



If you are worshipping with us for the first time, welcome!

Our worship service follows a basic order: We gather and center ourselves with song, praise, and prayer. We hear God's Word, from scripture and through preaching and hymns.

We celebrate Christ's holy meal, where we are assured of God's love for us, and we are sent by God's spirit back out into the world, fed and forgiven.

If you'd like to learn more about Adoration,

please sign the guest register by the entrance doors and introduce yourself to our Pastor, Matt Schlake-Kruse!

Introduction to the Day

On Ash Wednesday we begin our forty-day journey toward Easter with a day of fasting and repentance. Marking our foreheads with dust, we acknowledge that we die and return to the earth. At the same time, the dust traces the life-giving cross indelibly marked on our foreheads at baptism. While we journey through Lent to return to God, we have already been reconciled to God through Christ. We humbly pray for God to make our hearts clean while we rejoice that "now is the day of salvation." Returning to our baptismal call, we more intentionally bear the fruits of mercy and justice in the world.

Ash Wednesday

Today's worship service uses the red hymnal, *Evangelical Lutheran Worship*, found in the pews.

Prelude

Barb Regent

We gather in worship today without formal welcome, but center ourselves in God's presence with silence for prayer and reflection.

Ringing of the Chimes

Gathering

The Holy Spirit calls us together as the people of God.

You are invited to stand.

Gathering Hymn ELW #186 *Create in Me a Clean Heart*

Greeting

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

Prayer of the Day

Let us pray. Gracious God, out of your love and mercy you breathed into dust the breath of life, creating us to serve you and our neighbors. Call forth our prayers and acts of kindness, and strengthen us to face our mortality with confidence in the mercy of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Please be seated.

Word

God speaks to us in scripture reading, preaching, and song.

Because of the coming Day of the Lord, the prophet Joel calls the people to a community lament. The repentant community reminds God of his gracious character and asks God to spare the people, lest the nations doubt God's power to save.

Having begun our worship singing David's lament from Psalm 51 (Create in me a clean heart, O God), we also sing the powerful poetry of Psalm 103, depicting God's abounding and expansive steadfast love. In Hebrew, God's anger is personified within God's nose, and so the familiar Lenten phrase, "slow to anger," literally means God has long nostrils that refrain from flaring against God's people.

First Reading: Joel 2:1-2, 12-17

A reading from the prophet Joel.

¹Blow the trumpet in Zion; sound the alarm on my holy mountain!

Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near—

²a day of darkness and gloom, a day of clouds and thick darkness!

Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come.

¹²Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning;

¹³rend your hearts and not your clothing.

Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing.

¹⁴Who knows whether he will not turn and relent, and leave a blessing behind him,

a grain offering and a drink offering for the Lord, your God?

¹⁵Blow the trumpet in Zion; sanctify a fast; call a solemn assembly;

¹⁶gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast.

Let the bridegroom leave his room, and the bride her canopy.

¹⁷Between the vestibule and the altar let the priests, the ministers of the Lord, weep.

Let them say, "Spare your people, O Lord, and do not make your heritage a mockery,

a byword among the nations. Why should it be said among the peoples, 'Where is their God?'"

The word of the Lord. **Thanks be to God.**

Psalm 103:8-14 (sung)



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⁸Lord, you are full of compas- | sion and mercy,
slow to anger and abounding in | steadfast love;

⁹you will not al- | ways accuse us,
nor will you keep your an- | ger forever.

¹⁰You have not dealt with us according | to our sins,
nor repaid us according to | our iniquities.

The ministry of the gospel endures many challenges and hardships. Through this ministry, God's reconciling activity in the death of Christ reaches into the depths of our lives to bring us into a right relationship with God. In this way, God accepts us into the reality of divine salvation.

¹¹For as the heavens are high a- | bove the earth,
so great is your steadfast love for | those who fear you.
¹²As far as the east is | from the west,
so far have you removed our transgres- | sions from us.
¹³As a father has compassion | for his children,
so you have compassion for those who fear | you, O Lord.
¹⁴For you know well how | we are formed;
you remember that we | are but dust.

Second Reading: 2 Corinthians 5:20b—6:10

A reading from 2 Corinthians.

^{20b}We entreat you on behalf of Christ, be reconciled to God. ²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

^{6:1}As we work together with him, we urge you also not to accept the grace of God in vain. ²For he says,

“At an acceptable time I have listened to you,
and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! ³We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, ⁴but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, ⁵beatings, imprisonments, riots, labors, sleepless nights, hunger; ⁶by purity, knowledge, patience, kindness, holiness of spirit, genuine love, ⁷truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; ⁸in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; ⁹as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; ¹⁰as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The word of the Lord. **Thanks be to God.**

You are invited to stand.

Gospel Acclamation



We are turn - ing, Lord, to hear you; you are mer - ci - ful and kind -



slow to an - ger, rich in bless - ing, and with love to us in - clined.

*This gospel passage is always used in the church's liturgy on Ash Wednesday. In the Sermon on the Mount, Jesus commends almsgiving, prayer, and fasting, but emphasizes that spiritual devotion must not be done for individual show. **This reading is not read aloud today.** Please feel free to use it in your own personal prayer and engagement with the bible*

Gospel: Matthew 6:1-6, 16-21

[Jesus said to the disciples:] ¹“Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

²“So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be done in secret; and your Father who sees in secret will reward you.

⁵“And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. ⁶But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

¹⁶“And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. ¹⁷But when you fast, put oil on your head and wash your face, ¹⁸so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

¹⁹“Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; ²⁰but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.”

Preaching Text: Psalm 51

The word of God from the book of psalms.

A prayer of repentance. The sinner pleads to the tender God to be made whole, to be a new creation. A psalm of David, when Nathan the prophet came to him, after he had gone to Bathsheba.

Have mercy, tender God. Forget that I defiled you.

Wash away my sin, cleanse me from my guilt.

I know my evil well, it stares me in the face. Evil done to you alone, before your very eyes.

How right your condemnation! Your verdict clearly just.

You see me for what I am, a sinner before my birth.

You love those centered in truth: teach me your hidden wisdom.

Wash me with fresh water, wash me bright as snow.

Fill me with happy songs, let the bones you bruised now dance.

Shut your eyes to my sin, make my guilt disappear.

Creator, reshape my heart. God, steady my spirit.

Do not cast me aside—stripped of your holy spirit.

Save me, bring back my joy. Support me, strengthen my will.

Then I will teach your way, and sinners will turn to you.

Help me, stop my tears, and I will sing your goodness.

Lord, give me words, and I will shout your praise.

When I offer a burnt offering, the gift is not pleasing to you.

So I offer my shattered spirit, a changed heart you welcome.

In your love make Zion lovely, rebuild the walls of Jerusalem.

Then sacrifices will please you, like young bulls upon your altar.

This is the Word of the Lord. **Thanks be to God.**

Sermon

Hymn of the Day ELW # 599 *Lord Jesus, Think on Me*

You are invited to stand.

Invitation to Lent

Friends in Christ, today with the whole church we enter the time of remembering Jesus' passover from death to life, and our life in Christ is renewed.

We begin this holy season by acknowledging our need for repentance and for God's mercy. We are created to experience joy in communion with God, to love one another, and to live in harmony with creation.

But our sinful rebellion separates us from God, our neighbors, and creation, so that we do not enjoy the life our creator intended.

As disciples of Jesus, we are called to a discipline that contends against evil and resists whatever leads us away from love of God and neighbor.

I invite you, therefore, to the discipline of Lent—self-examination and repentance, prayer and fasting, sacrificial giving and works of love—strengthened by God's gifts of word and sacrament.

Let us continue our journey through these forty days to the great Three Days of Jesus' death and resurrection.

Confession of Sin

Let us confess our sin in the presence of God and of one another.
Most holy and merciful God,

we confess to you and to one another, and before the whole company of heaven, that we have sinned by our fault, by our own fault, by our own most grievous fault, in thought, word, and deed by what we have done and by what we have left undone.

We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others as we have been forgiven.

Have mercy on us, O God.

We have shut our ears to your call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

Have mercy on us, O God.

Our past unfaithfulness, the pride, envy, hypocrisy, and apathy that have infected our lives, we confess to you.

Have mercy on us, O God.

Our self-indulgent appetites and ways, and our exploitation of other people, we confess to you.

Have mercy on us, O God.

Our negligence in prayer and worship, and our failure to share the faith that is in us, we confess to you.

Have mercy on us, O God.

Our neglect of human need and suffering, and our indifference to injustice and cruelty, we confess to you.

Have mercy on us, O God.

Our false judgments, our uncharitable thoughts toward our neighbors, and our prejudice and contempt toward those who differ from us, we confess to you.

Have mercy on us, O God.

Our waste and pollution of your creation, and our lack of concern for those who come after us, we confess to you.

Have mercy on us, O God.

Restore us, O God, and let your anger depart from us.

Hear us, O God, for your mercy is great.

Using ashes as a sign of repentance is an ancient practice, often mentioned in the Bible (e.g., Jonah 3:5-9; Job 42:6; Jeremiah 6:26; Matthew 11:21 and frequently practiced by Lutherans throughout history. The early Christians adopted the use of ashes from Jewish practice as an external mark of penitence (sackcloth and ashes). Even on Ash Wednesday, this most penitential day, we receive ashes in the form of the cross, the same symbol placed on our bodies with water in our baptism. Even in this ashen mark of death, we anticipate the new life of Easter.

Imposition of Ashes

Almighty God, you have created us out of the dust of the earth. May these ashes be a sign of our mortality and penitence, reminding us that only by the cross of our Lord Jesus Christ are we given eternal life; through the same Jesus Christ, our Savior and Lord. **Amen.**

Please be seated and come forward to receive the imposition of ashes. Hear the words, "Remember that you are dust, and to dust you shall return." As we come forward to receive ashes, you are invited to sing.



1 Have mer - cy on us, Lord, and hear our sol - emn prayer.
 2 Have mer - cy on us, Christ, and wash a - way our sin.
 3 Have mer - cy on us, Lord; make sin and shame de - part.

We come to hear your liv - ing word; it saves us from de - spair.
 Pour out your grace and make us whole that new life may be - gin.
 Re - new us with your sav - ing pow'r; cre - ate in us new hearts!

After all have received ashes, you are invited to stand.

Accomplish in us, O God, the work of your salvation,
that we may show forth your glory in the world.

By the cross and passion of your Son, our Savior,
bring us with all your saints to the joy of his resurrection.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

Prayers of Intercession

Drawn close to the heart of God, we offer these prayers for the church, the world, and all who are in need.

Renew your church, O God. When we have drifted from our call to proclaim repentance and to guide your people toward justice, lead us back to you. Encourage believers who hold the church's doors open to those who have felt excluded.

Merciful God, **receive our prayer.**

We lift up in our prayers: Ukraine and our world amidst the continuing global conflict and aggression from Russia; All who work for peace and to help the vulnerable find safety.

John Imp; Sandy Ringwall; Jan Rinderle; Lindsay Pelaez (niece of Tim and Katie Schmidt); Betty Wing; Joani Bettin; Joyce Weinert; Darlene Witkowiak; Bob Bauer; Keith (Sandy Eigner's brother-in-law); Bill (friend of the Lazaris family); Jeremy (nephew of Tom Nowakowski); Karen (Sandy Ringwall's sister); Susan (daughter of Darlene Witkowiak); Caroline (daughter of Jill Lindberg); Scott and Debbie (family of Margaret Duris); Jerry Pritcher (friend of Crystal Januchowski); Shelby (friend of Crystal); and the Daniels family, specifically Taylor.

Renew your creation, O God. Transform parched places into watered gardens and preserve every creature that awaits the arrival of spring. Turn each of us from practices of environmental exploitation to become responsible stewards of all you have made.

Merciful God, receive our prayer.

Renew our civic life, O God. Teach those in authority to advocate for the liberation of all who are oppressed and grant them courage to make difficult decisions.

Merciful God, receive our prayer.

Renew our lives, O God. Spare your people from diseases of the body, mind, or spirit and send healing to those overcome by illness or grief, especially those we name aloud and in our hearts before you. Restore to us the joy of your salvation.

Merciful God, receive our prayer.

Renew this congregation, O God. During these forty days of Lent, confirm our sense of mission and expand our imagination for ministry. Deepen our faith, increase our love, and draw us into your unfolding work of healing and restoration.

Merciful God, receive our prayer.

As we mark ashes on our foreheads, we give you praise, O God, for all the saints who died and yet are alive with you. Receive us with them into your eternal embrace.

Merciful God, receive our prayer.

Accept the prayers we bring, O God, on behalf of a world in need, for the sake of Jesus Christ. **Amen.**

Peace

The peace of Christ be with you always. **And also with you.**

Meal

God feeds us with the presence of Jesus Christ.

Preparation Prayer

Let us pray. **God our provider, you have not fed us with bread alone, but with words of grace and life. Bless us and these your gifts, which we receive from your bounty, through Jesus Christ our Lord. Amen**

Thanksgiving at the Table

You are indeed holy, O God: The fountain of all holiness, you bring light from darkness, life from death, speech from silence.

We worship you for our lives and for the world you give us. We thank you for the new world to come and for the love that will rule all in all.

We praise you for the grace shown to Israel, your chosen, the people of your promise: the rescue from Egypt, the gift of the promised land, the memory of the Ancestors, the homecoming from exile, and the prophets' words that will not be in vain.

In all this we bless you for your only-begotten Son, who fulfilled and will fulfill all your promises,

and who, in the night in which he was betrayed, took bread, and gave thanks;

broke it, and gave it to his disciples, saying:

Take and eat; this is my body, given for you.

Do this in remembering me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying:

This cup is the new covenant in my blood,

shed for you and for all people for the forgiveness of sin.

Do this in remembering me.

For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes.

Christ has died. Christ is risen. Christ will come again.

Therefore, O God, with this bread and cup we remember the incarnation of your Son: his human birth and the covenant he made with us. We remember the sacrifice of his life: his eating with outcasts and sinners, and his acceptance of death.

But chiefly we remember his rising from the tomb, his ascension to the seat of power, and his sending of the holy and life-giving Spirit.

We cry out for the resurrection of our lives, when Christ will come again in beauty and power to share with us the great and promised feast.

Amen. Come, Lord Jesus.

Send now, we pray, your Holy Spirit, that we and all who share in this bread and cup may be united in the fellowship of the Holy Spirit, and may receive our inheritance with all your saints in light.

Amen. Come, Holy Spirit.

Join our prayers with those of your servants of every time and every place, and unite them with the ceaseless petitions of our great high priest until he comes as victorious Lord of all.

Through him, with him, in him, in the unity of the Holy Spirit, all honor and glory is yours, almighty Father, now and forever. Amen

Lord's Prayer

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**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 and ever. Amen.**

Please be seated.

Invitation to Communion

Please wait to come forward for Holy Communion until we have completed singing the "Lamb of God."

Lamb of God



1 O Lamb of God, you bear the sin of all the world a - way;
2 O Lamb of God, you bear the sin of all the world a - way;
3 O Lamb of God, you bear the sin of all the world a - way;



you suf-fered death our lives to save: have mer-cy now, we pray.
you set us free from guilt and grave: have mer-cy now, we pray.
e - ter-nal peace with God you made: give us your peace, we pray.

*We come forward to receive
the elements today.*

*Bring your offering and
place it in the basket near
the baptismal font.*

*Please receive the elements
and take them back to your
pew before eating and
drinking.*

*Refuse may be placed in the
baskets as you depart
worship.*

Communion

Post-Communion Blessing

Prayer After Communion

Let us pray. **Merciful God, accompany our journey through these forty days. Renew us in the gift of baptism, that we may provide for those who are poor, pray for those in need, fast from self-indulgence, and above all that we may find our treasure in the life of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

Sending

God blesses us and sends us in mission to the world.

Benediction

Now, go forth into the world to serve God with gladness; be of good courage; hold fast to that which is good; render to no one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor all people; love and serve God, rejoicing in the power of the Holy Spirit.

Thanks be to God.

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Join us for Midweek Lenten worship each Wednesday at 6:15 p.m. as we hear the story of God through Daniel Erlander's *Manna and Mercy!*

Closing Hymn ELW #337 Alas! And Did My Savior Bleed

Dismissal

Go in peace. Christ is with you. **Thanks be to God.**

Postlude

Adoration Lutheran Church ***A Congregation of the*** ***Evangelical Lutheran Church in America***

3840 West Edgerton Avenue - Greenfield, WI 53221

Phone: 414.281.0414 www.adorationlc.com

adorationlutheran@gmail.com

The Rev. Matthew Schlake-Kruse, Pastor

Cell: (920) 484-8050 pastormattadoration@gmail.com

Barbara Regent, Worship Coordinator

Crystal A. Januchowski, Office Manager

Office Hours: Monday through Thursday 8:30 a.m.-1:30 p.m.

If you have a need that falls outside of these days/hours, please send an email or call the main number.

Adoration is a Reconciling in Christ congregation, open and affirming to people of “all sexual orientations, gender identities, and gender expressions” or “LGBTQIA+.” We strive that this can be a safe church space, especially for those who have been harmed by religion.