

HOLY CROSS LUTHERAN CHURCH



ASH WEDNESDAY FEBRUARY 18, 2026

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.

Holy Cross Lutheran Church Welcomes ALL!

Holy Cross Lutheran Church joyfully affirms and celebrates that every person is a beloved child of God. We welcome all who are seeking God's boundless love and sustaining grace into full community with us at Holy Cross. As disciples of Jesus Christ, we commit ourselves to breaking down barriers and systems that divide God's children working to be a space committed to racial equality for God's people and to building a community where all are recognized as part of Christ's new creation.



We welcome you, and you are safe with us...
 Whatever your race, ethnicity, or heritage;
 Whatever your relationship status;
 We welcome you, and you are safe with us...

Whatever your sex, gender identity, sexual orientation, or gender expression;
 Whatever your socio-economic status;
 We welcome you, and you are safe with us...

Whatever your age and life circumstance;
 Whatever your physical and mental ability.
 You are a beloved child of God, you are valued, and you are welcome here.

What to Expect in Worship

Worship services can be intimidating for newcomers. While we try to make worship as accessible as possible for everyone, we know that some aspects can be confusing. Feel free to ask an usher or someone near you for help if you have any questions today. We are happy to help and want all voices to be included in praise to God.

Our worship style is traditional at Holy Cross. A full liturgy is used to focus our praise and prayers to God. Notes are included in the side gutter of the bulletin to explain why we use the various liturgical elements. Communion is celebrated every Sunday at Holy Cross. The table (altar) is not our table, but Christ's table. Just as Christ welcomes all, all are welcome to receive communion at Holy Cross. Written instructions are also included at that point in the bulletin.

Throughout the year we emphasize each liturgical season differently to mark the passage of time. Liturgical texts change to reflect aspects of that season, some elements are removed or added to reflect the mood of that season, and colors used to decorate the chancel are changed to provide visual reminders of the current season.

Holy Cross Lutheran Church

Transforming the world & ourselves, together in community, fellowship, and faith.

Ash Wednesday

February 18, 2026 ~ 7:00 PM

The Old Testament tells of a ritual in which persons in great sorrow sat in ashes or poured them on their head. Since early medieval times, ashes were distributed on the fortieth day before Easter as a sign of individual and communal penitence, and at the Synod of Benevento in 1091, the ritual was recommended for all Western Christians. The twin emphases of the day are sin and death: in sorrow for sin, we join with ancient peoples to put ashes on our head; and in honesty about death, we remember that, like Adam, we are made of dust and will return to dust. Acknowledging our sin and death readies the assembly for its annual baptismal journey to the resurrection.



WE GATHER



TOLLING OF THE BELL

PRELUDE

Please stand as you are able.

CONFESSION AND FORGIVENESS

Pastor: Blessed be the holy Trinity, † one God, who forgives all our sin, whose mercy endures forever.

Assembly: **Amen.**

Pastor: Let us confess our sin before God, who removes our guilt and blots out all offenses.

Silence is kept for reflection.

Pastor: Gracious God,

Assembly: **have mercy on us according to your steadfast love.**

Pastor:	For seeking worldly delights that deceive us and dishonor you: Gracious God,
Assembly:	have mercy on us according to your steadfast love.
Pastor:	For desiring self-reliance instead of hungering for your word: Gracious God,
Assembly:	have mercy on us according to your steadfast love.
Pastor:	For failing to recognize your coming reign, and for hindering the work of the Spirit: Gracious God,
Assembly:	have mercy on us according to your steadfast love.
Pastor:	For drawing from the well of self-serving ambition, and for disdaining the living water Christ offers: Gracious God,
Assembly:	have mercy on us according to your steadfast love.
Pastor:	For disregarding voices from the margin, and for distrusting signs of your healing and hope in the world: Gracious God,
Assembly:	have mercy on us according to your steadfast love.
Pastor:	For dwelling in tombs of self-pity and discontent, and for disregarding Christ's call to come forth to life: Gracious God,
Assembly:	have mercy on us according to your steadfast love.
Pastor:	God's steadfast love, grace, and forgiveness abound. Through faith, the free gift of God, you have been clothed in the righteousness of Christ. In the name of † Jesus Christ, your sins are forgiven. The Spirit of the One who raised Christ from the dead dwells in you, pours God's love into your hearts, and gives you life and peace.
Assembly:	Amen.

We come before God tonight remembering our mortality and sinful nature. "Our Father We Have Wandered" asks God for forgiveness and reminds that even in sin and death we hear God calling our name.

GATHERING HYMN

Our Father, We Have Wandered

1 Our Fa - ther, we have wan - dered and hid - den from your face;
 2 And now at length dis - cern - ing the e - vil that we do,
 3 O Lord of all the liv - ing, both ban - ished and re - stored,

in fool-ish-ness have squan - dered your leg - a - cy of grace.
 be - hold us, Lord, re - turn - ing with hope and trust to you.
 com-pas-sion-ate, for - giv - ing, and ev - er - car - ing Lord,

But now, in ex - ile dwell - ing, we rise with fear and shame,
 In haste you come to meet us and home re - joic - ing bring,
 grant now that our trans - gress - ing, our faith - less - ness may cease.

as, dis - tant but com - pel - ling, we hear you call our name.
 in glad-ness there to greet us with calf and robe and ring.
 Stretch out your hand in bless - ing, in par - don, and in peace.

Text: Kevin Nichols, 1929–2006

Music: HERZLICH TUT MICH VERLANGEN, Hans Leo Hassler, 1564–1612; arr. Johann Sebastian Bach, 1685–1750

Text from *Resource Collection of Hymns and Service Music for the Liturgy*, © 1981 International Committee on English in the Liturgy, Inc.

Tonight's prayer of the day was written in the sixteenth century by Thomas Cranmer, whose masterful use of doublets—you hate, you forgive; new and honest; repent, receive—gives us space within which to find ourselves.

The reading from Joel begins Lent with the stark call to repentance. The community is to meet together to weep and fast and pray. At the conclusion of this long season of Lent and Easter, the lectionary returns to a quote from Joel in Peter's sermon on Pentecost that promises the coming of the Spirit.

PRAYER OF THE DAY

Pastor: 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.

Assembly: Amen

Please sit.



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.

Reader: A reading from the prophet Joel:

¹Blow 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?'"

Reader: Word of God, word of life.

Assembly: **Thanks be to God.**

PSALM

Psalm 51:1-17

Reader: As our response to the first reading, we read Psalm 51 responsively. The assembly is invited to read the bold verses.

¹Have mercy on me, O God, according to your steadfast love;
according to your abundant mercy blot out my transgressions.

²**Wash me thoroughly from my iniquity, and cleanse me from my sin.**

³For I know my transgressions, and my sin is ever before me.

⁴**Against you, you alone, have I sinned, and done what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgment.**

⁵Indeed, I was born guilty, a sinner when my mother conceived me.

⁶**You desire truth in the inward being; therefore teach me wisdom in my secret heart.**

Psalm 51:1-17 is a penitential psalm that the Hebrew Bible puts in the mouth of King David when he repented of adultery and murder. This magnificent prayer for forgiveness is filled with body imagery and is appropriate for a day in which ashes are placed on our foreheads.

⁷Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.

⁸**Let me hear joy and gladness;
let the bones that you have crushed rejoice.**

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

¹⁰**Create in me a clean heart, O God, and put a new and right spirit
within me.**

¹¹Do not cast me away from your presence, and do not take your holy
spirit from me.

¹²**Restore to me the joy of your salvation, and sustain in me a
willing spirit.**

¹³Then I will teach transgressors your ways, and sinners will return
to you.

¹⁴**Deliver me from bloodshed, O God, O God of my salvation,
and my tongue will sing aloud of your deliverance.**

¹⁵O LORD, open my lips, and my mouth will declare your praise.

¹⁶**For you have no delight in sacrifice; if I were to give a burnt
offering, you would not be pleased.**

¹⁷The sacrifice acceptable to God is a broken spirit; a broken and
contrite heart, O God, you will not despise.

Reader: Word of God. Word of Life.

Assembly: **Thanks be to God.**

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.

Reader: A reading from Paul's second letter to the
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,

*Ash Wednesday begins
Lent as the acceptable
time, the day of
salvation, the time to
be reconciled to God.
During these weeks,
the church meditates
on what it means that
God made Christ to be
sin, that we might
become the
righteousness of God.*

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.

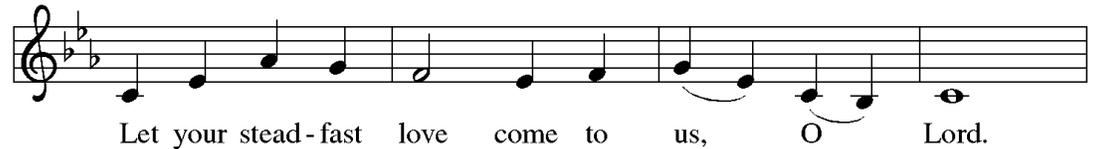
Reader: Word of God, word of life.

Assembly: **Thanks be to God.**

Please stand as you are able.

GOSPEL ACCLAMATION

(Setting 1)



GOSPEL

Matthew 6:1-6, 16-21

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

Pastor: The gospel according to Matthew, the sixth chapter.

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

[Jesus said to the disciples:] ¹“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.

²“So 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.

Since the Middle Ages, this text was proclaimed on Ash Wednesday, and its call for almsgiving, prayer, and fasting lays out what have been called the three disciplines of Lent. The discipline of fasting means not to denigrate the human body, but to symbolize the turn from self-indulgence to care for the neighbor and reliance on God.

*In the surprise of faith,
we discover that these
disciplines can
accompany us to the
alternative treasures
that come from God
alone.*

⁵“And 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.

¹⁶“And 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.

¹⁹“Do 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.”

Pastor: The Gospel of our Lord.
Assembly: **Praise to you, O Christ.**

Please sit.

SERMON

Please stand as you are able.



As we remember our mortality, we are reminded also of the baptismal covenant God made with us. "Restore in Us, O God" serves as a prayer for God to stir up the Holy Spirit in our lives, that we may feel God's presence as we confess our sins and open ourselves to God's forgiveness.

HYMN

Restore in Us, O God



1 Re - store in us, O God, the splen - dor of your love; re -
 2 O Spir - it, wake in us the won - der of your pow'r; from
 3 Bring us, O Christ, to share the full - ness of your joy; bap -
 4 Three - per - soned God, ful - fill the prom - ise of your grace, that



new your im - age in our hearts, and all our sins re - move.
 fruit - less fear un - furl our lives like spring - time bud and flow'r.
 tize us in the ris - en life that death can - not de - stroy.
 we, when all our search - ing ends, may see you face to face.

Text: Carl P. Daw Jr., b. 1944
 Music: BAYLOR, Hal H. Hopson, b. 1933
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BLESSING OF THE ASHES

Pastor: 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 only by the cross of our Lord Jesus Christ are we given eternal life; through the same Jesus Christ, our Savior and Lord.

Assembly: **Amen.**

Please sit.

IMPOSITION OF ASHES

Those who desire may come forward for the imposition of ashes.

Please stand as you are able.

PRAYERS OF INTERCESSION

Assisting Minister: Reconciled by God's mercy and sustained by God's presence, let us pray for the world and its needs.

Assisting Minister: 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.

Assembly: **Your mercy is great.**

We pray for the greater church.

We pray for creation.

Assisting Minister: 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.

Assembly: Your mercy is great.

We pray for justice.

Assisting Minister: 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.

Assembly: Your mercy is great.

We pray for those in need.

Assisting Minister: Deliver your people, O God. Comfort any whose hearts are rent by grief, uphold any who are sick, including those we name before you now (*the assembly offers names*). Bring food to those who hunger and give housing to all without shelter. Hear us, O God.

Assembly: Your mercy is great.

We pray for this congregation.

Assisting Minister: Bless Holy Cross Lutheran Church, 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.

Assembly: Your mercy is great.

We remember the saints.

Assisting Minister: 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.

Assembly: Your mercy is great.

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

Assembly: Amen.

The sharing of the peace is an ancient ritual that puts us right with our neighbors before we offer our gifts to God.

THE PEACE

Pastor: The peace of the Lord be with you always.

Assembly: And also with you.

Please sit.

OFFERING

OFFERING MUSIC

Dust, Remember You are Splendor
Sanctuary Choir

by Anne Krentz Organ

Please stand as you are able.

OFFERTORY

When I Survey the Wondrous Cross

4 Were the whole realm of na - ture mine, that were a
pres - ent far too small; love so a - maz - ing,
so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1674–1748
Music: HAMBURG, Lowell Mason, 1792–1872

OFFERTORY PRAYER

Assisting Minister: Let us pray. Gracious Provider, you set your immense treasures among us, opening your heart to the world. As we prepare to feast on your bountiful love, deepen our commitment to sharing those treasures with others, through our Savior, Jesus Christ.

Assembly: **Amen.**



WE COME TO GOD'S TABLE



GREAT THANKSGIVING

Pastor: The Lord be with you.

Assembly: **And also with you.**

Pastor: Lift up your hearts.

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

Pastor: Let us give thanks to the Lord, our God.

Assembly: **It is right to give God thanks and praise.**

PREFACE

SANCTUS

(Setting 1)

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

EUCCHARISTIC PRAYER

LORD'S PRAYER

Assembly: **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

Pastor: All who are hungry, come! The feast of grace is
spread.

Assembly: **Thanks be to God.**

Please sit.

DISTRIBUTION

*This is Christ's table of welcome. Jesus invites **all** who are hungry and thirsty for unconditional love and acceptance to come to God's banquet. The ushers will direct you forward at the appropriate time. Communion will be by station. Red wine and white grape juice are available in individual cups. Bread served is Gluten Free. If you wish to receive a blessing rather than communion, cross your arms over your chest. Return to your seat by the side aisle.*



AGNUS DEI

(Setting 1)

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

DISTRIBUTION HYMN

Just As I Am, without One Plea

1 Just as I am, with - out one plea, but that thy blood was
2 Just as I am, though tossed a - bout with man - y a con - flict,
3 Just as I am, thou wilt re - ceive, wilt wel - come, par - don,
4 Just as I am; thy love un - known has bro - ken ev - 'ry
shed for me, and that thou bidd'st me come to thee,
man - y a doubt, fight - ings and fears with - in, with - out,
cleanse, re - lieve; be - cause thy prom - ise I be - lieve,
bar - rier down; now to be thine, yea, thine a - lone,
O Lamb of God, I come, I come.

DISTRIBUTION HYMN**To You All Hearts Are Open**

To you all hearts are o - pen, to
 you all de - sires known. To you there are no
 se - crets, al - might - y God; we come to you.

Text: John Tirro, b. 1966; based on an 11th cent. collect, tr. *Book of Common Prayer*

Music: ALL HEARTS ARE OPEN, John Tirro

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POST-COMMUNION BLESSING

Pastor: May the body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.
Assembly: **Amen.**

POST-COMMUNION PRAYER

Assisting Minister: 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.

Assembly: **Amen.**



WE ARE SENT FORTH TO SERVE



SENDING HYMN

Savior, When in Dust to You

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-ri-ous 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!

BENEDICTION

Pastor: 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.

Assembly: Amen.

DISMISSAL

Pastor: Go in peace. Believe the good news.

Assembly: Thanks be to God!

POSTLUDE

As part of our continuous efforts to make worship more inclusive and sensory friendly, we ask that you refrain from applauding during worship and after the postlude.

FROM THE CLOUD OF WITNESSES

*Romano Guardini,
Sacred Signs, trans.
Melissa Kay
(Wilmington, DE:
Michael Glazier,
1979), 54-55.*

Everything turns to ashes, everything whatsoever. This house I live in, these clothes I am wearing, my household stuff, my money, my fields, meadows, woods, the dog that follows me, the clock in the hall, this hand I am writing with, these eyes that read what I write, all the rest of my body, people I have loved, people I have hated, or been afraid of, whatever was great in my eyes upon earth, whatever small and contemptible, all without exception will fall back into dust.

—*Romano Guardini*



UPCOMING COMMEMORATIONS

Perpetua and Felicity and companions, martyrs at Carthage, died 202

Friday, March 7, 2025

Vibia Perpetua, a noblewoman, and Felicity, an enslaved woman, were catechumens at Carthage, northern Africa. They, with four other catechumens, had defied the Roman emperor who had forbidden conversions to Christianity, and were put to death in the amphitheater.

Harriet Tubman, died 1913; Sojourner Truth, died 1883; renewers of society

Monday, March 10, 2025

Harriet Tubman, born into slavery, helped about 300 others to escape slavery until the institution was abolished. Sojourner Truth, whose birth name was Isabella, was freed after slavery was abolished, and discerned a call to be a preacher. Taking the name Sojourner Truth, she set out on an evangelistic journey, where people found her testimony to be deeply moving.

Gregory the Great, Bishop of Rome, died 604

Wednesday, March 12, 2025

Born into wealth and power, Gregory was for a time the chief administrator of the city of Rome. Giving this up for a life in the church, he was elected pope in 590. He influenced public worship through the establishment of a lectionary and prayers to correlate with the readings. Gregorian chant is named in his honor.

ATTRIBUTIONS:

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There is a hearing-assistance system (induction loop) in the Sanctuary for those with hearing impairments. Please ask an usher for instructions.

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