any of us could ever do. But what he did, he did to earn and accomplish something for all of us. By his death on the cross, we are healed of all the false things we have worshipped, and all the ways we have done wrong against God and God's will for us. He did all this to give us life and hope and lasting peace, and these gifts cannot be taken from us because they are his to give for us.

- The **Sermon Hymn** is sung by the congregation to the tune Nettleton 87 87D or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Jesus, Savior of the people, giver of unending grace,
Heal our lives that now are feeble; bless us in this holy place.
You have come to earth convicted as a child of gentle reign.
By your wounds we all are heal-ed; sing the song of glad refrain!

Jesus, by your teaching, healing, sharing meal with one and all,
You invite all those believing, everyone who hears your call,
Warming hearts in hope unbounded, spreading love throughout the plain.
By your wounds we all are heal-ed; sing the song of glad refrain!

When the cries to crucify you were the wounding words to hear,
Even then, you made all things new with forgiveness, love, and cheer!
By our sin you were afflicted, on the cross you bore death's pain,
By your wounds we all are heal-ed; sing the song of glad refrain!

- The **Sermon** is delivered by the pastor:

¶ Isaiah proclaimed the marks of the suffering servant: “He was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed” (Isaiah 53:5).

That powerful text will pervade our reflections throughout Lent.

For us, on this Ash Wednesday, we claim these marks of the suffering servant as the marks our Lord bore for us. What is it that wounds and bruises our Lord? It is that which we have done in our sinfulness – “our transgressions,” “our iniquities,” even our “punishment.” All of that he

bears and takes to himself. But what he gives to us, instead, is that which makes “us whole”; and by his taking these into himself “we are healed.”

Today and in the weeks to follow, we will reflect on the commandments—in Lenten penitence—as a cue to our transgressions and our Lord’s wounds on account of them. While they expose the truth of our sinfulness, we also come to embrace the promising presence of our Lord in our midst.

Let’s start with the first and second of these commandments: “You shall have no other gods before me.” “You shall not take the name of the Lord your God in vain.”

Whom, or what, do we name “god”? Luther once defined it this way: “A ‘god’ is the term for that to which we are to look for all good and in which we are to find refuge in all need.” So much of our daily life we misapply this name, “god,” and perhaps without even invoking its name. Money, possessions, honor, prestige, accomplishments, our wisdom and knowledge, all of which we have had a stake in life and which has held its stake in us, even our very lives—all of these have held the rank of “god” in our lives and the lives of all humanity. Yet none of these can meet the task of giving us all good and refuge in all need. Our hearts cling to false gods. And the one true God, who surely holds us accountable, can see not only our folly but, more seriously, our transgression. We are stripped of our divine pretensions.

The second commandment further exposes the lie that we have claimed as God’s own creatures. Claimed as God’s dependents, we have shunned our dependency. We have turned away from God, and have so broken our relationship with God that we have nothing but the vanity of our lost being.

This is where our transgressions lead us. But our Lord takes these wounds of our life into himself by becoming one with us. His works of healing and life are the very presence of God in this world. In this mission, Jesus claimed total unity with God at the center of life and purpose: “The Father and I are one.” To his critics, this was regarded as blasphemy. They saw him only as a man, perhaps a teacher or prophet at best. But they did not behold him as one equal to God. How can he take that name to himself!

The name *Jesus* means “Yahweh saves” or “God saves.” Jesus—in his life, death, and resurrection—bore that name to the fullest of its meaning. C. S. Lewis once claimed about Jesus that he was not a madman in living and dying as the very Messiah his name conveyed. On the contrary, “this Man, having been killed, was yet alive, and His death, in some manner incomprehensible to human thought, has effected a real change in our relations to the ‘awful’ and ‘righteous’ Lord, and a change in our favour.” That is a claim none of us can make. But Jesus can, and does, for our sake.

Jesus embraces the wounds of criticism against him by claiming his identity in the name of

God. He takes that name and identity because his Father has sent him for a loving purpose, for the sake of redeeming all our names who are lost in our transgressions. He is the promising presence of God for our lives. Through the work of his presence we are healed from our wayward lives, joined to God in body and spirit, and made one with God in all our being. It is because Jesus has put his name on the line for our sake that may have our names joined to him, as through him, joined as children of God through baptism. It is because Jesus has put his name on the line in love for our sake that we get to also be agents of this same love for others—because all names matter.

Take your own name and trace its root. You can bet that however glowing it may be in its original meaning, there will be plenty of critics who will let you know otherwise. But however true those criticisms may be, we get to enjoy divine connections that we would otherwise never have enjoyed had it not been for our Lord Jesus the Christ. Through him, and through his wounds for our sake, we get to bear his name in our very living, dying, and rising again.

“I bind unto myself today the strong name of the Trinity.”

These opening words of St. Patrick’s breastplate were trusted and sung by him and his fellow monks as they made their way through treacherous lands. St. Patrick’s mission of sharing the Gospel with all of Ireland was opposed by the king, who threatened to have them killed. But they and their song passed through the lands, and the Gospel did indeed spread.

This song about the strong name of the Trinity is a song for all of us as we begin the journey of Lent on Ash Wednesday. It begins with ashes placed on our foreheads in the sign of the cross. Words are spoken over us: “Remember that you are dust, and to dust you shall return.” These are words that recall our transgression, calling us back to our first parents and our disobedience. Yet the mark on our brows might also remind us of our baptism into the death and resurrection of Christ. And this day, as we start the journey of these forty days, calls us to our redemption, our rebirth, and our renaming as those on a journey in the holy crossings of the Gospel’s promise.

- The **Offering** is collected at this time. If desired, this **Mini Movie** (purchased by you from Worship House Media: worshiphousemedia.com) is presented on a screen at this time for reflection on the theme of the service:

<https://www.worshiphousemedia.com/mini-movies/57394/names-of-god>

- The assembly may stand for the prayers of the people.

- The **Prayers** are spoken responsively by the pastor and the congregation:

Ⓟ Let us pray for the Church, for all in need, and for the whole of God’s creation. That throughout these forty days of Lent, you may give your people the hope in Jesus, our Lord, who leads the way and takes into his body on the cross the sins of the whole world.

Ⓞ **Heal us, O God.**

Ⓟ That we may all turn from false gods in wealth, possessions, and worldly success.

Ⓞ **Heal us, O God.**

Ⓟ For all the times we have felt unwelcomed or have painfully experienced the wounds of insults and torment.

Ⓞ **Heal us, O God.**

Ⓟ That we may have the strength and compassion to be agents of your divine presence and love for all people and for all of your creation.

Ⓞ **Heal us, O God.**

Ⓟ That we, with all the saints who have gone before us, may trust in the strong name of the Trinity and find eternal joy in you.

Ⓞ **Heal us, O God.**

Ⓟ We commend all things into your healing, wounded hands.

Ⓞ **By Christ’s wounds, we are healed. Amen.**

- The assembly may remain standing if the Lord’s Supper is celebrated. The words of institution or another eucharistic prayer may be used here, then the Lord’s Prayer, then the communion at the table. If the Lord’s Supper is not celebrated, continue here with the Lord’s Prayer.

Ⓟ We pray the prayer that our wounded healer, Jesus the Christ, has taught us to pray:

- The **Lord’s Prayer** is spoken in unison.

- The **Blessing** is spoken responsively by the pastor:

Ⓟ May the healing presence of almighty God, Father, + Son, and Holy Spirit, be with you now and always.

C Amen.

- The **Closing Hymn** is sung by the congregation to the tune Baylor SM, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Restore in us, O God, the splendor of your love;
Renew your image in our hearts, and all our sins remove.

O Spirit, wake in us the wonder of your pow'r;
From fruitless fear unfurl our lives like springtime bud and flow'r.

Bring us, O Christ to share the fullness of your joy;
Baptize us in the risen life that death cannot destroy.

Three-personed God, fulfill the promise of your grace,
That we, when all our searching ends, may see you face to face.

BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR THE SEASON OF LENT

ASH WEDNESDAY: THE WOUNDS OF BLASPHEMY MUSIC GUIDE

Caithness CM	150-151
Lasst Uns Mit Jesu Zichen 87 87 877 877	152-153
Nettleton 87 87D	154-155
Baylor SM	156-157
Contemporary Music Song Suggestions.....	158

The image displays a musical score for the piece 'Caithness CM'. It is written in D major (two sharps) and 4/4 time. The score is organized into two systems, each consisting of a treble clef staff and a bass clef staff. The first system contains two measures. The second system contains four measures, with the first measure being a half-note chord and the following three measures being quarter-note chords. The notation uses various note values and rests to create a simple harmonic accompaniment.

- The **Opening Hymn and Response** is sung by the congregation to the tune Caithness CM, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

O Lord, throughout these forty days you prayed and kept the fast;
Inspire repentance for our sin, and free us from our past.

You strove with Satan and you won; your faithfulness endured;
Lend us your nerve, your skill and trust in God's eternal Word.

Though parched and hungry, yet you prayed and fixed your mind above;
So teach us to deny ourselves, that we may know God's love.

Be with us through this season, Lord, and all our earthly days,
That when the final Easter dawns, we join in heaven's praise.

Tune.....Lasst Uns Mit Jesu Ziehen 87 87 877 877

First system of musical notation, measures 1-5. The treble clef staff begins with a treble clef, a key signature of two sharps (F# and C#), and a common time signature (C). The bass clef staff begins with a bass clef, the same key signature, and a common time signature. Both staves contain chords and single notes. Measure numbers 1 and 6 are indicated at the start of the treble and bass staves respectively.

Second system of musical notation, measures 6-10. The treble clef staff begins with a treble clef, a key signature of two sharps, and a common time signature. The bass clef staff begins with a bass clef, the same key signature, and a common time signature. Measure numbers 6 and 11 are indicated at the start of the treble and bass staves respectively.

Third system of musical notation, measures 11-16. The treble clef staff begins with a treble clef, a key signature of two sharps, and a common time signature. The bass clef staff begins with a bass clef, the same key signature, and a common time signature. Measure numbers 11 and 16 are indicated at the start of the treble and bass staves respectively.

Fourth system of musical notation, measures 17-21. The treble clef staff begins with a treble clef, a key signature of two sharps, and a common time signature. The bass clef staff begins with a bass clef, the same key signature, and a common time signature. Measure numbers 17 and 22 are indicated at the start of the treble and bass staves respectively.

- The **Hymn of Response** is sung by the congregation to the tune *Lasst Uns Mit Jesu Ziehen* 87 87 877 877, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Let us ever walk with Jesus, follow his example pure,
Through a world that would deceive us and to sin our spirits lure.
Onward in his footsteps treading, pilgrims here, our home above.
Full of faith and hope and love, let us do our Father's bidding.
Faithful Lord, with me abide; I shall follow where you guide.

Let us suffer here with Jesus and with patience bear our cross.
Joy will follow all our sadness; where he is there is no loss.
Though today we sow no laughter, we shall reap celestial joy:
All discomforts that annoy shall give way to mirth hereafter.
Jesus, here I share your woe; help me there your joy to know.

The first system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of two sharps (F# and C#). It contains a melody of eighth and sixteenth notes, starting on G4 and ending on E4. The lower staff is in bass clef with the same key signature, providing a harmonic accompaniment of chords and single notes.

The second system of the musical score consists of two staves, identical in notation to the first system. It continues the melody and accompaniment from the first system.

The third system of the musical score consists of two staves. The upper staff continues the melody with more complex rhythmic patterns, including sixteenth-note runs. The lower staff continues the harmonic accompaniment.

The fourth system of the musical score consists of two staves, identical in notation to the first system. It concludes the piece with a final cadence in both staves.

- The **Sermon Hymn** is sung by the congregation to the tune Nettleton 87 87D or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Jesus, Savior of the people, giver of unending grace,
Heal our lives that now are feeble; bless us in this holy place.
You have come to earth convicted as a child of gentle reign.
By your wounds we all are heal-ed; sing the song of glad refrain!

Jesus, by your teaching, healing, sharing meal with one and all,
You invite all those believing, everyone who hears your call,
Warming hearts in hope unbounded, spreading love throughout the plain.
By your wounds we all are heal-ed; sing the song of glad refrain!

When the cries to crucify you were the wounding words to hear,
Even then, you made all things new with forgiveness, love, and cheer!
By our sin you were afflicted, on the cross you bore death's pain,
By your wounds we all are heal-ed; sing the song of glad refrain!

The first system of music consists of two staves. The top staff is in treble clef with a key signature of three flats (B-flat, E-flat, A-flat) and a 4/4 time signature. It contains two measures: the first measure has a quarter note G4, a quarter note F4, and a quarter note E4; the second measure has a quarter note D4, a quarter note C4, and a quarter note B3. The bottom staff is in bass clef with the same key signature and time signature. It contains two measures: the first measure has a quarter note G2, a quarter note F2, and a quarter note E2; the second measure has a quarter note D2, a quarter note C2, and a quarter note B1.

The second system of music consists of two staves. The top staff is in treble clef with a key signature of three flats and a 4/4 time signature. It contains two measures: the first measure has a quarter note G4, a quarter note F4, and a quarter note E4; the second measure has a quarter note D4, a quarter note C4, and a quarter note B3. The bottom staff is in bass clef with the same key signature and time signature. It contains two measures: the first measure has a quarter note G2, a quarter note F2, and a quarter note E2; the second measure has a quarter note D2, a quarter note C2, and a quarter note B1.

The third system of music consists of two staves. The top staff is in treble clef with a key signature of three flats and a 4/4 time signature. It contains two measures: the first measure has a quarter note G4, a quarter note F4, and a quarter note E4; the second measure has a quarter note D4, a quarter note C4, and a quarter note B3. The bottom staff is in bass clef with the same key signature and time signature. It contains two measures: the first measure has a quarter note G2, a quarter note F2, and a quarter note E2; the second measure has a quarter note D2, a quarter note C2, and a quarter note B1.

- The **Closing Hymn** is sung by the congregation to the tune Baylor SM, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Restore in us, O God, the splendor of your love;
Renew your image in our hearts, and all our sins remove.

O Spirit, wake in us the wonder of your pow'r;
From fruitless fear unfurl our lives like springtime bud and flow'r.

Bring us, O Christ to share the fullness of your joy;
Baptize us in the risen life that death cannot destroy.

Three-personed God, fulfill the promise of your grace,
That we, when all our searching ends, may see you face to face.

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A SERIES OF SERVICES
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ASH WEDNESDAY: THE WOUNDS OF BLASPHEMY CONTEMPORARY MUSIC SONG SUGGESTIONS

- The following song suggestions can be used for a more contemporary worship service in place of the more traditional hymns included in this kit. Rights to use these songs in the service must be purchased by your parish through CCLI or other copyright licensing agencies.

“Jesus Only Jesus” by Chris Tomlin, Christy Nockels, Kristian Stanfill, Matt Redman, Nathan Nockels, Tony Wood

“Only You” by David Crowder, Jason Solley, Mike Dodson, Mike Hogan

“Comfort Me” by Brenton Brown

“Seek Righteousness” by John Willison

“Build Your Kingdom Here” by Rend Collective

“Hear the Call of the Kingdom” by Keith Getty, Kristyn Getty and Stuart Townend