

April 13, 2025



*Palm
Sunday*

INTRODUCTION TO THE DAY

Welcome to worship. Today's liturgy begins with a palm procession, commemorating Jesus' triumphal entry into Jerusalem. Quickly the tone of the service changes as we meditate upon Jesus' passion and death. Because this story is so central to our faith, we hear Luke's account of the passion today and John's version on Good Friday. Though Jesus is obedient even unto death on the cross, he is exalted by God. We gather to remember his offering for the life of the world, and to be fed by his life-giving mercy. This holy week will culminate in the celebration of the Three Days of Jesus' suffering, death, and resurrection.

PROCESSION

We begin outside the church with the reading of the processional gospel and the blessing of the palms

GATHERING

P Blessed is the one who comes in the name of the LORD.

C **Hosanna to the son of David! Hosanna in the Highest!**

PROCESSIONAL GOSPEL: Luke 19:28-40

28 After he had said this, [Jesus] went on ahead, going up to Jerusalem.

29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 30 saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.' " 32 So those who were sent departed and found it as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" 34 They said, "The Lord needs it." 35 Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. 36 As he rode along, people kept spreading their cloaks on the road. 37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, 38 saying,

"Blessed is the king
who comes in the name of the Lord!
Peace in heaven,
and glory in the highest heaven!"

39 Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop."

40 He answered, "*I tell you, if these were silent, the stones would shout out.*"

P This is the Holy Gospel.

C **Blessed is the one who comes in the name of the LORD.**

BLESSING OF THE PALMS

P The Lord be with you.

C **And also with you.**

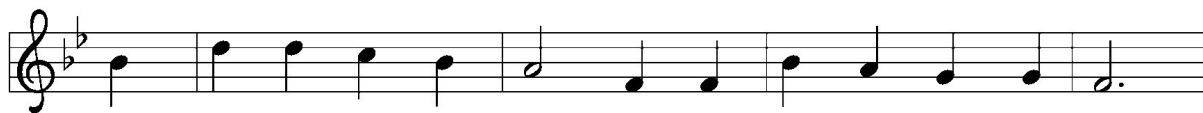
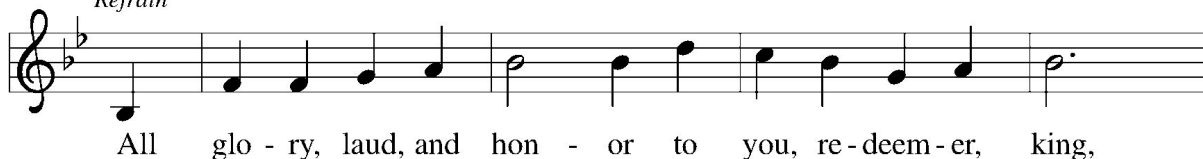
P Let us pray:

We praise you, O God, for redeeming the world through our Savior Jesus Christ. Today he entered the holy city in triumph and was proclaimed Messiah and King by those who spread garments and branches of palm along the way. Bless these branches and those who carry them. Grant us grace to follow our Lord in the way of the cross, so that, joined to his death and resurrection, we enter into life with you; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen.**

HYMN OF PRAISE “All Glory, Laud, and Honor” (ELW 344)

Refrain





now in the Lord's name com - ing, our King and Bless-ed One.
 cre - a - tion and all mor - tals in cho - rus make re - ply.
 our praise and prayer and an - thems be - fore you we pre - sent.
 To you, now high ex - alt - ed, our mel - o - dy we raise.
 great au - thor of all good - ness, O good and gra - cious King.

Text: Theodulph of Orleans, c. 760–821; tr. John Mason Neale, 1818–1866, alt.

Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584–1635

PRAYER OF THE DAY

P Let us pray.

Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess Jesus as Lord and with their lives praise him as Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

WORD

FIRST READING: Isaiah 50:4-9a

R A reading from Isaiah .

The servant of the Lord expresses absolute confidence in his final vindication, despite the fact that he has been struck and spit upon. This characteristic of the servant played an important role in the early church's understanding of the suffering, death, and resurrection of Jesus.

⁴The Lord GOD has given me
 the tongue of a teacher,
 that I may know how to sustain
 the weary with a word.
 Morning by morning he wakens—
 wakens my ear
 to listen as those who are taught.

⁵The Lord GOD has opened my ear,
 and I was not rebellious,
 I did not turn backward.

⁶I gave my back to those who struck me,
 and my cheeks to those who pulled out the beard;
 I did not hide my face
 from insult and spitting.

⁷The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
⁸he who vindicates me is near.

Who will contend with me?

Let us stand up together.

Who are my adversaries?

Let them confront me.

^{9a}It is the Lord GOD who helps me;
who will declare me guilty?

R Word of God, Word of Life.

C **Thanks be to God.**

SECOND READING: Philippians 2:5-11

Paul uses an early Christian hymn to help us comprehend Jesus' obedient selflessness on the cross and how God has made Christ lord over all reality. The perspective of the cross becomes the way we rightly understand God, Christ, our own lives, and fellowship within the community of Christ.

⁵Let the same mind be in you that was in Christ Jesus,

⁶who, though he was in the form of God,
did not regard equality with God
as something to be exploited,

⁷but emptied himself,
taking the form of a slave,
being born in human likeness.

And being found in human form,

⁸he humbled himself
and became obedient to the point of death—
even death on a cross.

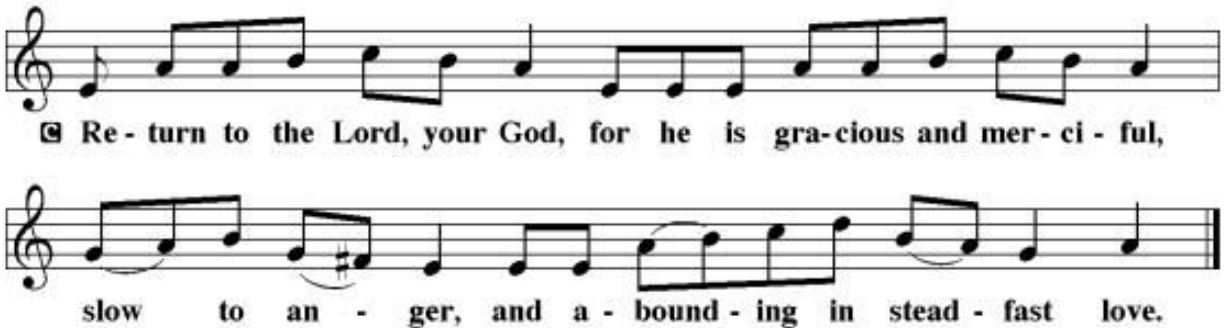
⁹Therefore God also highly exalted him
and gave him the name
that is above every name,

¹⁰so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,

¹¹and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

R Word of God, Word of Life,
C **Thanks be to God.**

GOSPEL VERSE



GOSPEL: Luke 23:1-49

P The Holy Gospel according to Luke.
C **Glory to you, O Lord.**

Through the teachings and events of the passion story we see and hear the great contradictions that characterize the coming of God's reign. The leader serves the followers, proud Peter is revealed in his cowardice, and Jesus—the innocent bringer of life—is arrested, beaten, executed, and buried.

1 Then the assembly rose as a body and brought Jesus before Pilate. 2 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.” 3 Then Pilate asked him, “Are you the king of the Jews?” He answered, “You say so.” 4 Then Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” 5 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.”

6 When Pilate heard this, he asked whether the man was a Galilean. 7 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. 8 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.

9 He questioned him at some length, but Jesus gave him no answer. 10 The chief priests and the scribes stood by, vehemently accusing him. 11 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. 12 That same day Herod and Pilate became friends with each other; before this they had been enemies.

13 Pilate then called together the chief priests, the leaders, and the people, 14 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. 15 Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. 16 I will therefore have him flogged and release him.”

18 Then they all shouted out together, “Away with this fellow! Release Barabbas for us!” 19 (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) 20 Pilate, wanting to release Jesus, addressed them again; 21 but they kept shouting, “Crucify, crucify him!” 22 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.” 23 But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. 24 So Pilate gave his verdict that their demand should be granted. 25 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.

26 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. 27 A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. 28 But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29 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.’ 30 Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ 31 For if they do this when the wood is green, what will happen when it is dry?”

32 Two others also, who were criminals, were led away to be put to death with him. 33 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. 34 [Then Jesus said, “Father, forgive them; for they do not know what they are doing.”] And they cast lots to divide his clothing. 35 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!” 36 The soldiers also mocked him, coming up and offering him sour wine, 37 and saying, “If you are the King of the Jews, save yourself!” 38 There was also an inscription over him, “This is the King of the Jews.”

39 One of the criminals who were hanged there kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” 40 But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? 41 And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.” 42 Then he said, “Jesus, remember me when you come into your kingdom.” 43 He replied, “Truly I tell you, today you will be with me in Paradise.”

44 It was now about noon, and darkness came over the whole land until three in the afternoon, 45 while the sun’s light failed; and the curtain of the temple was torn in two. 46 Then Jesus, crying with a loud voice, said, “Father, into your hands I commend my spirit.” Having said this, he breathed his last. 47 When the centurion saw what had taken place, he praised God and said, “Certainly this man was innocent.” 48 And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. 49 But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

P The gospel of our Lord.
C Praise to you, O Christ.

SERMON Missy Hoffman, Minister of Pastoral Care

HYMN OF THE DAY “*Lord Christ, When First You Came to Earth*” (ELW 727)

1 Lord Christ, when first you came to earth, up -
2 O awe - some Love, which finds no room in
3 New ad - vent of the love of Christ, will
4 O wound - ed hands of Je - sus, build in

on a cross they bound you, and mocked your sav - ing
life where sin de - nies you, and, doomed to death, shall
we a - gain re - fuse you, till in the night of
us your new cre - a - tion; our pride is dust, our



king - ship's worth by thorns with which they crowned you. And
bring to doom the pow'r that cru - ci - fies you, till
hate and war we per - ish as we lose you? From
vaunt is stilled; we wait your rev - e - la - tion. O



still our wrongs may fash - ion now new thorns to pierce that
not a stone is left on stone, and then the na - tions'
an - cient doubts our minds re - lease to seek the king - dom
Love that tri - umphs o - ver loss, we bring our hearts be -



stead - y brow, and robe of sor - row round you.
pride, o'er - thrown, will nev - er - more de - fy you!
of your peace, by which a - lone we choose you.
fore your cross; come, fin - ish your sal - va - tion.

Text: W. Russell Bowie, 1882–1969, alt.

Music: MIT FREUDEN ZART, medieval European tune

NICENE CREED

4th century councils of Nicaea and Constantinople; a statement of unity among the various churches of Africa, Asia Minor, and the Roman Empire. Emperor Constantine adopts Christianity as state religion to unify the empire. Addresses matters of the Trinity, the person of Christ, and the Holy Spirit.

We believe in one God,

**the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ,

**the only Son of God,
eternally begotten of the Father,**

God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation

he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the scriptures;
he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,*
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. Amen.

PRAYERS OF INTERCESSION

*We pray for the church, the world, and all who are in need of God's compassionate mercy saying: God of the Exile, **hear our prayer.***

MEAL

OFFERING

*We receive an offering for the mission and ministry of the church. Your gifts support weekly worship, pastoral ministry, and service to those in need locally and globally. **Please deposit your gifts in the offering plate located on the stand in the back of the sanctuary.** You may also give online at www.zionakron.org.*

OFFERING SONG “Create in Me a Clean Heart (WOV 732)

Cre - ate in me a clean heart, O God, and re - new a right
spir-it with - in me. Cast me not a - way from your pres-ence, and
take not your Ho - ly Spir - it from me. Re - store un - to me the
joy of your sal - va - tion, and up - hold me with your free Spir - it.

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The first staff contains the first line of the song, the second and third staves contain the second line, and the fourth staff contains the third line. The music ends with a double bar line.

Text: Psalm 51:10–12

Music: FRANCKE, J.A. Freylinghausen, 1670–1739

OFFERING PRAYER

A Let us pray:

C Gracious Provider,

**you set your immense treasures among us,
opening your heart to the world.**

**As we prepare to feast on your bountiful love,
deepen our commitment to sharing those
treasures with others,
through our Savior, Jesus Christ.**

Amen.

GREAT THANKSGIVING

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Detailed description: This block contains four staves of musical notation in G major (one sharp) and 4/4 time. The melody is simple, using quarter and eighth notes with various slurs. The lyrics are printed below each staff, aligned with the notes. The first staff has a double bar line after the first measure. The second staff also has a double bar line after the first measure. The fourth staff ends with a double bar line.

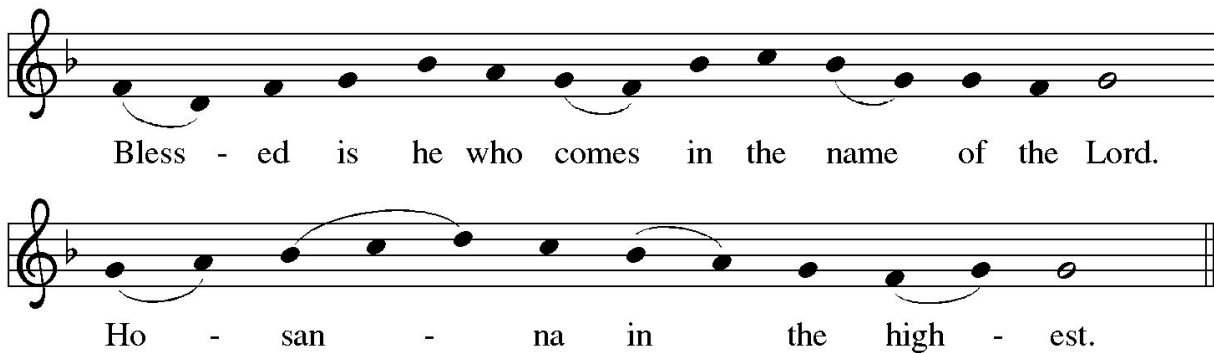
HOLY

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav - en and earth are full of your glo - ry.

Ho - san - na in the high - est.

Detailed description: This block contains three staves of musical notation in G major (one sharp) and 4/4 time. The melody continues from the previous section. The lyrics are printed below each staff, aligned with the notes. The first staff has a repeat sign after the first measure. The second staff has a double bar line after the first measure. The third staff ends with a double bar line.



THANKSGIVING AT THE TABLE

The pastor gives thanks to God for the gifts of creation, for the cross of Christ and the means of salvation, for the bread and cup that become His body and blood, and for the Holy Spirit, sent to dwell in our hearts and minds by faith. 'Eucharist' literally means 'thanksgiving' and so we come to the table with thankful hearts lifted up to God, the giver of life.

We hear the instructions of St. Paul to the Corinthian church on celebrating the Lord's Supper; and we hear the words of Jesus to his disciples: "Take and eat, take and drink, this is my body, this is my blood, given and shed for you. Do this in remembrance of me." Trust that Christ is present for you in this meal.

LORD'S PRAYER (ELW 112)

**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.**

LAMB OF GOD (ELW 174)

Lamb of God, you take a - way the sin of the

world; have mer - cy on us. Lamb of God, you

take a - way the sin of the world; have mer - cy

on us. Lamb of God, you take a - way the

sin of the world; grant us peace. A - men.

COMMUNION

We practice the ancient rite of the Lord's Supper every week. All people who hunger for God's grace and peace in their lives are welcome to receive the bread and cup. Please come forward in the center aisle, take an empty cup, kneel at the altar, and return by the side aisle.

In this meal, you are joined with Christ, your sins are forgiven, and you receive God's strength for daily life. We are sent from the table to serve others in his name. We offer gluten free bread and grape juice, as an alternative to the bread and wine, for those who require or prefer it. All are fed at the table of grace!

PRAYER AFTER COMMUNION

A Let us pray:

C Generous Host,

you have shared your feast with us and made us new.

**Send us now to set tables of love and grace in our communities,
that your liberating love might nourish the world into freedom,
in the name of the crucified one, Jesus Christ our Lord. Amen.**

SENDING

BLESSING

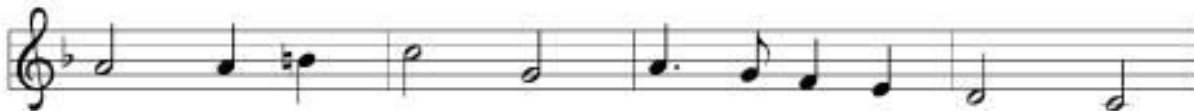
P The blessing of God the Creator,
the suffering love of ✙ Christ Jesus,
and the indwelling peace of the Holy Spirit
be among you and remain with you always.

C Amen.

SENDING SONG “*There in God’s Garden*” (ELW 342)



1 There in God's gar - den stands the Tree of Wis - dom,
2 Its name is Je - sus, name that says, "Our Sav - ior!"
3 Thorns not its own are tan - gled in its fo - liage;
4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:
There on its branch - es see the scars of suf - f'ring;
our greed has starved it, our de - spite has choked it,
hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -
see there the ten - drils of our hu - man
Yet, look! it lives! its grief has not de -
Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.
 self - hood feed on its life - blood.
 stroyed it nor fire con - sumed it.
 sor - row, I will give bless - ing."

5 This is my ending
 this my resurrection;
 into your hands, Lord,
 I commit my spirit.
 This have I searched for;
 now I can possess it.
 This ground is holy.

6 All heav'n is singing,
 "Thanks to Christ whose passion
 offers in mercy
 healing, strength, and pardon.
 Peoples and nations,
 take it, take it freely!"
 Amen! My Master!

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982

Music: SHADES MOUNTAIN, K. Lee Scott, b. 1950

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DISMISSAL

A Go in peace. Serve the Lord.

C Thanks be to God.

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CIRCLE OF PRAYER

Betsy, Ron Ayers, Suzanne Baumgardner, Doris Bernadicci, Bonnie Bleacher, Olivia Campbell, Stephanie Campbell, Shahnaz Daneschvar, Don and Jody Davis, Logan Dohner, Arthur Drescher, Jaime Fager and Sharon, Tracy Fox and family, Anna Hertzog, Tim Hertzog, Lois Hicks, Len and Janet Hoffman, Missy Hoffman, Waltraut Karklins, Micahel Kelly, Karen Laudenslager, Jacob Longenecker, Linda Losito, Susan Mindermann, Svetlana Nikin, Gisela Pilarte, David and Chris Preisinger, Marie Rosati, friends and family of Shirley Royer, Judy Schaffer, Dale Shepherd, Jerry Solomon, Martha Weidman and Family, Jim and Sandy Young.

COMING UP NEXT

Every Wednesday, 8:15-9:30 am: Morning Meditation. At Zion Lutheran Church.

Today, 10:30am: RIC Panel Discussion.

Today, 11:15am: Rail Trail Church. Meet at Zach and Liz Rowe's house. 3 Paddock Drive, Lititz, PA 17543

April 16, 7pm: Lenten Vespers. Evening prayer at Zion Lutheran Church and Facebook live.

April 17, 6pm: Maundy Thursday Service at Akron Mennonite Church. More details in Announcements.

April 18, 7pm: Good Friday Service. At Zion Lutheran Church.

April 20, 9:30am: Easter Sunday Service. Refreshments post worship. No Breakfast Church.

April 23, 10am: Community Meal prep. More details in Announcements.

April 24, 6pm: Community Meal. More details in Announcements.

April 27, 2pm: Earth Day Celebration at Kirchenwald. More details in the newsletter.

April 27, 4pm: POWER Education Justice Town Hall. More details in the newsletter.

ANNOUNCEMENTS

RIC Panel Discussion

Mark Stoner, Roxanne Koch, Ann Pilarte, and Arielle Miller are joining us for the panel discussion.

Easter Flowers

This Easter season, we invite you to honor the memory of a loved one by sponsoring flowers for our church. For a donation of \$8 you can dedicate a flower in memory of someone special. Their name will be listed in our church bulletin on Easter Sunday as part of this meaningful tribute. If you would like to participate, please contact Saralyn Jantzi in the church office by April 14. Thank you.

Holy Week Schedule

Lenten Vespers - Wednesday, April 16, 7:00pm

Evening prayer at Zion Lutheran Church and on Facebook live.

Maundy Thursday - Thursday, April 17, 6:00pm

Evening worship and meal at Akron Mennonite Church.

We will gather for a simple meal, communion, hand washing and prayers remembering Jesus' last evening with his friends. Attenders are invited to bring a small dish/plate of finger-food to complement a meal of soup and bread. Suggested items are fruit, veggies, or cheese and crackers. Please bring finger food prepared, on a serving plate or dish and ready to serve.

Good Friday - Friday, April 18, 7:00pm

Tenebrae service at Zion Lutheran Church

Come to Zion Lutheran to observe Good Friday Tenebrae, service of darkness and adoration of the cross. We will read the Passion according to St. John. We will sing hymns for Good Friday. The Rev. Dr. Lenahan will preach a homily on the way of the cross. The service begins at 7:00 pm.

Easter Sunday - Sunday, April 20, 9:30am

Morning service at Zion Lutheran Church. Refreshments post worship. No Breakfast Church.

Community Meal

Zion will host their first community meal of the year on Thursday, April 24, 2025 at 6pm at Bethany United Church of Christ. Our menu will be applesauce, baked potatoes, ham, green beans, rolls, coffee, tea, lemonade, water and assorted cupcakes for dessert. Please see the sign up sheet on the bulletin board in the narthex for needed food items and helpers needed. Any questions please call Jeanette Beck at 717-733-0897. A special need will be for helpers to prepare the potatoes on Wednesday, April 23, at 10 am in Zion's kitchen.

Sunday Learning Group

"We Make The Road By Walking"

1st and 3rd Sundays ~ 11:15 AM

Next Meeting:

Sunday May 4th at Janet Chalfant's Home

124 Barn Owl Rd, Lititz

We are studying Brian McLaren's book "We Make The Road By Walking". McLaren says that "Christian faith continues to grow, evolve, learn, change, emerge, and mature ... in and through us. I want to introduce people to a vision of the Christian faith that looks like a road ... extended into the future by all of us, walking forward in the Spirit together."

Come join us as together we walk wisely and joyfully into the future of our faith, learning, growing and changing, journeying together to make the road!

On May 4, we will be covering Chapter 11 "From Ugliness, a Beauty Emerges"

Please bring your Bible. The Scripture readings we will be studying on May 4th are:

Deuteronomy 7:1-11

Psalms 137:1-9 and 149:1-9

Matthew 15:21-39

Please bring your book. If you need a book or have questions, contact Missy Hoffman at mkh060455@gmail.com.



Zion Lutheran Church

435 Main Street, Akron PA 17501 717. 859. 2100

Check our website: www.zionakron.org and Facebook page.