

*Ash Wednesday*

# Frederick Presbyterian Church

Ash Wednesday Service

February 18, 2026

7:00 pm

## GATHERING

### PRELUDE "IV. City Called Heaven" from *Spiritual Suite for Organ*

Calvin Taylor

*I am a poor pilgrim of sorrow, I'm tossed in this wide world alone,  
No hope have I for tomorrow, I've started to make heav'n my home.  
Sometimes I am tossed and driven, Lord, Sometimes I don't know where to roam,  
I've heard of a city called heaven, I've started to make it my home.*

### GREETING

Leader: The grace of our Lord Jesus Christ be with you.

People: **And also with you.**

Leader: God sent Christ into the world not to condemn the world,  
but that the world might be saved through him.

People: **God's love endures forever.**

Leader: God is our refuge and strength, a very present help in trouble.

People: **Therefore we will not fear though the earth should change,**

Leader: though the mountains shake in the heart of the sea;

People: **though the waters roar and foam,**

Leader: though the mountains tremble with its tumult.

People: **God's love endures forever.**

### PRAYER OF THE DAY (. . . now and forever. Amen.)

### \*HYMN 415 "Come, Ye Sinners, Poor and Needy"

RESTORATION

## WORD

### FIRST READING

Joel 2:1-2, 12-17

*(The word of the Lord . . . Thanks be to God.)  
(A period of silence follows for personal reflection.)*

### PSALM 51

David Clark Isele

*(The congregation sings the refrain as directed.)*



## SECOND READING

2 Corinthians 5:16-6:10

*(The Word of the Lord . . . Thanks be to God.)  
(A period of silence follows for personal reflection.)*

## ANTHEM “Sign Us With Ashes”

William P. Rowan

*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.  
Surely, you alone uphold us. You give us strength for all our needs.  
Shielding with a father’s favor, you bless us with pardon and peace. Sign us with ashes...  
Surely, you alone can heal us. Yours is the will to make us whole.  
Soothing with a mother’s kindness, the contrite of heart, you console. Sign us with ashes...  
Surely, you alone redeem us. You fill our dust with holy breath.  
Bursting from the grave in glory, you rise from the ashes of death! Sign us with ashes...*

## GOSPEL READING

Matthew 6:1-6, 16-21

*(The Word of the Lord . . . Thanks be to God.)  
(A period of silence follows for personal reflection.)*

## SERMON

The Rev. Dr. Eric T. Myers

## HYMN 442 “Just as I Am, without One Plea”

WOODWORTH

## INVITATION TO THE OBSERVANCE OF THE LENTEN DISCIPLINE

## THANKSGIVING OVER THE ASHES

(. . . through Jesus Christ our Savior. **Amen.**)

## IMPOSITION OF ASHES

*(The congregation is invited to come forward for the imposition of the ashes.)*

## HYMN 427 “Jesus Knows the Inmost Heart”

LOE DE ISA

*(The people sing the refrain.)*

## A PSALM OF CONFESSION

Psalm 51:1-17

*(Read in unison — see page 8)*

## DECLARATION OF FORGIVENESS

Leader: . . . in the name of Jesus Christ, you are forgiven!

**People: In the name of Jesus Christ, you are forgiven!**

## \*THE PASSING OF THE PEACE

Leader: . . . the peace of the Lord be always with you.

**People: And also with you.**

*(The people exchange signs and words of Christ’s peace.)*

# TABLE

## OFFERTORY *"Ich ruf zu dir"* (BWV 639)

J.S. Bach

*(The Table is set for the meal.)*

*I call to you, Lord Jesus Chris, I pray, hear my lamentation,  
bestow your grace on me at this time, do not let me despair;  
I think that I have the right faith, Lord, which you wanted to give me,  
to live for you, to be useful to my neighbor, to keep your word properly.*

## INVITATION TO THE LORD'S TABLE

### GREAT PRAYER OF THANKSGIVING

Leader: The Lord be with you.

**People: And also with you.**

Leader: Lift up your hearts

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

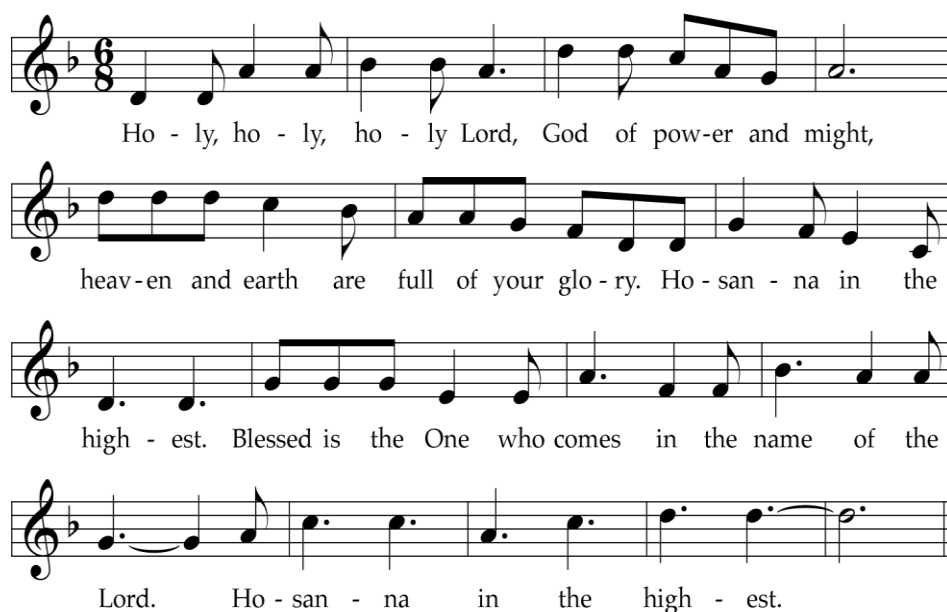
Leader: Let us give thanks to the Lord our God.

**People: It is right to give our thanks and praise.**

*(The Great Prayer continues...)*

Leader: ... who forever sing to the glory of your name:

**People:**

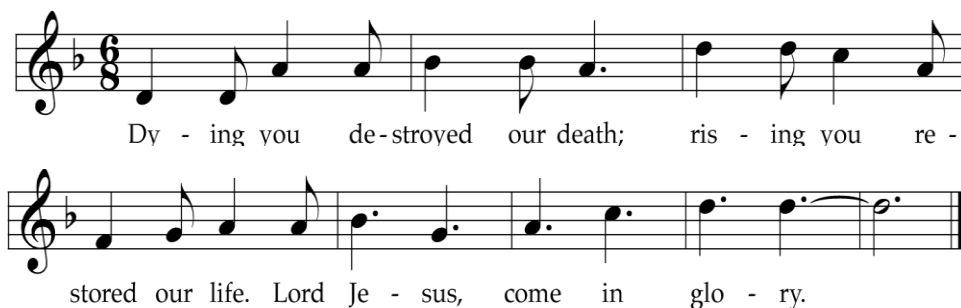


Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,  
heav-en and earth are full of your glo-ry. Ho - san - na in the  
high - est. Blessed is the One who comes in the name of the  
Lord. Ho - san - na in the high - est.

*(The Great Prayer continues...)*

Leader: ... as we proclaim the great mystery of our faith:

**People:**

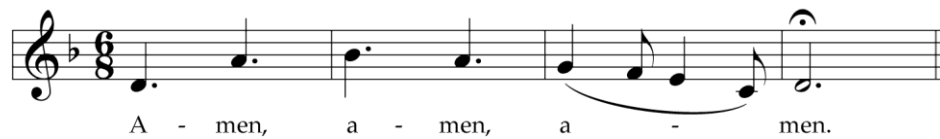


Dy - ing you de-stroyed our death; ris - ing you re -  
stored our life. Lord Je - sus, come in glo - ry.

*(The Great Prayer continues...)*

Leader: ... now and forever.

People:



## THE LORD'S PRAYER

*Our Father in heaven, hallowed be your name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial and deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and for ever. Amen.*

## BREAKING THE BREAD

### COMMUNION OF THE PEOPLE

*Beginning from the back pews of the sanctuary, those desiring to receive Communion shall come forward as directed to receive bread and the cup of unfermented fruit of the vine. Those desiring to receive the Sacrament in their seats should inform an usher. The Sacrament will be taken to them by the worship leaders. The elements are given with these words:*

*"The bread of heaven. . . . The cup of salvation" . . . to which the people respond "Amen."*

*The congregation sings the following during the receiving of the Sacrament.*

Two systems of musical notation in 4/4 time, key of B-flat major. The first system has a vocal melody in the treble clef and a bass line in the bass clef. The lyrics 'Bless the Lord, my soul, and bless God's ho - ly name.' are written below the staff. The second system continues the melody and bass line with the lyrics 'Bless the Lord, my soul, who leads me in - to life.' The music is written for a two-part setting.

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"Eat this bread; drink this cup; come to me and

nev - er be hun - gry. Eat this bread;

drink this cup; trust in me and you will not thirst."

**PRAYER AFTER COMMUNION** *(in unison)*

*God of compassion, through your Son Jesus Christ*

*you reconciled your people to yourself.*

*Following his example of prayer and fasting,*

*may we obey you with willing hearts*

*and serve one another in holy love;*

*through Jesus Christ our Lord. Amen.*

# SENDING

**\*HYMN 443** *"There Is a Redeemer"*

GREEN

**\*BLESSING and CHARGE**

Leader: May the God of peace make you holy in every way  
and keep your whole being — spirit, soul, and body —  
free from every fault at the coming of our Lord Jesus Christ.

**People: Amen.**

Leader: Go in peace to love and serve the Lord.

**People: Thanks be to God.**

**POSTLUDE** excerpt from *"Prelude and Fugue in E minor"* (BWV 555)

anon., attr. J.S. Bach

*\*Those who are able, please stand.*



*Please pray that at this time of renewal each of us  
is renewed in our faith and belief in Jesus Christ, our Lord and Savior.*

*Join us Wednesdays for Morning Prayer at 7:00 AM  
(in-person and by Zoom).*

*Lenten Devotional Guides, for all ages, are available in Heritage Hall.*

*Reader: Brett Shelley*

*Cantor: Andrew Sillers*

## **Psalm 51:1-17**

*(read in unison)*

*Have mercy on me, O God, according to your loving kindness;*

*in your great compassion blot out my offenses.*

*Wash me through and through from my wickedness*

*and cleanse me from my sin.*

*For I know my transgressions, and my sin is ever before me.*

*Against you only have I sinned and done what is evil in your sight.*

*And so you are justified when you speak and upright in your judgment.*

*Indeed, I have been wicked from my birth, a sinner from my mother's womb.*

*For behold, you look for truth deep within me,*

*and will make me understand wisdom secretly.*

*Purge me from my sin, and I shall be pure;*

*wash me, and I shall be clean in deed.*

*Make me hear of joy and gladness,*

*that the body you have broken may rejoice.*

*Hide your face from my sins and blot out all my iniquities.*

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

*Cast me not away from your presence and take not your Holy Spirit from me.*

*Give me the joy of your saving help again*

*and sustain me with your bountiful Spirit.*

*I shall teach your ways to the wicked, and sinners shall return to you.*

*Deliver me from death, O God,*

*and my tongue shall sing of your righteousness, O God of my salvation.*

*Open my lips, O Lord, and my mouth shall proclaim your praise.*

*Had you desired it, I would have offered sacrifice,*

*but you take no delight in burnt-offerings.*

*The sacrifice of God is a troubled spirit;*

*a broken and contrite heart, O God, you will not despise.*



## thoughts on



*The Lenten journey from the ashes of death to resurrected life begins on the first day of Lent, Ash Wednesday, which signifies a time to turn around, to change directions, to repent. This first day of Lent reminds us that unless we are willing to die to our old selves, we cannot be raised to new life in Christ. The first step of this journey calls us to acknowledge and confront our mortality, individually and corporately. Ashes on the forehead is a sign of our humanity and a reminder of our mortality. During the imposition of ashes the words: "You are dust, and to dust you will return" are repeated again and again. We are to remember that we are but temporary creatures, always on the edge of death. Lent is not a matter of being good, and wearing ashes is not showing off one's faith. The ashes are a reminder to us and our communities of our finite creatureliness. The ashes we wear on our Lenten journey symbolize the dust and broken debris of our lives as well as the reality that eventually each of us will die. On Ash Wednesday we begin our Lenten trek through the desert toward Easter.*

*Faithfully adhering to the Lenten journey of "prayer, fasting, and almsgiving" leads to the destination of Easter. We follow Jesus into the wilderness, resist temptation, fast and proceed "on the way" to Jerusalem, and the cross. Our Lenten journey is one of turning around, of changing directions from self-serving toward the self-giving way of the cross.*

*What we hear during Lent is the power and possibility of paschal mystery, and that the way of the cross, the way to Easter is through death. To appropriate the new life that is beyond the power of death means we must die with Christ who was raised for us. To live for Christ, we must die with him. New life requires a daily surrendering of the old life, letting go of the present order, so that we may embrace the new humanity. "I die every day," asserts Paul (1 Corinthians 15:31). Resurrection necessitates death as a preceding act. The church's peculiar Lenten claim is that in dying we live that all who are baptized into Christ are baptized into his death. To be raised with Christ means one must also die with Christ. In order to embrace the resurrection, we must experience the passion of Jesus. The way of the cross, the way to Easter, is through death of the "old self." In dying, we live.*

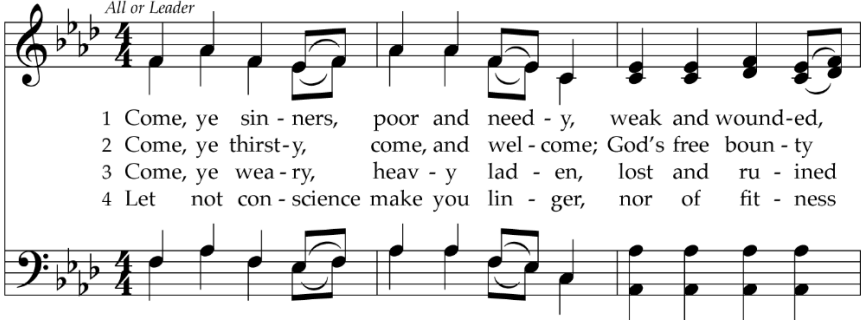
*Therefore, at the beginning of Lent, we are reminded that our possessions, our rulers, our empires, our projects, our families, and even our lives do not last forever. "You are dust, and to dust you shall return." (Genesis 3:19) Worship throughout Lent tries to pry loose our fingers, one by one, from presumed securities and plunge us into unknown baptismal water, waters that turn out to be not only our death tomb, but surprisingly our womb of life. How could we then fear death? How can we fear what we've already gone through in baptism?*

*It is the power of the resurrection on the horizon ahead that draws us in repentance toward the cross and tomb. Through the intervention of God's gracious resurrection, lifelong changes in our values and behavior become possible. By turning from the end of the "old self" in us, Lenten repentance makes it possible for us to affirm joyfully, "Death is no more!" and to aim toward the new life in Christ.*

(from Liturgical Year: SLR7 published by Westminster/John Knox Press.)

# 415 Come, Ye Sinners, Poor and Needy

*All or Leader*




1 Come, ye sin - ners, poor and need - y, weak and wound-ed,  
 2 Come, ye thirst-y, come, and wel - come; God's free boun - ty  
 3 Come, ye wea - ry, heav - y lad - en, lost and ru - ined  
 4 Let not con - science make you lin - ger, nor of fit - ness

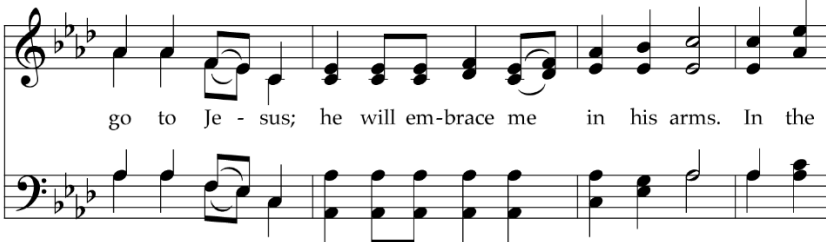


sick and sore; Je - sus read - y stands to save you,  
 glo - ri - fy, true be - lief and true re - pen - tance,  
 by the fall; if you tar - ry till you're bet - ter,  
 fond - ly dream; all the fit - ness he re - quir - eth

*Refrain*  
*All*



full of pit - y, love, and power.  
 ev - ery grace that brings you nigh. I will a - rise and  
 you will nev - er come at all.  
 is to feel your need of him.

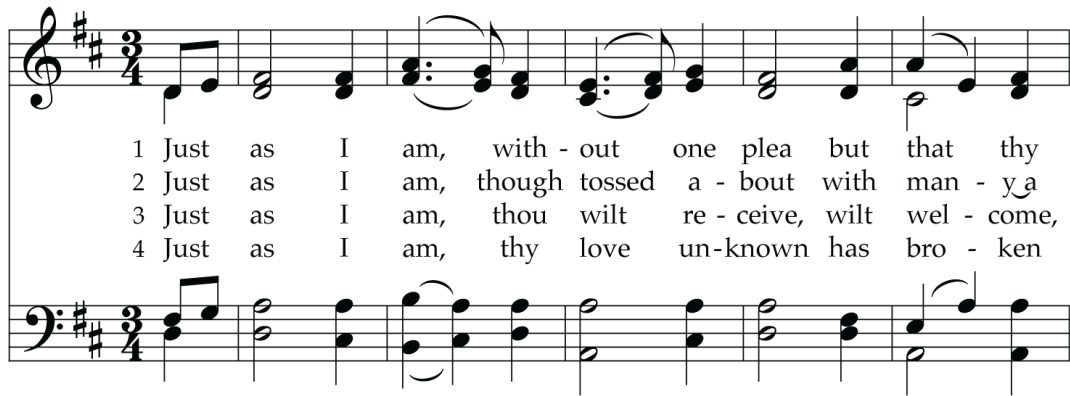


go to Je - sus; he will em-brace me in his arms. In the

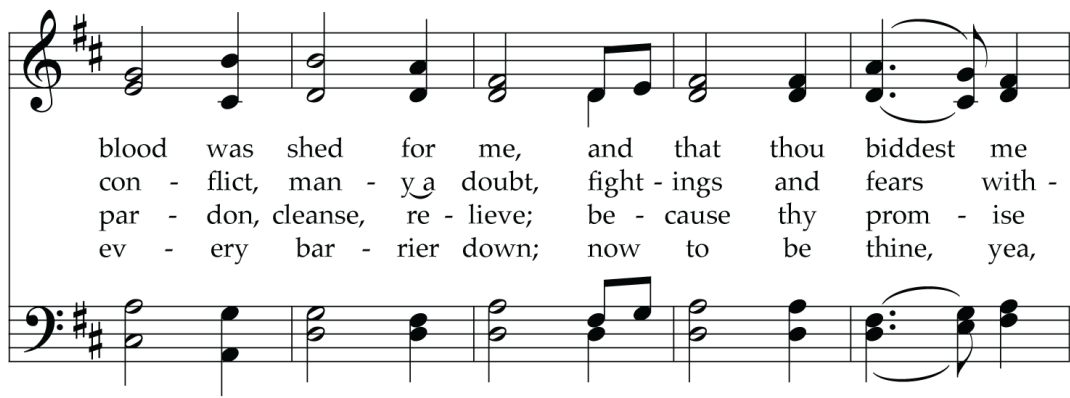


arms of my dear Sav - ior, O there are ten thou-sand charms.

# 442 Just as I Am, without One Plea



1 Just as I am, with - out one plea but that thy  
2 Just as I am, though tossed a - bout with man - y a  
3 Just as I am, thou wilt re - ceive, wilt wel - come,  
4 Just as I am, thy love un-known has bro - ken



blood was shed for me, and that thou biddest me  
con - flict, man - y a doubt, fight - ings and fears with -  
par - don, cleanse, re - lieve; be - cause thy prom - ise  
ev - ery bar - rier down; now to be thine, yea,



come to thee,  
in, with - out, O Lamb of God, I come; I come!  
thine a - lone,

## SPANISH

1 *Tal como soy de pecador,  
sin más confianza que tu amor;  
a tu llamada vengo a ti,  
¡Cordero de Dios, heme aquí!*

## KOREAN

1 큰-죄에 빠-진 날 위해  
주보-혈 흘려주시고  
또-나를 오-라 하시니-  
주께로 거-저 갑니다

When illness limited her involvement in a bustling household, the author wrote this hymn that helped her both to achieve and to express a renewed sense of worth grounded in Christ's self-giving. Its simple, direct, and deeply felt language has made it a source of comfort to many.

# Jesus Knows the Inmost Heart 427

*Refrain* Bm Em D G Am7 Bm7 Em

Je - sus knows the in - most heart: noth - ing can be hid - den.

Bm Em D G Am7 Bm7 Em *Fine*

Je - sus knows the in - most heart: noth - ing can be hid - den.

Em Bm Am Em C Am Em

- 1 This our sin - ful hearts re - quire: flame of God's re - fin - ing fire,  
 2 Je - sus knows our deep - est fears, knows the pain of hid - den tears.  
 3 When our lives are in his hand noth - ing can his work with - stand;  
 4 So our faith will be re - stored by the word of Christ our Lord;

Em Em7 Am D7 Em Am7 Bm7 Em *to Refrain*

work - ing in us day by day till the dross is burned a - way.  
 By his words of love and peace ev - ery heart can find re - lease.  
 his for - give - ness sets us free, saves us for e - ter - ni - ty.  
 for the warmth his love im - parts melts the ver - y hard - est hearts.

This text was originally created in Pashto, which is the national language of Afghanistan as well as a provincial language of Pakistan and is spoken by more than fifty million people. The refrain seems to be an adaptation of phrases in Psalm 51:6 applied to Jesus.

TEXT: Pashto hymn; trans. Alison Blenkinsop, 1995

MUSIC: Anon.; arr. Geoff Weaver, 1995

Text © 1995 Alison Blenkinsop

Music Arr. © 1995 The Jubilate Group (admin. Hope Publishing Company)

LOE DE ISÁ  
7.7.7.7 with refrain

# There Is a Redeemer

443

D G D A D G A D A7sus A7

1 There is a Re - deem - er, Je - sus, God's own Son;  
 2 Je - sus, my Re - deem - er, name a - bove all names,  
 3 When I stand in glo - ry, I will see his face;

D G D/F# Em7 A7sus D G A

pre - cious Lamb of God, Mes - si - ah, Ho - ly One.  
 pre - cious Lamb of God, Mes - si - ah, hope for sin - ners slain.  
 there I'll serve my King for - ev - er in that ho - ly place.

D D/F# G D G A D A7

Thank you, O my Fa - ther, for giv - ing us your Son, and

D G D Em7 A7sus D

leav - ing your Spir - it till the work on earth is done.

Although the refrain of this piece names all three Persons of the Trinity, the stanzas emphasize references to Jesus Christ under various titles. There is also a shift in tone between the stanzas and the refrain: the former speak about God and the latter speaks to God.

TEXT and MUSIC: Melody Green, 1982

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GREEN  
Irregular