

Hosanna

Frederick Presbyterian Church

Palm Sunday - Sunday of the Passion

March 29, 2026

10:30 AM

GATHERING

The congregation gathers outside so that all may go into the church in procession.

*CALL TO WORSHIP

Leader: Rejoice greatly, O daughter of Zion!

People: Shout aloud, O daughter of Jerusalem!

Leader: Lo, your king comes to you;

People: triumphant and victorious is he,

Leader: humble and riding on a donkey,

People: on a colt, the foal of a donkey.

Leader: Blessed is he who comes in the name of the Lord.

People: Hosanna in the highest!

*PRAYER OF THE DAY

(... now and forever. **Amen.**)

*PROCLAMATION OF THE ENTRANCE INTO JERUSALEM

Matthew 21:1-11

*PROCESSIONAL HYMN *"All Glory, Laud, and Honor"*

ST. THEODULPH

ANTHEMS

"Palms of Praise"

Joseph M. Martin

(Celebration Singers)

"Blessed Is He"

Hare and Houts

(Praise Musicians)

"Hosanna Is Our Song of Praise "

Michael Ware

(FPC Family Singers; Amy Coldren, flute)

ANNOUNCEMENTS

WORD

The people of God share God's Story.

PRAYER FOR ILLUMINATION

FIRST LESSON

Isaiah 50:4-9a

(The Word of the Lord . . . Thanks be to God.)
(A period of silence follows for personal reflection.)

*HYMN 197 "Hosanna, Loud Hosanna"

ELLACOMBE

SECOND LESSON

Philippians 2:5-11

(The Word of the Lord . . . Thanks be to God.)
(A period of silence follows for personal reflection.)

PSALM 31

Mark Sedio

(The congregation sings the refrain as directed.)



PROCLAMATION OF THE PASSION STORY

Matthew 26:14 - 27:66

(The Passion Story continues . . .)

NARRATOR: Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

PILATE: "Which of the two do you want me to release for you?"

NARRATOR: And they said,

CROWD: "Barabbas."

NARRATOR: Pilate said to them,

PILATE: "Then what should I do with Jesus who is called the Messiah?"

NARRATOR: All of them said,

CROWD: (loud with great intensity) "Let him be crucified."

NARRATOR: Then he asked,

PILATE: "Why, what evil has he done?"

NARRATOR: But they shouted all the more,

CROWD: (with greater intensity and much louder)

"Let him be crucified! Let him be crucified!"

(The Passion Story continues . . .)

SILENT REFLECTION

HYMN 209 "My Song Is Love Unknown"

LOVE UNKNOWN

PRAYERS OF THE PEOPLE



Scan **here** to give by Venmo

TABLE

The people of God respond to God's Word.

OFFERTORY "Drop, Drop Slow Tears"

Sam Batt Owens

(Seth Gardner and Judy Johnson, handbells)

Because of all that God has done for us and has given to us, we respond by offering our very lives to God out of great thanksgiving. Other ways to give include [online](#) or by mail at FPC, 115 W 2nd St., Frederick, MD 21701.

*Drop, drop, slow tears, and bathe those beautiful feet,
which brought from heaven the news and Prince of Peace.*

*Cease not, wet eyes, his mercies to entreat;
to cry for vengeance sin doth never cease.*

*In your deep floods drown all my faults and fears;
nor let his eye see sin, but through my tears.*

INVITATION TO THE LORD'S TABLE

GREAT PRAYER OF THANKSGIVING

Leader: The Lord be with you.

People: And also with you.

Leader: Lift up your hearts.

People: We lift them to the Lord.

Leader: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

(The Great Prayer continues...)

Leader: ... who forever sing to the glory of your name:

People:

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
 heav-en and earth are full of your glo-ry. Ho - san - na in the
 high - est. Blessed is the One who comes in the name of the
 Lord. Ho - san - na in the high - est.

(The Great Prayer continues...)

Leader: ... as we proclaim the great mystery of our faith:

People:

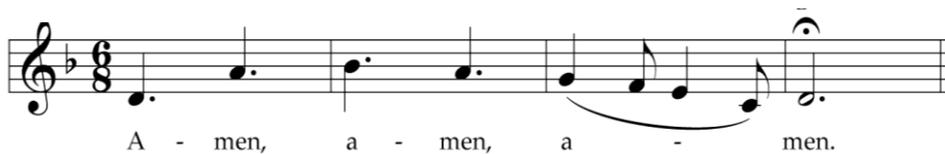


Dy - ing you de - stroyed our death; ris - ing you re -
stored our life. Lord Je - sus, come in glo - ry.

(The Great Prayer continues...)

Leader: ... now and forever.

People:



A - men, a - men, a - men.

THE LORD'S PRAYER

*Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours now and for ever. Amen.*

BREAKING OF THE BREAD

COMMUNION OF THE PEOPLE

Beginning from the back pews of the sanctuary, those desiring to receive Communion shall come forward as directed to receive bread and the cup of unfermented fruit of the vine. Those desiring to receive the Sacrament in their seats should inform an usher. The Sacrament will be taken to them by the worship leaders. The elements are given with these words:

"The body of Christ given for you ... The blood of Christ shed for you" ... to which the people respond "Amen."

The following hymns are sung during Communion:

HYMN 518	"Your Only Son"	LAMB OF GOD
HYMN 227	"Jesus, Remember Me"	REMEMBER ME

PRAYER AFTER COMMUNION *(in unison)*

*God, our help and strength, you satisfied our hunger with this food.
Strengthen our faith,
that through the death and resurrection of your Son
we may be led to salvation, for he is Lord now and forever. Amen.*

SENDING

The people of God depart to live as God's People in the world.

***HYMN 224 "When I Survey the Wondrous Cross"**

ROCKINGHAM

***BLESSING AND CHARGE**

Leader: . . . remain with you always.

People: Amen.

Leader: Go in peace to love and serve the Lord.

People: Thanks be to God.

POSTLUDE "Plein Jeu" from Suite du Deuxieme Ton

Louis-Nicolas Clérambault

**Those who are able, please stand.*

Thank you to our Readers:

Danielle Coleman, Emilee Hurtarte, Kevin Hurtarte, Ally Lind, Matt Lind, Dave Silberstein, Andrew Sillers, Brett Templeton and John VanDaley

*Thank
you*

- * Worship led by Pastor Myers, Brian Bartoldus, Celebration Singers, Praise Musicians, Family Singers, and Amy Coldren, Seth Gardner and Judy Johnson
- * Cantor: Becky Frasure
- * Acolyte: Ivanna Ndingwan
- * Greeters: Elders and Deacons
- * Songs are used with permission from OneLicense.net - license number A-708024

PALM SUNDAY . . . EASTER EGG DYEING!

*Immediately following Worship!! Join us in Fellowship Hall for lunch, egg dyeing, games and lots of fun!!! **COME, EAT AND ENJOY!! Bring your hardboiled eggs!!***



EASTER EGG HUNT
Sunday, April 5th at 9:45 AM



Open to all children through 5th grade - Invite a friend to join the hunt!
Don't forget to bring the FILLED plastic eggs to church by Friday, April 3!!



Welcome to Frederick Presbyterian Church and we hope that you will continue to join in our worship and ministry.

If you are new to Frederick Presbyterian, here are some things you may like to know . . .

- **Please join us in Fellowship Hall for a luncheon and egg dyeing!**
- We welcome children to our worship services. However, if you prefer, childcare is available for infants and preschoolers during Worship beginning at 10:15 AM.
To reach the nursery, exit the sanctuary side door through Heritage Hall.
Follow the stairs up and pass the church office. Go through the double doors to the nursery straight ahead.
- Older children - Look for the special **WORSHIP ACTIVITY BAGS** and **CHILDREN'S BULLETIN** in the Narthex and Heritage Hall.
- Visit our website at: **www.frederickpresbyterian.org** for more information about Frederick Presbyterian.

God's Peace and Blessing be with you!

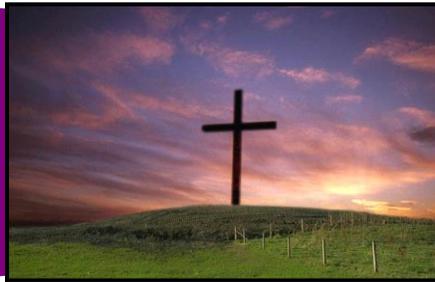
Is today your first time at FPC? We especially welcome you today! To celebrate your visit, FPC will make a donation in your honor to a local ministry of your choice.

To choose your designated ministry, scan here:



Holy Week at Frederick Presbyterian Church

Maundy Thursday • April 2
Good Friday • April 3
Easter Sunday • April 5



NEW MEMBER CLASS APRIL 12th and 19th

Interested in learning more about FPC? Want to become a member?

FPC is a dynamic and alive church. There is something for everyone. We'd love to have you join us. The New Members' class will be held on at 9:30 am in the Weaver Room. New Members will be received during Worship on April 19th.

Speak to Pastor Myers or Rebecca Layman for more information.

Processional Hymn

All Glory, Laud, and Honor

Refrain

All glo - ry, laud, and hon - or to thee, Re-deem-er, King,

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,

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!

The hymn ends with the refrain

197 Hosanna, Loud Hosanna

1 Ho - san - na, loud ho - san - na, the lit - tle chil - dren 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.

The opening two stanzas narrate the first Palm Sunday in the past tense, but the third stanza shifts to the present tense to emphasize what current singers do and believe. The repeated elements in this anonymous German tune suggest the repetitive patterns in a crowd's chant.

My Song Is Love Unknown 209

1 My song is love un - known, my Sav - ior's love to
 2 He came from heav - en's throne sal - va - tion to be -
 3 Some - times we strew his way, and his sweet prais - es
 4 Un - heed - ing, we will have our dear Lord made a -
 5 Here might I stay and sing, no sto - ry so di -

me, love to the love - less shown that they might love - ly
 stow; the world that was his own would not its Sav - ior
 sing, re - sound - ing all the day ho - san - nas to our
 way, a mur - der - er to save, the prince of life to
 vine: nev - er was love, dear King, nev - er was grief like

be. O who am I that for my sake my
 know. But O my Friend, my Friend in - deed, who
 King. Then "Cru - ci - fy!" is all our breath, and
 slay. Yet stead - fast he to suf - fer - ing goes, that
 thine. This is my Friend, in whose sweet praise I

Lord should take frail flesh, and die?
 at my need his life did spend!
 for his death we thirst and cry.
 he his foes from thence might free.
 all my days could glad - ly spend.

The opening line here could equally well have been a courtier's lament for a secret affair, but it soon becomes a path into a vivid and poignant reflection on Christ's Passion. This 17th-century text is beautifully embraced by its sensitive and lyrical 20th-century tune.

Your Only Son

Lamb of God

F C G7 C



1 Your on - ly Son, no sin to hide, but you have
 2 Your gift of love, we cru - ci - fied; we laughed and
 3 I was so lost, I should have died, but you have

Am F Gsus G7 C F C



sent him from your side to walk up - on this guilt - y
 scorned him as he died; the hum - ble King we named a
 brought me to your side to be led by your staff and

Am Fmaj7 C Fmaj7 G7 C



sod, and to be - come the Lamb of God.
 fraud and sac - ri - ficed the Lamb of God.
 rod, and to be called a lamb of God.

Refrain

Am G C



O Lamb of God, sweet Lamb of God, I love the

Am F Gsus G C F Em



ho - ly Lamb of God! O wash me in his pre - cious

Am Fm C Fmaj7 G7 C



blood, my Je - sus Christ, the Lamb of God.

John the Baptist calls Jesus "the Lamb of God" when he sees Jesus coming for baptism at the Jordan River (John 1:29, 36). Sacrificial lamb references appear in Acts 8:32 (quoting Isaiah 53:7) and 1 Peter 1:19 as well as in twenty-eight triumphant "Lamb" mentions in Revelation.

Jesus, Remember Me

227

Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of music consists of two staves. The top staff is in treble clef with a 3/4 time signature and a key signature of two flats (B-flat and E-flat). The melody begins with a quarter note G4, followed by a quarter note A4, a quarter note B-flat4, and a quarter note C5. The bottom staff is in bass clef with a 3/4 time signature and a key signature of two flats. It provides a harmonic accompaniment with chords and single notes.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of music consists of two staves, identical in notation to the first system. It concludes with a double bar line.

This chant-like setting, intended for repeated singing, comes from the ecumenical monastic community in Taizé, France. Based on the prayer of the penitent thief crucified with Jesus (Luke 23:42), this text is a poignant expression of the desire to be present with Christ in glory.

TEXT: Taizé Community, 1981
MUSIC: Jacques Berthier, 1981
Text and Music © 1981 Les Presses de Taizé (admin. GIA Publications, Inc.)

REMEMBER ME
Irregular

224 When I Survey the Wondrous Cross

1 When I sur - vey the won - drous cross on which the
 2 For - bid it, Lord, that I should boast, save in the
 3 See, from his head, his hands, his feet, sor - row and
 4 Were the whole realm of na - ture mine, that were a

Prince of glo - ry died, my rich - est gain I
 death of Christ my God; all the vain things that
 love flow min - gled down; did e'er such love and
 pres - ent far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

This carefully crafted text from the beginning of the 18th century conveys much the same intensity and vividness as a miniature painting of Christ's crucifixion, and this lyrical and dignified tune reinforces the sense that time stands still while we share such meditation.