

March 29, 2026 + 10:30 A.M.

Palm Sunday

We Join in Worship

Liturgist: Hunter Balczo

*If you need extra space for a wheelchair or walker, or if you have young children with you, please feel free to make use of our Prayground, the extra space across the aisle from the sound booth.*

PRELUDE Hosanna, Loud Hosanna

William H. Monk Arr. Cindy Berry

WELCOME

PROCESSION OF PALMS

Siyahamba (We Are Marching)

*Siyahamba, ekukanyen' kwenkos',  
Siyahamba, ekukanyen' kwenkos',  
Siyahamba, ekukanyen' kwenkos',  
Siyahamba, ekukanyen' kwenkos',  
Siyahamba, siyahamba, oh,  
Siyahamba ekukanyen' kwenkos'.  
Siyahamba, siyahamba, oh,  
Siyahamba ekukanyen' kwenkos'.*

*We are marching in the light of God.  
We are marching, we are marching, ooh,  
We are marching in the light of God.  
We are marching, we are marching, ooh,  
We are marching in the light of God.*

CHORAL INTROIT

ANNOUNCEMENTS

\*THE PEACE OF CHRIST

\*CALL TO WORSHIP (Adapted from *Psalms* 118 and *Matthew* 21)

Leader: Open to us the gates of righteousness, that we may enter through them and give thanks to the LORD.

ALL: **Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!**

Leader: This is the gate of the LORD; the righteous shall enter through it. We thank you that you have answered us and have become our salvation.

ALL: **Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!**

Leader: The stone that the builders rejected has become the chief cornerstone. This is the LORD's doing; it is marvelous in our eyes.

ALL: **Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!**

Leader: Blessed is the one who comes in the name of the LORD. We bless you from the house of the LORD. The LORD is God, who has given us light. Let us bind the festal procession with branches, up to the horns of the altar!

**ALL: Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!**

**\*OPENING HYMN: "All Glory, Laud, and Honor" (88)**

#### **INVITATION TO CONFESSION:**

Leader: Paul writes, "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." In humility, let us confess our sins together.

#### **PRAYER OF CONFESSION (unison)**

**Have mercy on us, O God, according to your steadfast love; according to your abundant mercy blot out our transgressions. We confess that all too often our shouts of "Hosanna!" ring hollow when we have been waiting and watching for you. We welcome you into our lives only when it is convenient for us to do so. Otherwise we actively avoid you as you journey by because we fear the possibility of transformation that you bring. If it ever seems like our faith will put us at risk, we put our faith away. We deny you as Peter did. We accuse you as the crowds did when they changed their tune. Forgive us for being fair weather friends. Help us to make our "Hosannas!" bold and true. In the name of Jesus Christ, your beloved Son, we pray. Amen.**

#### **KYRIE: Glory to God, No. 579 (unison)**

**Lord, have mercy. Lord, have mercy. Lord, have mercy.  
Christ, have mercy. Christ, have mercy. Christ, have mercy.  
Lord, have mercy. Lord, have mercy. Lord, have mercy.**

#### **ASSURANCE OF PARDON**

Leader: Hear the good news! We do not have a righteousness of our own that comes from the law. We have a righteousness that comes through faith in Christ!

**ALL: Jesus Christ liberates us! Hallelujah! Thanks be to God!**

#### **GLORIA PATRI (577)**

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

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

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

#### **STATEMENT OF FAITH (from *The Second Helvetic Confession*)**

**By his passion and death and everything which he did and endured for our sake by his coming in the flesh, our Lord reconciled all the faithful to the heavenly Father, made expiation for sins, disarmed death, overcame damnation and hell, and by his resurrection from the dead brought again and restored life and immortality. For he is our righteousness, life and resurrection, in a word, the fulness and perfection of all the faithful, salvation and all sufficiency.**

**We Hear God's Word**

**EMBODIED WORD FOR DISCIPLES OF ALL AGES**

**PRAYER FOR ILLUMINATION:** (Unison)

**Saving Spirit, as you led Jesus into the wilderness and gathered the wild beasts and angels to surround him, gather us around your Word and lead us into your wisdom that we might be equipped to follow your Son on this Lenten path. Amen.**

**HEBREW BIBLE LESSON:**        *Isaiah 50:4-9a*

**EPISTLE LESSON:**                *Philippians 2:5-11*

**GOSPEL LESSON:**                *Matthew 21:1-11*

**SERMON**                                Behold He Comes, Riding on a Donkey

**CHORAL ANTHEM**                    *Sing Hosanna*                                Sullivan

**We Respond in Faith**

**PRAYERS OF THE PEOPLE AND THE LORD'S PRAYER**

**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 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.**

**CHORAL RESPONSE**

**OFFERING INVITATION**

Leader:        The crowds lay their palms and spread their cloaks on the road to pave the way for the King. Let us give of our tithes and offerings as we seek to pave the way for the Kingdom. Please place your offering in the plate as it is passed. If you are worshiping from home, please mail in your checks or use our online giving option on the website. Now let us practice stewardship as we listen to today's offertory.

**OFFERTORY**        I Will Sing of My Redeemer                                James McGranaham Arr. Cindy Berry

**\* DOXOLOGY:**

**Praise God, from whom all blessings flow;**

**Praise God, all creatures high and low;**

**Alleluia! Alleluia!**

**Praise God, in Jesus fully known;**

**Creator, Word, and Spirit one;**

**Alleluia! Alleluia!**

**Alleluia! Alleluia! Alleluia!**

**\*PRAYER OF DEDICATION:** (Unison)

**O God, we proclaim, "Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" We dedicate these gifts to the King and his Kingdom. We pray in the name of the one who comes in the name of the Lord, Jesus Christ. Amen.**

## We Go Into the World

\* **CLOSING HYMN:** “Hosanna, Loud Hosanna” (89)

### BENEDICTION

### CHORAL BENEDICTION

**POSTLUDE** Lift High the Cross

Sydney H. Nicholson Arr. Cindy Berry

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\* So that we can properly greet people who come to the building during Sunday morning worship, Door A will be the only unlocked external door during the worship service.

### PEEK AT THE WEEK:

SUNDAY 3/29:	PALM SUNDAY Adult Study – 9:00 AM Worship in Person & Online – 10:30 AM Palm Sunday Luncheon after Worship
MONDAY 3/30:	GA – 6:30 PM Al-Anon – 7:00 PM
TUESDAY 3/31:	Private Flute Lessons 2-8 PM (FH) AA – 7:30 PM
WEDNESDAY 4/1:	Private Flute Lessons 2-8 PM (FH) Lenten Study 7-8 PM (Zoom) GA – 7:00 PM
THURSDAY 4/2:	MAUNDY THURSDAY Service – 7:00 PM
SATURDAY 4/4:	AA – 6:30 PM
SUNDAY 4/5:	EASTER SUNDAY

### ANNOUNCEMENTS

- **HOLY WEEK SCHEDULE** Be sure to join us for worship on **Maundy Thursday**, April 2, at 7:00 PM, and **Resurrection Sunday**, April 5, at 10:30 AM!
- **PALM SUNDAY LUNCHEON** A generous benefactor is providing a delicious luncheon for the congregation to celebrate the start of Holy Week, following worship today! Please join!
- **DOING SPRING CLEANING?** As you do your spring cleaning, set aside items that might be donated to the rummage sale. The rummage sale will be May 1 and 2. You can bring items to the church beginning April 14 -April 25. More information is coming soon.
- **LENT PRAYER ACTIVITY STATIONS** Lenten Prayer Stations are set up in the church library room (across from the church office) and in the narthex. The prayer stations are appropriate for all ages, so you are encouraged to share this space with the children, youth and adults in your life. The prayer stations are available on Sundays before and after worship, and during regular church office hours (Mon. –Thurs., 8 am to noon). If you cannot come to the church and would like an at-home version of the stations, please contact Heather Casiano at [hcasio@fpchighland.org](mailto:hcasio@fpchighland.org), or call the church office.

- **LENTEN STUDY AND PRACTICE WITH PASTOR TYLER** Once again, Pastor Tyler will be leading us in a special Lenten Study and Practice during the season of Lent. Join in each Wednesday of Lent, Feb. 25 - April 1, from 7-8 pm online on Zoom (During our usual BYOB time). This year's theme is "I Lift My Eyes Up to the Mountains." *Psalm* 121 is a powerful salve in times of great challenge and need. We will explore it and other mountain passages as we seek hope and healing. All are welcome! The sessions will be recorded for those who would like to participate but cannot make the live sessions on Wednesdays. The Zoom link is sent out via email weekly; if you are not currently receiving this email and would like to, please contact Kristen in the church office.
- **ONE GREAT HOUR OF SHARING PC(USA) SPECIAL OFFERING** Let us bring those fish banks and special offering envelopes back on Resurrection Sunday! In doing so, we create possibility for people forced to flee their homes in search of safety. We support recovery efforts when disasters devastate communities. We empower partners to build sustainable futures. We walk alongside our siblings to work for more just immigration laws and processes. Our gifts show people they are not alone and that people they don't know see them and care enough to respond.
- **"THE BIBLE IN TODAY'S WORLD"** class meets on Sunday mornings from 9-10 am in the middle classroom (across from Pastor Tyler's office). There will be no class on Easter Sunday (April 5<sup>th</sup>). We will be starting a new study on April 12<sup>th</sup>! Each week is independent of the other weeks, so come as you are able. If you need more information, contact Heather Casiano.
- **FOLLOW US ON SOCIAL MEDIA!** If you don't already follow us on Facebook and Instagram, please start doing so @firstpchighland on both Facebook and Instagram.
- **INTERESTED IN BECOMING A MEMBER OF FPCH?** You are always welcome here, whether a member or not! If you are interested in joining as a member, though, we would love to have you! Please talk to Pastor Tyler if you would like to learn more.

**Opportunities to serve as the HEART, HANDS, and FEET of Jesus Christ:**

- **BLESSING BOX** Please continue to place items in the Blessing Box and take items if you are a person in need! Items most commonly donated: Canned goods with pull tabs, socks, toilet paper, non-perishable foods, small snacks, toiletries, baby wipes and diapers. Please check expiration dates!
- **HELP STOCK OUR PANTRY!** Please pick up a beautifully decorated grocery bag in the narthex and fill it to help the church's food pantry.

## Prayer List

Anthony	Charlie
Brady Vanes	Jerry & Rena Martinez
George Griner	Nicole
Guy Hendricks	Greg
Bill and Anettia Holmes	Mary Ellen Edeus
David Markley	Jane and David
David Kingen	Flora R.
Diana and Ray Mendoza	Tyler Gall
Janet Orem	Phil
Cindy Waltz and Sister	Luana Sulkowski
Yvonne Suroviak	Sonny Buono
Georgette Sknerski	Shannon Sutton
Jakob Holden	Robin
Denise Matthys	Eunice
Jan Oprea	Betsy
Florance Cody	David
Kathy & Chuck Pumnea	Trina & Scott
Laura Buono Domsic	Joe & Kathy
The Windstrups	Breanne Polan
Rick Parker	Tammy
Gary Everhart	Alex
Darlene O'Brien	Ben
Doug & Sue Matthews	Mike Kelly
Janet Terpstra	Sue Heth
Glen Nahler	Ron Toren
Tom	Tony
David Hamblin	Mildred
Jana Tolley	Neal
Larry & Bonnie Perryman	Rita
Delta Rose	Carolyn
Winnie Owen	Oscar Ochoa
Breeanne	Loved ones of Nancy Engle
Mom Bechtler	Loved ones of Ray Mendoza
Victor	Loved ones of Pastor Jane
Marian Clayton	Tony and Sharon Nevers
Ella P	Caroline
Melissa J.	Jean and Clara
Rita Stroncsek	Suzanne
Keren, Zuriel, and Gedeon	Dave Shelborne
Edna Cruz	Kali Rosalia

### **Isaiah 50:4-9a**

<sup>4</sup> The 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.

<sup>5</sup> The Lord God has opened my ear,  
and I was not rebellious,  
I did not turn backward.

<sup>6</sup> I 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.

<sup>7</sup> The 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;

<sup>8</sup> he who vindicates me is near.

Who will contend with me?

Let us stand up together.

Who are my adversaries?

Let them confront me.

<sup>9</sup> It is the Lord God who helps me;  
who will declare me guilty?

### **Philippians 2:5-11**

<sup>5</sup> Let the same mind be in you that was in Christ Jesus, <sup>6</sup> who, though he was in the form of God,  
did not regard equality with God  
as something to be exploited,

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

And being found in human form,

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

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

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

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

## **Matthew 21:1-11**

**21** When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, <sup>2</sup> saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied and a colt with her; untie them and bring them to me. <sup>3</sup> If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” <sup>4</sup> This took place to fulfill what had been spoken through the prophet:

<sup>5</sup> “Tell the daughter of Zion,  
Look, your king is coming to you,  
humble and mounted on a donkey,  
and on a colt, the foal of a donkey.”

<sup>6</sup> The disciples went and did as Jesus had directed them; <sup>7</sup> they brought the donkey and the colt and put their cloaks on them, and he sat on them. <sup>8</sup> A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> The crowds that went ahead of him and that followed were shouting,

“Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!”

<sup>10</sup> When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” <sup>11</sup> The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

### **Behold He Comes, Riding on a Donkey**

*Isaiah 40:4-9a; Philippians 2:5-11; Matthew 21:1-11*

Once the multitudes witnessed Lazarus being raised, there was no turning back. Word would have spread like wildfire that the messiah could defy death and therefore that they need not fear death. If they need not fear death, then they need not fear those who use death to control, coerce, and colonize. In other words, they need not fear the priests, the kings, and the emperors. And so, the priests and kings and emperors feared this messiah more than they would any violent or conquering force. His way of peace, his way of welcome, his way of life, his way of love threatened the very nature of power over others. His alternative Kingdom dismantled any claim to legitimacy that they had. His rejection of religious and ethnic nationalism denied them the one tool that they could have used to keep controlling the people. They would come at him with whatever they could. They would seek to discredit him. They would turn the crowds against him. They would ridicule him. They would beat him. They would crucify him.

And he knew it. He knew their ways. He knew what was awaiting him. After all, he had been talking about it to his disciples all along the Way of their life together. With the raising of Lazarus, he knew that there could be no turning back. Those with power would go to the ends of the earth to find him, taking down any and all of his beloved followers along the way. After all, they were already causing so much harm to his people in the margins. They were already occupying their land. They were already exploiting their labor. They were already extracting their resources. They were already excluding their presence in worship. And so, Jesus was ready to say, “ENOUGH!”

Enough with your love of the law over your love of the people! Enough with your prescriptions of purity that proclaim people impure for being different! Enough with your economics that keep people in poverty! Enough with your hierarchies that keep people oppressed! Enough with your patriarchy that pushes women to the wells at the margins! Enough with your theologies that would name a man a sinner because he is blind! Enough with your systems of violence that leave people in constant fear! Enough with your wars! Enough with

your mistreatment of migrants! Enough with your demons of legions! Enough with your desecrations of the holy places! Enough with your temptations! Get behind me Satan, enough!

And if anybody there ever was who had the authority to say, “ENOUGH!” it was he. Indeed, he could shout it from the very mountains to which we have been lifting our eyes throughout Lent, where he had preached a message that would become a manifesto for a Kingdom, where he had healed multitudes, where he had met with Moses and Elijah and shone with the light of the sun, where he had communed with God. Oh yes, if anybody could stand up to the leaders of the temple and the leaders of the empire and say, “ENOUGH!” it was this messiah! He had healed the broken. He had delivered the demon possessed. He had fed the thousands. He had walked on water. He had dared to teach Nicodemus, the teacher of teachers. He had dared to meet the woman at the well. He had dared to learn from the woman at the well! He had dared to heal a blind man on the Sabbath. He had raised Lazarus from the dead. He had defeated very death itself! And he had done all of this while bringing the people together, the rich and the poor, the Israelites and the Samaritans, the Jews and the gentiles.

He came out of Bethlehem, the city of David. He was raised by Joseph, a descendant of David. He was even about to ride into the city upon the back of a donkey—an act that would hearken directly back to David, who had commanded Solomon to ride a donkey to his coronation as king. Oh yes, this was certainly the messiah, but this was no ordinary messiah! This was the Son of Man and the Son of God who was born to and brought up by Mary, the fiercest human being who ever was, who had also ridden upon a donkey to Bethlehem a lifetime ago. This was very God incarnate! Even if the crowds shut up. Even if all the people there bit their tongues and held their breaths, the very stones would shout out!

So, he decided to face the powers and principalities head on and say “ENOUGH!” in the most triumphal of ways. He would mount the donkey, of course, upon another mount—this time the Mount of Olives—and then journey to and through Jerusalem as a living, breathing embodiment of the prophecies of his people and defying the standard interpretations of those prophecies, flipping nationalist aspirations and expectations on their heads. He would make it abundantly clear that he was a King laying claim to *his* Kingdom, even if his chariot would be a donkey and his throne a cross. Let us join the people there. Let us lift our eyes up to the Mount of Olives. Let us listen to the words of Zechariah:

“Rejoice greatly, O daughter Zion!

Shout aloud, O daughter Jerusalem!

See, your king comes to you;

triumphant and victorious is he,

humble and riding on a donkey,

on a colt, the foal of a donkey.

He will cut off the chariot from Ephraim

and the war horse from Jerusalem;

and the battle bow shall be cut off,

and he shall command peace to the nations;

his dominion shall be from sea to sea

and from the River to the ends of the earth.”—*Zechariah* 9:9-10

And now let us listen again to the words of Matthew:

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, <sup>2</sup> saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied and a colt with her; untie them and bring them to me. <sup>3</sup> If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” <sup>4</sup> This took place to fulfill what had been spoken through the prophet:

<sup>5</sup> “Tell the daughter of Zion,  
Look, your king is coming to you,  
humble and mounted on a donkey,  
and on a colt, the foal of a donkey.”

<sup>6</sup> The disciples went and did as Jesus had directed them; <sup>7</sup> they brought the donkey and the colt and put their cloaks on them, and he sat on them. <sup>8</sup> A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> The crowds that went ahead of him and that followed were shouting,

“Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!”

*Hosanna* can be a plea, “Save us! Rescue us!” *Hosanna* can be a declaration, a claim of title: “The one who will save us! The one who will rescue us! Our savior!” *Hosanna!* They were using the language for the messiah. They were calling him king. They were calling him savior. Upon that wave of shouts, he rode the donkey through Jerusalem, taking to the streets, the realm of his people once again. And his people went with him. They went before him and behind him as a raucous, rowdy parade.

*“Hosanna, hey sanna, sanna sanna ho  
Sanna hey, sanna hosanna  
Hey JC, JC, won't you smile at me?  
Sanna ho, sanna hey, Superstar.”*

He rode by the place where the blind man had once begged. He journeyed to the place where the blind man had been excluded and named a sinner, to the place where money changers and dove sellers had taken over, to the place where those with power were preventing his people from entering into the presence of their God. He drove out the marketeers and flipped over the tables. He began healing people from the crowd right then and there. As it says in *Matthew* immediately following our reading:

<sup>14</sup> The blind and the lame came to him in the temple, and he cured them. <sup>15</sup> But when the chief priests and the scribes saw the amazing things that he did and heard the children crying out in the temple and saying, “Hosanna to the Son of David,” they became angry <sup>16</sup> and said to him, “Do you hear what these are saying?”

*Hosanna, hey sanna, sanna sanna ho  
Sanna hey, sanna ho sanna  
Hey JC, JC, you're alright by me  
Sanna ho, sanna hey, Superstar!*

He would go back to Bethany at night to spend time with his chosen family there, but over the next several days he would keep coming back to the temple. He would keep challenging the religious leaders who were also his people, whose teachings he had sought out as a child. He would tell parables revealing the truth of his Kingdom. He would question conventional religious teachings. He would challenge fundamentalism and nationalism. He would talk of resurrection. He would give the greatest commandment of Love. He would say that Love must be embodied through giving food to the hungry, drink to the thirsty, welcome to the stranger, clothing to the naked, care to the sick, and visitation to the imprisoned. And so, he would foment revolution.

And in their beautiful, broken humanness, some of the people started to feel afraid. This would mean that they could no longer ignore all that was going on. This would mean that they could no longer pretend that their nation was righteous because their leaders told them so. This would mean that they, too, would have to confront the evils that surrounded them and the evils that dwelt within them. This would mean that the hammer of the Empire would fall on them with full force. This would mean that everything they knew about life would be transformed.

Really, are we any different when confronted with the opportunity to fully embrace transformation? It is terrifying to consider giving up all that we know, even when what we know is terrible. In this mess of fear and passion and nerves and excitement, you can imagine the power of a single strategic suggestion. Maybe it started as a whisper. “Crucify him.” It went from ear to ear. “Crucify him!” And all too soon those shouts of “Hosanna!” became shouts of “Crucify him!” “Crucify him!”

Friends, as we continue to lift our eyes up to the mountains throughout the Holy Week ahead, I invite us all to reflect deeply on those shouts that changed. I invite us to consider the reasons. I invite us to dwell upon the times when our routines and our comforts and our privilege have drawn that shameful “Crucify him!” from our lips. And then I invite us to think about what it would truly mean if all of us released our grip on these things and instead fully embraced our savior. I invite us to examine our own fears of transformation, to challenge those fears, to cast out those fears. For, perfect love casts out all fears!

Let us prepare ourselves, because transformation is coming! Riding on a donkey! Hear the good news! Even if our voices have joined the “Crucify him!” chorus before, we can still be transformed. We can still welcome our King into our hearts! We can still do the work of his Kingdom today! So let’s join the parade! Let’s shout “Hosanna!” “The one who will save us! The one who will rescue us! Our savior! Hosanna! Hosanna! Hosanna!” Amen!

## All Glory, Laud, and Honor

VALET WILL ICH DIR GEBEN 7.6.7.6 D

Theodulph of Orleans, c. 820  
Trans. John Mason Neale, 1851; alt. 1859Melchior Teschner, 1614  
Arr. William Henry Monk, 1861*Refrain*

All glo - ry, laud, and hon - or To Thee, Re-deem-er, King!

*Fine*

To whom the lips of chil - dren Made sweet ho - san - nas ring.

1. Thou art the King of Is - ra - el, Thou Da - vid's roy - al Son,  
2. The peo - ple of the He - brews With palms be - fore Thee went;  
3. To Thee, be - fore Thy pas - sion, They sang their hymns of praise;  
4. Thou didst ac - cept their prais - es; Ac - cept the prayers we bring,

*Repeat Refrain*

Who in the Lord's name com - est, The King and bless - ed One.  
Our praise and prayers and an - thems Be - fore Thee we pre - sent.  
To Thee, now high ex - alt - ed, Our mel - o - dy we raise.  
Who in all good de - light - est, Thou good and gra - cious King!

# Hosanna, Loud Hosanna

89

ELLACOMBE 7.6.7.6 D

*Gesangbuch der Herzogl. Württembergischen  
Katholischen Hofkapelle, 1784; alt. 1868*

Jennette Threlfall, 1873

1. Ho - san - na, loud ho - san - na, The lit - tle children sang;  
2. From Ol - i - vet they fol - lowed 'Mid an ex - ult - ant crowd,  
3. "Ho - san - na in the high - est!" That an - cient song we sing,

Through pil - lared court and tem - ple The joy - ful an - them rang;  
The vic - tor palm branch wav - ing, And chant - ing clear and loud;  
For Christ is our Re - deem - er, The Lord of heaven our King.

To Je - sus, who had blessed them Close fold - ed to His breast,  
The Lord of earth and heav - en Rode on in low - ly state,  
O may we ev - er praise Him With heart and life and voice,

The chil - dren sang their prais - es, The sim - plest and the best.  
Nor scorned that lit - tle chil - dren Should on His bid - ding wait.  
And in His bliss - ful pres - ence E - ter - nal - ly re - joice.