



PARISH
PRESBYTERIAN
CHURCH

MORNING WORSHIP SERVICE

Lent
February 22nd, 2026

Quotes for reflection:

The simple step of a courageous individual is not to take part in the lie. One word of truth outweighs the world.

—Alexander Solzhenitsyn

It is no small mercy to have God clear up our righteousness as the light, and our just dealing as the noon-day; to have nothing certain laid to our charge. And God makes even the enemies of His people to do them right.

—Matthew Henry

GOD CALLS HIS PEOPLE TO WORSHIP

It is God Himself who calls His people to worship. We do not call ourselves: the King opens His gates and welcomes us into His courts.

Gospel Invitation—Romans 8:1

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

Sung Response—What Wondrous Love Is This, Vs. 1

What won - drous love is this, O my soul, O my soul!

What won-drous love is this, O my soul! What won-drous love is this

That caused the Lord of bliss to bear the dread - ful curse for my soul,

For my soul, to bear the dread - ful curse for my soul?

The musical score is written for two voices (Soprano and Bass) in 2/2 time. It consists of four systems of music. Each system has a vocal line and a piano accompaniment line. The lyrics are written below the vocal line. The first system ends with a repeat sign. The second system ends with a repeat sign. The third system ends with a repeat sign. The fourth system ends with a final double bar line.

Text: American folk hymn; Music: WONDROUS LOVE, William Walker,
The Southern Harmony, 1835.

Call to Worship—from Psalm 9:1-4, 7-10

Pastor: We will give thanks to the Lord with our whole hearts; we will recount all of Your wonderful deeds.

All: We will be glad and exult in You; we will sing praise to Your name, O Most High.

Reader 1: When my enemies turn back, they stumble and perish before Your presence.

Reader 2: You have maintained my just cause; You have sat on the throne, giving righteous judgment.

Pastor: The Lord sits enthroned forever; He has established His throne for justice, and He judges the world with righteousness; He judges the peoples with uprightness.

All: The Lord is a stronghold for the oppressed, a stronghold in times of trouble.

Pastor: Those who know Your name put their trust in You; for You, O Lord, have not forsaken those who seek You.

Congregational Hymn—O For A Thousand Tongues To Sing

The image displays a musical score for a congregational hymn. It features two systems of music, each with a vocal line (treble clef) and a bass line (bass clef). The key signature is one sharp (F#) and the time signature is 3/2. The lyrics are written in a mix of standard and italicized fonts, with hyphens indicating syllables across lines. The first system covers the first six lines of the hymn, and the second system covers the final six lines. The music is written in a simple, accessible style suitable for congregational singing.

O for a thou-sand tongues to sing my great re - deem - er's praise,
My gra - cious mas - ter and my God, as - sist me to pro - claim,
Je - sus, the name that charms our fears, that bids our sor - rows cease;
He breaks the pow'r of reign - ing sin, He sets the pris - 'ner free;
He speaks and, list' - ning to His voice, new life the dead re - ceive;
Hear Him, ye deaf; His praise, ye dumb, your loos - en'd tongues em - ploy;

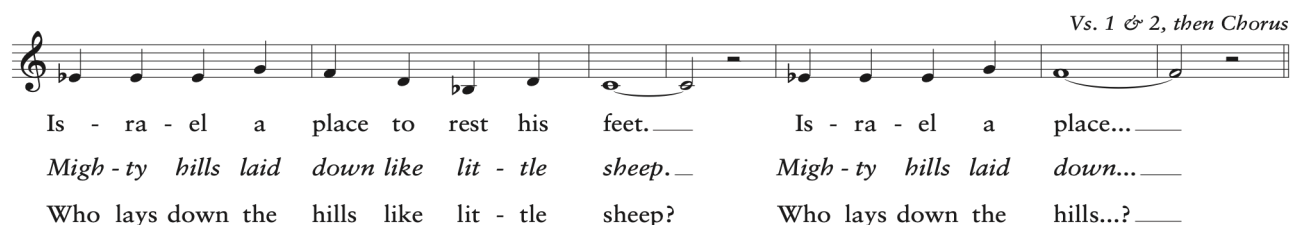
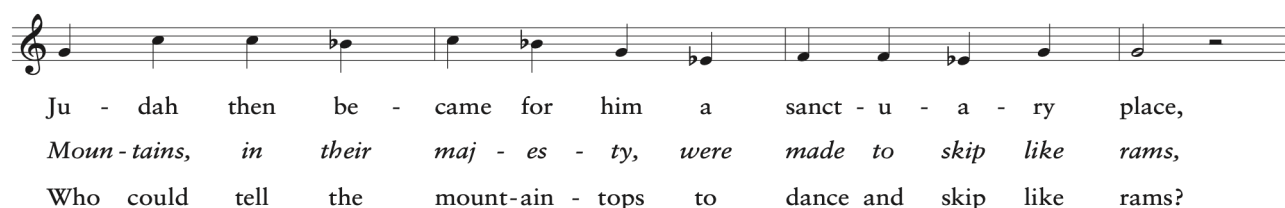
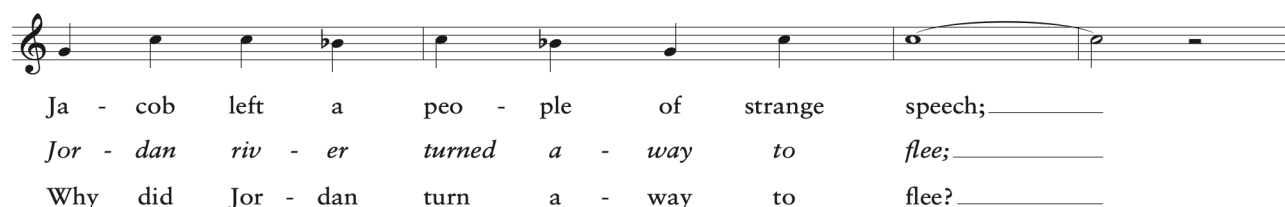
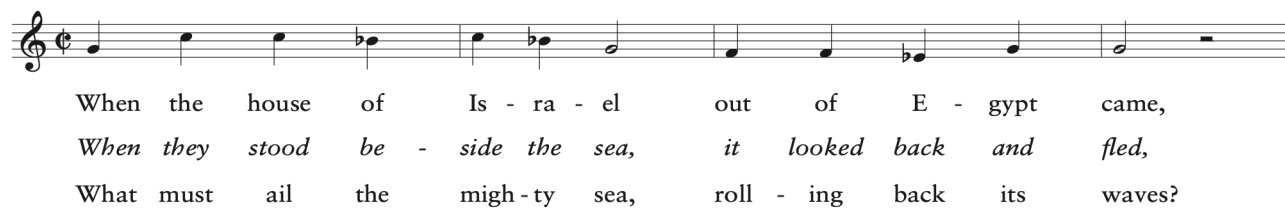
The glo - ries of my God and King, the tri - umphs of His grace.
To spread through all the earth a - broad the hon - ors of Thy name.
'Tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
His blood can make the foul - est clean, His blood a - vailed for me.
The mourn - ful, bro - ken hearts re - joice; the hum - ble poor be - lieve.
Ye blind, be - hold your Sav - ior come; and leap, ye lame, for joy.

Text: Charles Wesley, 1739; Music: AZMON, Carl G. Glaser, 1828,
arr. Lowell Mason, 1839.

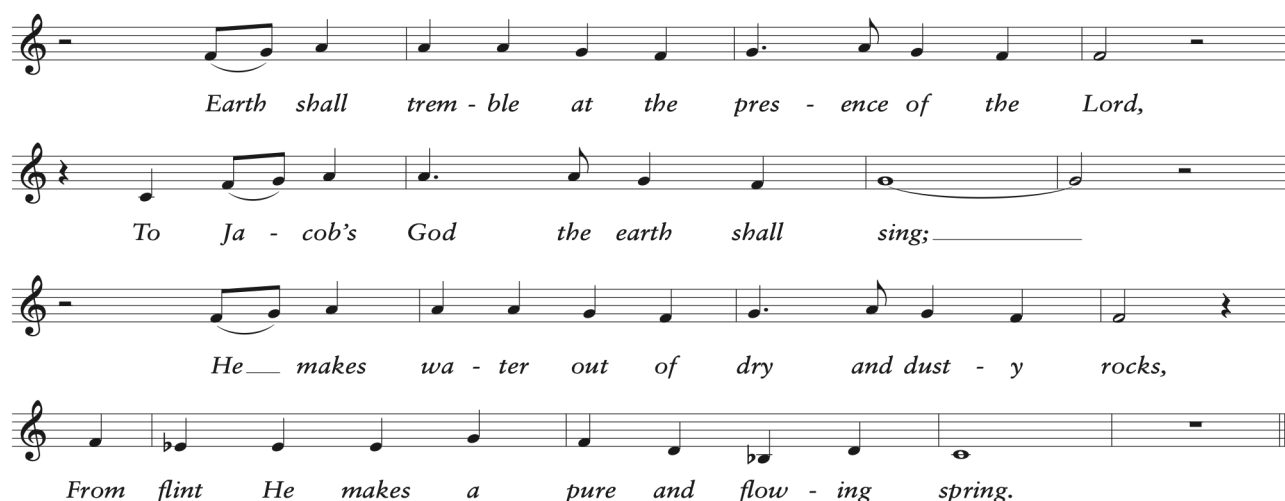
GOD SPEAKS TO HIS PEOPLE THROUGH HIS WORD

The Bible is the means by which God graciously reveals Himself to His people—so we listen, read, and study with expectant hearts. In His Word, God particularly calls us to sing psalms: while all Scripture is appropriate for hymns and spiritual songs, there is a specific exhortation for us to use the Psalter as the church’s songbook.

Congregational Psalm—When The House Of Israel Out Of Egypt Came (Psalm 114)



Chorus



Text: based on Psalm 114:1-8, Henry C. Haffner, 2025; Music: MORGAN'S STEEP, Henry C. Haffner, 2025.

Scripture Reading—1 Corinthians 15:12-26

Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that He raised Christ, whom He did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in Christ we have hope in this life only, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at His coming those who belong to Christ. Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death.

Elder: This is the Word of the Lord.

All: Thanks be to God.

Congregational Hymn—Christ Jesus Lay In Death's Strong Bands



Christ Je - sus lay in death's strong bands, for our of - fens - es — giv - en;
It was a strange and dread - ful strife when life and death con - tend - ed;
So let us keep the fes - ti - val to which the Lord in - vites us;

But now at God's right hand He stands and brings us life from Heav - en:
The vic - tor - y re - mained with life: the reign of death was — end - ed.
Christ is Him - self the joy of all, the sun that warms and lights us.

There - fore let us joy - ful be and sing God's prais - es thank - ful - ly
Stripped of pow'r, no more it reigns, an emp - ty form a - lone re - mains;
Now His grace to us im - parts e - ter - nal sun - shine to our hearts;

With songs of al - le - lu - ia! Al - le - lu - ia!
Death's sting is lost for - ev - er! Al - le - lu - ia!
The night of sin is end - ed. Al - le - lu - ia!

Text: Martin Luther, 1524, tr. Richard Massie 1858; Music: CHRIST LAG IN TODESBANDEN,
Medieval melody, arr. Johann Walther, 1524.

Sermon Text—Acts 25:13-27

Now when some days had passed, Agrippa the king and Bernice arrived at Caesarea and greeted Festus. ¹⁴ And as they stayed there many days, Festus laid Paul's case before the king, saying, "There is a man left prisoner by Felix, ¹⁵ and when I was at Jerusalem, the chief priests and the elders of the Jews laid out their case against him, asking for a sentence of condemnation against him. ¹⁶ I answered them that it was not the custom of the Romans to give up anyone before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him. ¹⁷ So when they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought. ¹⁸ When the accusers stood up, they brought no charge in his case of such evils as I supposed. ¹⁹ Rather they had certain points of dispute with him about their own religion and about a certain Jesus, who was dead, but whom Paul asserted to be alive. ²⁰ Being at a loss how to investigate these questions, I asked whether he wanted to go to Jerusalem and be tried there regarding them. ²¹ But when Paul had appealed to be kept in custody for the decision of the emperor, I ordered him to be held until I could send him to Caesar." ²² Then Agrippa said to Festus, "I would like to hear the man myself." "Tomorrow," said he, "you will hear him."

²³ So on the next day Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then, at the command of Festus, Paul was brought in. ²⁴ And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. ²⁵ But I found that he had done nothing deserving death. And as he himself appealed to the emperor, I decided to go ahead and send him. ²⁶ But I have nothing definite to write to my lord about him. Therefore I have brought him before you all, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write. ²⁷ For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him."

Pastor: This is the Word of the Lord.

All: Thanks be to God.

Sung Response—Jesus Shall Reign, Vs. 4

The musical score is written for two staves, treble and bass clef, in the key of D major (two sharps) and 4/4 time. The melody is primarily in the treble clef, with the bass clef providing harmonic support. The lyrics are: "Bless-ings a - bound wher - e'er He reigns; the pris-'ner leaps to lose his chains, The wea-ry find e - ter - nal rest, and all the sons of want are blest." The score consists of two systems of music, each with a treble and bass staff. The first system covers the first two lines of lyrics, and the second system covers the next two lines. The music is a simple, hymn-like setting with a clear melody and accompaniment.

Bless-ings a - bound wher - e'er He reigns; the pris-'ner leaps to lose his chains,

The wea-ry find e - ter - nal rest, and all the sons of want are blest.

Text: Isaac Watts, 1719; Music: DUKE STREET, John Hatton, 1793.

Sermon—*Who Shall Bring Any Charge Against God's Elect?*

—Pastor, James Crampton

GOD CALLS HIS PEOPLE TO CONFESSION, REPENTANCE, AND RECONCILIATION

The people of God respond to His Word by confessing their sins, repenting of their sinful ways, and seeking God's favor through the reconciling work of Jesus, the Son of God.

Confession of Sin—based on Romans 3:10-17; 6:23

Pastor: Lord, we come confessing. We confess that all, both Jews and Greeks, are under sin, as it is written, “None is righteous, no, not one; no one understands; no one seeks for God.”

All: “We have all turned aside; together we have become worthless; no one does good, not even one.”

Pastor: Our throats are open graves; we use our tongues to deceive.

All: The venom of asps is under our lips. Our mouths are full of curses and bitterness.

Pastor: Our feet are swift to shed blood; in our paths are ruin and misery, and the way of peace we have not known.

All: For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

(Silent prayers of confession)

Sung Response—Agnus Dei

UNISON



O Lamb of God, that takes a - way the sins of the world, have mer-cy on us. —



O Lamb of — God, that takes a - way the sins of the world, have mer-cy on us. —



O Lamb of — God, that takes a - way the sins of the world,



Grant us Thy peace, Grant us Thy, Grant us Thy peace.



Grant us Thy peace, Grant us Thy peace, Grant us Thy — peace.

Text: Traditional, based on John 1:29; Music: CLOVERCROFT AGNUS DEI,
Henry C. Haffner, 2019.

Assurance of Pardon—Romans 8:31-34; Matthew 28:19-20

What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son but gave Him up for us all, how will He not also with Him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

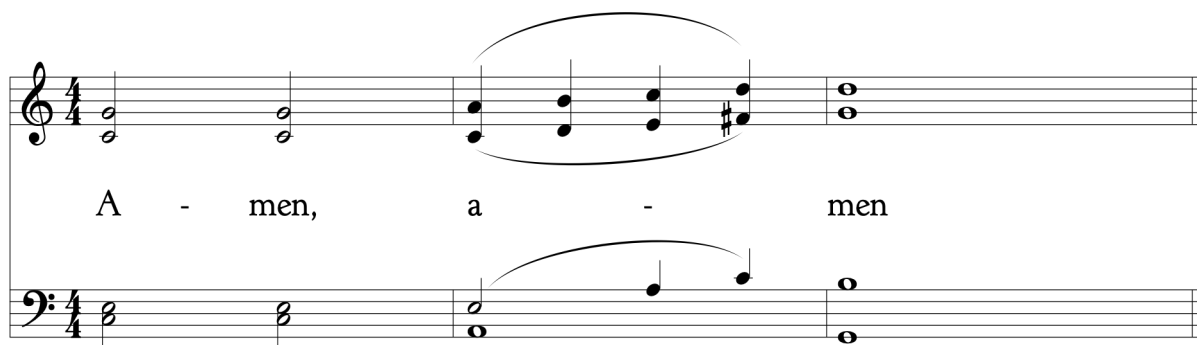
Pastor: This is the promise of God.

All: This is the Word of the Lord.

Pastor: Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all I have commanded you. And behold, I am with you always, to the end of the age.

All: Thanks be to God, our refuge, our strength, and our redeemer.

Sung Response—Twofold Amen



Text: Traditional; Music: DRESDEN, Johann Naumann, 18th century.

GOD INVITES HIS PEOPLE TO FELLOWSHIP WITH HIM

God feeds the faith of His people by giving them a meal. As God fellowships with them in faith, His people pledge their obedience to God and their love for one another.

Profession of Faith—The Apostles' Creed

We believe in God:

The Father Almighty, the Creator of Heaven and Earth;

And in Jesus Christ, His only Son, our Lord: who was conceived of the Holy Spirit,
Born of the Virgin Mary, suffered under Pontius Pilate,
Was crucified, died and was buried. He descended into Hell.

On the third day He rose again from the dead.

He ascended into Heaven and now sits at the right hand of God the Father Almighty,
From whence He shall come to judge the living and the dead.

We believe in the Holy Spirit; the one holy church—both visible and invisible;
The communion of saints; the forgiveness of sins;
The resurrection of the body; and the life everlasting.

Amen.

Sursum Corda

Pastor: The Lord be with you.

People: **And also with you.**

Pastor: Lift up your hearts.

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

Pastor: Let us give thanks to the Lord our God.

People: **It is right to give Him thanks and praise.**

Pastor: It is right, and a good and joyful thing, always and everywhere to give thanks to You, Father Almighty, Creator of Heaven and Earth. Therefore, we praise You, Triune God, and we join our voices with the angels, the archangels, and the whole company of Heaven in this hymn of eternal praise:

UNISON



Glo-ry to God in the high - est, and peace to His peo-ple on earth. —

WOMEN

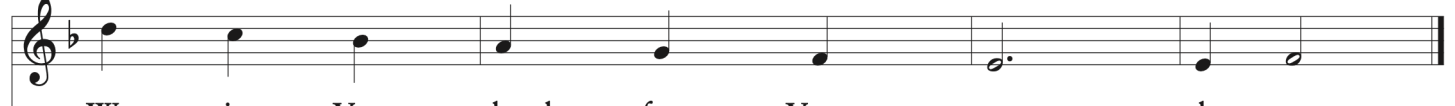


MEN

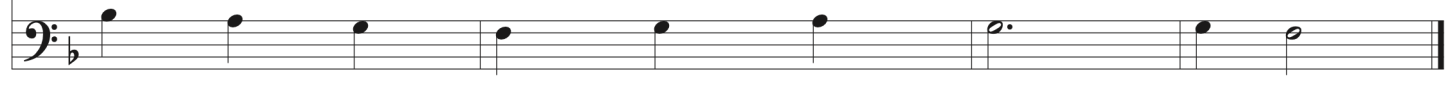


We praise You, we bless You, we wor-ship You, we glo-ri-fy You,

We praise You, we bless — You, we wor-ship You, we glo-ri-fy You,



We give You thanks for Your great glo - ry.



We give You thanks for Your great glo - ry.

Text: Traditional, based on Luke 2:14; Music: CLOVERCROFT GLORIA,
Henry C. Haffner, 2019.

WORDS OF INSTITUTION AND THE LORD'S TABLE

This table is open to all baptized Christians who have made a profession of faith. You may come forward to receive the bread and wine or grape juice.

Congregational Hymn—How Deep The Father’s Love For Us

The first staff of music is in treble clef, key of B-flat major (one flat), and 2/4 time. It contains two measures. The first measure has a quarter note on G4, a quarter note on A4, and a quarter note on B4. The second measure has a quarter note on A4, a quarter note on G4, a quarter note on F4, and a quarter note on E4.

How deep the Fa-ther's love for us, how vast be-yond all meas - ure
Be - hold the man up - on a cross, my sin up - on His shoul - ders.
 I will not boast in an - y - thing; no gifts, no pow'r, no wis - dom.

That He should give His on - ly Son to make a wretch His treas - ure.
A - shamed I hear my mock - ing voice call out a - mong the scof - fers.
But I will boast in Je - sus Christ: His death and res - ur - rec - tion.

How great the pain of sear - ing loss, the Fa - ther turns His face a - way
It was my sin that held Him there un - til it was ac - com - plished;
 Why should I gain from His re - ward? I can - not give an an - swer.

As wounds which mar the Cho - sen One bring man - y sons to glo - ry.
His dy - ing breath has brought me life. I know that it is fin - ished.
But this I know with all my heart: His wounds have paid my ran - som.

CCLI #2844402 ©1995 Thankyou Music (PRS);
Text and Music: Stuart Townend, 1995.

Congregational Hymn—Come Ye Sinners, Poor And Needy



Come, ye sin - ners, poor and need - y, weak and wound - ed, sick and sore;
Come, ye thirst - y, — come, and wel - come, God's free bount - y — glor - i - fy;
Come, ye wear - y, — heav - y lad - en, lost and ru - ined by the fall;
Let not con - science make you lin - ger, nor of fit - ness fond-ly dream;



Je - sus read - y stands to save you, full of pit - y, — love and power.
True be - lief and true re - pen - tance, ev - ery grace that brings you nigh.
If you tar - ry till you're bet - ter, you will nev - er — come at all.
All the fit - ness He re - quir - eth is to feel your need of Him.

Refrain



I will a-rise and go to Je - sus, He will em-brace me — in His arms;



In the arms of my dear Sav - ior, O there are — ten — thou - sand charms.

Text: Joseph Hart, 1759; Music: RESTORATION (ARISE),
William Walker's *The Southern Harmony*, 1835.

GOD’S PEOPLE GRATEFULLY RESPOND WITH THEIR PETITIONS, TITHES & OFFERINGS, AND PRAISE

Praying, serving, and giving are essential aspects of worship, moving our faith from our heads and hearts into our lives and callings. Offering boxes for both tithes and alms are located in the foyer.

Pastoral Prayer

Corporate Prayer—*The Lord’s Prayer*

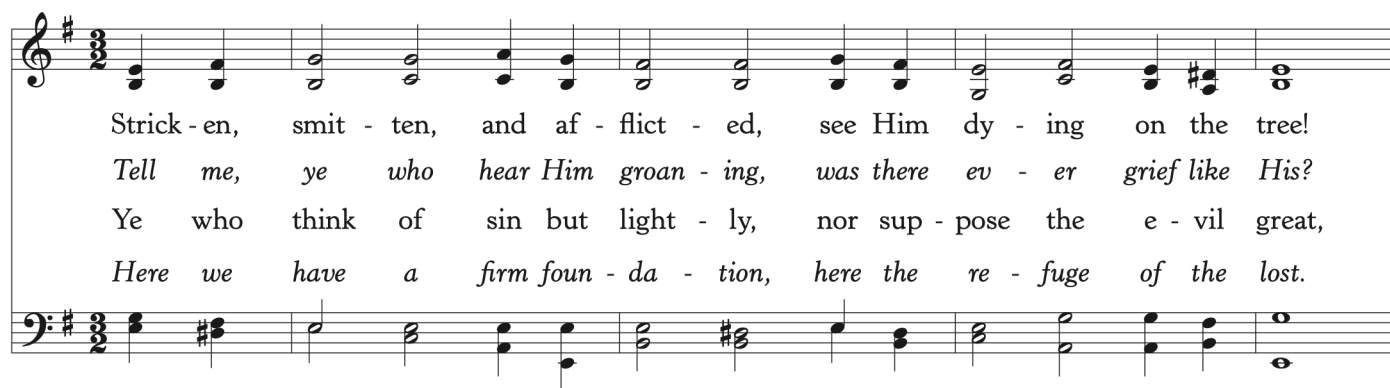
Our Father, who art in Heaven,
Hallowed be Thy name
Thy kingdom come. Thy will be done,
On Earth as it is in Heaven.

Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil.

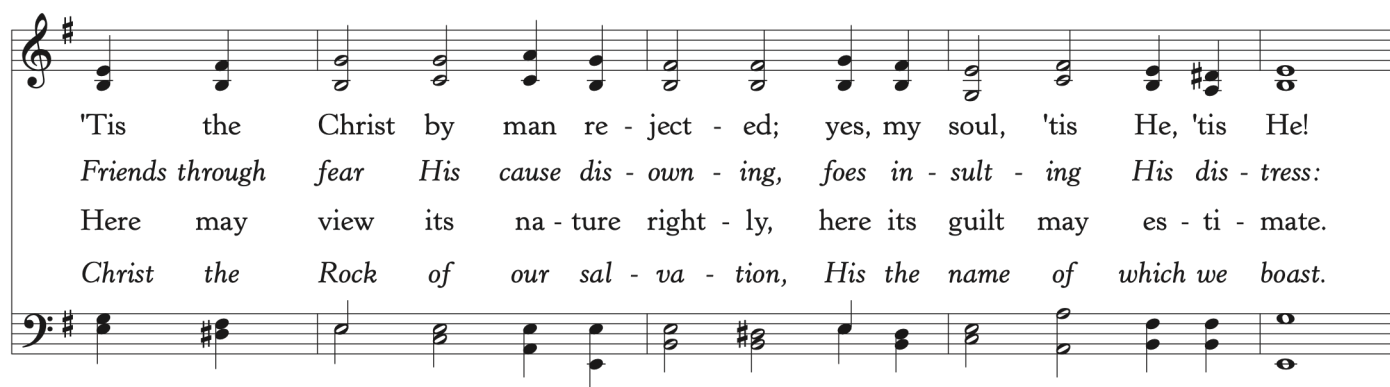
For Thine is the kingdom,
And the power, and the glory, forever.

Amen.

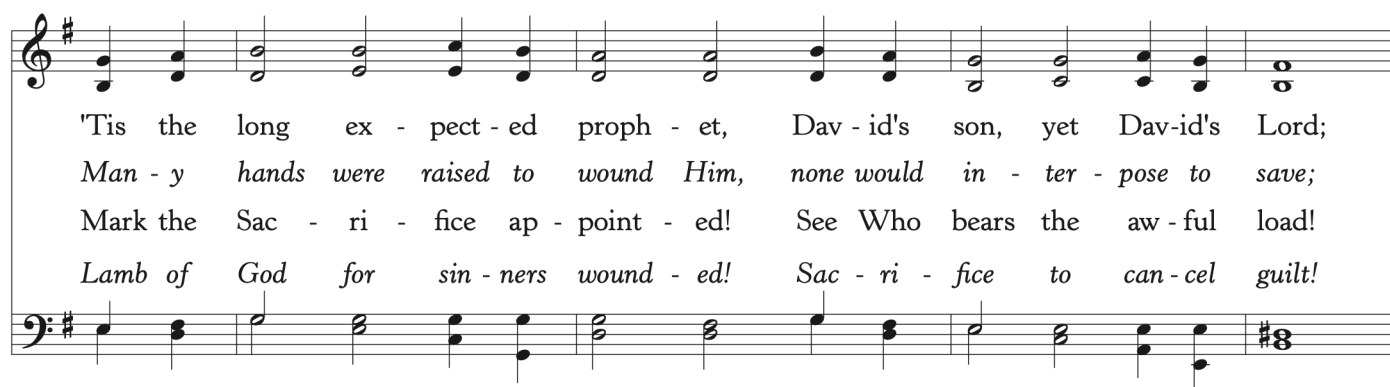
Congregational Hymn—Stricken, Smitten, And Afflicted



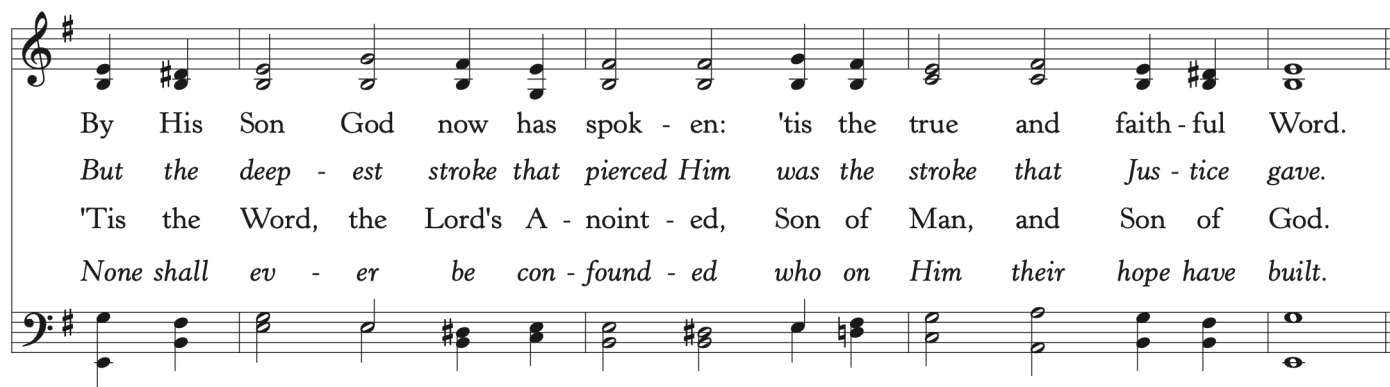
Strick - en, smit - ten, and af - flict - ed, see Him dy - ing on the tree!
 Tell me, ye who hear Him groan - ing, was there ev - er grief like His?
 Ye who think of sin but light - ly, nor sup - pose the e - vil great,
 Here we have a firm foun - da - tion, here the re - fuge of the lost.



'Tis the Christ by man re - ject - ed; yes, my soul, 'tis He, 'tis He!
 Friends through fear His cause dis - own - ing, foes in - sult - ing His dis - tress:
 Here may view its na - ture right - ly, here its guilt may es - ti - mate.
 Christ the Rock of our sal - va - tion, His the name of which we boast.



'Tis the long ex - pect - ed proph - et, Dav - id's son, yet Dav - id's Lord;
 Man - y hands were raised to wound Him, none would in - ter - pose to save;
 Mark the Sac - ri - fice ap - point - ed! See Who bears the aw - ful load!
 Lamb of God for sin - ners wound - ed! Sac - ri - fice to can - cel guilt!



By His Son God now has spok - en: 'tis the true and faith - ful Word.
 But the deep - est stroke that pierced Him was the stroke that Jus - tice gave.
 'Tis the Word, the Lord's A - noint - ed, Son of Man, and Son of God.
 None shall ev - er be con - found - ed who on Him their hope have built.

Text: Thomas Kelly, 1804; Music: O MEIN JESU, ICH MUSS STERBEN,
Geistliche Volkslieder, 1850.

GOD SENDS HIS PEOPLE OUT

After calling His people into His presence, forgiving their sins, instructing them in His Word, and providing a foretaste of the marriage supper of the Lamb, God sends His people into the world to show His light in the darkness.

Benediction—Psalm 20:1-2

May the Lord answer you in the day of trouble! May the name of the God of Jacob defend you! May He send you help from the sanctuary and give you support from Zion!
Amen.

Sung Response—Christ Be With Me



Christ be with me, Christ with-in me, Christ be-hind me, Christ be-fore me,



Christ be-side me, Christ to win me, Christ to com-fort and re-store me,



Christ be-neath me, Christ a-bove me, Christ in qui-et, Christ in dan-ger,



Christ in hearts of all that love me, Christ in mouth of friend and stran-ger.

Text: attr. St. Patrick, 5th Century, tr. C. F. Alexander, 1889;
Music: CLONMACNOISE, Traditional Irish melody,
arr. Richard Terry, *The Westminster Hymnal*, 1912.

Announcements

Worship Notes:

This Sunday marks the beginning of the Lenten season, which is traditionally a time of prayer, fasting, and repentance leading up to Easter, observed by Christians since the days of the early church. Several elements of the service have been adjusted to fit the character of this season. We will begin each Sunday by singing *What Wondrous Love Is This* (reflecting on Jesus paying the penalty for our “dreadful curse”) and go out singing *Christ Be With Me* (confessing our need for His continual presence in our lives). Each week we will take a moment after corporate confession to confess silently, and respond by singing from John 1:29, “Lamb of God, who takes away the sins of the world, have mercy on us.” The closing hymns for the next five weeks will be focused on Jesus’ suffering and atoning death on the cross—this week, it’s *Stricken, Smitten, and Afflicted*, a meditation on Isaiah 53 by the Irish evangelical preacher and hymn writer Thomas Kelly. The prevalence of minor key music, times of silence, and confessional passages from Scripture may seem a bit more somber than usual. But I pray the reflective character of these next five weeks will prepare us for the joy of Easter morning.

—Henry C. Haffner

Key Words: King, Prisoner, Case, Accuser, Defense, Charge, Jesus, Dead, Alive, Caesar, Condemn

Keystone Verses: Rather they had certain points of dispute with him about their own religion and about a certain Jesus, who was dead, but whom Paul asserted to be alive. (Acts 25:19)