**Welcome to Immanuel Lutheran Church
630 Adams St Wausau, WI 54403 | ​​Phone: (715) 842-3644**

<http://www.immanuelwausau.org/>

Sunday, February 25, 2024
Second Sunday in Lent, Year B

Please welcome Pastor Tryphine Schruba to Immanuel as she leads us in Worship today.

**Prelude**

**Announcements**

**Introduction**

The second covenant in this year’s Lenten readings is the one made with Abraham and Sarah: God’s promise to make them the ancestors of many, with whom God will remain in everlasting covenant. Paul says this promise comes to all who share Abraham’s faith in the God who brings life into being where there was no life. We receive this baptismal promise of resurrection life in faith. Sarah and Abraham receive new names as a sign of the covenant, and we too get new identities in baptism, as we put on Christ.

*Please stand if able.*

**Confession and Forgiveness**

Blessed be the holy Trinity, ☩ one God,

who writes the law on our hearts,

who draws all people together through Jesus.

**Amen.**

Held in God’s mercy, let us confess our sin

in the presence of God and of one another.

Silence is kept for reflection.

Holy God,

**we confess that we are caught in snares of sin**

**and cannot break free.**

**We hoard resources while our neighbors**

**are hungry and cold.**

**We speak in ways that silence others.**

**We are silent when we should speak up.**

**We keep score in our hearts.**

**We let hurts grow into hatred.**

**For all these things and for sins only you know,**

**forgive us, Lord.**

**Amen.**

Here is a flood of grace:

Out of love for the whole world,

God draws near to us,

breaks every snare of sin,

washes away our wrongs,

and restores the promise of life through ☩ Jesus Christ.

**Amen.**

Opening Hymn **“Listen God Is Calling” # 513**

Greeting: “The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all” (2 Corinthians 13:14).

**C: And also, with you.**

### Prayer of the Day

### P: O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life. Grant us so to glory in the cross of Christ that we may gladly suffer shame and loss for the sake 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.*

**First Reading: Genesis 17:1-7, 15-16**

R: A reading from Genesis.

 *As with Noah, God makes an everlasting covenant with Abraham and Sarah. God promises this old couple that they will be the ancestors of nations, though they have no child together. God will miraculously bring forth new life from Sarah’s womb. The name changes emphasize the firmness of God’s promise.*

1When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. 2And I will make my covenant between me and you, and will make you exceedingly numerous.” 3Then Abram fell on his face; and God said to him, 4“As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. 5No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. 6I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.”
 15God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. 16I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.”

R: Word of God. Word of life. **C: Thanks be to God.**

**Psalm: Psalm 22:23-31**

R: Please read responsively to Psalm 22.

 23You who fear the Lord, give praise! All you of Jacob’s | line, give glory.
  Stand in awe of the Lord, all you off- | spring of Israel.
 24**For the Lord does not despise nor abhor the poor in their poverty; neither is the**

 **Lord’s face hid- | den from them;**
  **but when they cry out, | the Lord hears them.**
 25From you comes my praise in the | great assembly;
  I will perform my vows in the sight of those who | fear the Lord.
 26**The poor shall eat | and be satisfied,**
  **Let those who seek the Lord give praise! May your hearts | live forever!**
 27All the ends of the earth shall remember and turn | to the Lord;
  all the families of nations shall bow | before God.
 28**For dominion belongs | to the Lord,**
  **who rules o- | ver the nations.**
 29Indeed, all who sleep in the earth shall bow | down in worship;
  all who go down to the dust, though they be dead, shall kneel be- | fore the Lord.
 30**Their descendants shall | serve the Lord,**
  **whom they shall proclaim to genera- | tions to come.**
 31They shall proclaim God’s deliverance to a people | yet unborn,
  saying to them, “The | Lord has acted!”

**Second Reading: Romans 4:13-25**

R: A reading from Romans.

*Paul presents Abraham as the example for how a person comes into a right relationship with God not through works of the law but through faith. Though Abraham and Sarah were far too old for bearing children, Abraham trusted that God would accomplish what God had promised to accomplish.*

13The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. 14If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15For the law brings wrath; but where there is no law, neither is there violation.
 16For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, 17as it is written, “I have made you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” 19He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. 20No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21being fully convinced that God was able to do what he had promised. 22Therefore his faith “was reckoned to him as righteousness.” 23Now the words, “it was reckoned to him,” were written not for his sake alone, 24but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, 25who was handed over to death for our trespasses and was raised for our justification.

R: Word of God. Word of life. **C: Thanks be to God.**

### *Please stand for the Gospel.*

### Gospel Acclamation “Return To The Lord” pg. 151b

**Gospel: Mark 8:31-38**

P: The Holy Gospel according to Mark.

**C: Glory to you, O Lord**.

*After Peter confesses his belief that Jesus is the Messiah, Jesus tells his disciples for the first time what is to come. Peter’s response indicates that he does not yet understand the way of the cross that Jesus will travel.*

31[Jesus] began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.32He said all this quite openly. And Peter took him aside and began to rebuke him. 33But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”
 34He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. 35For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. 36For what will it profit them to gain the whole world and forfeit their life? 37Indeed, what can they give in return for their life? 38Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

P: The Gospel of the Lord.

**C: Praise to you, O Christ.**

**Pulpit Hymn “What Wonderous Love Is This” # 666**

*Please be seated.*

**Sermon Pastor Tryphine Schruba**

*Silence for reflection.*

**Hymn of the Day**  **“Take Up Your Cross, The Savior Said” # 667**

*Please stand if able.*

**Apostles’ Creed** *See the yellow sheet in the back of your hymnal.*

**Prayers of Intercession**

Trusting in God’s promise to reconcile all things, let us pray for the church, the well-being of creation, and a world in need. After “**Hear Us Oh God**”, please respond with “**Your Mercy Is Great”**.

A brief silence.

We turn to you for meaning, holy God. Nurture in your children the gifts of the Spirit poured out in baptism and let the mind of Christ guide the church. Give wisdom and discernment to our bishops, pastors, deacons, teachers, and leaders. Hear us, O God.

**Your mercy is great.**

We turn to you for renewal. Save lives and ecosystems threatened by pollution and a changing climate. Cleanse the earth’s waters and restore the soil. Preserve rainforests, deserts, and wildlife, that generations to come may cherish your creation. Hear us, O God.

**Your mercy is great.**

We turn to you for justice. Uphold the worth and dignity of every person, especially any who experience hatred and rejection because of gender, ability, sexual orientation, color, ethnicity, or religion. Hear us, O God.

**Your mercy is great.**

We turn to you for healing. Send compassionate helpers to any who suffer because of war and violence. Shelter unhoused people, befriend those who are lonely, bring hope to any in despair, and console the bereaved (*especially*). Hear us, O God.

**Your mercy is great.**

We turn to you for purpose. Remind us of your faithfulness to this congregation. Increase our trust in your guidance and keep us near the cross. Grant that our acts of service will express Christ’s sacrificial love. Hear us, O God.

**Your mercy is great.**

We turn to you for peace. We honor the saints who lived in service to others (*especially Elizabeth Fedde, deaconess, whom we commemorate today*). Inspire us by their example until

you gather us into your kingdom. Hear us, O God.

**Your mercy is great.**

Accompany us on our journey, God of grace, and receive the prayers of our hearts, through Jesus Christ, our Savior.

**Amen.**

P: Gathered into one by the holy spirit, let us pray as Jesus taught us.

**The Lord’s Prayer**

**Sharing of the Peace**

P: The Peace of Christ be with you always.

**C: And also, with you.**

*Please be seated.*

**Offertory Hymn “Create In Me A Clean Heart” # 185**

### *The usher will bring up the offering plate.*

### *Please stand if able.*

### Offertory Prayer

### P: Jesus, you are the bread of life

### and the host of this meal.

### Bless these gifts that we have gathered

### that all people may know your goodness.

### Feed us not only with this holy food

### but with hunger for justice and peace.

### We pray this in your name. Amen.

**Benediction**

P: God who names you,

Christ who claims you,

and the Holy Spirit who dwells in you,

☩ bless you and remain with you always. **Amen.**

**Closing Hymn “Faith Of Our Fathers” # 813**

**Dismissal**

**P:** Go in peace. Share your bread.

**C: Thanks be to God.**

**Postlude**

Prayer Concerns: Joan Bonstead’s daughter Tracy, Judi McGill, Allen

and Karen Spoehr, Doug and Nancy Helling and family (For updates, please contact the ILC office.)

Wednesday February 28, 2024. Lifeline Screening will be held in the fellowship hall. To Register for an appointment, call 1-800-640-6307 or visit LLSA.SOCIAL/HC.

*We need a new Worship Chairperson to assist with the organization of all future worship services and music as well as a part-time pianist/organist. (please see Bob Henning if you have suggestions)*

The Men’s Discussion Group meets Thursdays at 7:30 am, in the Koinonia room. New participants are always welcome.

Strong Bones Senior Exercise Group meets every Tuesday and Thursday in the old Nursery at 10:30 am. The class is open to anyone wishing to improve balance and maintain strength to prevent falls. New faces are happily welcome.

Time For Easter Flowers! Sign-up sheet is in the Narthex!

Volunteers needed to Host Coffee Hours. The sign-up sheet is in the kitchen.

Attendance on 02/18/2024: 32

*Our Sister Church is the Lobatla Parish. Address is: c/o Moruti (Pastor) Rev. G.M. Nkale, P.O. Box 160, Motswedi 2870, Republic of South Africa. Email for Pastor:* *nkalesto@gmail.com*

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| **February 2024** |
| **Worship Leader: Pastor Tryphine Schruba** |
| **DATE** | **PIANIST / ORGANIST** | **READER**  | **USHER / GREETERS** | **VIDEO TAPER** | **COMMUNION** |
| 2/25/2024 |  | Adam Doede | Bob Doede | V |  |
| **Altar Guild: Holly Westaby & Kathy Knox** |

***\*Next week’s schedule***

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| **March 2024** |
| **Worship Leader: Kathy Robinson** |
| **DATE** | **PIANIST / ORGANIST** | **READER**  | **USHER / GREETERS** | **VIDEO TAPER** | **COMMUNION** |
| 3/3/2024 | Karen Zuidema | Al Solomonson | Bruce Knox | V |   |
| **Altar Guild: Holly Westaby & Kathy Knox** |

***Craving more information about Ash Wednesday?* *This is for you.***

**Reflections on Ash Wednesday Worship (taken in parts from)** <https://blogs.elca.org/worship/3266/>

Repentance is at the core of Christian living (the first of Luther’s 95 Theses). During the season of Lent, we all become a “penitent” with ashes on the forehead, looking toward to the cross as a sign of God’s reconciliation with all creation (with the absolution on Maundy Thursday). Ashes appear throughout the Hebrew Bible as a sign of mourning and repentance, but Isaiah reminds us that such practices point to the larger call for justice (Isa. 58:5-6). These ashes are at the very beginning (“dust” in Genesis 3:19) and connect each of us to all of creation and to our own mortality.

Lent is a time of: “self-examination and repentance, prayer and fasting, sacrificial giving and works of love.” It is not enough to just remember that “we are dust, and to dust we shall return.” As ones marked as Christ’s own children, we heed the call to repent, to ‘turn around.’

The power of receiving the cross on our foreheads on Ash Wednesday is in the layering: there is a sign of sin and death traced and layered on top of the tracing in water and oil of the promise of life, rebirth, and liberation from sin and death. On Ash Wednesday, we feel the full weight of the ashy tracing. It does not negate or obliterate the liberating sign it is layered with, but it is a suitably tangible reminder of the reality of grief, loss, and death.

Ash Wednesday is such a powerful experience because we experience it physically. Even when our minds are not fully able to understand the scope of what is to come, when our spirits reject the pain of Jesus’ last days, our bodies remember. Wearing the cross of ashes as a bodily exercise is Jesus meeting us in our body’s anxiety and sadness and being with us there.

**Reflection Questions:**

* What rituals, symbols, or actions can help us confront the fragile beauty of these brief, powerful moments of life?
* How can we remember that we are called to journey with Jesus and pray with him over the next 40 days, knowing what is to come?

***Our minds may not have the answer, but our bodies carry ancient wisdom.***

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