

Wednesday 18 February 2026

## Ash Wednesday

*Liturgical Colour: Violet. Year: A(II).*

## Mass Today

### The Introductory Rites

*All stand. The Priest approaches the altar with the ministers and venerates it while the Entrance Antiphon is sung:*

---

#### Entrance Antiphon

Wis 11: 24, 25, 27

You are merciful to all, O Lord,  
and despise nothing that you have made.  
You overlook people's sins, to bring them to repentance,  
and you spare them, for you are the Lord our God.

---

#### Sign of the Cross

*All make the Sign of the Cross as the Priest says:*

In the name of the Father, and of the Son, and of the Holy Spirit.

*The people reply:*

**Amen.**

## Greeting

*Either:* The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

*Or:* Grace to you and peace from God our Father and the Lord Jesus Christ.

*Or:* The Lord be with you.

*The people reply:*

**And with your spirit.**

## Collect

Let us pray.

Grant, O Lord, that we may begin with holy fasting this campaign of Christian service, so that, as we take up battle against spiritual evils, we may be armed with weapons of self-restraint. Through our Lord Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy  
Spirit,  
God, for ever and ever.  
**Amen.**

---

## The Liturgy of the Word

*All sit.*

---

**First reading**

**Joel 2:12-18**

**‘Rend your hearts and not your garments.’**

Thus says the LORD: ‘Return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments.’

Return to the LORD your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love; and he relents over disaster. Who 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?

Blow the trumpet in Sion; consecrate a fast; call a solemn assembly; gather the people. Consecrate the congregation; assemble the elders; gather the children,

even nursing infants. Let the bridegroom leave his room, and the bride her chamber. Between the vestibule and the altar let the priests, the ministers of the LORD, weep and say, 'Spare your people, O LORD, and make not your heritage a reproach, a byword among the nations. Why should they say among the peoples, "Where is their God?"'

Then the LORD became jealous for his land and had pity on his people.

The word of the Lord.

*All reply:*

**Thanks be to God.**

---

**Responsorial Psalm Ps 51(50):3-4. 5-6b. 12-13. 14, 17.**  
**℟ cf. 3a**

*Have mercy on us, O Lord, for we have sinned.*

Have mercy on me, O God,  
according to your merciful love;  
according to your great compassion,  
blot out my transgressions.  
Wash me completely from my iniquity,  
and cleanse me from my sin.

*Have mercy on us, O Lord, for we have sinned.*

My transgressions, truly I know them;  
my sin is always before me.

Against you, you alone, have I sinned;  
what is evil in your sight I have done.

*Have mercy on us, O Lord, for we have sinned.*

Create a pure heart for me, O God;  
renew a steadfast spirit within me.  
Do not cast me away from your presence;  
take not your holy spirit from me.

*Have mercy on us, O Lord, for we have sinned.*

Restore in me the joy of your salvation;  
sustain in me a willing spirit.  
O Lord, open my lips  
and my mouth shall proclaim your praise.

*Have mercy on us, O Lord, for we have sinned.*

---

**Second reading**

**2 Corinthians 5:20-6:2**

**‘Be reconciled to God. Behold, now is the favourable  
time.’**

Brothers and Sisters: We are ambassadors for Christ;  
God making his appeal through us. We implore 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. Working

together with him, then, we appeal to you not to receive the grace of God in vain. For he says, 'In a favourable time I listened to you, and in a day of salvation I have helped you.' Behold, now is the favourable time; behold, now is the day of salvation.

The word of the Lord.

**Thanks be to God.**

---

*The assembly stands to sing the Gospel Acclamation to welcome the Gospel.*

*They remain standing in honour of the Gospel reading, the high point of the Liturgy of the Word.*

---

**Gospel Acclamation**

**Cf. Psalm 95(94):8a, 7c**

Glory and praise to you, O Christ.  
Harden not your hearts today,  
but listen to the voice of the Lord.  
Glory and praise to you, O Christ.

---

*At the ambo the Deacon, or the Priest, says:*

The Lord be with you.

*The people reply:*

**And with your spirit.**

*The Deacon, or the Priest:*

A reading from the holy Gospel according to **N.**

**Glory to you, O Lord.**

---

**Gospel**

**Matthew 6:1-6, 16-18**

**‘Your Father who sees in secret will reward you.’**

At that time: Jesus said to his disciples: ‘Beware of practising your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

‘Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees in secret will reward you.

‘And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. But when you pray, go into your room and



that he be pleased to bless with the abundance of his  
grace  
these ashes, which we will put on our heads in penitence.

*After a brief prayer in silence he continues, with hands extended:*

O God, who are moved by acts of humility  
and respond with forgiveness to works of penance,  
lend your merciful ear to our prayers  
and in your kindness pour out the grace of your ✠  
blessing  
on your servants who are marked with these ashes,  
that, as they follow the Lenten observances,  
they may be worthy to come with minds made pure  
to celebrate the Paschal Mystery of your Son.  
Through Christ our Lord  
**Amen.**

*Or:*

O God, who desire not the death of sinners,  
but their conversion,  
mercifully hear our prayers  
and in your kindness be pleased to bless ✠ these ashes,  
which we intend to receive upon our heads,  
that we, who acknowledge we are but ashes  
and shall return to dust,  
may, through a steadfast observance of Lent,  
gain pardon for sins and newness of life  
after the likeness of your Risen Son.  
Who lives and reigns for ever and ever.  
**Amen.**

*He silently sprinkles the ashes with holy water.*

*Then the Priest places ashes on the head of all those present who come to him, and says to each one:*

Repent, and believe in the Gospel.

*Or:*

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

*Meanwhile, the following are sung:*

### **Antiphon 1**

Let us change our garments to sackcloth and ashes,  
let us fast and weep before the Lord,  
that our God, rich in mercy, might forgive us our sins.

### **Antiphon 2**

**Cf. Jl 2:17; Est 4:17**

Let the priests, the ministers of the Lord,  
stand between the porch and the altar and weep and cry  
out:

Spare, O Lord, spare your people;  
do not close the mouths of those who sing your praise, O  
Lord.

### **Antiphon 3**

**Cf. Jl 2:17; Est 4:17**

Blot out my transgressions, O Lord.

D

Cf. D 70 D 70 D

- R.** Let us correct our faults which we have committed in ignorance, let us not be taken unawares by the day of our death, looking in vain for leisure to repent. Hear us, O Lord, and show us your mercy, for we have sinned against you.
- V.** Help us, O God our Saviour; for the sake of your name, O Lord, set us free. Hear us, O Lord, and show us your mercy, for we have sinned against you.

### **The Prayer of the Faithful (Bidding Prayers)**

*The Priest concludes the Prayer of the Faithful with a collect.*

*When the Liturgy of the Word has been completed, the people sit.*

## **The Liturgy of the Eucharist**

### **The Offertory**

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.

*If the Priest says the prayers aloud the assembly's acclamation is:*

**Blessed be God for ever.**

RI 1 T 1 0 1 0 11 .\*

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine and work of human hands,  
it will become our spiritual drink.

*If the Priest says the prayers aloud the assembly's acclamation is:*

**Blessed be God for ever.**

Pray, brethren (brothers and sisters),  
that my sacrifice and yours  
may be acceptable to God,  
the almighty Father.

*The people reply:*

**May the Lord accept the sacrifice at your hands  
for the praise and glory of his name,  
for our good  
and the good of all his holy Church.**

---

## **Prayer over the Offerings**

As we solemnly offer  
the annual sacrifice for the beginning of Lent,  
we entreat you, O Lord,  
that, through works of penance and charity,  
we may turn away from harmful pleasures  
and, cleansed from our sins, may become worthy  
to celebrate devoutly the Passion of your Son.

✠

who lives and reigns for ever and ever.

**Amen.**

## THE EUCHARISTIC PRAYER

*Extending his hands, the Priest says:*

The Lord be with you.

*The people reply:*

**And with your spirit.**

*The Priest, raising his hands, continues:*

Lift up your hearts.

*The people:*

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

*The Priest, with hands extended, adds:*

Let us give thanks to the Lord our God.

*The people:*

**It is right and just.**

*The Priest continues with the Preface.*

## Preface

### The fruits of abstinence

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For you will that our self-denial should give you thanks,  
humble our sinful pride,  
contribute to the feeding of the poor,  
and so help us imitate you in your kindness.

And so we glorify you with countless Angels,  
as with one voice of praise we acclaim:

*The Priest concludes the Preface with the people singing or saying aloud:*

**Holy, Holy, Holy Lord God of hosts.  
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.**

*After this the congregation kneels for the remainder of the Eucharistic Prayer.*

### *Eucharistic Prayer II*

*The Priest alone recites:*

You are indeed Holy, O Lord,

the fount of all holiness

the count of all holiness.

Make holy, therefore, these gifts, we pray,  
by sending down your Spirit upon them like the dewfall,  
so that they may become for us  
the Body and ✠ Blood of our Lord Jesus Christ.

At the time he was betrayed  
and entered willingly into his Passion,  
he took bread and, giving thanks, broke it,  
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,  
he took the chalice  
and, once more giving thanks,  
he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.  
DO THIS IN MEMORY OF ME.

*After the words of Consecration the priest says:*

The mystery of faith.

*The people continue, acclaiming:*

*Either:*

**We proclaim your Death, O Lord**

**we proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.**

*Or:*

**When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.**

*Or:*

**Save us, Saviour of the world,  
for by your Cross and Resurrection  
you have set us free.**

Therefore, as we celebrate  
the memorial of his Death and Resurrection,  
we offer you, Lord,  
the Bread of life and the Chalice of salvation,  
giving thanks that you have held us worthy  
to be in your presence and minister to you.

Humbly we pray  
that, partaking of the Body and Blood of Christ,  
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity,  
together with **N.** our Pope and **N.** our Bishop  
and all the clergy.

-----  
*In Masses for the Dead, the following may be added:*

**Remember your servant **N****

REMEMBER your servant **17.**,  
whom you have called (today)  
from this world to yourself.

Grant that he (she) who was united with your Son in a  
death like his,  
may also be one with him in his Resurrection.

-----

Remember also our brothers and sisters  
who have fallen asleep in the hope of the resurrection,  
and all who have died in your mercy:  
welcome them into the light of your face.

Have mercy on us all, we pray,  
that with the Blessed Virgin Mary, Mother of God,  
with blessed Joseph, her Spouse,  
with the blessed Apostles,  
and all the Saints who have pleased you throughout the  
ages,  
we may merit to be co-heirs to eternal life,  
and may praise and glorify you  
through your Son, Jesus Christ.

*At the conclusion of the Eucharistic Prayer the Priest takes the chalice and the  
paten with the host and, raising both, he alone says:*

Through him, and with him, and in him,  
O God, almighty Father,  
in the unity of the Holy Spirit,  
all glory and honour is yours,  
for ever and ever.

**Amen.**

The Communion Rite

## The Lord's Prayer

*The congregation stands and the Priest says:*

At the Saviour's command  
and formed by divine teaching, we dare to say:

*Together with the people, he continues:*

**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.**

*The Priest alone continues, saying:*

Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Saviour, Jesus Christ.

*The people conclude the prayer, acclaiming:*

**For the kingdom.**

**For the Kingdom,  
the power and the glory are yours  
now and for ever.**

*Then the Priest alone says aloud:*

Lord Jesus Christ,  
who said to your Apostles:  
Peace I leave you, my peace I give you,  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity  
in accordance with your will.

Who live and reign for ever and ever.

*The people reply:*

**Amen.**

*The Priest adds:*

The peace of the Lord be with you always.

*The people reply:*

**And with your spirit.**

*The Deacon, or the Priest, adds:*

Let us offer each other the sign of peace.

*And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.*

## **Breaking of the Bread**

## BREAKING OF THE BREAD

*During the breaking of the host the following is sung or said:*

**Lamb of God, you take away the sins of the world,  
have mercy on us.**

**Lamb of God, you take away the sins of the world,  
have mercy on us.**

**Lamb of God, you take away the sins of the world,  
grant us peace.**

*After the Lamb of God, the people kneel.*

## Invitation to Communion

*After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:*

**Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.**

*And together with the people he adds once:*

**Lord, I am not worthy  
that you should enter under my roof,  
but only say the word and my soul shall be healed.**

---

*While the Priest is consuming the Sacrament, the Communion song begins.  
Its purpose is to express the communicants' spiritual unity through the unity*

*of their voices. to show their joy and to highlight more clearly the communal*

*of their voices, to show their joy, and to highlight more clearly the communal nature of their procession towards the Sacrament. In cases where nothing is sung, the Communion Antiphon may be recited, by some or all of the faithful, or by a lector, or even by the Priest himself after he has received Communion and before he distributes Communion to the faithful.*

## **Communion Antiphon**

**Cf. Ps 1: 2-3**

He who ponders the law of the Lord day and night  
will yield fruit in due season.

---

*After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a profound bow or some other suitable act of reverence in honour of Christ's presence in the Sacrament. They receive Holy Communion either kneeling or standing, according to local custom. The Priest says:*

**The Body of Christ.**

*The communicant replies:*

**Amen.**

*When Communion is ministered under both kinds the minister of the Chalice raises it slightly and shows it to each of the communicants, saying:*

**The Blood of Christ.**

*The communicant replies:*

**Amen.**

*If circumstances make the bodily reception of Communion impossible, one may wish to make use of a prayer of Spiritual Communion at this time.*

*After the distribution of Communion, if appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.*

---

## **Prayer after Communion**

Let us pray.

May the Sacrament we have received sustain us, O  
Lord,  
that our Lenten fast may be pleasing to you  
and be for us a healing remedy.  
Through Christ our Lord.

**Amen.**

## **The Concluding Rites**

*Any brief announcements to the people may be made here.*

### **Blessing**

*A simpler form of blessing may also be used.*

The Lord be with you.

**And with your spirit.**

Bow down for the blessing.

Pour out a spirit of compunction, O God,  
on those who bow before your majesty,  
and by your mercy may they merit the rewards you  
promise

to those who do penance.

Through Christ our Lord.

**Amen.**

And may the blessing of almighty God,  
the Father, and the Son, ✠ and the Holy Spirit,  
come down on you and remain with you for ever.

**Amen.**

## **Dismissal**

*Then the Deacon, or the Priest himself, says:*

*Either:* Go forth, the Mass is ended.

*Or:* Go and announce the Gospel of the Lord.

*Or:* Go in peace, glorifying the Lord by your life.

*Or:* Go in peace.

*The people reply:*

**Thanks be to God.**

*Copyright © 1996-2026 Universalis Publishing Limited: see*