



TRINITY
LUTHERAN CHURCH 1909

A Congregation of the Evangelical Lutheran Church in America



Art by Lisle Gwynn Garrity from sanctifiedart.org



Ash Wednesday

02.18.2026 | 1:15 p.m. & 6:15 p.m. | trinitylutheran.ws

Welcome to Trinity!

A place of love, grace, and belonging, where all, without exception, are loved, honored, valued, affirmed, welcomed, and celebrated.

If we can make you feel more at home, please speak to an usher or greeter.

As disciples of Christ working for peace and justice in the world, we welcome, affirm, and embrace all people, without exception, into the fullness of God's love. We advocate for racial, gender, queer, and economic equity. We celebrate people of all cultures, ages, races, sexual orientations, gender identities, gender expressions, physical or mental abilities, socioeconomic statuses, appearances, family status, and citizenship as equally loved and valued in the eyes of God and in this community. All are invited to join us as we worship God, grow in faith, and strive to love and serve one another.

PRAYING WITH US

We encourage you to participate fully in our service, as you are comfortable. We invite you to read aloud the **bold text**. Wherever you see ✠, you are invited to cross yourself. Other actions are indicated during the service, but none are required.

THE ASHES OF ASH WEDNESDAY

Have you ever wondered what Ash Wednesday is all about? That name was given to this day because of the church's ancient practice of imposing ashes in the form of a cross on the forehead of the worshipers as a sign of personal absolution following public penitence.

Ashes are an extraordinarily rich symbol rooted in ancient customs and practices. In Old Testament times people often covered their heads with ashes as a sign of mourning, grief, and humiliation. Ashes have long reminded humanity of our total dependence upon God for life, for one day our earthly bodies shall become in the words of the burial service, "...earth to earth, ashes to ashes, dust to dust."

Ashes also suggest cleansing and renewal. They were once used as a cleansing agent in the absence of soap, and on Ash Wednesday, the ashes have sometimes been understood as a penitential substitute for water as a sign of Baptism. Baptism is a primary emphasis of Lent. Water both stifles and refreshes, drowns and makes alive; so the ashes also tell of both death and renewal.

The first Ash Wednesday Service was held in the sixth century in Gaul. It carried over to the Roman Church and into the Lutheran Church at the time of the Reformation. Not until the turn of the 20th century did the imposition of ashes disappear from Lutheran churches. Beginning with the Lutheran/Roman Catholic dialogues in the early 1960's, Lutherans took a new look at the imposition of ashes. Many Lutheran churches have reintroduced this traditional practice. Evangelical Lutheran Worship makes provision for the imposition of ashes as a part of the liturgy for this day.

Serving Today

Susan J. Crowell
Presiding Minister

Patrick D. Preacher,
Assisting Minister & Preaching

Jim Parham,
Organist and Choir Director

Communion Assistant

1:15 pm Lyle Mortensen
Merry Mulcahy

6:15 pm Angie McCormack
Pat O'Neill

Praying for Possibilities

Vicki Rubenstein

Greeters

1:15 pm Mark Allen
Chris Barsody
Duke Barsody
Jeanne Blinkoff

6:15 Mark Allen
Sonny Patrick
Valerie Patrick

Ushers

1:15 pm Carol Elliott
Lani Ludian

6:15 Kay Cook
David Potts

Video

Henry Wilcox

Audio

Gregg Alley

The Altar Flowers are given to the Glory of God and in memory of her mother, Mary Anna Glass Ridenhour, by Mary Beth Ridenhour.



TRINITY LUTHERAN CHURCH

421 N. Main St. | Greenville, SC | (864) 242 5702 | fax (864) 242 6442 | info@trinitylutheran.ws



God Welcomes All

WORDS OF WELCOME AND AFFIRMATION

OPENING PSALM

Psalm 51: 1-4, 6, 8, 10-12, 15

Psalm Refrain

Have mer - cy on me, O

God, ac - cord - ing to your stead - fast love.

Psalm Tone

The Psalm is a hymn or poem. The psalms cover the whole range of the relationship between God and God's people. The Book of Psalms, while a "book" of the Bible, consists of 150 hymns intended to be sung.

- ¹ Have mercy on me, O God,
according to your | steadfast love;
in your great compassion blot out | my offenses.
- ² **Wash me through and through | from my wickedness,
and cleanse me | from my sin.**
- ³ For I know | my offenses,
and my sin is ev- | er before me. R
- ⁴ **Against you only have I sinned
and done what is evil | in your sight;
so you are justified when you speak
and right | in your judgment.**
- ⁶ Indeed, you delight in truth | deep within me,
and would have me know wisdom | deep within.
- ⁸ **Let me hear | joy and gladness;
that the body you have broken | may rejoice. R**
- ¹⁰ Create in me a clean | heart, O God,
and renew a right spir- | it within me.
- ¹¹ **Cast me not away | from your presence,
and take not your Holy Spir- | it from me.**
- ¹² Restore to me the joy of | your salvation
and sustain me with your boun- | tiful Spirit.
- ¹⁵ **O LORD, o- | pen my lips,
and my mouth shall pro- | claim your praise. R**

The prayer of the day covers the wide variety of human longing and responsibilities of the church and humanity.

GREETING AND PRAYER OF THE DAY

God, ✠ Parent, Child, and Spirit, is with you all.

And also with you.

Let us pray.

Holy Mystery, you are closer than our breath, wider than our despair, deeper than our brokenness. As we enter this season of reflection, strip away what numbs us, soften what has hardened, and awaken us to the work of love. Empower us for a holy turning – toward justice, toward hope, toward healing, and always toward you and your love for all.

Amen.

LENTEN ACCLAMATION



Let your stead - fast love come to us, O Lord.



Save us as you prom - ised; we will trust your word.

We follow a three-year cycle of readings called a Lectionary. These are lessons being heard in congregations from many denominations throughout the world on this day.

THE READING

Micah 6:8

A reading from the prophet Micah.

God has told us what is good and right, honorable and true:
Do justice, love mercy, and walk humbly with your God.

This is the Word of God, for the people of God.

Thanks be to God.

MEDITATION

A Lenten Workout: Do, Love, Walk



HYMN

Please stand as able.

Change My Heart, O God



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.

Text: Eddie Espinosa, b. 1953
 Music: CHANGE MY HEART, Eddie Espinosa
 Text and music © 1982 Mercy/Vineyard Publishing, admin. Music Services

Duplication in any form prohibited without permission or valid license from copyright administrator.

CONFESSION

Silence is held.

Holy Love, we confess that we have not always chosen compassion over comfort, justice over convenience, or love over fear.

**We have been silent when our voices were needed,
 distracted when presence was required,
 and slow to repair what we have helped to harm.**

**Forgive us and free us –
 not into shame, but into courage;
 not into despair, but into deeper care for one another
 and the world you love.**

**As we remember our mortality,
 teach us again to live gently, act boldly, and walk humbly in the way of love;
 trusting always in the forgiveness and new life you freely offer. Amen.**

On Ash Wednesday, the Confession is not followed by an Absolution because it is traditionally withheld on weekdays in Lent until Maundy Thursday during Holy Week. Absolution continues to be spoken on Sundays, which are considered feast days within the season of Lent.

AN INTRODUCTION TO LENT AND THE IMPOSITION OF ASHES

Lent is a season of reflection, honesty, hope, love, and transformation. We begin with the ashes of Ash Wednesday – an earthy, ancient sign of our shared humanity, our fragility, and our belonging to one another and to God. Over these forty days, we are invited to slow down, tell the truth about our humanity, and make space for transformation in our lives and in the life of the world.

Traditionally, Lent is a time for guilt and obligation, but Lent, for us, for now, is a practice of deep listening – to God, to one another, and to the needs of our neighbors...especially the needs of the oppressed and marginalized. It's also a time of deep loving – loving ourselves, loving our neighbors, and loving the world. It's about seeing ourselves – our faults, our privilege, our arrogance, our fear – and letting go of those things that no longer serve us, and learning to see ourselves, not much differently than we see others, striving to see ourselves as God sees us... as beloved children of God.

This love looks like justice and mercy, care and compassion. As we journey through Lent to Holy Week and Maundy Thursday, and ultimately to Easter and the celebration of the resurrection, we seek not perfection, but renewal, hope, and love... love that has the power to change the world into a more fair, equitable, and just place for all of God's beloveds.

Lent is not a test of worthiness, nor a performance of piety. It is an invitation – to tell the truth about ourselves, to grieve what is broken and in need of healing, and to practice another way of living grounded in love.

We mark our foreheads or hands with ashes – a sign not of shame, but of truth. We are finite. We are connected to the earth and to one another.

Marked with the cross of Christ,
we are held in God's love...in this life and the next.

Those who would like to participate are invited to come to the front of the center aisle. The ministers apply ashes to your forehead or hand with the words:

***Marked with the cross of Christ, you are held
in God's love... in this life and the next.***

After all who desire ashes have received them, the pastor continues.

Please stand as able.

In this season of transformation and renewal,
may these ashes mark, not our shame,
but our commitment to love more fully –
to love ourselves with patience,
our neighbors with courage,
and the world with compassion.

Grounded in humility, shaped by grace, and called again into the long and faithful work of justice and love, we ask for courage to live in a new way. **Amen.**



PRAYERS OF INTERCESSION

Trusting that God hears even what we cannot name, let us pray:

For all who carry grief,
for bodies that are weary,
for communities under threat –
God, in your mercy, hear our prayer.

For the healing of the earth,
for courage to change destructive ways,
for wisdom to choose people over prophet,
God, in your mercy, hear our prayer.

For all of God's beloveds,
for those anticipating the birth of a child,
for those preparing for or recovering from surgery,
for those living with physical or mental pain, addiction, and fear of not having or
not being enough,
God, in your mercy, hear our prayer.

For this broken world,
for the pain and suffering and abandonment of the little ones,
for the courage to take a stand, to work for justice, to make the world a kinder,
more gentle place for all.
God, in your mercy, hear our prayer.

We lift these prayers to you, O God, trusting that you hear us, that you love us.
Amen.

THE PEACE

The peace of Christ is with you always.
And also with you.

Please share with one another a sign of Christ's peace.

Please be seated.

The Prayers of Intercession are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our Synod, and those connected to our congregation.

The Peace has been exchanged in worship since the time of the first Christians. It is a profound act to offer the miraculous peace of God to one another before we join in communion with God and each other.

God Invites Us to the Table

OFFERTORY ANTHEM (6:15 pm only)

Out of the Depths I Cry to Thee

Adult Choir

Music: K. Lee Scott

Text: Martin Luther paraphrase of Psalm 130, trans. Edward T. Horn III

Out of the depths I cry to thee, Lord, my sins bewailing!
Bow down thy gracious ear to me, Make thou my prayer availing.
Mark not my misdeeds in thy book, Gracious Lord, most holy;
On my sins in mercy look; Who can stand before thee?
Hear my prayer, Hear my cry, Hear my supplication.
Thou my hope, Thou my light, Thou my soul's deliverance.

With thee there is forgiveness, Lord, Love and grace abounding.
The greatest thought or deed or word, Were else but empty sounding.
All who in thy sight appear, Come in sinful measure;
All before thee bow in fear, Seeking thy good pleasure.
Hear my prayer, Hear my cry, Hear my supplication.
Thou my hope, Thou my light, Thou my soul's deliverance.

The Offertory is when we bring our gifts of bread, wine, money, and our very selves to present to

God as our initial act of thanksgiving.

This collection is a visible reminder that our whole lives are God's, and a part of what God has given us

we give back in thanksgiving for all that we have and all that we are. Financial

contributions can be placed in the offering plates during worship, mailed to

the church, or given electronically by

going to our website trinitylutheran.ws,

by scanning the QR code, or texting

TLCGIVE to 73256.





OFFERING HYMN

Please stand as able.

531

The Trumpets Sound, the Angels Sing

The Feast Is Ready



1 The trum - pets sound, the an - gels sing,
2 Ta - bles are la - den with good things;
3 The hun - gry heart he sat - is - fies,



the__ feast is read - y to be - gin.
oh,__ taste the peace and joy he brings.
of - fers the poor his par - a - dise.



The gates of heav'n are o - pen wide,
He'll fill you up with love di - vine:
Now hear all heav'n and earth ap - plaud



and__ Je - sus wel - comes you in - side.
he'll__ turn your wa - ter in - to wine.
the__ a - maz - ing good - ness of the Lord.



Sing with thank - ful - ness songs of pure de - light.



Come and rev - el in heav - en's love and light.



Take your place at the ta - ble of the King



The__ feast is read - y to be - gin;



the__ feast is read - y to be - gin.

OFFERING PRAYER

Let us pray,
God of love and liberation,
**we offer these gifts as signs of our longing to live differently –
with open hands, courageous hearts, and a deeper commitment to justice.
Receive what we bring, and shape it into blessing
for the healing and flourishing of the world. Amen.**

THE GREAT THANKSGIVING

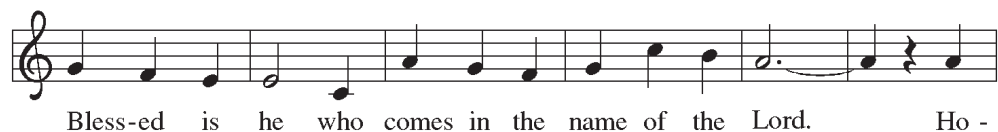
The Lord is with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Holy love, you create us from dust and breathe into us hope.
You call us toward justice, heal us with mercy, and gather us into a
community shaped by compassion.
With all who long for renewal and all who work for peace
we give you thanks and join the song of love that is always being sung.

The Sanctus (holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and these words were sung by the people as Jesus entered Jerusalem on Palm Sunday. The Sanctus reminds us that this is an offering of the whole creation, which joins in singing these praises.





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 all people for the forgiveness of sin.
Do this for the remembrance of me.

LORD'S PRAYER

**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.**

THE INVITATION TO COMMUNION

The gifts of God for the people of God.
Thanks be to God!

Please be seated.

COMMUNION

All, without exception, are welcome at the table of God's grace and love. Both wine and grape juice are available in the split chalice— wine in the larger section and grape juice in the smaller section. Christ's grace and forgiveness is found in the bread, wine, and grape juice. Gluten free wafers are available.

At the direction of the ushers, worshippers are invited to move to the front of the center aisle to dip the wafer into the chalice to receive Communion by intinction.

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in Communion.

In an effort to further embrace Trinity's mission of welcome, affirmation, and hospitality, both wine and grape juice are available in the split chalice.

Lamb of God

Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you
take a - way the sin of the world; have mer - cy on us.
Lamb of God, you take a - way the sin of the
world; grant us peace, grant us peace.



Bread of Life from Heaven

Refrain

Bread of life from heav-en, your blood and bod - y giv - en,

we eat this bread and drink this cup un - til you come a - gain.

- | | | | |
|---|---------------------|------------------------------|------------|
| 1 | Break now the bread | of Christ's sac - ri - fice; | giv - ing |
| 2 | Seek not the food | that will pass a - way; | set your |
| 3 | Love as the one | who, in love for you, | gave him - |
| 4 | Dwell in the one | who now dwells in you; | make your |
| 5 | Drink of this cup | and de - clare his death; | eat this |

thanks, hun - gry ones,	gath - er round.	Eat, all of you, and be
hearts on the food	that en - dures.	Come, learn the true and the
self for the life	of the world.	Come to the one who is
home in the life -	giv - ing Word.	Know on - ly Christ, Ho - ly
bread and be - lieve	Eas - ter morn;	trust his re - turn and, with

Refrain

sat - is - fied;	in Christ's pres - ence	the loaves	will a - bound.
liv - ing way,	that the full - ness	of life	may be yours.
food for you,	that your hun - ger	and thirst	be no more.
One of God,	and be - lieve	in the truth	you have heard.
ev - 'ry breath,	praise the one	in whom you	are re - born.

Text: Susan R. Briehl, b. 1952
 Music: ARGENTINE SANTO | BREAK NOW THE BREAD, Argentine traditional, refrain; Marty Haugen, b. 1950, stanzas
 Text and music © 2001 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638. www.giamusic.com. 800.442.3358.
 All rights reserved. Used by permission.

COMMUNION BLESSING

The body and blood of our Lord Jesus Christ strengthen you and keep you in God's grace.

Amen.

POST COMMUNION PRAYER

Generous Host,
you have shared your feast with us and made us new.
Send us now to set tables of love, welcome, and belonging in our communities
that your liberating love might change us and the world.
In Jesus' name.

Amen.

BLESSING

God our Tender Parent,
God the Crucified One,
God the Reconciling Spirit,
✠ bless you now and forever. Amen.

DISMISSAL

Beloved Community,
Go in peace.
Be transformed by love.
Transform the world with love.
Thanks be to God.

Having heard
the Gospel and
having been fed
at communion,
the final act of our
common worship is
the Dismissal. It is
not an afterthought,
but an integral
part of the service.
Jesus' final action on
earth was to send
his followers into
the world to make
disciples, baptizing
and teaching them
to obey all he had
commanded. And so
we are sent out into
the world to proclaim
the Good News and
be Christ's hands and
feet on earth.



Church Staff

Susan J. Crowell

Senior Pastor

Kay M. Cook

Office Manager

James C. Parham, III

Associate Pastor for Worship and Music

Henry W. Wilcox

Accountant and Digital Media Manager

Patrick D. Preacher

Queer and Justice Ministry Coordinator and Pastoral Associate

Karen M. Craig

Administrative Assistant

Angie H. McCormack

Youth and Children's Ministry Coordinator

Roy L. Cook

Facilities Manager

Jerry R. Wesley

Coordinator for Mental Health Wellness

Beth C. Oswald

Nursery Attendant

Congregation Council

Richard Moose, *Vice-President*

Jessica Bigby

Pat Morgan

Mike Boliek, *Treasurer*

Carl Brune

Donna Potts

Margaret Roth, *Secretary*

William Bryant, Jr.

Jeff Rehm

Clayton Dykes, *Youth*

Danny Fagala

Matthew Wessinger

Lynn Andrews

Jaime Fivecoat

Carl Witherspoon

Chris Barsody

Deirdre Hixson



TRINITY LUTHERAN CHURCH

421 N. Main St. | Greenville, SC | (864) 242 5702 | fax (864) 242 6442 | info@trinitylutheran.ws



FESTIVAL OF QUEER BOOKS



A free event celebrating books that feature characters who identify as LGBTQIA+ as well as characters from other marginalized communities.

TRINITY LUTHERAN CHURCH, GREENVILLE SC

SATURDAY, FEBRUARY 28

10:00 AM - NOON

Free books, kid's bounce house, popcorn, music, read-alouds, silent disco, face painting, and more!

