



Brecksville

United Church of Christ

23 Public Square • Brecksville • Ohio • 44141 • 440-526-4364

*"They took branches
of palm trees and
went out to meet
him, shouting,
"Hosanna! Blessed is
the one who comes
in the name of the
Lord!"*

John 12:13

PALM SUNDAY



Palm Sunday, April 13th, 2025 • 10:00 AM

Pastor
• John King

Financial Secretary
• Joy Garapic

Administrative Assistant
Miranda Lacefield

Ministers – All of Our Members

Affirmation of Welcome

We are an Open and Affirming Congregation, welcoming ALL of God's children.

*Whether you are single, married, divorced, separated,
or partnered,*

You Are Welcome Here!

Whatever your race, ethnicity, or age,

You Are Welcome Here!

Whatever your gender identity or sexual orientation,

You Are Welcome Here!

Whatever your religious background, creed, or spirituality,

You Are Welcome Here!

Whatever your social or economic circumstances,

You Are Welcome Here!

Whatever your health conditions, impairments, or mobility needs,

You Are Welcome Here!

Whoever we may be, wherever we are on our life's journey,

We welcome one another to this place,

Even as God welcomes us all in Jesus Christ!



- Please sign our guest book in the narthex before you leave - if you are interested in learning more about our church, please feel free to speak to our pastor.
- Hearing difficulty? Please talk to any usher about a Personal Sound receiver available for your use.

****LARGE PRINT BULLETINS AVAILABLE UPON REQUEST****

Office Hours:

Monday – Thursday 9:30am - 1:30pm

Church Phone: 440-526-4364

e-mail: buccoffice23@gmail.com – web address: www.BrecksvilleUCC.org

Please submit your announcements by noon on Wednesday – Thank You!

Palm Sunday

Sunday April 13th, 2025

PALM SUNDAY PROCESSIONAL

We celebrate Jesus' Triumphant Entry into Jerusalem.

INTRODUCTION AND WELCOME

Pastoral Prayer

First Gospel Reading

Blessing of the Palms

Pastoral Prayer

PROCESSIONAL HYMN- All Glory Laud and Honor #216



Time with Young Worshipers

***Gathering Song:**



Readings

(See back of bulletin for complete readings)

First Reading: - Philippians 2:5-11

Gospel Reading: - Luke 22:14 - 23:56 * HYMN: "JESUS, REMEMBER ME"

Continuing Testament: Robin R. Meyers, "Saving Jesus from the Church"

Sermon: by Pastor John King

Anthem

What wonderful Love

#223

The Church at Prayer

Gayle & Allison Colbert, Sue Renovetz, Joe Blasko, Jon Thompson, Marilyn Pay, Frances Posey, Mac Hoppel, Bee Ortiz, Terry Heiman, Cindy Burton, Elizabeth Gadus, Jan Wardlaw, Kathleen Stewart, Kathy Repko, Lois Lorenzo, The family of Cliff Stenzel, Jonathan Langham, "Edna House", people who are unemployed and under employed.

(Please let the office know of any additions, corrections, or changes to our prayer lists.)

Prayers of the Church

Pastoral Prayer

Silent Meditation

OUR LORD'S PRAYER: [UNISON]

Our Father-Mother, 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.

Presenting Our Tithes and Offerings

*** Invitation to the Offering**

*** Doxology: [UNISON] Praise God from whom all blessings flow;
Praise Christ the Word in flesh born low;
Praise Holy Spirit evermore;
One God, Triune, whom we adore. Amen.**

*** PRAYER OF DEDICATION: [UNISON]**

**Loving God, as Hosannas fade to cries of despair,
may these gifts be used for peacemaking that settles strife
and justice-seeking that creates all good hope. Amen.**

*** Hymn of Departure How Great Thou Art (See Insert)**

Carrying the Light of Christ into the World (Acolyte)

* Circle of Community

Hear Our Prayer, O God

George Whelpton, 1897



***Benediction**

Postlude

To say that Jesus is “the sacrifice for our sin” was to “deny the temple’s claim to have a monopoly on forgiveness and access to God. The temple franchise had been circumvented. -Robin R. Meyers, “Saving Jesus from the Church” p. 70

Readings

First Reading Philippians 2:5-11 (NRSV)

Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God, did not regard equality with God as
something to be exploited,
but emptied himself, taking the form of a slave, being born in human likeness.
And being found in human form,
he humbled himself and became obedient to the point of death— even death
on a cross.
Therefore God also highly exalted him and gave him the name that is above
every name,
so that at the name of Jesus every knee should bend, in heaven and on earth
and under the earth,
and every tongue should confess that Jesus Christ is Sovereign, to the glory of
God the Creator.

Gospel Reading Luke 22:14 - 23:56 (NRSV)

When the hour came, Jesus took his place at the table, and the apostles with
him.

He said to them, "I have eagerly desired to eat this Passover with you before I
suffer;
for I tell you, I will not eat it until it is fulfilled in the kingdom of God."

Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves;

for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."

Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood.

But see, the one who betrays me is with me, and his hand is on the table.

For the Chosen One is going as it has been determined, but woe to that one by whom he is betrayed!"

Then they began to ask one another which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest.

But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors.

But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves.

For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials;

and I confer on you, just as my Abba has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers."

And he said to him, "Lord, I am ready to go with you to prison and to death!"

Jesus said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing."

He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one.

For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled."

They said, "Lord, look, here are two swords." He replied, "It is enough."

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him.

When he reached the place, he said to them, "Pray that you may not come into the time of trial."

Then he withdrew from them about a stone's throw, knelt down, and prayed, "Abba, if you are willing, remove this cup from me; yet, not my will but yours be done."

[Then an angel from heaven appeared to him and gave him strength.

In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.]

When he got up from prayer, he came to the disciples and found them sleeping because of grief,

and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?"

HYMN: "JESUS, REMEMBER ME"

488

Jesus, Remember Me

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in 3/4 time, with a key signature of two flats (B-flat and E-flat). The melody is primarily in the soprano and alto parts, with the bass part providing a steady harmonic foundation. The lyrics are: "Jesus, remember me when you come into your kingdom." The score consists of two systems of four staves each. The first system covers measures 1-4, and the second system covers measures 5-8. Chord symbols are provided above the staves: Eb, Fm/Eb, Bb, Eb in the first system, and Cm, Fm/Ab, Bb, Eb in the second system. The piece concludes with a double bar line at the end of the eighth measure.

When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?"

Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him.

Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit?

When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance.

When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them.

Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him."

But he denied it, saying, "Woman, I do not know him."

A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!"

Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean."

But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed.

The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times."

And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?"

They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council.

They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe; and if I question you, you will not answer.

But from now on the Chosen One will be seated at the right hand of the power of God."

All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am."

Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"

Chapter 23

Then the assembly rose as a body and brought Jesus before Pilate.

They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."

Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man."

But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean.

And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time.

When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign.

He questioned him at some length, but Jesus gave him no answer.

The chief priests and the scribes stood by, vehemently accusing him.

Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate.

That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him.

Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death.

I will therefore have him flogged and release him."

Then they all shouted out together, "Away with this fellow! Release Barabbas for us!"

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.)

Pilate, wanting to release Jesus, addressed them again; but they kept shouting, "Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed.

So Pilate gave his verdict that their demand should be granted.

He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

SONG: "JESUS, REMEMBER ME"

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus.

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him.

But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.

For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.'

For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him.

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

[Then Jesus said, "Abba, forgive them; for they do not know what they are doing."] And they cast lots to divide his clothing.

And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!"

The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!"

There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!"

But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?"

And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

Then he said, "Jesus, remember me when you come into your kingdom."

He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon,

while the sun's light failed; and the curtain of the temple was torn in two.

Then Jesus, crying with a loud voice, said, "Abba, into your hands I commend my spirit." Having said this, he breathed his last.

SONG: "JESUS, REMEMBER ME"

When the centurion saw what had taken place, he praised God and said,
"Certainly this man was innocent."
And when all the crowds who had gathered there for this spectacle saw what
had taken place, they returned home, beating their breasts.
But all his acquaintances, including the women who had followed him from
Galilee, stood at a distance, watching these things.
Now there was a good and righteous man named Joseph, who, though a
member of the council,
had not agreed to their plan and action. He came from the Jewish town of
Arimathea, and he was waiting expectantly for the kingdom of God.
This man went to Pilate and asked for the body of Jesus.
Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb
where no one had ever been laid.
It was the day of Preparation, and the sabbath was beginning.
The women who had come with him from Galilee followed, and they saw the
tomb and how his body was laid.
Then they returned, and prepared spices and ointments. On the sabbath they
rested according to the commandment.

Continuing Testament From- Robin R. Meyers, "Saving Jesus from the Church" p. 69-70

The fully formed doctrine of the blood atonement did not appear until just after
the first millennium, or about nine hundred years ago. Yet this idea now
dominates popular Christianity...

According to this dominant view, we are born with original sin, damned, and
helpless to overcome that sin and gain eternal life unless an adequate
sacrifice is made... This raises an obvious and deeply disturbing question: "Is
God so implacable that he demands a victim and so unjust that he does not
mind that the victim is innocent?"

Forget for a moment that we no longer believe in the idea of blood atonement.
Think what this view says about God. First, God must not be both all-powerful
and all-loving, or God would not require such a sacrifice in order to be
restored to his own creation. Second, if this "had to happen," then we are
dealing with a deity who not only must play by our rules but is, at best,
capable of being bribed or, at worst, guilty of divine child abuse.

If we can get behind the doctrine of the blood atonement, however, to the
original meaning of "Jesus is the sacrifice for our sins," we will find something
very different and very promising. That confession, when first uttered, was not

substitutionary in nature, but utterly subversive. Because it was believed that the Temple had a monopoly on forgiveness of sins, and because forgiveness of sins was a prerequisite for entry into the presence of God, Temple theology also claimed an institutional monopoly on access to God.

Therefore, to say that Jesus is “the sacrifice for our sin” was to “deny the temple’s claim to have a monopoly on forgiveness and access to God. The temple franchise had been circumvented. Using the metaphor of sacrifice, it subverted the sacrificial system. It meant: God in Jesus has already provided the sacrifice and has thus taken care of whatever you think separates you from God.”

THIS WEEK’S CALENDAR includes the following

Tue. Apr 15	8:15 am – “Holy Grounds” at Panera 6:00 pm – AA “Love & Tolerance” (Pilgrim Hall) 7:30 pm – Communication and Outreach
Wed. Apr 16	6:00 pm – Braver Angels
Thur. Apr 17	6:30 pm – Seder Meal with Soup Supper
Fri. Apr 18	7:30 pm –Tenebrae Service

April 13th, 2025

Early Usher:	Peg Duffy
Late Usher:	Bill Witt
Greeter:	Bill Witt
Reader:	Jim Duffy
Flowers:	Peg Duffy
Counters:	Kathy Pastor Lori Molesky
A/V:	Fred Pedersen
Snacks:	Volunteers Needed
Set Up/Serve:	Carole Snider
Clean Up:	Sherrill Witt

April 20th, 2025

Early Usher:	Volunteers Needed
Late Usher:	Volunteers Needed
Greeter:	Lori Molesky
Reader:	Jenn Elting
Flowers:	Kathy Pastor
Counters:	Volunteers Needed Volunteers Needed
A/V:	Volunteers Needed
Snack:	Sue Stenzel
Set Up/Serve:	Sue Stenzel
Clean Up:	Sue Stenzel
Communion Bread:	Volunteers Needed

From the Social Justice Ministry: In celebration of both Earth Day and Arbor Day, on Sunday April 27, Renee Boronka from the Western Reserve Land Conservancy, will give the continuing testament and then will give a talk after the service on Land Conservancy. She will also describe the spring cleanup of the Garden of Eleven Angels, as our church will be participating. (Please let us know if you are interested)