



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 222 years. Welcome! We are glad you are here.

The 11:00am service is broadcast on 1240AM and 95.7FM. The livestream of our service can be found on the Christ Church Facebook page, which is also accessible from our church website: www.ccumwv.org.

All songbooks are located between the seats. Song texts will also be projected on the screens.

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

Please see an usher if you need a hearing assist.

The death and resurrection of Jesus Christ are at the heart of the Christian gospel, and Good Friday and Easter are two of the most significant celebrations of the Christian year. Let us be a season of preparation and repentance during which we anticipate Good Friday and Easter. The practice of 40 days of preparation during the season of Lent began in the 3rd and 4th centuries. The number 40 is significant because Jesus spent 40 days in the wilderness after his baptism. The liturgical color for Lent is purple.

Welcome to Christ Church!

A Lighthouse Congregation of the United Methodist Church

1221 Quarrier Street † Charleston, WV 25301

www.ccumwv.org

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

Sunday, March 1, 2026

11:00am

Second Sunday in Lent

† - Those who are able, please stand

VOLUNTARY

Chancel Ringers

"Contemplation on Beautiful Savior".....Matthew Compton

WELCOME & ANNOUNCEMENTS

Rev. Dr. Timothy Bias

INTROIT

Chancel Choir

"Do Not Be Afraid".....Philip Stopford

Do not be afraid, for I have redeemed you. I have called you by your name.

You are mine.

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† CALL TO WORSHIP

Let us worship God, who reconciled us to himself through Christ.

We are new creations; the old has gone, the new has come!

Let us worship God as Christ's ambassadors.

Through us and through our worship

may we announce the good news to all.

Let us worship God in spirit and in truth.

Praise God! We are reconciled, redeemed, and renewed!

† PROCESSIONAL HYMN OF PRAISE #340

UM Hymnal

"Come, Ye Sinners, Poor and Needy".....RESTORATION

† GATHERING PRAYER OF CONFESSION

***Gracious God, our sins are too heavy to carry,
too real to hide, and too deep to undo.***

***Forgive what our lips tremble to name,
what our hearts can no longer bear,***

and what has become for us a consuming fire of judgment.

Set us free from a past that we cannot change;

open us to a future in which we can be changed;

and grant us grace to grow more and more

in your likeness and image;

through Jesus Christ, the light of the world.

(Silent Prayer of Personal Confession)

† WORDS OF ASSURANCE

There is no condemnation for those who are in Christ Jesus.

In the name of Jesus Christ, you are forgiven.

In the name of Jesus Christ, you are forgiven.

Thanks be to God! Amen!

WORSHIP NOTES

Hymn #340 was written in 1759 by Rev Joseph Hart, who was a strict independent Calvinist preacher in London, England. It first appeared in Hart's collection entitled, *Hymns Composed on Various Subjects*. (The original name of the hymn was, "Come, Ye Sinners, Poor and Wretched.") The tune, RESTORATION, is an early American tune that first appeared in William Walker's collection, *Southern Harmony and Musical Companion*, 1835.

Hymn #383 was written by one of today's best known and most prolific hymn writers, Brian Wren. It was written in 1978 for a New Year's Day service held at the Holy Family Church in Blackbird Leys, Oxford, England. It is a hymn of change, of hope, and new beginnings. The music was composed by United Methodist minister, Rev. Dr. Carlton Young.

The text to the Preparation for Prayer is based on Psalm 63: 1-4 paraphrased by Scottish hymn writer and Church of Scotland minister, Rev. John Bell, who leads the Iona religious community in Iona, Scotland. The composer of the tune, RESIGNATION, is unknown, but it is an early American folk tune that first appeared in print in Freeman Lewis's songbook, *Beauties of Harmony*, 1828.

The text to the anthem is based on Psalm 121 paraphrased by award-winning American producer and lyricist, Randy Vader, who has written over 500 song texts. Jay Rouse, who often works with Randy Vader, is currently the Artist in Residence at Crossings Community Church in Oklahoma, City, Oklahoma. He has over 350 contemporary anthems to his credit..

† THE PASSING OF THE PEACE

The peace of Christ be with you.

And also with you.

Let us share in signs of reconciliation and peace.

† LENTEN HYMN OF PREPARATION #383 (Verses 1-4)

UM Hymnal

"This Is a Day of New Beginnings".....BEGINNINGS

MOMENTS WITH THE CHILDREN

SHARING OUR PRAYER CONCERNS

PREPARATION FOR PRAYER

"O God, You Are My God Alone".....RESIGNATION

O God, you are my God a - lone, whom ea - ger-

- ly I seek, though long - ing fills my

soul with thirst and leaves my bod-y weak. Just

like a dry and bar - ren land a - waits a

fresh - ening shower I long with - in your

house to see your glo - ry and your power.

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SILENT PRAYER & PASTORAL PRAYER

ANTHEM

Chancel Choir

"Psalm 121".....Jay Rouse
I lift up my eyes and behold with my heart where all of my hope lies, where my help and strength start. The Creator of all is the source of my peace. He won't let me fall; His care will not cease. (Refrain) I lift up my eyes; my voice I raise. Let the glad echoes rise with the sound of His praise. From His heavenly throne each promise He keeps, watches over his own, neither slumbers nor sleeps. I lift up my eyes and each morning I see the glory of the skies He created for me. No harm shall I fear though by day or by night. The Father is near; I am safe within His sight.

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WORSHIP NOTES

The Doxology is a hymn of praise to God that is Trinitarian in nature praising God the Father, God the Son, and God the Holy Spirit. The text is an altered version of the original text from 1674 and was written in 1974 by Rev. Dr. Gilbert Vieira, United Methodist minister in the San Francisco Bay area of California. The tune is a German Catholic tune dating from 1623. The harmony was created in 1906 by the great British composer, Ralph Vaughan Williams.

Hymn #389 was written and composed in 1972 by Carol Owens. The text expresses the obligation of those who have been forgiven and made new creations in Christ: (Matthew 6: 12). Owens has received both Grammy Award and Dove Award nominations for her work.

† GOSPEL LESSON - *Concerning Anger*
Matthew 5: 21-26

Bible, Pg. 4

The Word of God for the People of God.
Thanks be to God.

SERMON - *"Holy Relationships"*

Dr. Bias

OFFERING OUR TIME, TALENTS, GIFTS, SERVICE AND WITNESS

OFFERTORY

"Arioso".....Austin Lovelace

† DOXOLOGY #94

LASST UNS ERFREUEN

***Praise God, from whom all blessings flow;
Praise God, all creatures here below: Alleluia! Alleluia!
Praise God, the source of all our gifts!
Praise Jesus Christ, whose power uplifts!
Praise the Spirit, Holy Spirit! Alleluia! Alleluia! Alleluia!***

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SACRAMENT OF HOLY COMMUNION

PRAYER OF GREAT THANKSGIVING

Please join in singing the responses found on Pg. 17 in the Hymnal.

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.***

SHARING IN THE BREAD AND CUP

PRAYER AFTER RECEIVING

† HYMN OF RESPONSE #389

UM Hymnal

"Freely, Freely".....FREELY, FREELY

† BENEDICTION

† CHORAL RESPONSE

Chancel Choir

"An Irish Blessing".....Robert Lau
***May the road rise up to meet you, may the wind be always at your back, may the sun shine warm upon your face, and the rain fall soft upon your fields. And until we meet, we meet again, may God hold you, hold you in the palm of His hand.
Amen.***

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† VOLUNTARY

"Choral Song".....S.S. Wesley

Lent, 2026 - "Take Time to Be Holy"

The Crosses of Jesus Worship Visual

The Worship Arts Committee of Christ Church created a worship visual that will help us focus on our 2026 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 that 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 and matching candlesticks are 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 the cross has two equal arms that intersect in the middle of the circle. 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 that 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.