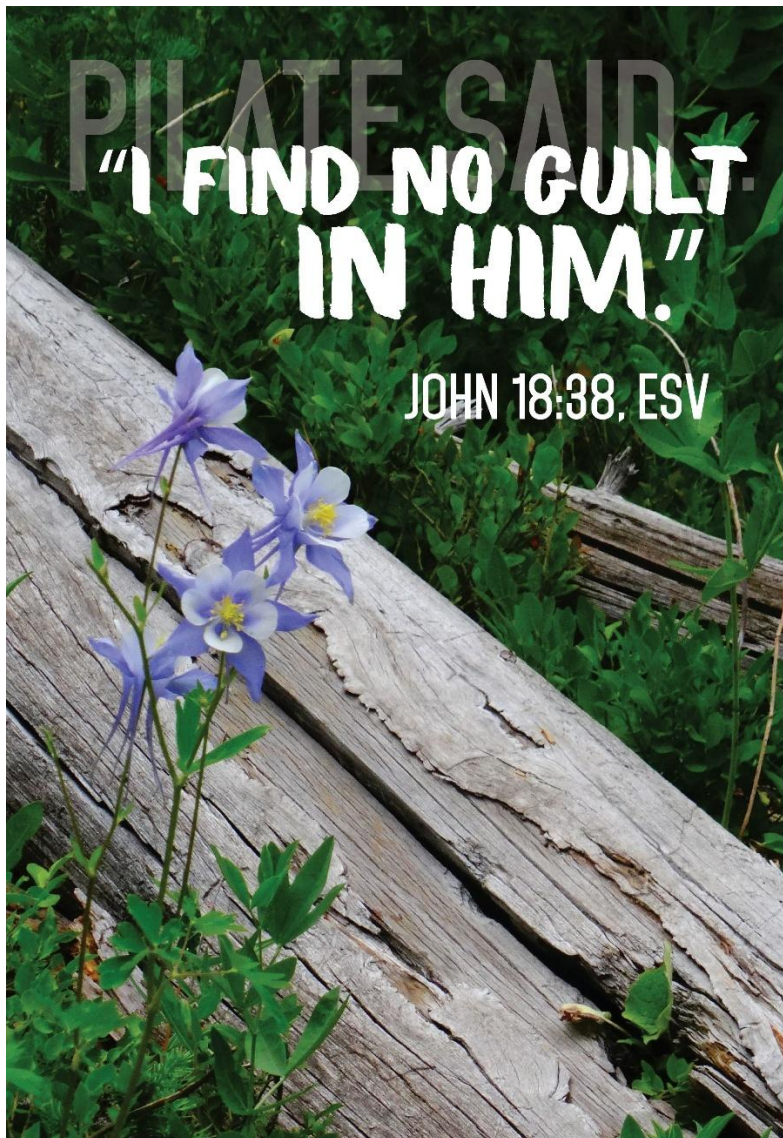


Mission Congregation of the ELCA  
Trinity Evangelical Lutheran Church  
P. O. Box 64 - 8520 Oakes Rd - Pittsburg, Ohio 45358



John 18:28-40  
March 15, 2026



Scan with your Smartphone and link to our web page,  
our Facebook page, and our YouTube Channel.

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## GATHERING

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- **Prelude** **Pam Sherman**
- **Office of the Acolyte and Ringing of the Bell**
- **Welcome** **Pr Mel Musser**

\* **CONFESSION AND FORGIVENESS**

*The assembly stands. All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.*

P: We confess our sins before God and one another.

*Pause for silence and reflection.*

P: Most holy God,

**C: We come to you in need of grace. Time and again we have forgotten your simple and loving call—to love you, our neighbors, and ourselves. We have forgotten your promise to care for us, and in our fear, we have made choices that hurt us, those around us, and even those we don't know. Remind us who we are and whose we are, and show us the way to amend our wrongs, for the sake of Jesus Christ, our savior and friend.**

P: Have no fear, for God loves you exactly as you are, and desires nothing more than to restore you to wholeness. Know that you are freed from sin and death now and forever.

**C: Amen.**



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;  
 2 Fol - low to the judg-ment hall, view the Lord of life ar - raigned;  
 3 Cal - v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,  
 4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



your Re - deem - er's con - flict see. Watch with him one bit - ter hour;  
 oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!  
 mark that mir - a - cle of time, God's own sac - ri - fice com-plete.  
 all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.  
 Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.  
 "It is fin-ished!" hear him cry; learn from Je - sus Christ to die.  
 Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

\* APOSTOLIC GREETING

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: **And also with you.**

\* **KYRIE**

**A** In peace, let us pray to the Lord. **G** Lord, have mer - cy.

**A** For the peace from above, and for our salvation, let us pray to the Lord.

**G** Lord, have mer - cy.

**A** For the peace of the whole world, for the well-being of the Church of God,

and for the unity of all, let us pray to the Lord.

**G** Lord, have mer - cy.

**A** For this holy house, and for all who offer here their worship and praise,

let us pray to the Lord. **G** Lord, have mer - cy.

**A** Help, save, comfort, and defend us, gra - cious Lord. **G** A - men

- \* Please stand if able
- Please be seated

\* **HYMN OF PRAISE**



1 Glo-ry be to God in heav-en; peace, good-will to all the earth.  
2 Glo-ry be to Christ for - ev - er, Lamb of God and Lord of love.  
3 Ho - ly One we now ac-claim you; Lord a - lone, to you we call;



Might-y God of all cre - a - tion, Fa - ther of sur - pass - ing worth:  
Son of God and gra - cious Sav - ior, you have come from heav'n a - bove;  
Ho - ly One in faith we name you, God most high, yet near to all:



we ex - alt you, we a - dore you, we lift high our thanks and praise.  
on the cross you died to save us; now you reign at God's right hand.  
Je - sus Christ, with God the Spir - it, in the Fa - ther's splen - dor bright.



Saints and an - gels bow be - fore you; here on earth our songs we raise.  
Hear our prayer; re - store, for - give us; in your prom - ise firm we stand.  
For the peace that we in - her - it, glo - ry be to God on high!

\* **PRAYER OF THE DAY**

P: Let us pray... Holy God, only you know what is absolute truth. Remind us that we can only see things from our own limited perspective, and help us to extend compassion and grace to those we might otherwise be quick to judge. In Jesus' name we pray.

C: **Amen.**

• CHILDREN'S MESSAGE



**Theme:** “A Different Kind of King”

**Materials:** A Crown and a Cross

**Scripture:** John 18:28-40

Good morning, everyone! I brought something with me today. Hold up the crown. What is this? That’s right—a crown! Who wears a crown? A king!

Now let me ask you something: What do you think a king is like?

Let the children answer:

- strong
- bossy
- rich
- lives in a castle
- has soldiers

Those are good answers. Now I want you to help me. Show me your best king pose. Sit up tall. Look important. Maybe fold your arms or put your hands on your hips. That looks pretty good! In our Bible story today, Pilate asked Jesus, “Are you a king?” And here’s the surprising part: Jesus didn’t look like a king at all. He didn’t have a shiny crown. He didn’t sit on a throne. He didn’t have soldiers fighting for him. But Jesus really is a king. He is just a different kind of king.

Now show me a mean king face. A grumpy, bossy, angry king face. Now shake that off. Jesus is not that kind of king. Jesus is the kind of king who tells the truth. Jesus is the kind of king who loves people. Jesus is the kind of king who forgives people. Jesus is the kind of king who helps people. Now show me what a loving king might look like. Maybe hands over your heart. Maybe open hands. Maybe a smile. Yes. That is more like Jesus.

A lot of people want a king who is loud and scary and makes everybody obey. But Jesus is a king who comes with love, mercy, and peace. And do you know something? Sometimes the strongest person is not the loudest one. Sometimes the strongest person is the kind one. The truthful one. The one who helps. The one who loves. That is Jesus. So when you see a crown, I want you to remember: Jesus is King. But he is a loving King. A gentle King. A truthful King. A Savior King.

Let’s pray... Dear Jesus, Thank you for being our King. Help us to follow you and to live with love, truth, and kindness. Amen

- **A READING OF SCRIPTURE: John 18:28-40**

R: Our scripture reading is from the Gospel of John, Chapter 18.

**C: Glory to you, O Lord.**

<sup>28</sup>Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. <sup>29</sup>So Pilate went out to them and said, “What accusation do you bring against this man?” <sup>30</sup>They answered, “If this man were not a criminal, we would not have handed him over to you.” <sup>31</sup>Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) <sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” <sup>34</sup>Jesus answered, “Do you ask this on your own, or did others tell you about me?” <sup>35</sup>Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” <sup>36</sup>Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” <sup>37</sup>Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” <sup>38</sup>Pilate asked him, “What is truth?” After he had said this, he went out to the Jews again and told them, “I find no case against him. <sup>39</sup>But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” <sup>40</sup>They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

R: This is the Word of the Lord!

**C: Praise to You, O Christ** (*Spoken*)

- **SERMON**

**Pr. Mel Musser**

Grace and peace to you from God our Father and from our Lord and Savior

Jesus Christ, the King whose truth is grace and mercy, amen.

There is something strange about power. (SLIDE) Sometimes the person who looks strongest in the room is actually the weakest, and sometimes the person

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\* Please stand if able

• Please be seated

who looks weak is the one with real strength. You've probably seen that before.

(SLIDE) Some people always have to raise their voice, throw their weight around, and remind everybody they're in charge. The more noise they make, the more you begin to suspect that underneath the bluster is fear. Then there are others who don't have to shout or threaten or prove anything. There's a quiet strength about them. A calm. A steadiness. You might say that person has "inner" peace.

That's what makes this scene between Jesus and Pilate so striking. (SLIDE) At first glance, Pilate looks like the powerful one. He has the palace, the soldiers, and the legal authority. Jesus, on the other hand, has been arrested, handed over, bound, and brought in as a prisoner. When we slow down and listen to the conversation, it doesn't sound like Pilate is in control. Pilate's the one bouncing back and forth. He's the one boxed in by politics, fear, and public pressure. Jesus, the one in chains, is the freest man in the room and that's where this text begins to press on us. This part of the passion of Jesus begs us to ask a question even deeper than Pilate's, "What is truth?" The deeper question is, What kind of king do we actually want? That's the trouble in this story. When the true king finally stands before the world, the world does not want him.

(SLIDE) Pilate asks Jesus, "Are you the King of the Jews?" Jesus answers, "My kingdom is not from this world." Notice, he does not say his kingdom has nothing to do with this world. He says it is not from this world. It does not come

from the same source. It does not run by the same rules. The kingdoms of this world run on force, fear, intimidation, violence, manipulation, and power plays. Into that mixed bag Jesus says, “If my kingdom were from this world, my followers would be fighting.”

That is precisely the problem. (SLIDE) The crowd wanted Barabas, not Jesus to be released. Sinners like us usually want a king who looks more like the world’s kings. We want a king who can dominate, crush enemies, and make everybody do what they should have done in the first place. We say we want Jesus, but often what we really want is somebody a little more like Barabbas. Now, Barabbas is not just a random criminal inserted at the end of the story to make it more interesting. He matters. He is there as a contrast. (SLIDE) On the one hand, here’s Jesus all peaceful, truthful, unarmed, self-giving. Then there is Barabbas: a rebel, a fighter, a man of force, the kind of man the world understands. When the moment of decision comes, the crowd says, “Not this man, but Barabbas.” That is one of the saddest lines in all of Scripture, because it reveals something painful about the human heart. When given the choice between the true king and the counterfeit one, we sinners often prefer the counterfeit. Barabbas is the guilty man who goes free while the innocent Jesus takes his place. Before we get too hard on that crowd, this isn’t just Barabbas’s story. It’s ours as well. Every time I choose anger over mercy, winning over faithfulness, or control over love, I

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- \* Please stand if able
  - Please be seated

choose Barabbas. Every time we want Jesus to baptize our grudges, our fears, or our need to be right, we choose the kingdom of this world over the kingdom of Christ. We like power that can be measured, strength that can be seen, and results that come fast. We like kings who look impressive.

The contrast is stark... Jesus stands before Pilate with no sword in his hand, no massive military industrial complex behind him, no visible glory around him, and says, “Everyone who belongs to the truth listens to my voice.” That is *not* how the world talks. That is how a shepherd talks. That is how a Savior talks. That is how a king speaks whose rule is not by coercion, but by calling, not by force but by truth, not by threats but by grace. I admit it’s still a little hard for me to accept. If Jesus will not rule by force, then I can’t keep using my own force of my will while also pretending I’m doing kingdom work. We can’t follow a crucified king and then live as though domination is the answer to everything. We can’t worship the Prince of Peace and then feast on outrage, anger, and war. We can’t praise the Lamb who was slain, then do all we can to get our own way.

Lent is exactly the season when all of our nonsense gets exposed. God peels away our illusions and shows us how often we have wanted a different Jesus than the one the Gospel gives us. We want a safer Jesus, a more useful Jesus, a more forceful Jesus. Let’s face it, (SLIDE) we want a Jesus who helps us win instead of a Jesus who tells us to take up a cross. Yet—thanks be to God—the good news is

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that Jesus does not turn away from “Barabbas-choosing” people. That’s exactly where I find the grace in this story. Jesus knows exactly what kind of world he has come into. (SLIDE) He knows Pilate. He knows the crowd. He knows what the chief priests are doing. He knows what his disciples have already done. One betrayed him, one denied him, and the others scattered and still he stands there. Still, he tells the truth. Still, he does not call down legions of angels. Still, he keeps his face set toward the cross. That is the kind of king he is. The kingdoms of this world survive by making others bleed. Christ’s kingdom comes by the king bleeding for others. The rulers of this world protect themselves by sacrificing the weak. Jesus saves the weak by sacrificing himself. Right here in this strange interview between governor and prisoner, Jesus shows us what divine kingship really looks like. He reigns in truth. He reigns in mercy. He reigns in self-giving love. He reigns not by killing his enemies, but by dying for them. In John’s Gospel, the cross is not the collapse of his kingdom. The cross is the coronation of our king. (SLIDE)

My dear friends, if salvation depended on us choosing rightly, listening perfectly, or wanting the right kind of king from the beginning, none of us would make it. Left to ourselves, we choose Barabbas in one form or another all the time. We choose anger, ego, fear, and self-protection. We choose our own little kingdoms over the Kingdom of God, but the good news is that Jesus does not wait

around for us to become wise enough, holy enough, or pure enough to choose him properly. He comes for sinners. He comes for confused disciples, frightened deniers, cowards, hypocrites, and mixed-up crowds that shout the wrong name. He comes for those who bear spiritual fruits and for religious nuts. He comes for us!

That's why this text is such good news. (SLIDE) Jesus isn't just a better king than the kings of this world. He is better than the king we would have chosen for ourselves. If it were up to us, we would choose a king who rewards our side and punishes the people we don't like. Instead, God gives us a king who goes to the cross for the whole broken world. If it were up to us, we would choose a king who helps us stay in charge. Instead, God gives us a king who frees us from the tyranny of the unholy Trinity of sin, death, and the devil. If it were up to us, we would choose a king who looks glorious by worldly standards. Instead, God gives us Jesus, whose glory is revealed in suffering love, paying the price for our sin. Dear friends, because of who Jesus is, there is hope for all of us. There's infinite hope for those who have made a mess of things, for those who have denied him, for those who are weary of all the shouting and striving of this world, and there's hope for those who are tired of trying to rule their own little kingdoms and are ready at last to be ruled by grace. The question for us today is not only, "What is truth?" The deeper question is, What kind of king do I want? A king who looks like the world? Or the king condemned by Pilate? A king of force? Or the king of

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- \* Please stand if able
  - Please be seated

the cross? A king who makes others suffer for me? Or the king who suffers for others—including me? In John’s Gospel, Jesus does not look like much of a king, but the truth is, he’s the only true king this world has ever known. He’s the king who does not lie, does not panic, does not bend to fear, and does not save himself. He is the one who speaks truth and gives himself away for the sake of the whole world. (SLIDE) This is your king... All these years later he’s still gathering citizens for his kingdom—not by force, or threats, or sword, but by his voice, by mercy, and by the promise of eternal life. The really good news for you and me is that the Kingdom of Heaven is still coming and God is still reigning whenever sinners are forgiven, the proud are humbled, the broken are healed, and one more weary soul discovers that the crucified king is also (SLIDE) the Savior of the world.

May the Holy Spirit teach us to recognize our king not in worldly displays of power, but in the mercy of Christ. May the Lord deliver us from choosing Barabbas in all his many disguises. May Jesus, the crucified and risen king, lead us ever more deeply into his truth, his peace, and his everlasting kingdom. Amen.

*Silence may be kept for meditation...*

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- \* Please stand if able
  - Please be seated

**\* 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.*

**\* PRAYERS OF INTERCESSION**

L: With hope in your promised redemption, we pray for the church, the world, and all in need.

*A brief silence.*

L: Almighty God, your thoughts are well beyond our own. Challenge us to look beyond our narrow assumptions into a wider vision of how the world could be. God of mercy and grace,

**C: We lift our prayers to you.**

L: Make us always aware of our interdependence with the natural world, that we would be committed to its protection and care, not just for ourselves, but for generations to come. God of mercy and grace,

**C: We lift our prayers to you.**

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\* Please stand if able

• Please be seated

March 15, 2026

Page 14 of 22

L: Injustice may be found wherever power is ill-gotten or abused. Shed light on scandalous abuses, unchecked greed, and horrific crimes against humanity. Heal the world and restore your suffering children. God of mercy and grace,

**C: We lift our prayers to you.**

L: You put no condition on your blessings, and offer healing at our most vulnerable, least attractive moments. Surround us with mercy and visit the sick and troubled with your renewing spirit, (*especially...*) God of mercy and grace,

**C: We lift our prayers to you.**

*Here other intercessions may be offered.*

L: Blessed are those who were severely tested and prevailed, choosing your approval rather than that of the world. May we stand at last in their company and share your blessed eternity with our sibling saints. God of mercy and grace,

**C: We lift our prayers to you.**

P: Into your hands we place our prayers, spoken and unspoken, and entrust all things to your eternal care. In Jesus' name we pray.

**C: Amen.**

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## MEAL

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### • OFFERING

P: As we collect our offering here in person, those worshipping with us through the internet may go to our website located at [www.pitsburgtlc.org](http://www.pitsburgtlc.org) where you'll find a button labeled "Give to Trinity." You can make your offering to God through our secure website.

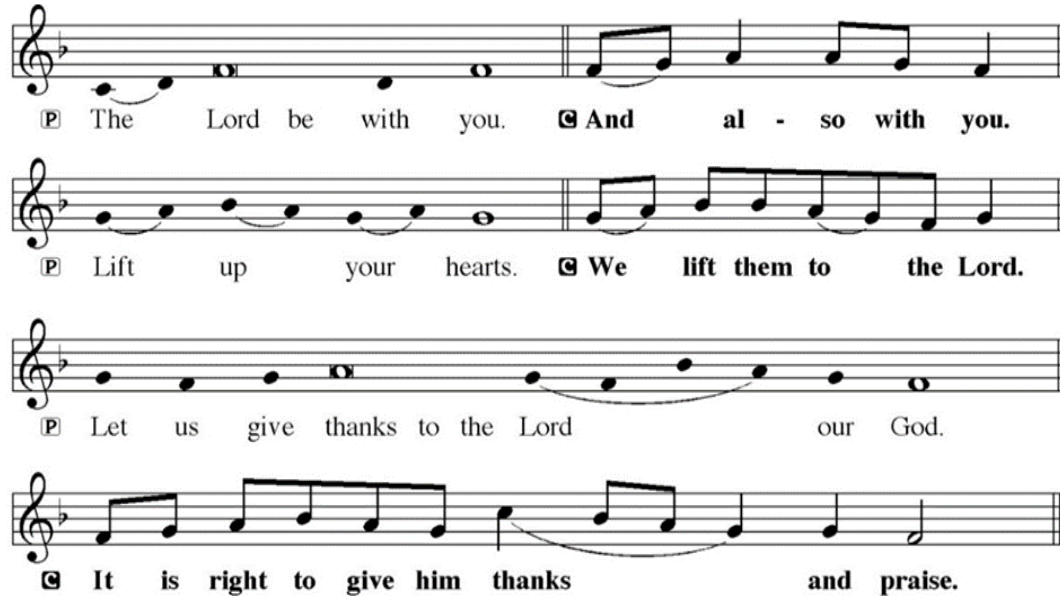
### \* OFFERTORY PRAYER

P: Let us pray for the offerings we receive this day ... We offer these gifts, O God, out of what you have first given us. By your power and love, make of them something more than we could imagine, for purposes higher than any we could devise, for the sake of Jesus Christ, our savior.

**C: Amen.**

# THE GREAT THANKSGIVING

## \* DIALOGUE



**P** The Lord be with you. **C** And al - so with you.

**P** Lift up your hearts. **C** We lift them to the Lord.

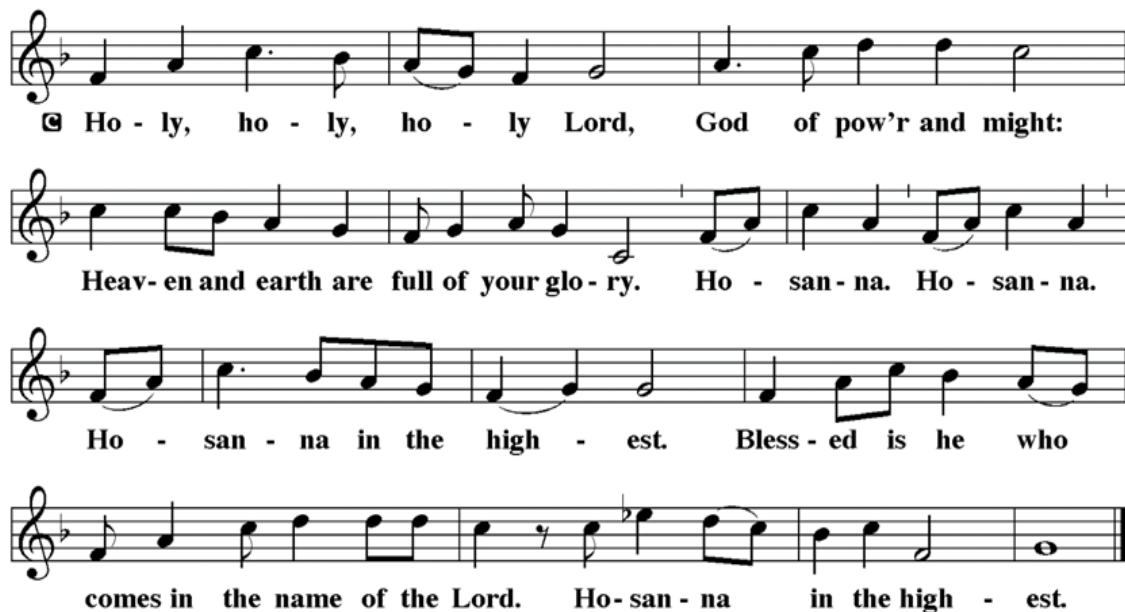
**P** Let us give thanks to the Lord our God.

**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. You bid your people cleanse their hearts and prepare with joy for the paschal feast. Renew our zeal in faith and life, and bring us to the fullness of grace that belongs to the children of God. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

## \* THE SANCTUS



**C** Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:

Heav - en and earth are full of your glo - ry. Ho - san - na. Ho - san - na.

Ho - san - na in the high - est. Bless - ed is he who

comes in the name of the Lord. Ho - san - na in the high - est.

\* Please stand if able

• Please be seated

March 15, 2026

Page 16 of 22

**\* EUCHARISTIC PRAYER**

P: Holy God, our living Water and our merciful Guide, together with rivers and seas, wells and springs we bless and magnify you. You led your people Israel through the dessert, and provided them water from the rock. We praise you for Christ, our Rock and our Water, who joined us in our desert, pouring out his life for the world.

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 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 your salvation for all this thirsty world. Pour out your Spirit on this holy food and on the baptized gathered for this feast: wash away our sin, that we may be revived for our journey by the love of Christ.

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: United into one through Jesus Christ Our Lord, we 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: The one who came to testify to the truth now invites you to this table with your siblings in his name. Come and be fed on the one true food—the body and blood of Jesus, our savior. Your place at the table is ready.

**• COMMUNION DISTRIBUTION**

*Communion is by "Station". Please come down the center aisle and return to your seats by the side aisles. As the ministers give the bread and wine, they may say these words to each communicant:*

The body of Christ, given for you.

The blood of Christ, shed for you.

*The communicant may say: Amen.*

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\* Please stand if able

• Please be seated

**\* POST COMMUNION BLESSING**

*(The Post Communion Blessing is given after each table is served during Communion “At the Railing.” A single Blessing is given after everyone has been served during Communion “By Station.”)*

P: May this body and blood of our Lord and Savior, Jesus Christ, strengthen, keep and unite us, ✚ now and forever, 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. Ho - O - Sa - Na Ho - O - Sa - A - Na

**\* POST COMMUNION PRAYER**

P: Let us pray... God of our salvation, we give you thanks for this meal that restores our souls, reconciles us to you, and strengthens us for the journey. Through the body and blood of your Son, may we become Christ's body in the world, bearing witness to your love for all creation, through Jesus Christ, our Savior and Lord.

C: Amen

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**SENDING**

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**• ANNOUNCEMENTS**

- \* Please stand if able
- Please be seated

**\* SENDING BLESSING**

P: Receive the blessing of the holy Trinity: God, who calls all things into existence, Jesus Christ, who redeems us, and the Holy Spirit, whose breath sustains creation, bless you now and always.

C: Amen.

**\* SENDING HYMN “Lead On, O King Eternal!” LBW 495**



1 Lead on, O King e - ter - nal! The day of march has come;  
2 Lead on, O King e - ter - nal, till sin's fierce war shall cease,  
3 Lead on, O King e - ter - nal: we fol - low, not with fears,



hence-forth in fields of con - quest your tents will be our home.  
and ho - li - ness shall whis - per the sweet a - men of peace;  
for glad-ness breaks like morn - ing wher - e'er your face ap - pears.



Through days of prep - a - ra - tion your grace has made us strong;  
for not with swords loud clash - ing, nor roll of stir - ring drums,  
Your cross is lift - ed o'er us; we jour - ney in its light;



and now, O King e - ter - nal, we lift our bat - tle song.  
but deeds of love and mer - cy the heav'n - ly king - dom comes.  
the crown a - waits the con - quest; lead on, O God of might!

**\* DISMISSAL**

P: Thank you all for joining us to worship our great and gracious God! Thanks also to our Facebook and other social media viewers for joining us as well. We're glad you're with us today. Until the next time we gather together as God's people to offer our worship and praise, depart in Christ's Love.

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

**\* POSTLUDE**

**Pam Sherman**

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\* Please stand if able

March 15, 2026

• Please be seated

Page 19 of 22

## Trinity Worship Assistants and Staff

Ministers	All the People of Trinity
Organist	Roxanne Groff
Lector	Dean Thompson
Acolyte	
Parrish Nurse	PJ Musser
Custodian	Mark Groff
Secretary	Sharon Fourman
Facebook Live Recorder	PJ Musser

### Health Tips for the Week

**MIND:** Read an inspiring biography or testimony.  
**BODY:** Practice balance or gentle strength exercises.  
**SPIRIT:** Learn about a saint or Christian leader.

### *This Week @ Trinity – March 15 thru March 22, 2026:*

DATE	TIME	EVENT
<b>Sun, Mar. 15</b>	9:00 am	Confirmation Class
	9:30 am	Christian Conversations (Coffee/Juice and Donuts)
	10:30 am	Worship Service
<b>Tues, Mar. 17</b>	<b><i>Newsletter Deadline</i></b>	
<b>Wed, Mar. 18</b>	8:30 am	GGMA Meeting @ Trinity
	6:00 pm	Lenten Soup Supper & Devotion
	7:00 pm	Trinity Council Meeting
<b>Thurs, Mar. 19</b>	11:30 am	Ladies & Gents Luncheon @ 3 Joe's, 414 W. Water, Piqua OH
<b>Fri, Mar. 20</b>	3:30 pm	FISH Choice Food Pantry
<b>Sat, Mar. 21</b>	12:00 pm	Dartball Party
<b>Sun, Mar. 22</b>	9:00 am	Confirmation Class
	9:30 am	Christian Conversations (Coffee/Juice and Donuts)

- \* Please stand if able
- Please be seated

	10:30 am	Worship Service w/Communion
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**Save The Date!**

<b>Wednesday, March 25 @ 6:00 pm</b>	Lenten Soup Supper – Bible Study
<b>Thursday, April 2 @ 6:00 pm</b>	Seder Meal
<b>Friday, April 3 @ 7:00 pm</b>	Good Friday Worship Service of Tenebrae (Shadows)
<b>Easter Sunday, April 5</b>	8:00 & 10:30 am Worship Service
	9:00 am Breakfast
	9:45 am Easter Egg Hunt



Scripture readings for next Sunday, March 22<sup>nd</sup>  
John 19:1-16a



**Trinity is on the Air at FM 88.3**

If you are near the Church on Sunday morning, you can tune in to FM 88.3 at 10:30 AM and hear the sermon from your car.

**Holy Communion Delivery Available to ALL:**

If you or anyone you know would like to have Holy Communion delivered to a home or place of business, please call Pastor Mel at 937-626-7100. He will bring a prefilled communion chalice including both sanctified wine and a morsel of bread all prepackaged from the Concordia True Vine company. This is a safe way to stay connected to your brothers and sisters in Christ.

**Trinity Contact Info**

Pastor:	Mel Musser
Email:	<a href="mailto:pastor@pitsburgtlc.org">pastor@pitsburgtlc.org</a>
Cell Phone:	937-626-7100
Secretary:	Sharon Fourman
Email:	<a href="mailto:secretary@pitsburgtlc.org">secretary@pitsburgtlc.org</a>
Office Hours:	By Appointment
Office Phone:	937-692-5670

- \* Please stand if able
- Please be seated

