

REID MEMORIAL PRESBYTERIAN CHURCH (U.S.A.)

March 13, 2024

6:15 p.m.



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2261 Walton Way, Augusta, Georgia 30904  
706-733-2275      [reidchurchaugusta.org](http://reidchurchaugusta.org)

PRELUDE

*When I Survey the Wondrous Cross*

David Shelat  
(b. 1955)

\*CALL TO WORSHIP<sup>1</sup>

Rev. Nadine Ellsworth-Moran

Out of the depths I cry to you, O Lord.

**Lord, hear my voice. Hear my cry for mercy.**

With you there is forgiveness. With you there is grace.

**In reverence I will serve you, Lord, with my whole life.**

I wait for the Lord, my whole being waits.

**And in his word, I put my hope.**

Let us worship the Lord, waiting and watchful,

**Waiting and watchful, for the Lord is unfailing love.**

PRAYER OF CONFESSION<sup>2</sup>

Dr. Brandi Casto-Waters

**God of the near and far places, we find your kingdom breaking in all around us, in streams of light and flashes of hope. You come in a thousand signs and wonders we mistake for the ordinary. Forgive us our jadedness, our vanity, our sight attuned to view the world in black and white with no room for visions and dreams, for wild imagination, and holy ground.**

SILENCE

**Lord, have we missed your angels in our midst? Have we overlooked your messengers bearing words in the thunder and prophecy in the wind? Have we been deaf and blind in the face of glory? Have we forgotten how to look for you, and how to listen? Forgive us our muted senses.**

SILENCE

**Your word is before us; your word made new in Christ; your word that is living; a vine bearing sweet fruits of wisdom, love, justice, redemption. Help us receive your word, plant it deep in our hearts, let it nestle and grow there. Help us take your word into our souls and speak it to the world that is malnourished and weary of bitter fruit.**

SILENCE

**Give us the stomach for your word, for it is strong and its power can overwhelm us. Embolden us to eat the scroll you hand to us, as John did, though it was not easy to digest. There are words that need to be spoken, prophecies, and correction; if we must bring these words, let it be so with us as it was with John and all disciples who follow Christ.**

DECLARATION OF PARDON

God in His mercy speaks forgiveness over you, draws you forth into life and peace, and makes real the hope that you, and all creation, be released from the bondage to sin and obtain the freedom of the glory of the beloved children of God,

**Through Jesus Christ, our Lord. Amen.**

\*HYMN 344

*Where Armies Scourge the Countryside*

PACE MIO DIO

SCRIPTURE

Ezekiel 2:3, 8-3:3

SILENCE

SCRIPTURE

Revelation 10:1-11

SILENCE

## SACRAMENT OF HOLY COMMUNION<sup>3</sup>

### Invitation to the Table

We may not be called from out of the thunder. We may not be invited by an angel to receive a word written on a scroll. But we are called by Christ to this table, to remember and witness to the word it bears to the world. The word, salvation. The word, forgiven. Come to this table and receive them in Christ's name.

The Lord be with you.

**And also with you.**

Let us lift up our hearts to the Lord.

**It is right to give our thanks and praise.**

### The Great Thanksgiving

...And now, as our Savior Christ has taught us, we are bold to pray:

**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.**

## PRAYER AFTER COMMUNION

God has called us to journey for a season through the wilderness places; and so, as Jesus did before us, we will set out once more to wander in an uncomfortable landscape and wrestle with its challenges, that through the power and guidance of the Spirit, we may emerge ready to do the work of the Kingdom here and now.

For bread and wine, this place and this time,

**Thanks be to God.**

For the peace we are promised which the world won't destroy,

**Thanks be to God.**

For the hope of heaven on earth and the final song of joy,

**Thanks be to God.**

\*HYMN 204

*Stay with Me*  
(3x's)

UBI CARITAS (Taizé)

## BENEDICTION<sup>4</sup>

\*All who are able please stand

**Communion**—Allergy friendly elements available at the door.

**Music**—Music is reprinted by permission through OneLicense.net #A-721337

<sup>1</sup> Based on Psalm 130

<sup>2</sup> Inspired by Revelation 10

<sup>3</sup> Source: Iona Worship—adapted for each service

<sup>4</sup> Written by Jan Richardson



**Hearing assistance.** Hearing aid wearers with a "T" (telecoil) setting can now hear the service broadcast directly through their hearing aids. Others desiring hearing assistance may check out a portable receiver / headset.

# Symbols of Lent

## Ashes



Like each symbol that we will introduce over the season of Lent, ashes are a physical “thing” representative of an idea or theological concept. As George Doyle describes it, “we find that physical objects and human actions, in our experience with them through our senses, can directly convey the grace of God, in their materiality. The meaning of the sacrament is not something arbitrarily imposed on the object from outside, but comes from within, as God makes use of the “thingness” of those objects to convey the grace of the sacrament.”

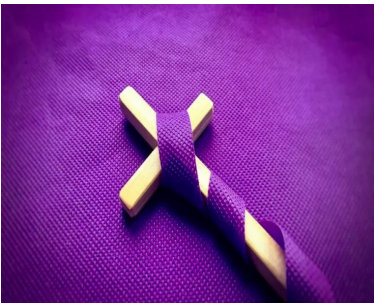
Ashes serve to remind us that from dust we have come and to dust we shall return, our mortality, as well as our connection to creation. Ashes remind us of the suffering of Christ and the waving palms turned to cries for crucifixion. The ashes you will receive on your forehead or hands bear witness to the grace of Christ. The painting of the ash cross is also made with ashes mixed into the

## Water



The Lenten season is a time when we delve a little deeper into our faith and understanding of our salvation through grace. One symbol for this is water - the waters of chaos pulled into creation; the waters of covenant; the waters of baptism; water turned to fine wine; water for washing hands and feet. We add water to our table this week to symbolize this death and rebirth, this cleansing, and this provision that all point to God’s unbounded grace.

## Purple



During the liturgical year, we utilize different colors symbolically. Lent is no different, and its associated color is purple for a few reasons. First, it was the color reserved for royalty under the Roman Empire because it was the most expensive of the dyes. We also recall that before his crucifixion, Jesus was mocked for being "King of the Jews" and a purple robe was briefly set upon him. Additionally, purple is a symbol of our sins and reminds us of our need to embody an attitude of penitence. It is also sometimes thought of as a "sorrowful" color and, therefore, appropriate to the season.

## Stones



In the desert, Satan pointed to the stones and said, if you are the Son of God, turn these stones to bread. In another story Jesus admonishes the crowd, let the one without sin be the first to throw a stone at the woman caught in her sin. The leaders of the tribes of Israel marked their entry into the promised land with twelve stones. The stone is the symbol of discipleship and perseverance in faith even in the midst of hardship, temptation, or the desire to judge others without examining our own lives first.

## Fish



The fish symbol serves as a reminder of the cost of discipleship as well as Jesus' call to become "fishers of men." Persecution of early Christians led to creative and covert ways to communicate with one another. One such way was the drawing of the ichthys or fish symbol. The fish also came to be associated with the Lenten fast, as fish was consumed each Friday in lieu of animal meat in Catholic traditions. Our symbol of fish is composed of 13 outlines...one for each disciple as well as the One who leads them.