



ASH WEDNESDAY

Fear no more the heat o' the sun,
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone and ta'en thy wages:
Golden lads and girls all must,
As chimney-sweepers, come to dust.

Fear no more the frown o' the great;
Thou art past the tyrant's stroke;
Care no more to clothe and eat;
To thee the reed is as the oak;
The sceptre, learning, physic, must
All follow this and come to dust.

Fear no more the lightning-flash,
Nor the all-dreaded thunder-stone;
Fear not slander, censure rash;
Thou hast finish'd joy and moan;
All lovers young, all lovers must
Consign to thee and come to dust.



- Shakespeare

Prelude & Entrance Hymn

601



1 Sav-ior, when in dust to you low we bow in hom-age due;
 2 By your help-less in-fant years, by your life of want and tears,
 3 By your hour of dire de-spair, by your ag-o-ny of prayer,
 4 By your deep ex-pir-ing groan, by the sad se-pul-chral stone,

when, re-pen-tant, to the skies scarce we lift our weep-ing eyes;
 by your days of deep dis-tress in the sav-age wil-der-ness,
 by the cross, the nail, the thorn, pierc-ing spear, and tor-tur-ing scorn,
 by the vault whose dark a-bode held in vain the ris-ing God,

oh, by all your pains and woe suf-fered once for us be-low,
 by the dread, mys-te-rious hour of the in-sult-ing tempt-er's pow'r,
 by the gloom that veiled the skies o'er the dread-ful sac-ri-fice,
 oh, from earth to heav'n re-stored, might-y, re-as-cend-ed Lord,

bend-ing from your throne on high, hear our pen-i-ten-tial cry!
 turn, oh, turn a fa-v'ring eye; hear our pen-i-ten-tial cry!
 lis-ten to our hum-ble sigh; hear our pen-i-ten-tial cry!
 bend-ing from your throne on high, hear our pen-i-ten-tial cry!

Prayer of the Day

P: The Lord be with you

C: And also with you

P: Let us pray

C: Almighty and ever-living God, you hate nothing you have made and you forgive the sins of all who confess. Create in us new and honest hearts, so that, truly repenting of our sins, we may obtain from you, the God of all mercy, full pardon and forgiveness; through your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

First Lesson

Exodus 32

When God's people waiting at the base of Mt. Sinai in the Wilderness saw that Moses was shamefully-late in coming down from the mountain where he had gone up to speak with our God in the cloud and thunder, the people assembled against Aaron, and said to him, "Get up! Make a god for us - one who will actually now go before us, because this Moses, the man who brought us up out of the land of Egypt, seems to have disappeared and we do not know what has become of him."

Aaron said to them, "Remove the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me."

So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed a mold, and cast the gold into an image of a calf.

Then the people said, "This is your god, O Israel, who brought you up out of the land of Egypt!"

When Aaron saw this, he built a slaughter-site before it and Aaron made proclamation and said, "Tomorrow is a festival to Our God, the Lord" Everyone woke up early the next day and offered burnt offerings and brought sacrifices of well-being and the people sat down to eat and drink and rose up to celebrate.

Up on the mountain, Our God, the Lord, said to Moses, "Go down at once! *Your* people, whom *you* brought up out of the land of Egypt, have wrought ruin. They have been quick to turn aside from the way that I commanded them. They have cast for themselves an image of a calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'"

Our God said to Moses, "I see this people - and see how stiff-necked they are. Now let me alone so that my wrath may burn hot against them

and I may consume them. I will make a great nation from you instead." But Moses soothed and softened the face of the Lord his God and said, "For-what-reason, O, Our God, should your anger flare against *your* people whom *you* brought out of the land of Egypt with great power and with a mighty hand? For-what-reason should the Egyptians say, yes, 'It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth'? Turn from your flaming anger; be sorry for the evil intended against *your* people! Instead, call to your mind Abraham, Isaac, and Israel, your servants, and remember how you swore to them – yes, you - saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.'"

And Our God let Himself be sorry concerning the evil that He had spoken of doing to His people.

Then Moses faced about to come down from the mountain, the two tablets of the covenant in his hands, tablets written on both sides, written on the front and on the back, and the tablets were God's making, and the writing was the writing of God, engraved upon the tablets.

Reader: The Word of the Lord.

C: Thanks be to God!

Psalm

103:8-14

*The Lord is merciful and gracious,
slow to anger and abounding in steadfast love.*

**The Lord will not always accuse,
nor will the Lord be angry forever.**

*The Lord does not deal with us according to our sins,
nor repay us according to our iniquities.*

**For as the heavens are high above the earth,
so great is the Lord's steadfast love toward
those who fear the Lord;**

*as far as the east is from the west,
so far the Lord removes our transgressions from us.*

**As a father has compassion for his children,
so the Lord has compassion for those who fear the Lord.**

*For the Lord knows how we were made;
The Lord remembers that we are dust.*

Which one of you thinks they are wise and have understanding? If that's who you think you are, you should show by your good life that everything you do comes from a gentleness that is born from wisdom. But, instead, if your hearts are full of bitter envy and selfish ambition, then don't be boastful and false to the truth that this kind of "wisdom" does not come down from above, but is earthly, unspiritual, and devilish. For, where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. On the other hand, the wisdom that does come from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. There will be many blessings of peace for those who make peace.

So, tell me, where do the battles and the fights among you come from? Don't they come from the emotions that are competing within you? You want something and do not have it, so you scheme and build up a "need" to have what you are not really about to have. You struggle and are unsettled. But really, you do not have, because you do not ask. And when you do ask, you do not receive because you are only asking selfishly. . . . Submit yourself, therefore to God and set yourself against the devil and the Devil will flee from you. Draw near to God, and God will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. . . Humble yourselves before the Lord, and the Lord will exalt you.

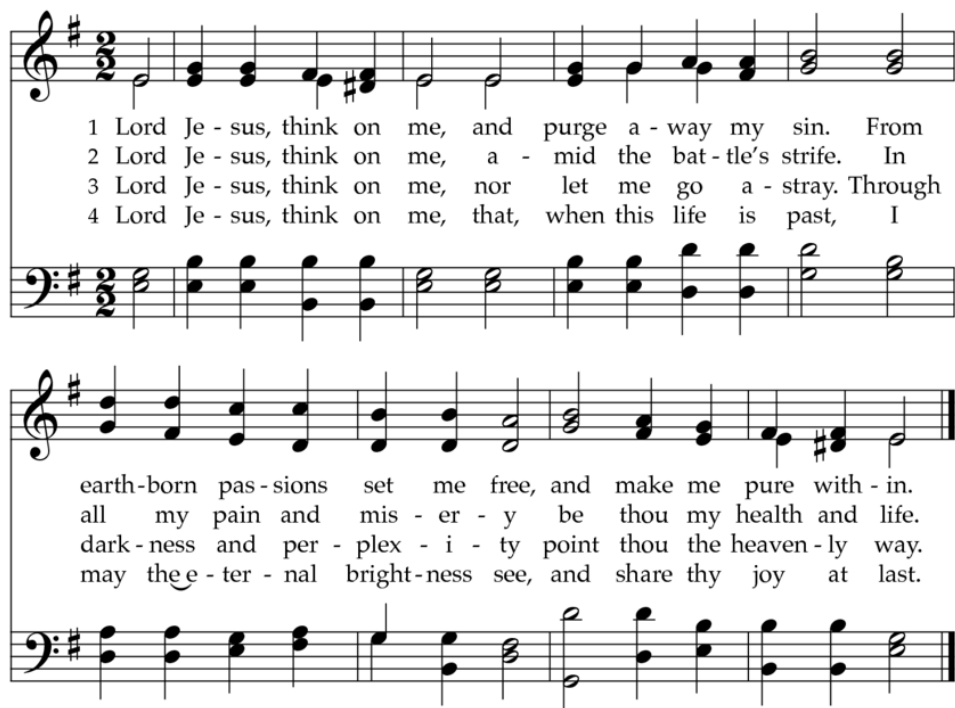
Do not speak evil against one another, brothers and sisters. Whoever speaks evil against another or judges another, is thinking that they have become the "law" and in doing so, corrupts that law and makes themselves into someone who thinks they are above the law. In reality though, there is one lawgiver and one judge who is able to save and to destroy. So, who, then, are you to judge your neighbor?

Listen up those of you who say, "Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money," yet you do not even know what tomorrow will bring. You really think you have total control of your life? Listen, you are a mist that appears for a little while and then vanishes!

What you should be saying is, "If the Lord wishes, we will live and do this or that."

But, instead, you boast in your arrogance – I tell you - all such boasting is evil. Anyone, then, who knows the right thing to do and fails to do it, commits sin.

Reader: The Word of the Lord. C: Thanks be to God!



1 Lord Je - sus, think on me, and purge a - way my sin. From
 2 Lord Je - sus, think on me, a - mid the bat - tle's strife. In
 3 Lord Je - sus, think on me, nor let me go a - stray. Through
 4 Lord Je - sus, think on me, that, when this life is past, I

earth-born pas - sions set me free, and make me pure with - in.
 all my pain and mis - er - y be thou my health and life.
 dark - ness and per - plex - i - ty point thou the heav - en - ly way.
 may the e - ter - nal bright - ness see, and share thy joy at last.

This text is among the oldest hymns in this book; its original Greek version dates from around the beginning of the 5th century. The stanzas used here come from a 19th-century paraphrase, whose simplicity and directness are well complemented by a 16th-century psalm tune.

P: The Holy Gospel according to Matthew, the sixth chapter.

C: Glory to you, O Lord!

Gospel

Matthew 6

Jesus taught saying:

"Pay attention to what you are doing, so that you do not try to act righteously just so others may notice how 'righteous' you are. If you are righteous for this reason, what do you expect to receive for your righteousness from your Father in the heavens?

So, whenever *you* may make donations and offerings, *you* may not sound a trumpet before you as the hypocrites do in the synagogues and in the streets so that they may be glorified by people. Most certainly, I say to you, they receive their wages. But as *you* are making donations and offerings, do not even let your left-side know what your right-side is doing, so that your donations and offerings may be made without others'

understanding and your Father who is seeing what others cannot understand will give back to you what you are due.

And whenever *you* may pray, *you* will not be like the hypocrites; for they love to be standing and praying in the synagogues and at the street corners, so that they may be dazzling people. Most certainly, I say to you, they receive their wages. But whenever *you* may pray, go into your inner room and, having shut the door, pray to your Father in the way the others do not understand; and your Father who is seeing what others do not understand, will give back to you what you are due.

But, when *you* are praying, *you* may not use meaningless words over and over and over again as the Gentiles do, expecting that because of their ‘wordiness’ they will be heard. You may not be like them, for your Father knows what you need even before you ask. So then, pray in this way:

Our Father in the heavens,
Sanctify Your name!
Bring Your kingdom!
Do your will - as in heaven, so on earth!
Give us our daily bread, today!
And forgive us our debts,
as we also have forgiven our debtors.
And do not bring us to temptation,
but rescue us from evil.

For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.

And whenever *you* may fast, do not be like the hypocrites who dismally disfigure their faces so as to dazzle people with *their* fasting. Most certainly, I tell you, they receive their wages. But when *you* are fasting, anoint your head and wash your face, so that you do not dazzle people with your fasting, but you draw the attention of your Father who is beyond others’ understanding - and your Father who sees beyond others’ understanding will give back to you what you are due.

P: The Gospel of our Lord!

C: Praise to you, O Christ!

Pastoral Address

Hymn of the Day

unison

1. A - gain we keep this sol - emn fast A
2. The law and proph - ets from of old In
3. More spar - ing, there - fore, let us make The
4. Let us a - void each harm - ful way That
5. We pray, O bless - ed Three in One, Our

gift of faith from a - ges past, This Lent which binds us
fig - ured ways this Lent fore - told, Which Christ, all a - ges'
words we speak, the food we take, Our sleep, our laugh - ter,
lures the care - less mind a - stray; By watch - ful prayer our
God while end - less a - ges run, That this, our Lent of

lov - ing - ly To faith and hope and char - i - ty.
Lord and Guide, In these last days has sanc - ti - fied.
ev - 'ry sense; Learn peace through ho - ly pen - i - tence.
spir - its free From schem - ing of the En - e - my.
for - ty days, May bring us growth and give you praise.

Confession

P: You are to have no other Gods.

C: We are to fear, love and trust God above anything else.

P: You are not to take the Lord's name in vain.

C: We are to fear and love God so that we do not use His name superstitiously, or use it to curse, swear, lie, or deceive, but call on him in prayer, praise and thanksgiving.

P: You are to remember the Sabbath Day and keep it holy.

C: We are to fear and love God so that we do not neglect His Word and the preaching of it but regard it as holy and gladly hear and learn it.

P: Honor your Mother and Father so that you may live long in the land the Lord your God is giving to you.

C: We are to fear and love God so that we do not despise or anger our parents and others in right authority, but respect, obey, love, serve them and follow the way of their faith.

P: You are not to kill.

C: We are to fear and love God so that we do not harm our neighbor in any way but help them in all their physical needs.

P: You are not to commit adultery.

C: We are to fear and love God so that in matters of sex and sexuality our words and conduct are pure and honorable.

P: You are not to steal.

C: We are to fear and love God so that we do not take our neighbor's property or money, or acquire them dishonestly or unjustly, but help them protect what they have.

P: You are not to bear false witness against your neighbor.

C: We are to fear and love God so that we do not tell lies about our neighbor, or betray, slander, or defame them, rather we should speak well of them, and interpret their actions in the kindest way.

P: You are not to covet.

C: We are to fear and love God, and so we should not seek by craftiness to gain any of our neighbor's resources, nor are we to obtain them under pretext of legal right, but we should be of service to them and help to them so that they may keep what is theirs.

1 Chief of sin - ners though I be, Je - sus shed his blood for me,
 2 Oh, the height of Je - sus' love! High - er than the heav'ns a - bove,
 3 On - ly Je - sus can im - part balm to heal the wound - ed heart,
 4 Chief of sin - ners though I be, Christ is all in all to me;
 5 O my Sav - ior, help af - ford by your Spir - it and your word!

died that I might live on high, lives that I might nev - er die.
 deep - er than the depths of sea, last - ing as e - ter - ni - ty.
 peace that flows from sin for - giv'n, joy that lifts the soul to heav'n,
 all my wants to him are known, all my sor - rows are his own.
 When my way - ward heart would stray, keep me in the nar - row way;

As the branch is to the vine, I am his, and he is mine.
 Love that found me—won - drous thought—found me when I sought him not.
 faith and hope to walk with God in the way that E - noch trod.
 He sus - tains the hid - den life safe with him from earth - ly strife.
 grace in time of need sup - ply while I live and when I die.

Crossing

P: The cross is a sign of our failure to live as God commands; a sign of the death that comes from sin. The cross is also the sign of our salvation, the mark and promise of our baptism. Therefore, as we make the sign of the cross on our foreheads, let us contemplate both the righteous justice of God and the gracious love of God, for through our Lord Jesus Christ, we have confidence that God is pleased with repentant hearts that confront the truth of sin and turn from it. Let us include ourselves among the penitent, trusting God's mercy and living in obedience to God's command to love.

Those who wish to receive the sign of our submission to God's authority and our gathering in His love may come forward and kneel at the Communion Rail. During the imposition, you may find value in reading and reflecting on Psalm 42. It can be found in the Psalms printed in the front quarter of the hymnal.

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 Savior,

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

P: Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

Hymn

tune: ELW 359

"Forgive our sins as we forgive,"
you taught us, Lord to pray;
but you alone can grant us grace
to live the words we say.

How can your pardon reach and bless
the unforgiving heart
that broods on wrongs and will not let,
old bitterness depart?

In blazing light your cross reveals
the truth we dimly knew:
What trivial debts are owed to us,
how great our debt to you.

Lord, cleanse the depths within our souls
and bid resentment cease.
Then, bound to all in bonds of love,
our lives will spread your peace.

Passing of the Peace

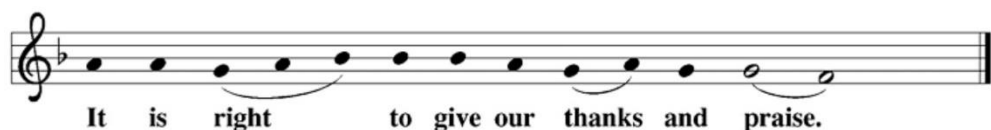
P: The peace of the Lord be with you all.

C: And also with you.

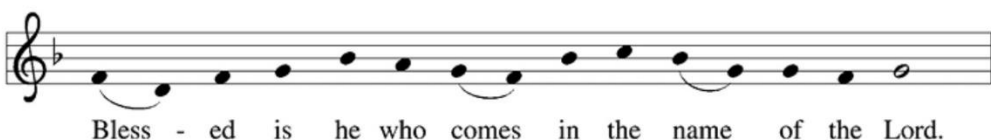
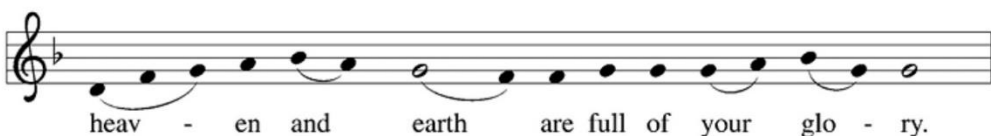
Great Thanksgiving

page 161

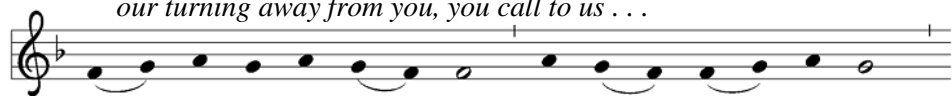
S 161

*P: It is right ...*

S 162



P: Holy God, we give you thanks and praise, for even in the midst of our turning away from you, you call to us . . .



Our Fa - ther in heav - en, hal - lowed be your name,



your king-dom come, your will be done, on earth as in heav - en.



Give us to - day our dai - ly bread. For - give us our sins as we



for-give those who sin a-against us. Save us from the time of tri - al



and de - liv - er us from e - vil. For the king - dom, the pow'r,



and the glo - ry are yours, now and for - ev - er. A - men.



S 154

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

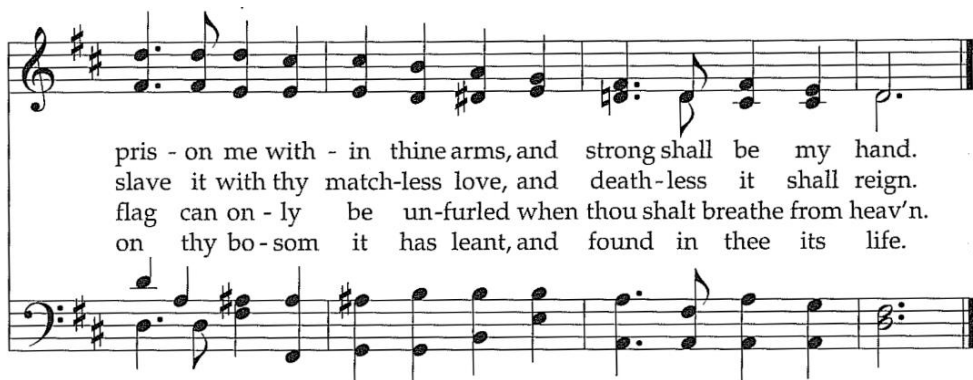


Post-communion Blessing and Prayer and Benediction

1 Make me a cap-tive, Lord, and then I shall be free.
 2 My heart is weak and poor till it a mas-ter find.
 3 My pow'r is faint and low till I have learned to serve.
 4 My will is not my own till thou hast made it thine.

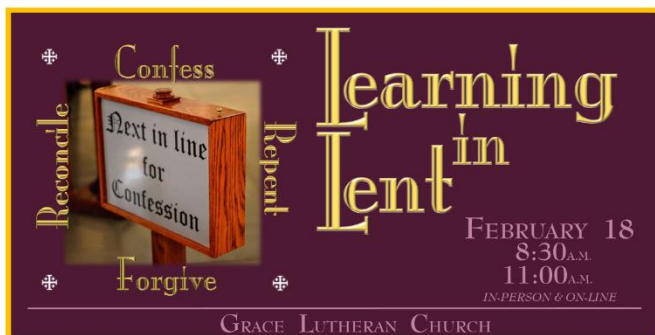
Force me to ren-der up my sword, and I shall con-qu'ror be.
 It has no spring of ac-tion sure - it var-ies with the wind.
 It wants the need-ed fire to glow, it wants the breeze to nerve.
 If it would reach a mon-arch's throne it must its crown re - sign.

I sink in life's a-larms when by my-self I stand. Im-
 It can-not free-ly move till thou hast wrought its chain. En-
 It can-not drive the world un-till it-self be driv'n. Its
 It on-ly stands un-bent, a-mid the clash-ing strife, when



pris - on me with - in thine arms, and strong shall be my hand.
 slave it with thy match-less love, and death-less it shall reign.
 flag can on - ly be un-furled when thou shalt breathe from heav'n.
 on thy bo - som it has leant, and found in thee its life.

Dismissal

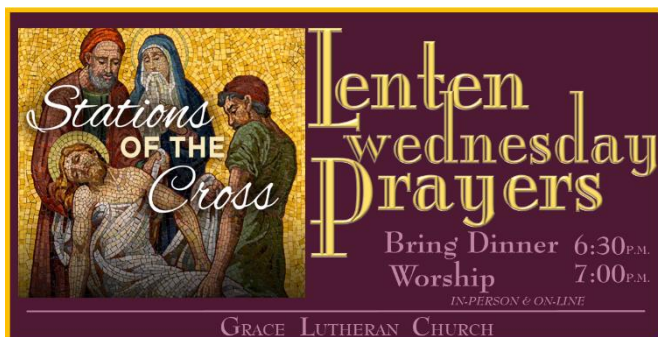


Reconcile Confess Repent
 Next in line for Confession
 Forgive

Learning in Lent

FEBRUARY 18
 8:30 A.M.
 11:00 A.M.
 IN-PERSON & ON-LINE

GRACE LUTHERAN CHURCH



Stations OF THE Cross

Lenten wednesday Prayers

Bring Dinner 6:30 P.M.
 Worship 7:00 P.M.
 IN-PERSON & ON-LINE

GRACE LUTHERAN CHURCH

Grace Lutheran Church

Christopher Chantelau, *Pastor* • Becki Advocate, *Dir. of Music*

Kristen Halderman, *Parish Administrator* • Vinnie Tipa, *Sexton*

Doug Jenkins, *Digital Media Coordinator* • Rev. Dr. Timothy Kennedy,
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