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The Rev. Robert Vogl Brian Larson, Cantor
11am - Assisting Minister: Jack Ottoson Lector: Fay Faller
Communion Distribution: Kathy Ottoson, Mary Parada
7pm - Assisting Minister: Tammy Currey Lector: Gail Roe
Communion Distribution: Henry Currey, Evy Okerstrom
February 18, 2026 at 11am & 7pm

Ash Wednesday On Ash Wednesday we begin our forty-day journey toward Easter with a day of fasting and repentance. Marking our foreheads with dust, we acknowledge that we die and return to the earth. At the same time, the dust traces the life-giving cross indelibly marked on our foreheads at baptism. While we journey through Lent to return to God, we have already been reconciled to God through Christ. We humbly pray for God to make our hearts clean while we rejoice that “now is the day of salvation.” Returning to our baptismal call, we more intentionally bear the fruits of mercy and justice in the world.



GATHERING

The assembly gathers in silence.

Stand

Kyrie

Hymn 151

Lord, have mercy. Christ, have mercy. Lord, have mercy.

A single line of musical notation for the Kyrie hymn. It features a treble clef and a key signature of one flat. The melody consists of eighth and sixteenth notes.

1, 3 Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.
2 Chris - te e - le - i - son. Chris - te e - le - i - son.

A single line of musical notation for the Kyrie hymn. It features a treble clef and a key signature of one flat. The melody consists of eighth and sixteenth notes. A small bracket with the number "3" is positioned above the last few notes of the line.

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.
Chris - te e - le - i - son. Chris - te e - le - i - son.

Greeting and Prayer of the Day

The Lord be with you. **And also with you.**

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

Sit

WORD

First Reading: Joel 2:1-2, 12-17

Because of the coming Day of the Lord, the prophet Joel calls the people to a community lament. The repentant community reminds God of his gracious character and asks God to spare the people, lest the nations doubt God's power to save.

A reading from Joel. Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming, it is near—²a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. ¹²Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning; ¹³rend your hearts and not your clothing. Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. ¹⁴Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the LORD, your God? ¹⁵Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; ¹⁶gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. ¹⁷Between the vestibule and the altar let the priests, the ministers of the LORD, weep. Let them say, "Spare your people, O LORD, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, 'Where is their God?'"

The word of the Lord. **Thanks be to God.**

Psalm 51:1-17

sung choir/congregation



¹Have mercy on me, O God, according to your ¹ steadfast love;
in your great compassion blot out ¹ my offenses.

**²Wash me through and through¹ from my wickedness,
and cleanse me¹ from my sin.**

³For I know ¹ my offenses, and my sin is ev- ¹ er before me.

**⁴Against you only have I sinned and done what is evil¹ in your sight;
so you are justified when you speak and right¹ in your judgment.**

⁵Indeed, I was born ¹ steeped in wickedness,
a sinner from my ¹ mother's womb.

⁶Indeed, you delight in truth ¹ deep within me,
and would have me know wisdom ¹ deep within.

⁷Remove my sins with hyssop, and I¹ shall be clean;
wash me, and I shall be pur-¹er than snow.

⁸Let me hear joy and gladness;
that the body you have broken may rejoice.

⁹Hide your face ¹from my sins, and blot out ¹all my wickedness.

10Create in me a clean heart, O God,
and renew a right spirit within me.

¹¹Cast 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.**

¹³Let me teach your ways to offenders, and sinners shall be re-stored to you.

¹⁴Rescue me from bloodshed, O God of my salvation,
and my tongue shall sing of your righteousness.

¹⁵O Lord, o-¹ pen my lips, and my mouth shall pro-¹ claim your praise.

¹⁶For you take no delight in sacrifice, or ¹I would give it.
You are not pleased ¹with burnt offering.

¹⁷The sacrifice of God is a ¹ troubled spirit;
a troubled and broken heart, O God, you will ¹ not despise.

Second Reading: 2 Corinthians 5:20b—6:10

The ministry of the gospel endures many challenges and hardships. Through this ministry, God's reconciling activity in the death of Christ reaches into the depths of our lives to bring us into a right relationship with God. In this way, God accepts us into the reality of divine salvation.

A reading from Second Corinthians. ^{20b}We entreat you on behalf of Christ, be reconciled to God. ²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. ^{6:1}As we work together with him, we urge you also not to accept the grace of God in vain. ²For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation! ³We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, ⁴but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, ⁵beatings, imprisonments, riots, labors, sleepless nights, hunger; ⁶by purity, knowledge, patience, kindness, holiness of spirit, genuine love, ⁷truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; ⁸in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; ⁹as unknown, and yet are well known; as dying, and see — we are alive; as punished, and yet not killed; ¹⁰as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The word of the Lord. **Thanks be to God.**

Stand

Gospel Acclamation



We are turning, Lord, to hear you; you are merciful and kind,
slow to anger, rich in blessing, and with love to us inclined.

Gospel: Matthew 6:1–6, 16–21

In the Sermon on the Mount, Jesus commands almsgiving, prayer, and fasting, but emphasizes that spiritual devotion must not be done for show.

The holy gospel according to Matthew. **Glory to you, O Lord.**

[Jesus said to the disciples:] Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. ²So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be done in secret; and your Father who sees in secret will reward you. ⁵And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. ⁶But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. ¹⁶And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. ¹⁷But when you fast, put oil on your head and wash your face, ¹⁸so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. ¹⁹Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; ²⁰but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.



The gospel of the Lord. **Praise to you, O Christ.**

Sit

Sermon

Silence for reflection follows the sermon.

Please stand when the hymn introduction begins.

Hymn of the Day 601

Savior, When in Dust to You



1 Savior, 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-turing 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!

Text: Robert Grant, 1779–1838, alt.

Music: ABERYSTWYTH, Joseph Parry, 1841–1903

Sit

Invitation to Lent

Friends in Christ, today with the whole church we enter the time of remembering Jesus' passover from death to life, and our life in Christ is renewed through confession and the forgiveness of sins.

We begin this season by acknowledging our need for repentance and for God's mercy. We are created to experience joy in communion with God, to love one another, and to live in harmony with all creation. But our sinful rebellion separates us from God, our neighbors, and creation, so that we do not enjoy the life our Creator intended.

As disciples of Jesus Christ, we are called to a discipline that contends against evil and resists whatever leads us away from love of God and neighbor. I invite you, therefore, to the disciplines of Lent—self-examination and repentance, prayer and fasting, sacrificial giving and works of love—strengthened by the gifts of word and sacrament.

Confession of Sin

Let us confess our sin in the presence of God and of one another.

Sit or kneel. Silence is kept for reflection and self-examination.

Most Holy and merciful God, **we confess to you and to one another, and before the whole company of heaven, 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.**

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. **Have mercy on us, O God.**

We have shut our ears 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.

Have mercy on us, O God.

Our past unfaithfulness, the pride, envy, hypocrisy, and apathy that have infected our lives, we confess to you. **Have mercy on us, O God.**

Our self-indulgent appetites and ways, and our exploitation of other people, we confess to you. **Have mercy on us, O God.**

Our negligence in prayer and worship, and our failure to share the faith that is in us, we confess to you. **Have mercy on us, O God.**

Our neglect of human need and suffering, and our indifference to injustice and cruelty, we confess to you. **Have mercy on us, O God.**

Our false judgments, our uncharitable thoughts toward our neighbors, and our prejudice and contempt toward those who differ from us, we confess to you.

Have mercy on us, O God.

Our waste and pollution of your creation, and our lack of concern for those who come after us, we confess to you. **Have mercy on us, O God.**

Restore us, O God, and let your displeasure depart from us.

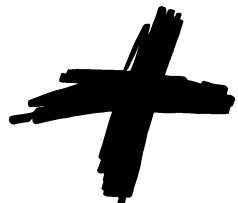
Hear us, O God, for your mercy is great. Amen.

Imposition of Ashes

Almighty God, you have created us out of the dust of the earth. May these ashes be a sign of our mortality and penitence, reminding us that by the cross of our Lord Jesus Christ we are given eternal life; through the same Jesus Christ, our Savior and Lord. **Amen.**

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

Choir: *Sign us with ashes, merciful God,
children of dust, as to dust we return.
Sign us with ashes, merciful God.
Mark us and make us your own.*



After a time of silence, the minister continues.

Accomplish in us, O God, the work of your salvation,
that we may show forth your glory in the world.

By the cross and passion of your Son, our Savior,
bring us with all your saints to the joy of his resurrection.

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.**

Sit or kneel

Prayers of Intercession

A: Reconciled by God's mercy and sustained by God's presence, let us pray for the world and its needs. *A brief silence.*

Guide your church, O God. Accompany all Christians in this season of repentance, and renew our faith in the riches of grace you give to us in baptism.

Hear us, O God. **Your mercy is great.**

Heal this earth, O God. Satisfy the needs of every parched place, every diverse ecosystem, every suffering creature. Though all return to dust, grant beauty and purpose to each living thing.

Hear us, O God. **Your mercy is great.**

Restore the nations, O God. Let your healing spring up quickly across the world. Give all in authority the will to loose the bonds of injustice and let any who are oppressed go free. Hear us, O God. **Your mercy is great.**

Deliver your people, O God. Comfort any whose hearts are rent by grief, uphold any who are sick, bring food to those who hunger, and give housing to all without shelter. Hear us, O God. **Your mercy is great.**

Bless this assembly, O God. Reconcile us to one another and to you. Strengthen our resolve to fast from evil, open our hands in sharing, and quicken our prayer.

Hear us, O God. **Your mercy is great.**

Hold us forever, O God. We thank you for all who now know their treasure in heaven, and for all who on earth proclaimed your abounding, steadfast love.

Hear us, O God. **Your mercy is great.**

P: Receive our prayers, O God, through Jesus Christ, our strength and salvation.
Amen.

Stand

Peace The peace of Christ be with you always. **And also with you.**

Sit

MEAL

Setting the Table + Presentation of Gifts

Choir

Quédate Señor

Mark Sedio

*Quédate, Señor, conmigo, Que mi alma esta tan triste sin Ti.
(Stay with me, Lord, for my soul is so sad without you.)*

*Look on me, Lord, in your unfailing love and wash me clean as the mountains.
Renew my spirit and mend my broken heart, Guide me, O Lord, in your ways.*

*Open my mouth and I will sing your praise. O let me hear of your mercy.
Surely your goodness will always follow me all of the days of my life.*

Stand

Offering Prayer

A: Let us pray. God our provider, you have not fed us with bread alone, but with words of grace and life. Bless us and these your gifts, which we receive from your bounty, through Jesus Christ our Lord. **Amen.**

Great Thanksgiving

The Lord be 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.**

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ. You call your people to cleanse their hearts and prepare with joy for the paschal feast, that, renewed in the gift of baptism, we may come to the fullness of your grace. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

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 in the high - est.
 Bless - ed is he who comes in the name of the Lord.
 Ho - san - na in the high - est.

Eucharistic Prayer

Blessed are you, O God of the universe. Your mercy is everlasting and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth. Praise to you for saving the earth from the waters of the flood. Praise to you for bringing the Israelites safely through the sea. Praise to you for leading your people through the wilderness to the land of milk and honey. Praise to you for the words and deeds of Jesus, your anointed one. Praise to you for the death and resurrection of Christ. Praise to you for your Spirit poured out on all nations.

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.

With this bread and cup we remember our Lord's passover from death to life as we proclaim the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

O God of resurrection and new life: Pour out your Holy Spirit on us and on these gifts of bread and wine. Bless this feast. Grace our table with your presence.

Come, Holy Spirit.

Reveal yourself to us in the breaking of the bread. Raise us up as the body of Christ for the world. Breathe new life into us. Send us forth, burning with justice, peace, and love. **Come, Holy Spirit.**

With your holy ones of all times and places, with the earth and all its creatures, with sun and moon and stars, we praise you, O God, blessed and holy Trinity, now and forever. **Amen.**

Lord's Prayer Gathered into one by the Holy Spirit, let us pray as Jesus taught 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 - gainst 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.

Sit

Invitation to Communion

Gluten-free wafers are available. Please ask your server.

Red wine and white grape juice are available in each tray.



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. A - men.

Communion Hymn 608

Softly and Tenderly Jesus Is Calling



Soft - ly and ten - der - ly Je - sus is call - ing, call - ing for
Oh, for the won - der - ful love he has prom-ised, prom-ised for



you and for me. See, on the por - tals he's wait-ing and watch-ing,
you and for me! Though we have sinned, he has mer - cy and par - don,

Refrain



watch-ing for you and for me. "Come home, come home!
par - don for you and for me.



You who are wea-ry, come home." Ear - nest-ly, ten - der - ly,



Je - sus is call - ing, call-ing, "O sin-ner, come home!"

Stand

Table Blessing and Communion Prayer

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

A. Let us pray. Merciful God, accompany our journey through these forty days. Renew us in the gift of baptism, that we may provide for those who are poor, pray for those in need, refrain from self-indulgence, and above all that we may find our treasure in the life of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

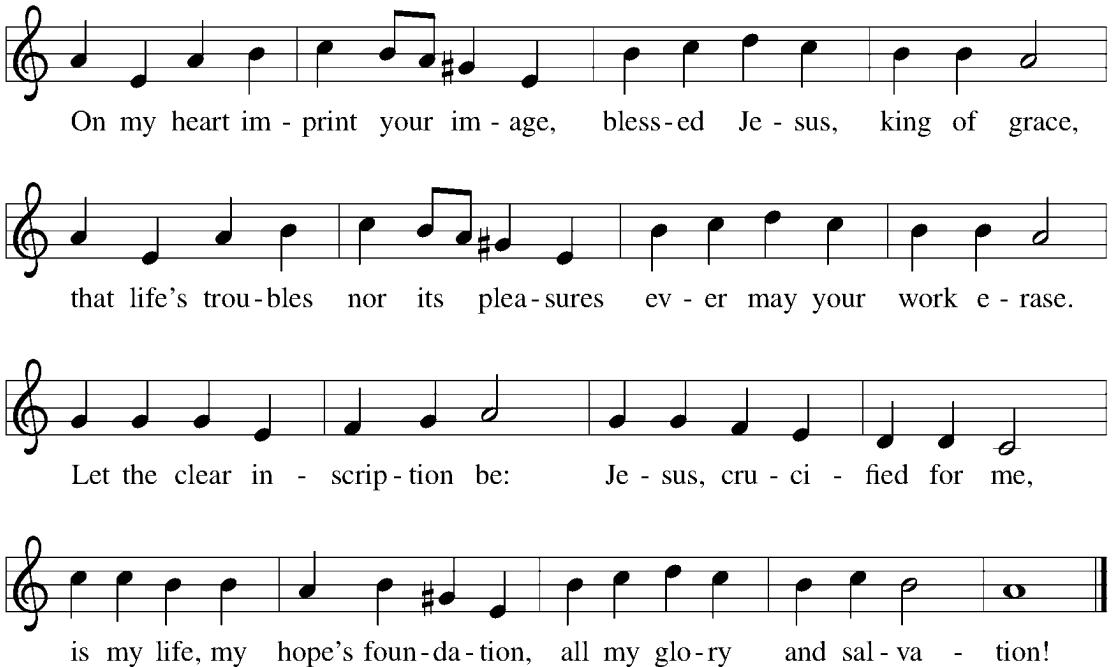
SENDING

Blessing

Almighty God, Father, + Son, and Holy Spirit, bless you now and forever. **Amen.**

Sending Hymn 811

On My Heart Imprint Your Image



On my heart im - print your im - age, bless-ed Je - sus, king of grace,
that life's trou-bles nor its plea-sures ev - er may your work e - rase.

Let the clear in - scrip - tion be: Je - sus, cru - ci - fied for me,

is my life, my hope's foun-da-tion, all my glo-ry and sal - va - tion!

Dismissal

A: Go forth into the world to serve God with gladness; be of good courage; hold fast to that which is good; render to no one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor all people; love and serve God, rejoicing in the power of the Holy Spirit. **Thanks be to God.**

All depart in silence.

ASH WEDNESDAY is the first day of Lent, one of the Days of Special Devotion, and the most solemn day of the church year. The name comes from the practice of imposing ashes on the foreheads of penitents during the Ash Wednesday liturgy. Days of Special Devotion was the term given to Ash Wednesday and the days of Holy Week. The “Special Devotion” refers to special acts of spiritual discipline and self-denial which are appropriate to these solemn days.

Ashes are an ancient symbol of repentance (Jonah 3:6; Job 42:6; Jeremiah 6:26; Matthew 11:21; Luke 10:13), cleansing (Hebrews 9:13), human mortality (Genesis 3:19), mourning (Isaiah 61:3), and disgrace (2 Samuel 13:19). Early Christians adopted the use of ashes from Jewish practice as an external mark of penitence. Since at least the tenth century, ashes have been imposed on foreheads as part of the Ash Wednesday liturgy.

It has been said that Lent is a kind of "baptismal branding." At least at the beginning, the mark of our identity is visible, traced in ashes, reminding us that coming back to baptism can be hard work. Nevertheless, we return - remembering our frailty, begging for forgiveness already assured, and giving thanks every step of the journey for the One who claims us with that identifying mark. God's blessing to you throughout Lent—at once, the coming back to baptism and the journey toward Easter.

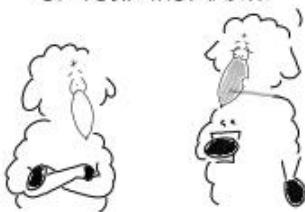
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HOW LONG DO I HAVE TO
LEAVE THIS MARK ON MY
FOREHEAD? IT'S MAKING
ME FEEL A BIT
SELF-CONSCIOUS.

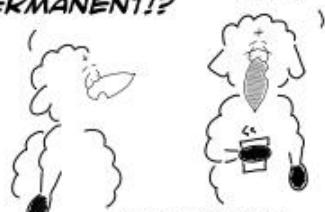


WWW.AGNUSDAY.ORG

IT'S A MARK OF YOUR
BAPTISM AND A REMINDER
OF YOUR MORTALITY.



SO IT'S
PERMANENT!?



ASH WEDNESDAY

PRETTY
MUCH.
YEAH.

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