

WORSHIP KIT

To Seek
AND
To Save

A SERIES OF
SERVICES
FOR LENT AND
HOLY WEEK

To Seek AND *To Save*

A SERIES OF SERVICES FOR LENT AND HOLY WEEK

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To Seek AND *To Save*

A SERIES OF SERVICES
FOR LENT AND HOLY WEEK

About the Series

In this worship series for Lent and Holy Week, *To Seek and To Save*, follow Jesus as he turns toward Jerusalem and the cross. Walk in his footsteps, from the miracle of the raising of Lazarus to Jesus' own empty tomb on Easter morning. This was the purpose for which Jesus had come—to seek and to save the lost.

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Ash Wednesday: Unbind Him

Newsletter Notice

As we begin the 40-day season of Lent, you are invited to attend our Ash Wednesday worship to receive the mark of ashes, a reminder that we are sinners redeemed by Christ the Crucified. In our lesson from God's Word, we will learn that, just as Lazarus was unbound and released from his burial wrappings, we are released from the deadly bonds of our sin through the forgiveness that is ours in Christ Jesus.

Bulletin Notice

Today, Ash Wednesday, begins of the 40-day season of Lent. We will receive the mark of ashes, a sign that we are sinners, but sinners redeemed by our Savior Jesus Christ. Just as Lazarus was released from his burial shroud, Jesus our Lord releases us from the bonds of sin that entangle us.

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Week 1: That One Man Should Die

Newsletter Notice

In our Lenten worship we will hear in God's Word the prophecy of Israel's high priest: It is better than one man should die than the whole nation perish. That one man is the God-man, Jesus Christ, who died, not just for one nation, but for all the people of the world. He died for you and for me, to free us from our sins.

Bulletin Notice

Today we will worship our Savior Jesus Christ, who offered up his life as a sacrifice for the sins of the world. One man, the innocent God-man, took onto himself the penalty of death that we deserved, and through his death and resurrection we are set free.

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Week 2: For My Burial

Newsletter Notice

In our Lenten worship we will see how Jesus is anointed ahead of time for his burial, an act of love and devotion by Mary, the sister of Martha and Lazarus. We too have been anointed, by the water and Word and Spirit of Baptism, and buried and raised with Christ Jesus.

Bulletin Notice

We have been united with Christ in holy Baptism, joined to his death, burial and resurrection. As Jesus was anointed for his burial, we have been anointed by the water and Word and Spirit, and raised to new life.

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Week 3: Up to Jerusalem

Newsletter Notice

In our Lenten worship we will see how Jesus sets out for Jerusalem, knowing what lies ahead for him during the week we now call Holy Week. According to God's plan and foreknowledge, Jesus will be delivered into the hands of his enemies, tried and condemned and crucified. But also according to God's plan, he will rise, and he will one day raise us up from death!

Bulletin Notice

Jesus told his disciples what lay ahead for him in Jerusalem and, obedient to his heavenly Father, he took up his final steps to the cross. We follow our Savior through life, into death and into eternal life in his presence.

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Week 4: The Cup That I Drink

Newsletter Notice

Some of Jesus' disciples wanted special places of honor in his kingdom. They did not remember that we are to live in humility, putting the needs of others ahead of our own needs, just as Jesus did for us. In our Lenten worship we will see that on the cross, Jesus drained the cup of God's wrath against sin, so that there is nothing left in it for us to drink.

Bulletin Notice

We often think of ourselves first, before we think of the needs of others. Two of Jesus' disciples do the same, as they make a special request of the Savior. Jesus reminds them that his kingdom is a place of humble service. Before glory comes the cross.

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Week 5: To Save the Lost

Newsletter Notice

All through Lent we are reminded that Jesus came to seek and to save the lost. In our worship we will see how Jesus finds one lost sinner—up in a tree! Jesus came to seek us out and to save us, setting us free from our sins through his suffering, death and resurrection.

Bulletin Notice

Tonight we will join Zacchaeus, a lost sinner found by Jesus, and rejoice in the salvation won for Zacchaeus and for all of us on the cross. That is the reason Jesus came, to seek and to save the lost.

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Palm Sunday: The King Who Comes

Newsletter Notice

As we follow Jesus in his last steps to the cross, we join his followers in singing “Hosanna!” to the King of kings, the humble King who rode into Jerusalem on a donkey. During this Holy Week, our King will, by his death and resurrection, defeat our enemies—sin, death and the devil.

Bulletin Notice

Today, on Palm Sunday, we follow Jesus into Jerusalem as he takes up the final road to the cross. He enters the city to the shouts of praise from his followers. By the end of the week, he will be led out of the city to the site of his crucifixion and there he will die for the sins of the world.

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Maundy Thursday: Poured Out

Newsletter Notice

Maundy Thursday is named for the Latin word for commandment. On this night of Holy Week, Jesus gave a new command, that we should love one another as he loves us. On Maundy Thursday, as he celebrated the Passover with his disciples, Jesus gave them—and us—the holy Supper of his body and blood, given and shed for the forgiveness of our sins.

Bulletin Notice

This day of Holy Week, Maundy Thursday, is named for the Latin word for commandment. Jesus gave us a new command, to love one another as he loves us. In Holy Communion we will receive the loving gift of his body and blood, give and shed for the forgiveness of our sins.

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Good Friday: My God, Why?

Newsletter Notice

On Good Friday, Jesus cried out from the cross, “My God, my God, why have you forsaken me?”
The Father abandoned his Son to the suffering of the cross, and Jesus gave his life for us. He accomplished the work for which he was sent. Through Jesus’ suffering and death, and through his resurrection on the third day, we have forgiveness and eternal life..

Bulletin Notice

On this day we call Good Friday, Jesus suffered and died on the cross, offering himself up as the perfect Lamb of sacrifice for the sins of the world. As he cries out in desolation from the cross, we remember all that he suffered for us.

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Easter Sunday: You Will See Him

Newsletter Notice

On Easter morning, the Festival of the Resurrection of Our Lord, we will celebrate the good news! Jesus Christ has risen from the dead! His victory over death is our victory, and through faith in his name we have forgiveness and eternal life. Join us to worship our risen Lord and Savior!

Bulletin Notice

Christ is risen! He is risen indeed! Today we celebrate the resurrection of our Lord Jesus Christ. He suffered and died, and on the third day after his death, he rose victorious from the dead. Through faith in his name, we too will rise. As he promised, because he lives, we will live also.

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Ash Wednesday: Unbind Him

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Ash Wednesday: Unbind Him

Order of Service

Jesus said to them, "Unbind him, and let him go." John 11:44

Opening Hymn..... Tallis' Canon LM

When in the hour of deepest need
We know not where to look for aid;
When days and nights of anxious thought
No help or counsel yet have brought.

Then is our comfort this alone
That we may meet before your throne;
To you, O faithful God, we cry
For rescue in our misery.

For you have promised, Lord, to heed
Your children's cries in time of need
Through him whose name alone is great,
Our Savior and our advocate.

O from our sins, Lord, turn your face;
Absolve us through your boundless grace.
Be with us in our anguish still;
Free us at last from ev'ry ill.

Invocation and Litany (Psalm 51:1-2, 10-12)

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

C Amen.

P Have mercy on me, O God, according to your steadfast love;

C According to your abundant mercy blot out my transgressions.

P Wash me thoroughly from my iniquity, and cleanse me from my sin! ...

C Create in me a clean heart, O God, and renew a right spirit within me.

P Cast me not away from your presence, and take not your Holy Spirit from me.

C Restore to me the joy of your salvation, and uphold me with a willing spirit.

Confession and Absolution

P As we begin this Lenten season of repentance, let us confess our sins to God and ask his forgiveness for the sake of Jesus our Savior.

C Almighty God, we sin against you every day in our thoughts, words and actions. Instead of following your will and listening to your Word, we follow our own sinful desires and listen to the temptations of the world around us. Have mercy on us and wash us clean from our sins. Help us to grow in grace and to walk in your ways.

P God has had mercy on us, sending his Son to be our Savior. Jesus suffered and died on the cross for the sins of the world, for your sins and mine. He rose from death to defeat the power of sin and death. I announce to you that your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit. Amen.

C Restore to me the joy of your salvation, and uphold me with a willing spirit!

So we with all our hearts each day
To you our glad thanksgiving pay.
Then walk obedient to your Word,
And now and ever praise you, Lord.

Prayer of the Day

Children's Message

Imposition of Ashes

Savior, when in dust to thee
Low we bow the adoring knee;
When, repentant, to the skies
Scarce we lift our weeping eyes;
O, by all thy pains and woe
Suffered once for us below,
Bending from thy throne on high,
Hear our penitential cry!

By thy helpless infant years,
By thy life of want and tears,
By thy days of deep distress
In the savage wilderness,
By the dread, mysterious hour
Of the insulting tempter's pow'r,
Turn, O turn a fav'ring eye'
Hear our penitential cry!

By thine hour of dire despair,
By thine agony of prayer,
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn,
By the gloom that veiled the skies
O'er the dreadful sacrifice,
Listen to our humble sigh;
Hear our penitential cry!

By thy deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,
O, from earth to heav'n restored,
Mighty, re-ascended Lord,
Bending from thy throne on high,
Hear our penitential cry!

Old Testament Reading..... Ezekiel 37:11-14
Epistle ReadingRomans 6:3-8
Gospel Reading.....John 11:20-27, 38-44
Sermon Hymn..... Gethsemane 77 77 77

Chief of sinners though I be,
Jesus shed his blood for me,
Died that I might live on high,
Lives that I might never die,
As the branch is to the vine,
I am his, and he is mine.

Oh, the height of Jesus' love,
Higher than the heav'ns above,
Deeper than the depths of sea,
Lasting as eternity!
Love that found me—
Wondrous thought!
Found me when I sought him not.

Sermon: "Unbind Him"

O my Savior, help afford
By your Spirit and your Word!
When my wayward heart would stray,
Keep me in the narrow way;
Grace in time of need supply
While I live and when I die.

Offering

Prayers

Each petition ends with the following response:

P Lord Jesus, you are the Resurrection and the Life,

C **Lead us to walk in newness of life.**

Lord's Prayer

Benediction (Romans 6:4-5; 2 Corinthians 13:14)

P We were buried therefore with [Christ] by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father,

C **We too might walk in newness of life.**

P For if we have been united with him in a death like his,

C **We shall certainly be united with him in a resurrection like his.**

P The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

C **Amen.**

Your hand, O Lord, in days of old was strong to heal and save;
It triumphed over ills and death, o'er darkness and the grave.
To you they came, the blind, the mute, the palsied and the lame,
The lepers in their misery, the sick with fevered frame.

Your touch then, Lord, brought life and health, gave speech and strength and sight;
And youth renewed and frenzy calmed revealed you, Lord of light.
And now, O Lord, be near to bless, almighty as before,
In crowded street, by beds of pain, as by Genes'ret's shore.

O be our great deliv'rer still, the Lord of life and death;
Restore and quicken, soothe and bless, with your life-giving breath.
To hands that work and eyes that see give wisdom's healing pow'r
That whole and sick and weak and strong may praise you evermore.

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Ash Wednesday: Unbind Him

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.istockphoto.com/photo/hand-gm638885836-114834239>

- The **Theme Verse** is spoken by the pastor or other worship leader at the start of the service or is read silently by the congregation before the service begins:

Jesus said to them, "Unbind him, and let him go." John 11:44

- The **Opening Hymn** is sung by the congregation to the tune Tallis' Canon LM:

When in the hour of deepest need
 We know not where to look for aid;
 When days and nights of anxious thought
 No help or counsel yet have brought.

Then is our comfort this alone
 That we may meet before your throne;
 To you, O faithful God, we cry
 For rescue in our misery.

For you have promised, Lord, to heed
 Your children's cries in time of need
 Through him whose name alone is great,
 Our Savior and our advocate.

O from our sins, Lord, turn your face;
 Absolve us through your boundless grace.
 Be with us in our anguish still;
 Free us at last from ev'ry ill.

- The **Invocation and Litany** (from Psalm 51:1-2, 10-12) is spoken responsively by the pastor and the congregation:

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

C Amen.

P Have mercy on me, O God, according to your steadfast love;

C According to your abundant mercy blot out my transgressions.

P Wash me thoroughly from my iniquity, and cleanse me from my sin! ...

C Create in me a clean heart, O God, and renew a right spirit within me.

P Cast me not away from your presence, and take not your Holy Spirit from me.

C Restore to me the joy of your salvation, and uphold me with a willing spirit.

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

☐ As we begin this Lenten season of repentance, let us confess our sins to God and ask his forgiveness for the sake of Jesus our Savior.

☑ **Almighty God, we sin against you every day in our thoughts, words and actions. Instead of following your will and listening to your Word, we follow our own sinful desires and listen to the temptations of the world around us. Have mercy on us and wash us clean from our sins. Help us to grow in grace and to walk in your ways.**

☐ God has had mercy on us, sending his Son to be our Savior. Jesus suffered and died on the cross for the sins of the world, for your sins and mine. He rose from death to defeat the power of sin and death. I announce to you that your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit. Amen.

☑ **Restore to me the joy of your salvation, and uphold me with a willing spirit!**

- The **Hymn of Praise** is sung by the congregation to the tune Tallis' Canon LM:

So we with all our hearts each day
To you our glad thanksgiving pay.
Then walk obedient to your Word,
And now and ever praise you, Lord.

- The **Prayer of the Day** is delivered by the pastor or other worship leader:

☐ Almighty God, while we were sinners, still bound by our sins and unable to free ourselves, you sent Jesus to save us. With his death and resurrection he defeated our enemies of sin, death and the devil. Through faith in his name, we have forgiveness for our sins and the gift of eternal life. During this season of Lent and always, help us to bear fruit in keeping with repentance so that others will see the love of Jesus reflected in our lives. Hear our prayer and accept our praise this day in Jesus' holy name. Amen.

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

Needed: a bowl of ashes

☐ Today is called Ash Wednesday, the beginning of Lent. Lent is a season that lasts for 40 days. It is a time to remember that we are sinners and that Jesus came to die on the cross for our sins. At the end of these days of Lent, we will celebrate on Easter morning, the day when Jesus rose from the dead! That will be a great day to show our joy in Jesus. For now, though, we remember that we are sinners who need Jesus our Savior to set us free from our sins.

In Bible times people showed that they were sad or sorry for their sins by putting ashes on their heads. Today, on Ash Wednesday, we are going to use ashes like these (*show the bowl of ashes*) to remind us that we are sinners who need forgiveness. Everyone who wants to come forward will come up to the front of the church. I will dip my finger in the ashes and draw a little cross on the forehead of each person. Will someone volunteer right now to receive a cross of ashes? The ashes help us remember our sins but they don't hurt or burn us! (*Make a cross of ashes on the hand or forehead of a volunteer.*) Why do I draw the shape of a cross? (*Let children respond.*) The cross reminds us that Jesus died on the cross for us. Because he died for us and came alive again, our sins are forgiven and we have eternal life! Let's pray:

Lord Jesus, we are sorry for our sins. We know that we are forgiven because you died on the cross for us. Help us to live as your children in everything we think and say and do. Amen.

You may go back to your seats now, but I invite you—and everyone here—to come forward and receive the mark of ashes.

- The **Imposition of Ashes** takes place at this time, according to local custom.
- A **Hymn** is sung by the congregation to the tune Aberystwyth 77 77 D:

Savior, when in dust to thee
Low we bow the adoring knee;
When, repentant, to the skies
Scarce we lift our weeping eyes;
O, by all thy pains and woe
Suffered once for us below,
Bending from thy throne on high,
Hear our penitential cry!

By thy helpless infant years,
By thy life of want and tears,
By thy days of deep distress
In the savage wilderness,
By the dread, mysterious hour
Of the insulting tempter's pow'r,
Turn, O turn a fav'ring eye'
Hear our penitential cry!

By thine hour of dire despair,
By thine agony of prayer,
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn,
By the gloom that veiled the skies
O'er the dreadful sacrifice,
Listen to our humble sigh;
Hear our penitential cry!

By thy deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,
O, from earth to heav'n restored,
Mighty, re-ascended Lord,
Bending from thy throne on high,
Hear our penitential cry!

- **The Old Testament Reading**, Ezekiel 37:11-14, is spoken by the pastor or other worship leader:
 - ¶ Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord.”
- **The Epistle Reading**, Romans 6:3-8, is spoken by the pastor or other worship leader:
 - ¶ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him.

- The **Gospel Reading**, John 11:20-27, 38-44, is spoken by the pastor or other worship leader:

Ⓟ So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will give you.” Jesus said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection on the last day.” Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?” She said to him, “Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world.” ... Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, by this time there will be an odor, for he has been dead four days.” Jesus said to her, “Did I not tell you that if you believed you would see the glory of God?” So they took away the stone. And Jesus lifted up his eyes and said, “Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me.” When he had said these things, he cried out with a loud voice, “Lazarus, come out.” The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.”

- A **Sermon Hymn** is sung by the congregation to the tune Gethsemane 77 77 77:

Chief of sinners though I be,
 Jesus shed his blood for me,
 Died that I might live on high,
 Lives that I might never die,
 As the branch is to the vine,
 I am his, and he is mine.

Oh, the height of Jesus' love,
 Higher than the heav'ns above,
 Deeper than the depths of sea,
 Lasting as eternity!
 Love that found me—
 Wondrous thought!
 Found me when I sought him not.

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

Ⓟ Imagine this situation—or remember, if you have experienced this terrible grief. You are standing at the gravesite of a friend or a loved one. There was illness or tragedy, followed by death, expected, yet at the same time, always unexpected. Those experiences were followed in turn by all preparations for the funeral or memorial service and the burial and graveside service, notifying family and friends, all of the unwelcome yet necessary activities accomplished under the weight of sorrow and loss. But finally, the funeral is over. The graveside service is finished and the loved one is laid to rest. Then four days later, a close friend arrives, someone who was not able to be there in time for the services. He wants to see the grave, so you take him to the cemetery. There, at the new grave still marked with wilting flowers, your friend commands, “Open the grave.” It is really a horrifying thought and, in such circumstances, it sounds like an unkind and terrible thing to say.

That is the way events unfolded at the death of Jesus’ friend, Lazarus, the brother of Mary and Martha. Hearing of Lazarus’ serious illness, Jesus, according to God’s plan, did not immediately hurry to his friend’s aid. He delayed his journey and did not arrive at the home of Mary and Martha until four days after Lazarus’ death. Greeting her Lord, Martha gently rebukes him for arriving too late to help her brother, yet at the same time she expresses her faith in Jesus. Her words are very likely similar to our response when our prayers for help and healing are not answered as we had hoped. If you had been here, she says, things would have been different. We may, at times, say much the same in prayer. Martha says, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will give you.” Jesus promises her, “Your brother will rise again.” Martha knows that Lazarus, and all believers, will rise to life on the Last Day, on Judgment Day. She does not yet understand that the source of that life and resurrection is standing before her, in the flesh. Martha answers, “I know that he will rise again in the resurrection on the last day.” But Jesus turns Martha’s attention to himself, the source of unending life. Only because of his resurrection will those future resurrections take place: “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?” Martha believes, and confesses her faith in Jesus as the Messiah and Son of God.

Asking to see the grave, Jesus is taken to the tomb, a burial place carved out of a cave and sealed with a great stone before the door. Standing at the grave, Jesus commands the unthinkable. He orders that the stone be rolled away from the door. Even faithful Martha protests that, as we all would. Her brother had been dead and buried for four days! But Jesus promises that they will see the glory of God. The tomb is opened, and Jesus calls out to his dead friend, “Lazarus, come out!” Lazarus, restored to life, comes out, still bound in his burial shroud, his hands and feet and face covered with strips of linen. Jesus commands, “Unbind him, and let him go.” Many people witness the miracle, because the event takes place near

Jerusalem. The news of the miracle would spread, Jesus' fame would increase and his enemies would hear about it.

Jesus had raised people from death before—the son of the widow from Nain, Jairus' daughter—but this was a greater miracle still, raising a man who had been dead four days. This miracle is a brief glimpse, a preview of a far greater miracle still to come for Jesus himself, for the Messiah whose enemies were now plotting all the more seriously to kill him. This miracle is a brief glimpse of what has already happened to us, a miracle that took place when we were baptized. It is a brief glimpse of a greater miracle still to come for us, on the Last Day when Jesus returns.

We are like Lazarus, dead in sin, from conception, from birth, the walking dead, bound in the grave wrappings of sin and death, unable to free ourselves. Lazarus could not have come forth from the grave because it was his own idea; he was dead! It was Jesus who called him to life. We, dead in sin, were just as helpless, unable to remove the deadly wrappings of sin, unable to rise to new life without some outside force acting on us. In our Baptism we were brought to life, to new life in Jesus Christ our Lord. In Baptism we were buried with Jesus, joined to him, connected to him, linked to his death and buried with him. Lifted up from the baptismal waters, we were raised up to new life by the work of the Holy Spirit who created faith in our hearts and freed us from the binding burial cloths of sin and death. We were raised to live a new life in Christ Jesus our Lord, a life of love and service to others in Jesus' name.

During this season of Lent, as we remember our Lord's suffering and death, we remember, too, the forgiveness that he won for us on the cross. We repent of our sins of thought, word and actions, of our greed and gossip and idolatry, of our self-serving desires and lack of forgiveness for others. We ask God to forgive our rebellion against him and "unbind" the deadly and confining wrappings of our sin. Jesus said of Lazarus, "Unbind him, and let him go." Jesus says about us in Baptism, "Unbind them, and let them go." "Let us go" to live a new life, unbound and free from sin and guilt, as we go into our churches, into our neighborhoods, into the world, to love and serve others, as we carry out the daily work given to us by God. "Let us go" into the world to witness to our Savior's love, to tell others about his suffering, death and resurrection, telling those still bound tightly by sin about the forgiveness and freedom that are given only through faith in Jesus.

Finally, on a day still to come, if we are still living on this earth or if we have fallen asleep in death, we will hear the call and command that Lazarus heard. When Jesus Christ returns in glory on the Last Day, we will hear our Lord's command, "Come out!" And by the power of the Holy Spirit, by the power that raised Jesus from the dead, the dead in Christ will be raised bodily from their graves, changed and glorified, and those who are still living will be bodily changed and glorified along with them.

Jesus raised Lazarus again to earthly life, but at some point, Lazarus died again. We hope that when we are raised to life on the last day that Lazarus will be there too, and that with all the baptized saints, he will hear once more the Savior's command, "Come out!" Amen.

- A **Hymn of Response** is sung by the congregation to the tune Gethsemane 77 77 77:

O my Savior, help afford
By your Spirit and your Word!
When my wayward heart would stray,
Keep me in the narrow way;
Grace in time of need supply
While I live and when I die.

- The **Offering** is collected at this time.
- The **Prayers** are offered:

Each petition ends with the following response:

P Lord Jesus, you are the Resurrection and the Life,

C Lead us to walk in newness of life.

+

P Lord and Savior, in Baptism we are buried with you and raised to new life in your name. Help us to live and speak and act as your forgiven saints, reaching out to others in love and service in our homes, in our church and in our community. Lord Jesus, you are the Resurrection and the Life,

C Lead us to walk in newness of life.

P Lord and Savior, when we stumble and fall into sin, as we do each day, forgive our sins and raise us up again to follow in your footsteps. Help us to share comfort and hope with those who are suffering, especially ... and all those we name in our hearts. Lord Jesus, you are the Resurrection and the Life,

C Lead us to walk in newness of life.

P Lord and Savior, we look forward to the day of your return, when we will hear your command to come out from our graves. Changed and glorified, we will live in your presence forever. Lord Jesus, you are the Resurrection and the Life,

C Lead us to walk in newness of life.

P Amen.

- The **Lord's Prayer** is spoken in unison.
- The **Benediction** (Romans 6:4-5; 2 Corinthians 13:14) is spoken by the pastor:

P We were buried therefore with [Christ] by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father,

C We too might walk in newness of life.

P For if we have been united with him in a death like his,

C We shall certainly be united with him in a resurrection like his.

P The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

C Amen.

- The **Closing Hymn** is sung by the congregation to the tune Kingsfold CMD:

Your hand, O Lord, in days of old was strong to heal and save;
It triumphed over ills and death, o'er darkness and the grave.
To you they came, the blind, the mute, the palsied and the lame,
The lepers in their misery, the sick with fevered frame.

Your touch then, Lord, brought life and health, gave speech and strength and sight;
And youth renewed and frenzy calmed revealed you, Lord of light.
And now, O Lord, be near to bless, almighty as before,
In crowded street, by beds of pain, as by Genes'ret's shore.

O be our great deliv'rer still, the Lord of life and death;
Restore and quicken, soothe and bless, with your life-giving breath.
To hands that work and eyes that see give wisdom's healing pow'r
That whole and sick and weak and strong may praise you evermore.

To Seek AND *To Save*

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To Seek AND *To Save*

A SERIES OF SERVICES
FOR LENT AND HOLY WEEK

Ash Wednesday: Unbind Him

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Tune..... Tallis' Canon LM

The first system of musical notation consists of two staves, Treble and Bass, joined by a brace on the left. Both staves are in the key of D major (one sharp) and common time (C). The Treble staff begins with a measure of rest, followed by a series of chords and single notes. The Bass staff also begins with a measure of rest, followed by a series of chords and single notes. The first measure of both staves is marked with a '1' above the staff.

The second system of musical notation consists of two staves, Treble and Bass, joined by a brace on the left. Both staves are in the key of D major (one sharp) and common time (C). The Treble staff begins with a measure of rest, followed by a series of chords and single notes. The Bass staff also begins with a measure of rest, followed by a series of chords and single notes. The first measure of both staves is marked with a '6' above the staff.

- The **Opening Hymn** is sung by the congregation to the tune Tallis' Canon LM:

When in the hour of deepest need
We know not where to look for aid;
When days and nights of anxious thought
No help or counsel yet have brought.

Then is our comfort this alone
That we may meet before your throne;
To you, O faithful God, we cry
For rescue in our misery.

For you have promised, Lord, to heed
Your children's cries in time of need
Through him whose name alone is great,
Our Savior and our advocate.

O from our sins, Lord, turn your face;
Absolve us through your boundless grace.
Be with us in our anguish still;
Free us at last from ev'ry ill.

Tune..... Tallis' Canon LM

The first system of musical notation consists of two staves, Treble and Bass, joined by a brace on the left. Both staves are in the key of D major (one sharp) and common time (C). The top staff begins with a treble clef, a key signature of one sharp, and a common time signature. It contains five measures of music. The first measure has a whole rest. The second measure contains a half note chord (D4, F#4). The third measure contains a half note chord (D4, F#4, A4). The fourth measure contains a half note chord (D4, F#4, A4, C5). The fifth measure contains a half note chord (D4, F#4, A4, C5). The bottom staff begins with a bass clef, a key signature of one sharp, and a common time signature. It contains five measures of music. The first measure has a whole rest. The second measure contains a half note chord (D3, F#3). The third measure contains a half note chord (D3, F#3, A3). The fourth measure contains a half note chord (D3, F#3, A3, C4). The fifth measure contains a half note chord (D3, F#3, A3, C4). A small number '1' is written above the first measure of the bass staff.

The second system of musical notation consists of two staves, Treble and Bass, joined by a brace on the left. Both staves are in the key of D major (one sharp) and common time (C). The top staff begins with a treble clef, a key signature of one sharp, and a common time signature. It contains five measures of music. The first measure contains a half note chord (D4, F#4, A4). The second measure contains a half note chord (D4, F#4, A4, C5). The third measure contains a half note chord (D4, F#4, A4, C5). The fourth measure contains a half note chord (D4, F#4, A4, C5). The fifth measure contains a half note chord (D4, F#4, A4, C5). The bottom staff begins with a bass clef, a key signature of one sharp, and a common time signature. It contains five measures of music. The first measure contains a half note chord (D3, F#3, A3). The second measure contains a half note chord (D3, F#3, A3, C4). The third measure contains a half note chord (D3, F#3, A3, C4). The fourth measure contains a half note chord (D3, F#3, A3, C4). The fifth measure contains a half note chord (D3, F#3, A3, C4). A small number '6' is written above the first measure of the top staff and below the first measure of the bottom staff.

- The **Hymn of Praise** is sung by the congregation to the tune Tallis' Canon LM:

So we with all our hearts each day
To you our glad thanksgiving pay.
Then walk obedient to your Word,
And now and ever praise you, Lord.

First system of musical notation, measures 1-8. The piece is in G major (one sharp) and common time (C). The treble clef part features a melody of eighth notes and chords, while the bass clef part provides a harmonic accompaniment with chords and eighth notes. A first ending bracket is indicated above the first measure.

Second system of musical notation, measures 9-16. The treble clef part continues with chords and eighth notes, and the bass clef part provides accompaniment. A first ending bracket is indicated above the first measure of this system.

Third system of musical notation, measures 17-24. The treble clef part features a melody with eighth notes and chords, and the bass clef part provides accompaniment. A first ending bracket is indicated above the first measure of this system.

Fourth system of musical notation, measures 25-32. The treble clef part features a melody with eighth notes and chords, and the bass clef part provides accompaniment. A first ending bracket is indicated above the first measure of this system.

- A **Hymn** is sung by the congregation to the tune Aberystwyth 77 77 D:

Savior, when in dust to thee
Low we bow the adoring knee;
When, repentant, to the skies
Scarce we lift our weeping eyes;
O, by all thy pains and woe
Suffered once for us below,
Bending from thy throne on high,
Hear our penitential cry!

By thy helpless infant years,
By thy life of want and tears,
By thy days of deep distress
In the savage wilderness,
By the dread, mysterious hour
Of the insulting tempter's pow'r,
Turn, O turn a fav'ring eye'
Hear our penitential cry!

By thine hour of dire despair,
By thine agony of prayer,
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn,
By the gloom that veiled the skies
O'er the dreadful sacrifice,
Listen to our humble sigh;
Hear our penitential cry!

By thy deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,
O, from earth to heav'n restored,
Mighty, re-ascended Lord,
Bending from thy throne on high,
Hear our penitential cry!

The first system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is common time (C). The music begins with a first-measure rest in both staves. The melody in the treble staff starts on a half note G4, followed by quarter notes A4, B4, and C5. The bass staff provides accompaniment with chords: G4-B4, G4-B4, and G4-B4. The system concludes with a half note G4 in the treble and a half note G4 in the bass.

The second system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has three flats and the time signature is common time. The music begins with a fifth-measure rest in both staves. The melody in the treble staff starts on a half note G4, followed by quarter notes A4, B4, and C5. The bass staff provides accompaniment with chords: G4-B4, G4-B4, and G4-B4. The system concludes with a half note G4 in the treble and a half note G4 in the bass.

The third system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has three flats and the time signature is common time. The music begins with a ninth-measure rest in both staves. The melody in the treble staff starts on a half note G4, followed by quarter notes A4, B4, and C5. The bass staff provides accompaniment with chords: G4-B4, G4-B4, and G4-B4. The system concludes with a half note G4 in the treble and a half note G4 in the bass.

- A **Sermon Hymn** is sung by the congregation to the tune Gethsemane 77 77 77:

Chief of sinners though I be,
Jesus shed his blood for me,
Died that I might live on high,
Lives that I might never die,
As the branch is to the vine,
I am his, and he is mine.

Oh, the height of Jesus' love,
Higher than the heav'ns above,
Deeper than the depths of sea,
Lasting as eternity!
Love that found me—
Wondrous thought!
Found me when I sought him not.

The first system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in a key signature of three flats (B-flat, E-flat, A-flat) and a common time signature (C). The music begins with a first-measure rest in both staves. The melody in the treble staff starts on a half note G4, followed by quarter notes A4, B4, and C5. The bass staff accompaniment starts with a half note G3, followed by quarter notes A3, B3, and C4. The system concludes with a half note G4 in the treble and a half note G3 in the bass.

The second system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in a key signature of three flats and common time. The melody in the treble staff starts on a half note G4, followed by quarter notes A4, B4, and C5. The bass staff accompaniment starts with a half note G3, followed by quarter notes A3, B3, and C4. The system concludes with a half note G4 in the treble and a half note G3 in the bass.

The third system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in a key signature of three flats and common time. The melody in the treble staff starts on a half note G4, followed by quarter notes A4, B4, and C5. The bass staff accompaniment starts with a half note G3, followed by quarter notes A3, B3, and C4. The system concludes with a half note G4 in the treble and a half note G3 in the bass.

- A **Hymn of Response** is sung by the congregation to the tune Gethsemane 77 77 77:

O my Savior, help afford
By your Spirit and your Word!
When my wayward heart would stray,
Keep me in the narrow way;
Grace in time of need supply
While I live and when I die.

The image displays a musical score for the piece 'Kingsfold CMD'. It consists of ten systems, each containing a treble clef staff and a bass clef staff. The music is written in a key signature of one sharp (F#) and a common time signature (C). The notation includes various rhythmic values such as quarter notes, eighth notes, and sixteenth notes, along with rests and chordal structures. The score is presented in a clean, black-and-white format, typical of a printed musical manuscript.

- The **Closing Hymn** is sung by the congregation to the tune Kingsfold CMD:

Your hand, O Lord, in days of old was strong to heal and save;
It triumphed over ills and death, o'er darkness and the grave.
To you they came, the blind, the mute, the palsied and the lame,
The lepers in their misery, the sick with fevered frame.

Your touch then, Lord, brought life and health, gave speech and strength and sight;
And youth renewed and frenzy calmed revealed you, Lord of light.
And now, O Lord, be near to bless, almighty as before,
In crowded street, by beds of pain, as by Genes'ret's shore.

O be our great deliv'rer still, the Lord of life and death;
Restore and quicken, soothe and bless, with your life-giving breath.
To hands that work and eyes that see give wisdom's healing pow'r
That whole and sick and weak and strong may praise you evermore.