



Welcome to Christ Church!

A Lighthouse Congregation of the United Methodist Church

*Christ Church United Methodist is a Welcoming Community of
Faith, Hope and Love Serving our Neighbors and the World
as the Hands of Christ.*

Wednesday, February 18, 2026

6:30pm

Ash Wednesday

† - Those who are able, please stand

VOLUNTARY

"Aria on a Chaconne".....Joel Martinson

WORDS OF INTENT

Rev. Dr. Timothy Bias

Brothers and sisters in Christ, every year at Easter, during the time of the "Christian Passover," we celebrate our redemption through the death and resurrection of Jesus Christ. Lent is a time to prepare for this celebration and to practice with discipline daily repentance, our daily dying and rising in union with Christ. We begin this season of Lent by acknowledging our need for repentance and for the mercy and forgiveness proclaimed in the gospel of Jesus Christ.

CHORAL INTROIT

Chancel Choir

"I am the Light".....arr. Geoff Weaver
Jesus the Lord said, "I am the Light, the one true Light of the world am I. Jesus the Lord said, "I am the Door, the Way and the Door for the poor am I. Jesus the Lord said, "I am the Bread, the Bread of Life for the world am I.

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† CALL TO WORSHIP

Our help is in the name of the Lord,

who made heaven and earth.

Why are you cast down, O my soul,

and why are you disquieted within me?

Hope in God; for we shall praise him, our help and our God.

† HYMN OF PRAISE #2138

TFWS

"Sunday's Palms are Wednesday's Ashes"

BEACH SPRING

† OPENING PRAYER

***Merciful God, you called us forth from the dust of the earth;
you claimed us for Christ in the waters of baptism.***

Look upon us as we enter these forty days

***bearing the mark of ashes, and bless our journey
through the desert of Lent to the font of rebirth.***

May our fasting be a hunger for justice:

our alms, a making of peace;

our prayer, the chant of humble and grateful hearts.

All that we do and pray is in the name of Jesus,

for in his cross you proclaim your love

for ever and ever. Amen.

WORSHIP NOTES

Thank you for worshipping with us this morning. You have chosen to be a part of the Body of Christ that has been worshipping together for over 220 years. Welcome! We are glad you are here.

† - Those who are able, please stand.

Congregational responses are in ***bold italic***.

UM Hymnal -Blue Cover

Worship & Song (W&S) - Green Cover

The Faith We Sing -(TFWS)
Black Cover

Ash Wednesday is the first day of Lent. By the 4th c. the Western church had determined that the Lenten period of fasting and renewal should correspond to Christ's 40-day fast in the desert. The aim of Ash Wednesday worship is threefold: to meditate on our mortality, sinfulness, and need of a savior; to renew our commitment to daily repentance in the Lenten season and in all of life; and to remember with confidence and gratitude that Christ has conquered death and sin. Since biblical times, ashes or dust symbolize frailty and death

WORSHIP NOTES

In some traditions, ashes have also been known as a purifying or cleansing agent. Ashes mark us as Christians who believe in the Good News of Jesus Christ

The Hymn of Praise #2138 was written in 1991 by British-born hymn writer, Ray Whitney. It is a hymn of preparation for the beginning of Lent while, at the same time, reminds us that the ashes we use this evening were created by the palms used last year on Palm Sunday. It was first published in her first collection of hymns, "With Joy Our Spirits Sing." The tune is an early American hymn tune that first appeared in print in the Sacred Harp Songbook, 1844.

The text to the anthem is based on an element of the traditional Latin mass. It is one of the oldest forms of prayer used during worship. Michael Ware is a native of Oklahoma City, Oklahoma. He currently serves as the Minister of Music at South Tulsa Baptist Church in Tulsa, Oklahoma.

The text to Hymn #395 was written in 1882 by British church layman, William Longstaff. The text was inspired by 1 Peter 1: 16, which was used by missionary Griffith John at a missionary conference in China. The text is invitational. The tune was composed in 1890 by Baptist musician, George Stebbins, who later in his life joined the Moody-Sankey revival team as a song leader. ("Take Time to Be Holy" is our Lenten theme for 2026.)

PSALTER - *Prayer for Cleansing and Pardon*

Psalm 51: 1-17

Bible, Pg. 520

The Word of God for the People of God.

Thanks be to God.

ANTHEM

"*Kyrie Eleison*"..... Chancel Choir

Michael Ware

Kyrie Eleison: Lord, have mercy.

Christie eleison: Christ have mercy,

Kyrie eleison: Lord, have mercy

† GOSPEL LESSON - *Concerning Almsgiving and Prayer*

Matthew 6: 1-6, 26-27

Bible, pg. 5

The Word of God for the People of God.

Thanks be to God.

MEDITATION - "*Holy Prayer*"

Rev. Dr. Tim Bias

† HYMN OF RESPONSE #395

"*Take Time to Be Holy*"..... UM Hymnal

HOLINESS

AN INVITATION TO THE OBSERVANCE OF LENTEN DISCIPLINE

PRAYER OF CONFESSION

Merciful God, for the things we have done that we regret,

forgive us;

For the things we have failed to do that we regret,

forgive us;

For all the times we have acted without love,

forgive us;

For all the times we have reacted without thought,

forgive us;

For all the times we have withdrawn without care,

forgive us;

For all the times we have failed to forgive,

forgive us;

For hurtful words said and helpful words unsaid,

for unfinished tasks and unfulfilled hope,

***God of all time, forgive us and help us
to lay down our burden of regret. Amen.***

(Silent Prayer of Personal Confession)

ASSURANCE OF PARDON

The truth is this: God's love and mercy are never-ending.

God knows us in our inward being;

God cleanses us from our sins and shortcomings,

and restores to us the joy of salvation.

In the name of Jesus Christ, you are forgiven.

In the name of Jesus Christ, you are forgiven.

Glory to God. Amen.

SACRAMENT OF HOLY COMMUNION

WORSHIP NOTES

PRAYER OF GREAT THANKSGIVING

Please join in singing the communion responses as found in The Faith We Sing on pgs. 2257 B, C & D.

The communion set being used tonight was purchased in Jerusalem and gifted to Christ Church by those from Christ Church who traveled to the Holy Lands with the West Virginia Conference of the United Methodist Church in October 2019. The mosaic symbol on the cups and the patens of the loaves and fishes is from Tabgha, the place where Jesus multiplied the 5 loaves and 2 fishes to feed the crowd. The original 5th c. mosaic is on the floor of the altar in The Church of the Multiplication, located on the Sea of Galilee.

THE LORD'S PRAYER

*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. Amen.*

The text to Hymn #269 was written in 1873 by British-born poet, Claudia Hernaman where it originally appeared in her poetry book, "Child's Book of Praise: A Manual of Devotion in Simple Verse." Hernaman was keenly interested in the religious education of children and wrote 150 hymn texts with this goal in mind. The tune is an early American hymn tune that first appeared in print in The Christian Harp Songbook, 1832.

THE IMPOSITION OF ASHES & SHARING IN THE BREAD AND CUP

When coming forward for the Imposition of Ashes and Holy Communion, please come by way of the center aisle. The altar rail is always open for personal prayer and meditation.

PRAYER AFTER RECEIVING

† HYMN #269

"Lord, Who Throughout These Forty Days".....LAND OF REST

† BENEDICTION

† CHORAL RESPONSE

*"The Spirit Sends Us Forth to Serve".....Robert Hobby
The Spirit sends us forth to serve; we go in Jesus' name to bring glad tidings to the poor, God's favor to proclaim. Then let us go to serve in peace, the gospel to proclaim. God's Spirit has empowered us; we go in Jesus' name.*

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† VOLUNTARY

"Interlude in D Major".....Norman Warren

Lent, 2026 - “Take Time to be Holy”

The Crosses of Jesus Worship Visual

The Worship Arts Committee has created a worship visual that will help us focus on our Lenten theme, “Take Time to be Holy.” Each cross has a unique meaning. As you look from left to right:

The Processional Cross - This cross was created by church member and artist, Chris Dutch. The cross is made of Amboyna wood accented with dichroic glass and stained glass. The pole is oak.

The Old Rugged Cross - Made from simple lumber, this cross represents the Old Rugged Cross mentioned in the hymn, “The Old Rugged Cross,” which is based on Matthew 27, Mark 15, Luke 23 and John 19. The small rope around the middle of the cross could make this a Wrapped Cross, which represents the crucifixion.

Retrome Metal Celtic Cross - This cross is often used in home and office décor and is based on the ancient symbol of the Celtic Cross. Crosses of this type are normally made of cast iron or rustic metal molded in an ornate floral design.

Tau Cross - This cross is often used during the Advent season. The Tau cross, or *crus commissa*, is named after the Greek letter ‘tau,’ which looks like a Latin letter “T”. It was often used by the Franciscan religious order as a symbol of salvation. The colors blue, purple and dark red are penitential colors normally used during the penitential liturgical seasons of the church: Lent and Advent.

Calvary Cross - This type of cross is always seen with a Latin cross mounted above three steps. It represents the hill of Golgotha where Jesus was crucified. This cross also contains the letters “IHS.” Many people interpret this as “in his service.” The letters are actually the first three letters of the Greek name for Jesus. This particular cross was used for decades as part of the Men’s Bible Class of Christ Church. The cross is now part of our church archives.

Jerusalem Cross - The Jerusalem Cross, also known as the Crusader’s Cross, is a prominent Christian symbol throughout the world. The symbol originated in the 11th or 12th century and became closely associated with the First Crusade to the Holy Lands. Through the centuries, it has taken on many additional meanings. One tradition suggests that the large cross in the middle represents Christ, and the four small crosses represent Christ’s wounds to his hands and feet during the crucifixion. Another interpretation is that the center cross represents Christ and the four small crosses represent the four Evangelists: Matthew, Mark, Luke and John.

Calvary Cross - This cross is significant to our church history. This is the cross from the old sanctuary that was destroyed by a fire in 1969. The cross survived the fire and is normally placed on the altar in the church columbarium located at the base of the bell tower. This cross is a “Tribute to Mrs. Roy Reger, Good Cheer Class, 1936.”

The Lenten Cross - The round design of this cross symbolizes the encircling love of Christ. The gold cross in the middle is called a Greek cross because it has four portions of equal length. Purple is the liturgical color of Lent.

Celtic Cross - This cross, we believe, belonged to the late Malinda Crothers, who served this church as the Director of Children’s Choirs. The Celtic Cross originated in Ireland and Britain during the early Middle Ages. The ring, or ‘nimbus’ at the center of the cross arms of the cross is a classic symbol of Celtic Christianity and represents the union of the spiritual and material worlds.

Calvary Cross - Unlike the other two Calvary Crosses, which are made of brass, this Calvary Cross is made of wood.

Evangelist Processional Cross - This silver cross contains the symbols of the four gospel writers of Matthew, Mark, Luke and John. At the center of the cross is the symbol of a lamb, representing the sacrifice of Jesus Christ.

Abstract Cross - The sculpted dark bronze cross on the communion table was obtained by the late Rev. Dr. E. David DuBois who served as the Lead Pastor of Christ Church from 1983-1991. The design of the cross is abstract and minimalist with sweeping lines and organic shapes instead of the angular lines associated with the traditional Latin cross. The cross was gifted to Christ Church by the late Richard and Virginia Hanlen and Family in memory of Sarah E. Hanlen, Richard Hanlen’s mother.