

BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR HOLY WEEK



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BY HIS WOUNDS WE ARE HEALED

A SERIES OF SERVICES
FOR HOLY WEEK

ABOUT “BY HIS WOUNDS WE ARE HEALED”

The innocent Son of God had no sins of his own for which he deserved to die, yet his enemies falsely accused him of violating every commandment of God. In each service in this series we will see that it was our sin, our disobedience, that Jesus bore in his body on the cross. The Lord laid on him “the iniquity of us all.” Jesus suffered the penalty of death in our place, and “by his wounds we are healed.”

For each service the kit contains • sample bulletins with complete orders of service • sermon • children’s message • prayers • music for the accompanist

ORDERING INFORMATION

Additional resources are available from Creative Communications for the Parish. Contact us for current pricing and availability. Call us at 1-800-325-9414. Or visit our website:
www.creativecommunications.com.

A Complete Series for the Weeks of Lent Is Available:

Those who desire may supplement this service with other services for all of Lent. They are available as a kit and include all the Leader’s Guide features described above. The kit includes a CD-ROM (Mac/PC) in RTF format with text of services and of bulletins, plus PDF files of the kit, and PowerPoint documents for use on screens. Kit Code **BWWU**

Ash Wednesday

Jesus is accused of blasphemy and misusing God's name.

The commandments: “You shall have no other gods before me … You shall not take the name of the LORD your God in vain” (Exodus 20:3, 7).

The accusation: “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God” (John 10:33). “The [Judeans] answered him, ‘We have a law, and according to that law he ought to die because he has made himself the Son of God’” (John 19:7).

Week 1

Jesus is accused of violating the Sabbath.

The commandment: “Remember the sabbath day, and keep it holy” (Exodus 20:8).

The accusation: “Why are you doing what is not lawful to do on the Sabbath?” (Luke 6:2). “The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him” (Luke 6:7).

Week 2

Jesus is accused of dishonoring authority, calling himself a king.

The commandment: “Honor your father and mother” (Exodus 20:12).

The accusation: “The [Judeans] cried out, ‘If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar’” (John 19:12).

Week 3

Jesus is accused of inspiring rebellion and the destruction of Israel; he is accused of being in league with Satan, who is “a murderer from the beginning” (John 8:44).

The commandment: “You shall not murder” (Exodus 20:13).

The accusation: “If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place and our nation” (John 11:48). “It is only by Beelzebul, the prince of demons, that this man casts out demons” (Matthew 12:24).

Week 4

Jesus is accused of associating with tax collectors and prostitutes.

The commandment: “You shall not commit adultery” (Exodus 20:14).

The accusation: “When the Pharisees saw this, they said to his disciples, ‘Why does your teacher eat with tax collectors and sinners?’” (Matthew 9:11).

Week 5

Jesus is accused of forbidding the paying of taxes.

The commandment: “You shall not steal” (Exodus 20:15).

The accusation: “And they began to accuse him, saying, ‘We found this man misleading our nation and forbidding us to give tribute to Caesar’” (Luke 23:2).

Bulletins for the Six-Week Kit:

Code **BWWP** • Pre-printed bulletins • 8.5" x 11"

Code **BWWS** • Blank bulletins • 8.5" x 11"

Code **BWWR** • Blank bulletins • 8.5" x 14"

You can also order the Ash Wednesday service alone: Ash Wednesday

Code **BWW3** • Kit

Code **BWWB** (printed) • 8.5" x 11" bulletins

Code **BWWF** (blank) • 8.5" x 11" bulletins

Code **BWWK** (blank) • 8.5" x 14" bulletins

Other Resources:

Code **BWW1** • Bookmark • 7" x 2 1/2"

Code **BWW7** • Promotional Bulletin Insert

Code **BWW8** • Display Posters • 11" x 17"

Bible Study Resources:

Code **WNSG** • By His Wounds We Are Healed Student Guide

Code **WNLG** • By His Wounds We Are Healed Leader's Guide

BY HIS WOUNDS WE ARE HEALED

A SERVICE FOR PALM SUNDAY

NEWSLETTER NOTICE

Join us for the By His Wounds We Are Healed special service for Palm Sunday. In this service, we remember that the wounds of coveting power we committed against our Lord were laid on Christ on the cross. Palm Sunday reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BULLETIN NOTICE

In this service for Palm Sunday, we remember that the wounds of coveting power we committed against our Lord were laid on Christ on the cross. Palm Sunday reminds us that though we have been brought low by sin, our Lord will bless us with new life in him through the cross.

BY HIS WOUNDS WE ARE HEALED

A SERVICE FOR PALM SUNDAY

ORDER OF SERVICE

Jesus is accused of taking power and glory for himself.

Opening Response

P Blessed is the one who comes in the name of the Lord!

C Hosanna in the highest!

P Christ was oppressed and he was afflicted,

C yet he did not open his mouth;

P like a lamb that is led to the slaughter,

C and like a sheep that before its shearers is silent.

P Christ was wounded for our transgressions,

C crushed for our iniquities;

P upon him was the punishment that made us whole,

C and by his wounds we are healed.

Processional Hymn "All Glory, Laud, and Honor"

Refrain: All glory, laud, and honor to you, Redeemer, King,
To whom the lips of children make sweet hosannas ring.

You are the King of Israel and David's royal Son,

Now in the Lord's name coming, our King and Blessed One. *Refrain*

The company of angels is praising you on high;
Creation and all mortals in chorus make reply. *Refrain*

The multitude of pilgrims with palms before you went.
Our praise and prayer and anthems before you we present. *Refrain*

To you, before your Passion, they sang their hymns of praise.
To you, now high exalted, our melody we raise. *Refrain*

Confession and Forgiveness

P Let us confess our sin in the presence of God and of one another.

C **Most merciful God, we confess to you that we have broken your commandments by our own thoughts, words, and deeds. In our inner hearts, we have desired glory only for ourselves and not for you alone. We have not loved our brothers and sisters as we ought, and we have not cared for your creation. For the sake of your Son, Jesus Christ, have mercy on us, and give us the healing power of your love that we may walk again in your ways and live to the glory of your holy name. Amen.**

P God is gracious and merciful, and he desires that we be made free of the burden of our sins. Through Jesus Christ, who bore the cross for our sake and for the sake of the whole world, there is healing, hope, and life. Your sins are forgiven in the name of the Father, and of the + Son, and of the Holy Spirit.

C Amen.

Hymn “Ride On, Ride On, in Majesty”

Ride on, ride on in majesty! Hear all the tribes hosanna cry;
O Savior meek, your road pursue, with palms and scattered garments strewed.

Ride on, ride on in majesty! In lowly pomp ride on to die.
O Christ, your triumph now begin o'er captive death and conquered sin.

Ride on, ride on in majesty! The winged squadrons of the sky
Look down with sad and wond'ring eyes to see the approaching sacrifice.

Ride on, ride on in majesty! Your last and fiercest strife is nigh.
The Father on the sapphire stone awaits his own anointed Son.

Ride on, ride on in majesty! In lowly pomp ride on to die,
Bow your meek head to mortal pain, then take, O Christ, your pow'r and reign!

Old Testament Reading Exodus 20:17

Epistle Reading Philippians 2:5-11

Gospel Reading John 12:12-19

Children's Message

Sermon Hymn "By Your Wounds We All Are Healed"

Jesus, Savior of the people, giver of unending grace,
Heal our lives that now are feeble; bless us in this holy place.
You have come to earth convicted as a child of gentle reign.
By your wounds we all are heal-ed; sing the song of glad refrain!

Jesus, by your teaching, healing, sharing meal with one and all,
You invite all those believing, everyone who hears your call,
Warming hearts in hope unbounded, spreading love throughout the plain.
By your wounds we all are heal-ed; sing the song of glad refrain!

When the cries to crucify you were the wounding words to hear,
Even then, you made all things new with forgiveness, love, and cheer!
By our sin you were afflicted, on the cross you bore death's pain,
By your wounds we all are heal-ed; sing the song of glad refrain!

Sermon

Creed

Offering

Prayers of the People

P Let us pray for the Church, for all in need, and for the whole of God's creation. That as we now enter this holiest of weeks, you may give your people hope that it is Jesus, our Lord, who leads the way and takes into his body on the cross the sins of the whole world.

C Heal us, O God.

P That we may put away our own false desires, and boast only of the cross of Christ.

C Heal us, O God.

P That all who seek righteousness may find the hope of righteousness in our Lord who bore the cross for them and for all.

C Heal us, O God.

P That we may honor all people as our brothers and sisters and share Christ's blessing of peace and salvation.

C Heal us, O God.

P For those who have made the procession from life to death, that they may join the endless chorus of praise at the throne of God.

C Heal us, O God.

P Into your healing, wounded hands for our sake, we commend all for whom we pray.

C By Christ's wounds, we are healed. Amen.

Lord's Supper

Lord's Prayer

Blessing

P May the healing presence of almighty God, Father, + Son, and Holy Spirit, be with you now and always.

C Amen.

Closing Hymn.....“Sing, My Tongue, the Glorious Battle”

Sing, my tongue, the glorious battle; sing the ending of the fray.
Now above the cross, the trophy, sound the loud triumphant lay;
Tell how Christ, the world's redeemer, as a victim won the day.

Faithful cross, true sign of triumph, be for all the noblest tree;
None in foliage, none in blossom, none in fruit your equal be;
Symbol of the world's redemption, for your burden make us free.

Unto God be praise and glory; to the Father and the Son,
To the eternal Spirit honor now and evermore be done;
Praise and glory in the highest while the timeless ages run.

BY HIS WOUNDS WE ARE HEALED

A SERVICE FOR PALM SUNDAY

COMPLETE SCRIPT FOR WORSHIP LEADERS

- If desired, an **Environmental Projection** is shown on a screen or on the walls of your worship space to set the tone for the service before the service begins or throughout the service at various points:

<https://www.shutterstock.com/image-photo/crown-thorns-2893147>

- This **Theme Verse** is read aloud by the pastor at the start of the service or is read silently by the congregation before the service begins: *Jesus is accused of taking power and glory for himself.*
- The commandments: “You shall not covet … anything that is your neighbor’s” (Exodus 20:17).
- The accusation: “So the Pharisees said to one another. ‘You see that you are gaining nothing. Look, the whole world has gone after him’” (John 12:9).
- The assembly may stand as we gather at a place outside the usual worship space to process with palms.
- The **Opening Response** is spoken responsively by the pastor and the congregation:

P Blessed is the one who comes in the name of the Lord!

C Hosanna in the highest!

P Christ was oppressed and he was afflicted,

C yet he did not open his mouth;

P like a lamb that is led to the slaughter,

C and like a sheep that before its shearers is silent.

P Christ was wounded for our transgressions,

C crushed for our iniquities;

P upon him was the punishment that made us whole,

C and by his wounds we are healed.

- The **Processional Hymn** is sung by the congregation to the tune Valet Will Ich Dir Geben 76 76 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Refrain: All glory, laud, and honor to you, Redeemer, King,
To whom the lips of children make sweet hosannas ring.

You are the King of Israel and David's royal Son,
Now in the Lord's name coming, our King and Blessed One. *Refrain*

The company of angels is praising you on high;
Creation and all mortals in chorus make reply. *Refrain*

The multitude of pilgrims with palms before you went.
Our praise and prayer and anthems before you we present. *Refrain*

To you, before your Passion, they sang their hymns of praise.
To you, now high exalted, our melody we raise. *Refrain*

- The **Confession and Forgiveness** is spoken responsively by the pastor and the congregation:

P Let us confess our sin in the presence of God and of one another.

C Most merciful God, we confess to you that we have broken your commandments by our own thoughts, words, and deeds. In our inner hearts, we have desired glory only for ourselves and not for you alone. We have not loved our brothers and sisters as we ought, and we have not cared for your creation. For the sake of your Son, Jesus Christ, have

mercy on us, and give us the healing power of your love that we may walk again in your ways and live to the glory of your holy name. Amen.

P God is gracious and merciful, and he desires that we be made free of the burden of our sins. Through Jesus Christ, who bore the cross for our sake and for the sake of the whole world, there is healing, hope, and life. Your sins are forgiven in the name of the Father, and of the + Son, and of the Holy Spirit.

C Amen.

- The assembly may be seated for the Word.
- The **Hymn of Response** is sung by the congregation to the tune Winchester New LM, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Ride on, ride on in majesty! Hear all the tribes hosanna cry;
O Savior meek, your road pursue, with palms and scattered garments strewed.

Ride on, ride on in majesty! In lowly pomp ride on to die.
O Christ, your triumph now begin o'er captive death and conquered sin.

Ride on, ride on in majesty! The winged squadrons of the sky
Look down with sad and wond'ring eyes to see the approaching sacrifice.

Ride on, ride on in majesty! Your last and fiercest strife is nigh.
The Father on the sapphire stone awaits his own anointed Son.

Ride on, ride on in majesty! In lowly pomp ride on to die,
Bow your meek head to mortal pain, then take, O Christ, your pow'r and reign!

- The **Old Testament Reading**, Exodus 20:17, is spoken by the pastor or other worship leader:

P You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

- The **Epistle Reading**, Philippians 2:5-11, is spoken by the pastor or other worship leader:

P 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 Lord,
to the glory of God the Father.

- **The Gospel Reading**, John 12:12-19, is spoken by the pastor or other worship leader:

P The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So 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—
the King of Israel!”

Jesus found a young donkey and sat on it; as it is written:

“Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on a donkey’s colt!”

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him. The Pharisees then said to one another, “You see, you can do nothing. Look, the world has gone after him!”

- **The Children’s Message** is delivered by the pastor or other worship leader:

The children are invited to come forward to help proclaim the message of the day.

P When Jesus came into Jerusalem, the people waived palm branches and cried out, “Hosanna!”

What does the word *Hosanna* mean? (*See if the children can answer.*) *Hosanna* means “Please save us!” They were looking to Jesus to be their savior, one who would bring them salvation. And that he would do. But the way he would do it, for them and for us, was not the way they may have expected. He didn’t come in to Jerusalem with great power and might, did he? He didn’t come in with an army loaded down with weapons, did he? No. He came in riding humbly on the back of a donkey. And later that same week, he would carry a cross and be crucified on it. Jesus trusted that his whole work in life and in death was a mission of salvation that was always in the hands of God, not as things he desired or wanted for himself or for his own glory. He gave himself away for the sins of the whole world. And the glory of God is to see to it that you and I and everybody else, even all of creation, receive the benefit of salvation.

Let us pray. Lord Jesus, thank you for taking the path of humility and death for our sake and for the sake of the whole world. Amen.

- The **Sermon Hymn** is sung by the congregation to the tune Nettleton 87 87D or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Jesus, Savior of the people, giver of unending grace,
Heal our lives that now are feeble; bless us in this holy place.
You have come to earth convicted as a child of gentle reign.
By your wounds we all are heal-ed; sing the song of glad refrain!

Jesus, by your teaching, healing, sharing meal with one and all,
You invite all those believing, everyone who hears your call,
Warming hearts in hope unbounded, spreading love throughout the plain.
By your wounds we all are heal-ed; sing the song of glad refrain!

When the cries to crucify you were the wounding words to hear,
Even then, you made all things new with forgiveness, love, and cheer!
By our sin you were afflicted, on the cross you bore death’s pain,
By your wounds we all are heal-ed; sing the song of glad refrain!

- The **Sermon** is delivered by the pastor:

P It sure looks like Jesus is at the pinnacle of power and glory. His triumphant entry into Jerusalem, the shouting of the crowds that hail him as king, his popularity as a healer for having raised Lazarus from the dead—all of this gives him the kind of prestige that would make even a narcissist blush. Even his critics bemoan, “Look, the world has gone after him!” Yes, these critics are despairing. But is it also jealousy? Something that they (or we) would want for ourselves, to be so prized above all people in pride and the lust for power?

This is what coveting is—seeking that which is not ours to possess; seeking the very things, and sometimes peoples, that belong to others. It is a sin of the heart and mind that may not even be shown so clearly by the physical masks we wear. This is why the commandment against coveting does not let any of us off the hook.

But Jesus did not covet power and glory. These he already had before he was born. But, as St. Paul exclaimed, “he did not regard equality with God as something to be exploited, but emptied himself” (Philippians 2:6-7).

How far, indeed, Jesus would empty himself, even unto death. He was not anointed a Messiah of great power, but only anointed as one about to die (John 12:7). The crown he wore was only a crown of thorns; and the purple robe of a king placed upon him is only meant to mock him (19:2). And the crowds that once shouted “Hosanna in the highest! Blessed is he who comes in the name of the Lord!” shout only the words, “Crucify him! Crucify him!” (19:6, 15).

There is no glory or power in these wounds that Jesus bore. There is only a man beaten and deprived of all that would make one look weak in the eyes of the whole world.

He is precisely what Isaiah (in Chapter 53) said of the servant who would suffer for us all:

“He had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.”

This is not an example of one who covets power and glory. It is precisely the opposite.

Yet on the cross as he dies in his wounds of rejection and abandonment, indeed, the critics were right: the whole world has gone after him. But not because of his fame or power or prestige. No; it is because this crucified Lord is the One whom we confess who has gone out from power and majesty for the sake of the whole world.

And so, we should likewise read the rest of St. Paul’s answer about this man’s final accession to the right hand of God: this One who was crucified is the same One whom God has exalted and given “the name that is above every name, so that at the name of Jesus every knee should bend ... and every tongue should confess that Jesus Christ is Lord” (Philippians 2:9-11). But notice how it concludes! Who gets the glory? The glory goes to “God the Father,” who sent his Son into the world so that the world would not perish but have eternal life (John 3:16-17). The glory comes with the glorification of Christ on the cross and resurrection by which all are taken up into him and his glorified presence!

You can't covet what you already have. Through the grace and glory of Christ given to us, we get to pick up our crosses and follow him, embracing his wounds in the world and witnessing the greatest healing the world will ever trust.

- The assembly may join together in confessing the faith in either the Apostles' **Creed** or Nicene Creed.
- The **Offering** is collected at this time. If desired, this **Mini Movie** (purchased by you from Worship House Media: worshiphousemedia.com) is presented on a screen at this time for reflection on the theme of the service:

<https://www.worshiphousemedia.com/mini-movies/70044/power-in-prayer>

- The assembly may stand for the prayers of the people.
- The **Prayers** are spoken responsively by the pastor and the congregation:

P Let us pray for the Church, for all in need, and for the whole of God's creation. That as we now enter this holiest of weeks, you may give your people hope that it is Jesus, our Lord, who leads the way and takes into his body on the cross the sins of the whole world.

C Heal us, O God.

P That we may put away our own false desires, and boast only of the cross of Christ.

C Heal us, O God.

P That all who seek righteousness may find the hope of righteousness in our Lord who bore the cross for them and for all.

C Heal us, O God.

P That we may honor all people as our brothers and sisters, and share Christ's blessing of peace and salvation.

C Heal us, O God.

P For those who have made the procession from life to death, that they may join the endless chorus of praise at the throne of God.

C Heal us, O God.

P Into your healing, wounded hands for our sake, we commend all for whom we pray.

C By Christ's wounds, we are healed. Amen.

- The assembly may remain standing if the **Lord's Supper** is celebrated. The words of institution or another eucharistic prayer may be used here, then the Lord's Prayer, then the communion at the table. If the Lord's Supper is not celebrated, continue here with the Lord's Prayer.

P We pray the prayer that our wounded healer, Jesus the Christ, has taught us to pray:

- The **Lord's Prayer** is spoken in unison at this time.
- The **Blessing** is spoken by the pastor:

P May the healing presence of almighty God, Father, + Son, and Holy Spirit, be with you now and always.

P Amen.

- The **Closing Hymn** is sung by the congregation to the tune Fortunatus New 87 87 87, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Sing, my tongue, the glorious battle; sing the ending of the fray.
Now above the cross, the trophy, sound the loud triumphant lay;
Tell how Christ, the world's redeemer, as a victim won the day.

Faithful cross, true sign of triumph, be for all the noblest tree;
None in foliage, none in blossom, none in fruit your equal be;
Symbol of the world's redemption, for your burden make us free.

Unto God be praise and glory; to the Father and the Son,
To the eternal Spirit honor now and evermore be done;
Praise and glory in the highest while the timeless ages run.

BY HIS WOUNDS WE ARE HEALED

A SERVICE FOR PALM SUNDAY

SCRIPTURE READINGS

- The **Old Testament Reading**, Exodus 20:17, is spoken by the pastor or other worship leader:

P You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.
- The **Epistle Reading**, Philippians 2:5-11, is spoken by the pastor or other worship leader:

P 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,

BY HIS WOUNDS WE ARE HEALED

A SERVICE FOR PALM SUNDAY

MUSIC GUIDE

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Tune..... Valet Will Ich Dir Geben 76 76 D

The image displays four staves of musical notation, likely for organ or piano, arranged vertically. Each staff begins with a clef (G-clef for the top three staves, F-clef for the bottom one), followed by a key signature, and a time signature of common time (indicated by a 'C'). The staves are separated by large curly braces. Measure numbers are placed at the start of each staff: '1' above the first, '5' above the second, '9' above the third, and '13' above the fourth. The music consists primarily of quarter notes and eighth notes, with some sixteenth-note patterns and rests. The notation includes various dynamics and performance instructions.

- The **Processional Hymn** is sung by the congregation to the tune Valet Will Ich Dir Geben 76 76 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Refrain: All glory, laud, and honor to you, Redeemer, King,
To whom the lips of children make sweet hosannas ring.

You are the King of Israel and David's royal Son,
Now in the Lord's name coming, our King and Blessed One. *Refrain*

The company of angels is praising you on high;
Creation and all mortals in chorus make reply. *Refrain*

The multitude of pilgrims with palms before you went.
Our praise and prayer and anthems before you we present. *Refrain*

To you, before your Passion, they sang their hymns of praise.
To you, now high exalted, our melody we raise. *Refrain*

Tune..... Winchester New LM

The musical score consists of two staves. The top staff uses a G clef and has a key signature of one flat. The bottom staff uses a bass clef and has a key signature of one flat. Both staves are in common time. The music begins with a half note followed by a series of eighth notes. The top voice then continues with a steady pattern of eighth notes. The bottom voice provides harmonic support with eighth-note chords. The score is divided into measures by vertical bar lines.

- The **Hymn of Response** is sung by the congregation to the tune Winchester New LM, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Ride on, ride on in majesty! Hear all the tribes hosanna cry;
O Savior meek, your road pursue, with palms and scattered garments strewed.

Ride on, ride on in majesty! In lowly pomp ride on to die.
O Christ, your triumph now begin o'er captive death and conquered sin.

Ride on, ride on in majesty! The winged squadrons of the sky
Look down with sad and wond'ring eyes to see the approaching sacrifice.

Ride on, ride on in majesty! Your last and fiercest strife is nigh.
The Father on the sapphire stone awaits his own anointed Son.

Ride on, ride on in majesty! In lowly pomp ride on to die,
Bow your meek head to mortal pain, then take, O Christ, your pow'r and reign!

Tune.....Nettleton 8787D

A musical score consisting of two staves, each with a treble clef and a key signature of one sharp (F#). The top staff contains eight measures of music, starting with eighth-note pairs followed by quarter notes. The bottom staff contains six measures of music, starting with eighth-note pairs followed by quarter notes. The music is divided into four systems of two measures each.

- The **Sermon Hymn** is sung by the congregation to the tune Nettleton 87 87D or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Jesus, Savior of the people, giver of unending grace,
Heal our lives that now are feeble; bless us in this holy place.
You have come to earth convicted as a child of gentle reign.
By your wounds we all are heal-ed; sing the song of glad refrain!

Jesus, by your teaching, healing, sharing meal with one and all,
You invite all those believing, everyone who hears your call,
Warming hearts in hope unbounded, spreading love throughout the plain.
By your wounds we all are heal-ed; sing the song of glad refrain!

When the cries to crucify you were the wounding words to hear,
Even then, you made all things new with forgiveness, love, and cheer!
By our sin you were afflicted, on the cross you bore death's pain,
By your wounds we all are heal-ed; sing the song of glad refrain!

Tune.....Fortunatus New 87 87

A musical score consisting of two staves of music. The top staff is in G minor (indicated by a 'G' with a flat symbol) and the bottom staff is in C major (indicated by a 'C'). Both staves use common time. The music consists of eight measures. The first measure shows eighth-note chords in both voices. The second measure features eighth-note chords in the bass and quarter notes in the treble. The third measure contains eighth-note chords in both voices. The fourth measure shows eighth-note chords in the bass and quarter notes in the treble. The fifth measure features eighth-note chords in both voices. The sixth measure contains eighth-note chords in the bass and quarter notes in the treble. The seventh measure shows eighth-note chords in both voices. The eighth measure concludes with eighth-note chords in the bass and quarter notes in the treble.

- The **Closing Hymn** is sung by the congregation to the tune Fortunatus New 87 87, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Sing, my tongue, the glorious battle; sing the ending of the fray.
Now above the cross, the trophy, sound the loud triumphant lay;
Tell how Christ, the world's redeemer, as a victim won the day.

Faithful cross, true sign of triumph, be for all the noblest tree;
None in foliage, none in blossom, none in fruit your equal be;
Symbol of the world's redemption, for your burden make us free.

Unto God be praise and glory; to the Father and the Son,
To the eternal Spirit honor now and evermore be done;
Praise and glory in the highest while the timeless ages run.

BY HIS WOUNDS WE ARE HEALED

A SERVICE FOR PALM SUNDAY

CONTEMPORARY MUSIC SONG SUGGESTIONS

- The following song suggestions can be used for a more contemporary worship service in place of the more traditional hymns included in this kit. Rights to use these songs in the service must be purchased by your parish through CCLI or other copyright licensing agencies.

“Not By Might” by Robin Mark

“Might And Majesty” by Kit Lloyd

“All Hail the Power of Jesus’ Name” by Edward Perronet, John Rippon, Oliver Holden, Paul Baloche

“O Come to the Altar” by Chris Brown, Matt Brock, Steve Furtick and Wade Joyce

“The Door” by Eddie Carswell and Leonard Ahlstrum

“Hosanna (Praise Is Rising)” by Brenton Brown and Paul Baloche