

**Ash Wednesday**  
**Wednesday February 18, 2026 at 6:00pm**



Mike Moyers, artist

Church of the Holy Nativity, Honolulu, HI  
5286 Kalaniana'ole Highway Honolulu, HI 96821  
[www.holynativityhawaii.org](http://www.holynativityhawaii.org)

***Sunday School on the lanai, except 2<sup>nd</sup> Sunday for Family Sunday.***

*The ministers enter in silence. The Celebrant begins the liturgy with the Collect of the Day.*

**Let us pray. E pule kākou.**

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 Lessons**

### **First Reading: Isaiah 58:1-12**

Shout out, do not hold back! Lift up your voice like a trumpet!

Announce to my people their rebellion, to the house of Jacob their sins.

Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.

"Why do we fast, but you do not see? Why humble ourselves, but you do not notice?"

Look, you serve your own interest on your fast day, and oppress all your workers.

Look, you fast only to quarrel and to fight and to strike with a wicked fist.

Such fasting as you do today will not make your voice heard on high.

Is such the fast that I choose, a day to humble oneself?

Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes?

Will you call this a fast, a day acceptable to the Lord?

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?

Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard.

Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.

The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail.

Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

*Reader* Hear what the Spirit is saying to God's people.

*People* Thanks be to God.

**Psalm 103:8-14** (*Spoken in Unison*)

- 8 The LORD is full of compassion and mercy, slow to anger and of great kindness.  
9 He will not always accuse us, nor will he keep his anger for ever.  
10 He has not dealt with us according to our sins, nor rewarded us according to our wickedness.  
11 For as the heavens are high above the earth, so is his mercy great upon those who fear him.  
12 As far as the east is from the west, so far has he removed our sins from us.  
13 As a father cares for his children, so does the LORD care for those who fear him.  
14 For he himself knows whereof we are made; he remembers that we are but dust.

**Second Reading: 2 Corinthians 5:20b-6:10**

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

As we work together with him, we urge you also not to accept the grace of God in vain. For 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! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see-- we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

*Reader* Hear what the Spirit is saying to God's people.

*People* Thanks be to God.

**Gradual "Ash Wednesday Comes and, Lord, We Hear"**

Music found on page 7 of this bulletin

**The Gospel Matthew 6:1-6, 16-21**

*All standing, the Priest or Deacon reads the Gospel*

*Deacon or Priest* The Holy Gospel of our Lord Jesus Christ, according to Matthew.

*People* Glory to you, Lord Christ.

Jesus said, "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.

"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. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

"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. But 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.

"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. But when you fast, put oil on your head and wash your face, so 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.

"Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

*After the Gospel, the Reader says* The Gospel of the Lord.

*People* Praise to you, Lord Christ.

## **The Sermon**

Dr. Stephen Noerper

*After the Sermon, all stand, and the Celebrant 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 or seated, as is most comfortable for continuing prayer.*

## **The Imposition of Ashes**

*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.*

*Persons wishing to have ashes imposed upon their forehead come forward to the front of the church.*

*The ashes are imposed with the following words.*

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

**Music** "Healing Music" by Jason Tonioli

Ina Young

**Psalm 51**

Book of Common Prayer, p. 266

**The Litany of Penitence**

Book of Common Prayer, p. 267

**The Peace**

*All Stand. The Celebrant says to the people.*

**‘O ke aloha o ka Haku ka mea e mau loa aku me `oukou.**

*(The peace of the Lord be always with you!)*

*The People respond.*

**A me `oe pū nō ho`i.**

*(And also with you!)*

**The Offertory Sentence**

*To you we come, Father of lights, with angels and saints, where heaven and earth unite. May Jesus meet us in the breaking of the bread,  
Amen.*

**The Offertory Music “Healing Music” by Jason Tonioli**

**The Holy Communion**

**The Great Thanksgiving: Eucharist Prayer A**

Book of Common Prayer p. 361

*The Celebrant says*

Nā Makana e Ke Akua na ka po’e o Ke Akua / The gifts of God for the people of the God.

*At the time of distribution, those who wish to receive should move forward to the altar rail in two lines, filling in from makai to mauka. You may kneel or stand to receive the sacrament. You are welcome to receive the bread (traditional or gluten-free) only **or** both the bread and the wine from the ministers who will come past you. If you wish to receive a blessing, place your hands across your heart as you approach.*

**Communion Music “Through the Night of Doubt and Sorrow”**

Ina Young

**The Post-Communion Prayer**

*After Communion, the Celebrant says*

Let us pray.

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

**Lenten Prayer over the People**

The Reverend Jennifer Latham

**Closing Hymn #142 “Lord, Who Throughout These 40 Days”**

*The ministers depart in silence.*

*Members of the congregation are welcome to remain in quiet prayer until they are ready to depart.*

*~Thank you to members of our Altar Guild who have prepared our church for Lent.~*

**Worship Team for the Ash Wednesday Service Thank you, all!**

**Clergy:** The Reverends Libby Berman & Jennifer Latham.

*Mahalo to Stephen Noerper for preaching for us today.*

**Eucharistic minister:** Ed Stikeleather      **Readers:** Olesya Noerper & David Callies

**Acolyte:** Juliet Cuadra      **Intercessor:** Kim Garner      **Usher:** Rich Miller

**Technical team:** Alex Pickens and Georgia St. Germain

**Music Director:** Ina Young      **Instrumentalist:** Amie

**Please join us for the FIRST SUNDAY in LENT February 22, 2025 at 9AM**

**And Pizza Church at 5:00 pm**

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**Our Parish Prayer List:**

**Parish Prayer List:** Adele, Lisa May, Raj & Renu, Eric & Katy, Peter, Gia, Kevin, Michael, Carol, Lorraine,  
Cora, Malia, Patti, Tom, Doris, Heather, Esther,  
Betty, Bobby, Isamu, Beverly, Peter, Wenli, Val, Roy, and Chandi.

“Ash Wednesday Comes and, Lord, We Hear”

1. Ash Wednes - day comes, and Lord, we hear the  
 2. "Re turn to me with all your heart— with  
 3. You call to us— the old, the young; you  
 4. O God most mer - ci - ful and kind, your

word for which our spir - its yearning; a - mid this world's dis -  
 fast - ing, weep - ing, mourn - ing, too." O God, we seek a  
 sum - mon na - tions strong and weak. When we have drift - ed  
 love is not a prize we earn; yet in our life with

ness and fear, we hear your lov - ing call: "Re - turn!"  
 brand new start, a new be - gin - ning here with you.  
 toward the wrong, you call us back, your way to seek.  
 you we find the joy that comes when we re - turn.