

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

March 17, 2024



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

SOUNDING OF THE CHIMES

WELCOME AND ANNOUNCEMENTS

Dr. Brandi Casto-Waters

*Please sign and pass the friendship pad to your neighbor.*

PRELUDE

*O Sacred Head, Now Wounded*

Felix Mendelssohn  
(1809—1847)

INTROIT

*Amazing Grace*

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

Holy God, you engrave your covenant, your hopes, your dreams, your vision, your peace, upon our hearts

**that they might beat as one with yours.**

Holy Word, you guard us from wandering too far from your path

**when we listen to your call to bring justice to the lost and to the least; You show us how not to misplace our hearts.**

Holy Wisdom, you breathe the Word into our hearts, tutor us in faithfulness so we become skilled in compassion and grace

**and equipped to share the good news with all; God in Community, Holy in One, we lift our hearts to you.**

Let us worship the Lord!

\*HYMN 49

*The God of Abraham Praise*

LEONI

\*PRAYER OF CONFESSION<sup>2</sup>

Rev. Nadine Ellsworth-Moran

**Lord, we call ourselves the people of the covenant, but we haven't always kept covenant. We have interpreted your word in ways that suit our hearing; we have tried to erase the law written on our hearts and write it again according to our own rules; You have forgiven our inequities but we sometimes doubt you when you say You remember our sins no more. So, here are our hearts, Lord, create them anew, make them an open space of receiving, of remembering, of trusting, and keeping covenant. Give us yet another moment with You, to know your love in Christ, who has given his life for us and his heart to us.**

\*SILENT PRAYER

\*DECLARATION OF PARDON

Lord you weary your voice in calling to us again and again. Yet, you will call us until we hear you, so that we might receive your blessing and know you to be a God of grace and love.

**We are your people, called and sealed by your Spirit, redeemed by Christ's blood. Thanks be to God.**

\*GLORIA PATRI

*Glory be to the Father, and to the Son, and to the Holy Ghost.*

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

OFFERING OF OUR LIVES AND LABORS

Rev. Boyd Lien

OFFERTORY

*O For a Closer Walk with God*

June Nixon  
(b. 1942)

\*OFFERTORY RESPONSE *Doxology* OLD HUNDREDTH

*Praise God, from whom all blessings flow; Praise Him, all creatures here below;  
Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.*

\*PRAYER OF DEDICATION

CHILDREN'S MOMENT

Ms. Joy Maple

\*HYMN 819

*Be Still My Soul*

FINLANDIA

PRAYER FOR ILLUMINATION

Dr. Casto-Waters

SCRIPTURE READING

Psalm 51

SERMON

ANTHEM

*O Sacred Head*

Mary McDonald  
(b. 1956)

*O Sacred Head, now wounded, with grief and shame weighed down;  
Now scornfully surrounded with thorns, Thine only crown.  
How pale Thou art with anguish, with sore abuse and scorn!  
How does that visage languish which once was bright as morn!*

*What Thou, my Lord, has suffered was all for sinners' gain;  
Mine, mine was the transgression, but Thine the deadly pain.  
Lo, here I fall my Savior! 'Tis I deserve Thy place;  
Look on me with Thy favor, vouchsafe to me Thy grace.*

*What shall I borrow to thank Thee, dearest Friend;  
For this, Thy dying sorrow, Thy pity without end?  
O sacred Head, now wounded; O sacred Head, now wounded!*

PRAYERS OF THE PEOPLE

Rev. Ellsworth-Moran

\*HYMN 370

*This is My Father's World*

TERRA BEATA

\*CHARGE AND BENEDICTION

\*CHORAL BENEDICTION

*Danish Amen*

POSTLUDE

*Postlude in a minor*

Heinrich Gotze  
(1836—1906)

\*All who are able please stand

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<sup>1</sup> Adapted from prayer by Thom Shuman

<sup>2</sup> Based on Jeremiah 31:31-34



**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



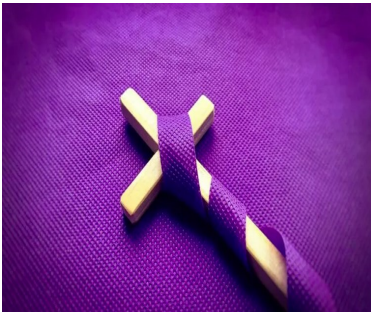
Like each symbol that we will introduce over the season of Lent, ashes are a physical “thing” representative of an idea or theological concept. As George Doyle describes it, “we find that physical objects and human actions, in our experience with them through our senses, can directly convey the grace 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 ichthus 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.