



The Liturgy of Ash Wednesday

Ash Wednesday with the Imposition of Ashes and Holy Communion

February 18, 2026 • 12 p.m. and 7 p.m.

HOLY SPIRIT EPISCOPAL CHURCH

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service, is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

On this day, the Celebrant begins the liturgy with the Salutation and the Collect of the Day.

We acknowledge that our worship is taking place in the aboriginal territories of the Salish and Kalispel people.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE FIRST READING: Joel 2:1-2, 12-17

The people sit.

A Reading from the book of 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 The Word of the Lord.
People **Thanks be to God.**

Silence may follow.

THE PSALM

Reader Our response to the first reading is a portion of Psalm 103 found in the service leaflet. Please pray it with me.

PSALM: 103:8-14

Remain seated

⁸The LORD is full of compassion and mercy, *
slow to anger and of great kindness.
⁹He will not always accuse us, *
nor will he keep his anger for ever.
¹⁰He has not dealt with us according to our sins, *
nor rewarded us according to our wickedness.
¹¹For as the heavens are high above the earth, *
so is his mercy great upon those who fear him.

¹²As far as the east is from the west, *
so far has he removed our sins from us.
¹³As a father cares for his children, *
so does the LORD care for those who fear him.
¹⁴For he himself knows whereof we are made; *
he remembers that we are but dust.

THE SECOND READING: 2 Corinthians 5:20b--6:10

Remain seated.

A Reading from Paul's Second Letter to the Church in Corinth.

^{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.

Reader The Word of the Lord.

People **Thanks be to God.**

Silence may follow.

THE GOSPEL: Matthew 6:1-6, 16-21

All stand as able.

The Holy Gospel of our Lord Jesus Christ according to Matthew.

People **Glory to you, Lord Christ.**

[Jesus said,] 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.

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.”

The People are seated at the invitation of the preacher.

THE SERMON

LENTEN INVITATION

After the Sermon, all stand as able, and the Celebrant or Minister appointed invites the people to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

BLESSING OF THE ASHES

If ashes are to be imposed, the Celebrant says the following prayer

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

IMPOSITION OF ASHES

The ashes are imposed with the following words

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

The following Psalm is then said

PSALM 51

¹Have mercy on me, O God, according to your loving-kindness; *
 in your great compassion blot out my offenses.
²Wash me through and through from my wickedness *
 and cleanse me from my sin.
³For I know my transgressions, *
 and my sin is ever before me.
⁴Against you only have I sinned *
 and done what is evil in your sight.
⁵And so you are justified when you speak *
 and upright in your judgment.
⁶Indeed, I have been wicked from my birth, *
 a sinner from my mother's womb.
⁷For behold, you look for truth deep within me, *
 and will make me understand wisdom secretly.
⁸Purge me from my sin, and I shall be pure; *
 wash me, and I shall be clean indeed.
⁹Make me hear of joy and gladness, *
 that the body you have broken may rejoice.
¹⁰Hide your face from my sins *
 and blot out all my iniquities.
¹¹Create in me a clean heart, O God, *
 and renew a right spirit within me.
¹²Cast me not away from your presence *
 and take not your holy Spirit from me.
¹³Give me the joy of your saving help again *
 and sustain me with your bountiful Spirit.
¹⁴I shall teach your ways to the wicked, *
 and sinners shall return to you.
¹⁵Deliver me from death, O God, *
 and my tongue shall sing of your righteousness,
 O God of my salvation.
¹⁶Open my lips, O Lord, *
 and my mouth shall proclaim your praise.
¹⁷Had you desired it, I would have offered sacrifice, *
 but you take no delight in burnt-offerings.
¹⁸The sacrifice of God is a troubled spirit; *
 a broken and contrite heart, O God, you will not despise.

LITANY OF PENITENCE

The Celebrant and People together, all kneeling as able

Most holy and merciful Father: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, 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.

The Celebrant continues

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, Lord.

We have been deaf 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, Lord.

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,
We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation of other people,
We confess to you, Lord.

Our anger at our own frustration, and our envy of those more fortunate than ourselves,
We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,
We confess to you, Lord.

Our negligence in prayer and worship, and our failure to commend the faith that is in us,
We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of concern for those who come after us,
Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;
Favorably hear us, for your mercy is great.

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

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

The Bishop, if present, or the Priest, stands and, facing the people, says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. ***Amen.***

THE PEACE

The Peace is now exchanged

Celebrant The peace of the Lord be always with you.

People **And also with you.**

ANNOUNCEMENTS

The Holy Communion

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

The Celebrant may begin the Offertory with a sentence of Scripture.

All are invited to make a gift to support Holy Spirit's ministry of sharing God's love with our community and the world by texting HOLYSPIRITGIVE to (833) 714-3270 or by visiting <http://holyspiritmissoula.org/give/>. The loose plate offering from today's service will support the work of Emmaus Campus Ministry at the University of Montana.

The altar is prepared for Holy Communion

DOXOLOGY

All say in unison as the Offering is received and blessed

All things come of thee, O Lord, and of thine own have we given thee.

The Great Thanksgiving

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

SURSUM CORDA

The People stand as able.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

Facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS

Celebrant and People

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The people stand or kneel or sit as able. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray.

And now, as our Savior Christ has taught us, we are bold to say,

People and Celebrant

**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.**

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then may be sung or said

FRACTION ANTHEM

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

INVITATION

The Celebrant says

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

DISTRIBUTION

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available, and you may drink from the common cup or dip your wafer in the intinction cup. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

POST-COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

BLESSING

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. ***Amen.***

DISMISSAL

Let us go forth in the name of Christ.

People **Thanks be to God.**

♦♦♦

Participants in the Service

Presider and Celebrant	(12 noon) <i>The Rev. Terri Ann Grotzinger</i> (7:00 p.m.) <i>The Rev. Gretchen Strohmaier</i>
Preacher	(12 noon) <i>The Ven. Dorcie Dvarishkis</i> (7:00 p.m.) <i>The Rev. Gretchen Strohmaier</i>
Deacon	(12 noon) <i>The Ven. Dorcie Dvarishkis</i>
Crucifer/Acolyte	(12 noon) <i>Jesse Jaeger</i> (7:00 p.m.) <i>Caitlin Sherman</i>
Lectors/Lay Eucharistic Ministers	(12 noon) <i>Judy Parock, Lori Cordis</i> (7:00 p.m.) <i>Lucia Work, Torian Donohoe</i>
Ushers	(12 noon) <i>Betsy Holmquist, Pat King</i> (7:00 p.m.) <i>Gary and Holly Swartz</i>
Altar Guild	(12 noon) <i>Lori Cordis, Beverly Maas</i> (7:00 p.m.) <i>Alice Caplins, Lucy Deaton</i>
Videographer	(12 noon) <i>PJ Willett</i>

CHRISTIAN FASTING: A MISUNDERSTOOD GIFT

As part of Holy Spirit's commitment to learning more about food insecurity and related issues, our Lenten theme this year is **fasting**. Though often misunderstood, fasting is one of the most powerful practices for deepening our faith. While it has traditionally meant abstaining from food, Christian fasting reaches far beyond "giving up chocolate for Lent." When approached with intention, it invites us to look closely at what truly motivates us and to make space for God in new ways.

Please note the updated time and location.

Join Valerie Hess on **Saturday, February 21, from 9:00 to 10:30 a.m. in the Guild Room** for a thoughtful

conversation about what Christian fasting is — and what it isn't. We are grateful to Valerie for adjusting the class time and space to accommodate other parish needs that day.

EPISCOPAL RELIEF & DEVELOPMENT 2026 LENTEN MEDITATIONS: "HOLY HABITS" BY SISTER MONICA CLAIRE

Enrich your Lenten journey with "Holy Habits" meditations from Episcopal Relief & Development. Running Ash Wednesday through Easter, these reflections are authored by TikTok personality Sister Monica Clare, offering insight into monastic life and a practical path to building habits for a life rooted in faith. They are available in English and Spanish.

Visit <https://www.episcopalrelief.org/church-in-action/lent/> or scan the QR code to subscribe to daily emails, download a PDF, read the meditations and access a Group Study Guide to reflect on the meditations with others.



JOIN IN EPISCOPAL RELIEF & DEVELOPMENT SUNDAY, FEBRUARY 22

We encourage all Episcopalians to gather on **February 22, Episcopal Relief & Development Sunday**, to pray for people fighting poverty, disaster and disease in their communities and for all those around the globe leveraging local resources and expertise to address disparity and inequality in the world. Each year, Episcopal Relief & Development (ERD) facilitates healthier, more fulfilling lives for more than 3 million people around the world struggling with hunger, poverty, disaster, and disease. The organization works with Anglican partners to create long-term development strategies focused on delivering results in three signature program areas: **Women, Children and Climate.**

ERD's work with **Women** focuses on helping communities promote the rights of women and children and move toward the vision that everyone deserves a life free from violence. Their work with **Children** supports and protects kids under six so they reach appropriate health and development milestones. ERD's **Climate**-related work focuses on how families and communities can work together to adapt to the effects of rapidly changing weather patterns. In addition, ERD's **US Disaster Program** offers critical resources and training to help people prepare for disasters and provide emergency support so vulnerable communities can make a full and sustained recovery.

We will be taking a special offering at both services on February 22 in support of ERD's mission to assist people impacted by poverty worldwide. All gifts from our offering will be designated to Episcopal Relief & Development's Global Needs Fund. This fund enables ERD to reach those most in need around the world. You can support this work by making a donation in one of the special envelopes provided in the pews on Sunday or by donating on our giving platform Pushpay. Just choose "Episcopal Relief & Development" from the dropdown menu of funds.

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