

A Mission Congregation of the ELCA  
Trinity Evangelical Lutheran Church  
P. O. Box 64 - 8520 Oakes Rd - Pittsburg, Ohio 45358

February 17, 2021  
Ash Wednesday



## ASH WEDNESDAY

- **PSALM 51 (Read responsively)**

<sup>1</sup>Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions.

<sup>2</sup>**Wash me thoroughly from my iniquity, and cleanse me from my sin.**

<sup>3</sup>For I know my transgressions, and my sin is ever before me.

<sup>4</sup>**Against you, you alone, have I sinned, and done what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgment.**

<sup>5</sup>Indeed, I was born guilty, a sinner when my mother conceived me.

<sup>6</sup>**You desire truth in the inward being; therefore teach me wisdom in my secret heart.**

<sup>7</sup>Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

<sup>8</sup>**Let me hear joy and gladness; let the bones that you have crushed rejoice.**

<sup>9</sup>Hide your face from my sins, and blot out all my iniquities.

<sup>10</sup>**Create in me a clean heart, O God, and put a new and right spirit within me.**

<sup>11</sup>Do not cast me away from your presence, and do not take your holy spirit from me.

<sup>12</sup>**Restore to me the joy of your salvation, and sustain in me a willing spirit.**

<sup>13</sup>Then I will teach transgressors your ways, and sinners will return to you.

<sup>14</sup>**Deliver me from bloodshed, O God, O God of my salvation, and my tongue will sing aloud of your deliverance.**

<sup>15</sup>O LORD, open my lips, and my mouth will declare your praise.

<sup>16</sup>**For you have no delight in sacrifice; if I were to give a burnt offering, you would not be pleased.**

<sup>17</sup>The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise.

<sup>18</sup>**Do good to Zion in your good pleasure; rebuild the walls of Jerusalem,**

<sup>19</sup>then you will delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on your altar.

**C: Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen**

- **EXHORTATION**

P: Brothers and sisters: God created us to experience joy in communion with him, to love all humanity, and to live in harmony with all of his creation. But sin separates us from God, our neighbors, and creation, and so we do not enjoy the life our Creator intended for us. Also, by our sin we grieve our

Father, who does not desire us to come under his judgment, but to turn to him and live.

P: As disciples of the Lord Jesus we are called to struggle against everything that leads us away from love of God and neighbor. Repentance, fasting, prayer, and works of love—the discipline of Lent—help us to wage our spiritual warfare. I invite you, therefore, to commit yourselves to this struggle and confess your sins, asking our Father for strength to persevere in your Lenten discipline.

*Silence for reflection and self-examination.*

- **CONFESSION**

P: Most holy and merciful Father:

**C: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.**

P: We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

**C: Have mercy on us, Lord.**

P: We have been deaf to your call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

**C: Have mercy on us, Lord.**

P: We confess to you, Lord, all our past unfaithfulness. The pride, hypocrisy, and impatience in our lives,

**C: we confess to you, Lord.**

P: Our self-indulgent appetites and ways, and our exploitation of other people,

**C: we confess to you, Lord.**

P: Our anger at our own frustration, and our envy of those more fortunate than ourselves,

**C: we confess to you, Lord.**

P: Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

**C: we confess to you, Lord.**

P: Our negligence in prayer and worship, and our failure to commend the faith that is in us,

**C: we confess to you, Lord.**

P: Accept our repentance, Lord, for the wrongs we have done. For our blindness to human need and suffering, and our indifference to injustice and cruelty,

**C: accept our repentance, Lord.**

P: For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

**C: accept our repentance, Lord.**

P: For our waste and pollution of your creation, and our lack of concern for those who come after us,

**C: accept our repentance, Lord.**

P: Restore us, good Lord, and let your anger depart from us.

**C: Hear us, Lord, for your mercy is great. Amen**

### • IMPOSITION OF ASHES

*Those who desire to receive ashes come forward and kneel before the altar.*

*The ministers apply ashes to the forehead of each person with the words:*

Remember that you are dust, and to dust you shall return.

*After all who desire ashes have received them, the minister leads the congregation in the conclusion of the confession.*

The following song may be sung during the imposition of ashes...

## Jesus, Remember Me

Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of musical notation consists of a treble and bass staff. The treble staff has a key signature of two flats (B-flat and E-flat) and a common time signature. The melody begins with a quarter rest, followed by a quarter note G4, a quarter note A4, a quarter note B-flat4, and a quarter note C5. The bass staff provides a harmonic accompaniment with chords and single notes.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of musical notation continues the melody and accompaniment from the first system. It concludes with a double bar line and repeat dots at the end of both staves.

**\* CONCLUSION OF CONFESSION**

P: Accomplish in us, O God, the work of your salvation,

**C: that we may show forth your glory in the world.**

P: By the cross and Passion of your Son, our Lord,

**C: bring us with all your saints to the joy of his resurrection.**

P: Almighty God, the Father of our Lord Jesus Christ, does not desire the death of sinners, but rather that they may turn from their wickedness and live.

Therefore we implore him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, that the rest of our life may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord.

**C: Amen**

*Silence for Reflection*

**\* PRAYER OF THE DAY**

P: Let us pray. . . . Holy God, our mortality is ever present to us on this somber day. May we follow you closely in this walk towards Jerusalem and learn from the faithfulness of Jesus our savior. Amen.

**C: Amen.**

**\* GOSPEL:**

**Luke 9:51-62**

P: The Holy Gospel according to St. Luke, the ninth chapter.

C: Glory to you O Lord. (*Spoken*)

<sup>51</sup>When the days drew near for him to be taken up, he set his face to go to Jerusalem. <sup>52</sup>And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; <sup>53</sup>but they did not receive him, because his face was set toward Jerusalem. <sup>54</sup>When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" <sup>55</sup>But he turned and rebuked them. <sup>56</sup>Then they went on to another village.

<sup>57</sup>As they were going along the road, someone said to him, "I will follow you wherever you go." <sup>58</sup>And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." <sup>59</sup>To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." <sup>60</sup>But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." <sup>61</sup>Another said, "I will follow you, Lord; but let me first say

farewell to those at my home.”<sup>62</sup> Jesus said to him, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”

P: The Gospel of the Lord.

C: Praise to you O Christ (*Spoken*)

- **SERMON**

Grace and peace to you from God our Father and from the one who brings the Kingdom of Heaven on the wind of God, Jesus Christ our Lord, amen.

I’ve been reading the book *Simply Jesus*, written by N. T. Wright, a former Bishop of the Church of England and professor at the University of Saint Andrews. In *Simply Jesus* Wright describes Jesus’ final journey to Jerusalem as being like the *Perfect Storm* encountered by the fishing boat *Andrea Gail* in the book and movie by the same name. Some of the information in this homily comes from *Simply Jesus*...

It was late October 1991. The crew of the fishing boat *Andrea Gail*, out of Gloucester, Massachusetts, had taken the vessel five hundred miles out into the Atlantic. A cold front moving along the Canadian border sent a strong disturbance through New England, while at the same time a large high-pressure system was building over the maritime provinces of southeastern Canada. This intensified the incoming low-pressure system, producing what locals called the “Halloween Nor’easter.” As Robert Case, a meteorologist, put it, “These circumstances alone could have created a strong storm, but then, like throwing gasoline on a fire, a

dying Hurricane Grace delivered immeasurable tropical energy to create the perfect storm.” The hurricane, sweeping in from the Atlantic, completed the picture. The forces of nature converged on the helpless Andrea Gail from the west, the north, and the southeast. Ferocious winds and huge waves reduced the boat to toothpicks. Only light debris was ever found. There had, of course, been earlier “perfect storms,” but this was the one made famous by the book and movie. Keep these three major storms in mind as we look at the forces combining and centering on Jesus as he came to Jerusalem to become the King of Kings and Lord of Lords. Hopefully, in the next few moments we can get our minds and imaginations into Jesus’s own day by examining another “perfect storm,” the one into which Jesus himself was walking as he set his face toward Jerusalem. What were the winds that gathered speed just then, rushing in upon him from various directions? What did it mean for him to be caught in the eye of this storm? More importantly, what can we learn from Jesus and the Perfect Storm of his journey and entry into Jerusalem?

Jesus had to set himself to go to Jerusalem because that was where all the action was in the first century. Maps of that time almost always showed Jerusalem as the center of the world. Jerusalem is located on a mountain we call Mount Zion. In case you don’t already know, this was already an important place. This was the same mountain where God instructed Abraham to take Isaac to sacrifice. The very

place where the Temple Altar stood was the place where Abraham had built the first altar for sacrifice. Jerusalem was not only an important religious location, it was also of supreme importance internationally. The territory of Israel had been fought over by the Assyrians, the Babylonians, and was at the time of Jesus was important to and controlled by Rome because it was the crossroads through which all the goods would pass coming from Africa and from the far east. The Roman storm was the wind blowing in from the west during the first century when Jesus set his face toward Jerusalem. Under Octavius Caesar Rome became a military power as well as a theocracy with Octavius “Augustus” Caesar as its chief priest and military commander in chief. Rome actually needed the middle eastern territory for more than just its transportation routes. The Galilee region was especially rich and fertile. At the same time Rome was so over populated they couldn’t possible feed and cloth its own population. They depended on Olive oils and grain from Israel in order to survive and they had the military might to enforce their taxes and other imports.

What other forces contributed to the perfect storm and led to the crucifixion? Here we have a powerful storm even more powerful and complex than the Roman storm front. It was the Jewish story of Israel. The Jews of Jesus day thought of themselves as living out the epic story of their God. Their story was going places. God was still leading them from slavery through the Wilderness, and now through



the freedom of the Promised Land. God's story wasn't finished yet. God had promised them a Messiah to sit on King David's throne. Most of the Jewish people living in Palestine at that time were actors in God's ongoing drama. I believe this kind of thinking is not very common today. We tend to think God has either died or has left the building and isn't coming back any time soon. Not so in the first century. People's expectations for the Messiah were real and palpable. They had lived in this ongoing drama for over a thousand years and expectations were high to say the least. Their story, like a great costume drama going on over many generations, stretched back to Abraham, Moses, David, and other heroes of the distant past. It was all going to come to its great climax, they believed, any moment now. It was a single story, and they were at its leading edge.

So, whereas the Romans had what we might call a retrospective view, in which people looked back from a "golden age" that had already arrived and saw the whole story of how they had arrived at that point, the Jews cherished and celebrated a prospective view of society, looking forward from within a decidedly ungolden age and longing and praying fervently for the freedom, justice, and peace that, they were convinced, were theirs by right. God would do it! It was going to happen at last... and soon! That was the nor'easter blowing in and crashing headlong into the gale wind of Roman power blowing in from the west. These two

themes—the great evil empire and the coming royal deliverer—combine to form two thirds of the perfect storm Jesus has now set his face to encounter.

As in the book and movie titled *The Perfect Storm*, it takes three great weather systems to create that perfect storm. The hurricane coming from the southeast was God Himself! So much of the hopes and inspirations of the Jewish people relied on God's will coinciding with their own national will. The hurricane that added to the gale winds of the evil empire of Rome and the national aspirations of Israel was the wind of God... This is God's moment, declares Jesus, and you were looking the other way. Your dreams of national liberation, leading you into head-on confrontation with Rome, were not God's dreams. God called Israel, so that through Israel he might redeem the world; but Israel itself needs redeeming. So, God comes to Israel riding on a donkey announcing the coming of His peaceful kingdom and announcing judgment on the system and the city that had turned their vocation in upon themselves instead of blessing the other nations of the world. All his public career Jesus had been embodying the rescuing, redeeming love of Israel's God, and Israel's own capital city and leaders couldn't see it. The divine hurricane sweeps in from the ocean, and to accomplish its purpose it must meet, head-on, the cruel western wind of the pagan empire of Rome and the high-octane high-pressure system of national aspirations of the chosen people of Israel. Jesus seizes the moment, the Passover moment, the

Exodus moment, immediately after coming down from the mount of transfiguration to set his face toward Jerusalem and the perfect storm was set in motion.

How does this perfect storm play out today for Christians in the 21<sup>st</sup> Century? Since the 1950s Christianity has been in a free fall. These United States used to be a Christian nation and Church was the center of society. That is no longer true in the 21<sup>st</sup> century. We're more like the Jewish people of the first century than we would like to admit. How many of us long for the golden era when our pews were full and everyone we knew was a church going Christian? Our story is a forward-looking story. Like those Jewish people in Jesus' time, we too are looking for God to come again. We long for the day when Jesus will set things right and the Church will once again be the centerpiece of society. Unfortunately, we also fall to the temptation to stop being the blessing to the nations that God intends and to start looking inward to keep our traditions and the little status we have left. This would be a mistake! God's wind is still blowing into our days just as surely as Jesus slowly, but deliberately made his way to Jerusalem.

May we recognize the forces of empire, Church tradition and expectations of God's glory for the human forces they are while hitching our wagons to the one and only Wind of God who will take us on an incredible adventure of grace and

love. May we reject the temptation to put national aspirations and religious expectations ahead of what we see God doing right in front of our faces. May we set our faces on Jesus and the Kingdom of God He came to bring to earth. Amen.

*Silence for reflection may follow.*

**\* NICENE CREED**

*The Nicene Creed is said on all festivals and on Sundays in the seasons of Advent, Christmas, Lent, and Easter. The Apostles' Creed is said at other times. The Creed is omitted here if the service of Holy Baptism or another rite with a creed is used.*

**C: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen**

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*\*Or, He descended to the dead.*

**\* THE PRAYERS**

L: We pray for the church, the world, and all those in need.

*A brief silence.*

L: We all allow worries and distractions to consume us from time to time. Keep us focused on you and teach us to trust that we will be led, step by step, through all adversity and challenge. Faithful God,

**C: Hear our prayer.**

L: May the reminder of our human limitations humble us but not drive us to despair. May the frailty of this existence compel us to live each day that we are given to the fullest. May this reminder of our mortality help us live each day knowing it is a gift from you, our almighty Father. Faithful God,

**C: Hear our prayer.**

L: We confess we have not been the best stewards of the earth. Lead us to explore and discover new pathways to restoration and preservation of the bounty and the beauty of this great earth. Faithful God,

**C: Hear our prayer.**

L: Forgive us when we don't make time for those who truly need us, O Lord, and turn us away from our trivial concerns and toward our neighbors who are in need. Bless all the sick and dying with your love and peace. We lift up to you all those we know in need of your tender care either out loud or in the silence of our hearts knowing that you already know everything that we need... Faithful God,

**C: Hear our prayer.**

L: All the saints who have gone before us now rest in your eternal glory. Make us worthy to join them on that day when we are called to our heavenly home. Faithful God,

**C: Hear our prayer.**

*Here other petitions may be offered.*

L: You hear all your children's prayers and gather the lost into your loving arms. Teach us to put our trust in you, and in our Lord and savior Jesus Christ.

**C: Amen.**

**\* OFFERING PRAYER**

*While the congregation is still standing say:*

P: Instead of passing the offering plate, we ask you to please place your offering in the Offering Plates conveniently located on your way out of worship. For those worshipping with us from their vehicles, there is a ceramic flower pot located near the back door of the church.

P: When we put our trust in you, we find that we have everything we need. Accept these gifts; bless them and use them for the advancement of your earthly kingdom and the spread of your heavenly gospel of good news.

**C: Amen.**

## **THE GREAT THANKSGIVING**

### **\* DIALOGUE**

P: The Lord be with you.

**C: And also with you.**

P: Lift up your hearts.

**C: We lift them to the Lord.**

P: Let us give thanks to the Lord our God.

**C: It is right to give him thanks and praise.**

### **\* THE PREFACE**

P: It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. Sharing our life, he lived among us to reveal your glory and love, that our darkness should give way to his own brilliant light. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

### **\* THE SANCTUS**

**C: Holy, holy, holy Lord, God of power and might: Heaven and earth are full of your glory. Hosanna. Hosanna. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

### **\* EUCHARISTIC PRAYER**

P: In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering, therefore, his life, death, and resurrection, we await his coming again in righteousness and peace. Send your Spirit on us and on this bread and wine we share: strengthen our faith, increase our hope, and bring to birth the justice and joy of your Son.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever.

**C: Amen**

\* **THE LORD'S PRAYER**

P: We are united into one Body of Christ by this heavenly food, so let us pray as Jesus taught...

**C: Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

\* **INVITATION TO COMMUNION**

P: We bring ourselves, just as we are, to your holy table where we know we will receive blessing, forgiveness and strength for the journey ahead. Come now and gather around the Lord's supper, prepared for you.

• **COMMUNION DISTRIBUTION**

*During the distribution the minister says these words to each communicant:*

P: At this time you may open the communion bread and partake of the body of Christ, given for you.

Now please open the wine and you may now partake of the Blood of Christ, shed for you.

*The communicant may say: Amen.*

• **POST COMMUNION CANTICLE**



☞ Thank the Lord and sing his praise; tell ev-'ry-one what he has done.



Let all who seek the Lord re - jice and proud-ly bear his name.



He re-calls his prom-is - es and leads his peo-ple forth in joy with



shouts of thanks-giv - ing. Al - le - lu - ia. Al - le - lu - ia.

• **POST COMMUNION BLESSING**

P: May this Body and Blood of our Lord and Savior, Jesus Christ, strengthen, keep, and unite us.

C: **Amen.**

\* **POST COMMUNION PRAYER**

P: Let us pray... Gracious and abundant God, you have done great things for us, and we rejoice. In this bread and cup you give us life forever. In your boundless mercy, strengthen us and open our hearts to the world's needs, for the sake of Jesus Christ, our Lord.

C: **Amen**

• **ANNOUNCEMENTS**

\* **BLESSING**

P: The Lord bless you and keep you. The Lord make his face shine on you and be gracious to you. The Lord look upon you with favor and ✝ give you peace.

C: **Amen**

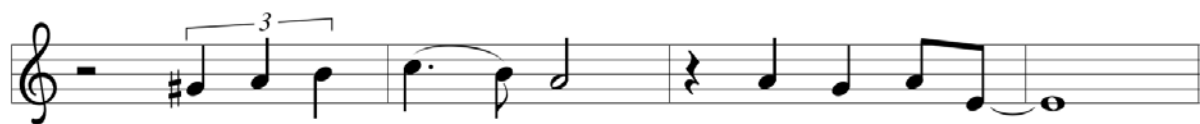
\* **SENDING HYMN CHANGE MY HEART, O GOD ELW 801**  
(Sing 2 times through)



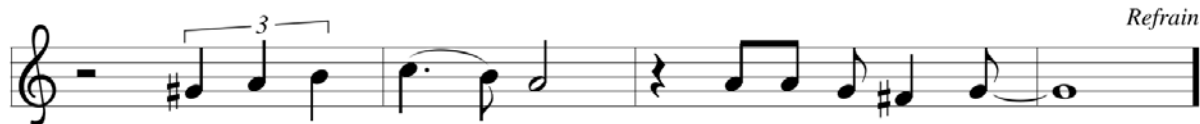
Change my heart, O God; make it ev - er true.



Change my heart, O God; may I be like you.



You are the pot - ter; I am the clay.



Mold me and make me; this is what I pray.



**\* DISMISSAL**

**P:** Thank you for worshipping with us either in person or through the internet.  
Until we gather to Worship our great God next week, depart in Christ's Love,

**C:** **Seeking, welcoming, and serving all. Amen!**

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**POSTLUDE**

**Roxanne Groff**

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**Trinity Worship Assistants and Staff**

Ministers	All the People of Trinity
Lector	
Acolyte	
Organist	Roxanne Groff
Parrish Nurse	PJ Musser
Videographer	PJ Musser
Custodian	Mark Groff
Secretary	Sharon Fourman
Flowers	There are no flowers during Lent

**Trinity's Mission Statement**  
**In Christ's love, we seek, welcome, and serve all.**



### Trinity Contact Info

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- **Thurs, February 18**
  - 6:00 pm Finance Team Meeting
  - 7:00 pm Trinity Council Meeting
- Daily devotions started today! Let me know if you did not get it but would like to!
- Lenten Wednesday Monologs (Pre-Recorded Videos)
  - Feb 24 The Tanner
  - Mar 3 The Basket Maker
  - Mar 10 The Blacksmith
  - Mar 17 The Carpenter
  - Mar 24 The Stone Mason
- Holy week-In Person Worship
  - Maundy Thursday April 1, 2021 at 7:00 pm
  - Good Friday April 2, 2021 at 7:00 pm
  - Easter Sunday April 4, 2021 at 8:00 am and 10:30 am