



**Martin United Methodist Church
Service of Worship**

bold, bold italic are spoken/sung in unison

March 28, 2021

11:00 a.m.

Welcome

Rev. Lara Franklin

Prelude

I Sing the Mighty Power of God
Jieun Lee

arr. Mark Hayes

Call to Worship

Caleb Bennetch

One: The story of faith is a story of courage.

All: It took courage for John the Baptist to prepare the way.

One: It took courage for Mary to say, “Here I am. Use me.”

**All: It took courage for the disciples to drop their nets
and follow Jesus.**

One: It took courage for the paralyzed man’s friends
to lower him through the roof.

All: It took courage for Peter to walk on water.

One: It took courage for Zacchaeus to give half of his possessions to the poor.

All: It took courage for Jesus to enter Jerusalem on a donkey.

One: Faith has never been easy. It is a journey of courage.

All: Again and again, God, show us the way.

Let us worship a brave and courageous God.

~ Written by Sarah Are | A Sanctified Art LLC | sanctifiedart.org ~

Hymn

Hosanna, Loud Hosanna

Hosanna, Loud Hosanna

1. Ho - san - na, loud ho - san - na, the lit - tle chil - dren sang; through
2. From Ol - i - vet they fol - lowed mid an ex - ul - tant crowd, the
3. "Ho - san - na in the high - est!" that an - cient song we sing, for

The first system of music consists of a treble and bass staff in 4/4 time with a key signature of one flat (Bb). The melody is primarily in the treble clef, with accompaniment in the bass clef. The lyrics are arranged in three numbered lines.

pil - lared court and tem - ple the love - ly an - them rang.
vic - tor palm branch wav - ing, and chant - ing clear and loud.
Christ is our Re - deem - er, the Lord of heaven our King.

The second system continues the melody and accompaniment from the first system. The lyrics are arranged in three lines.

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 third system continues the melody and accompaniment. The lyrics are arranged in three lines.

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 fourth system concludes the piece with a double bar line. The lyrics are arranged in three lines.

All: I refuse to believe that I am powerless.

I refuse to believe that injustice and hatred are simply the way it has to be.

I refuse to believe that I am better or more deserving than my neighbor.

I refuse to believe that my self-worth is rooted in my accomplishments or appearance.

I refuse to believe that the Church is dying, because I see God all around me.

I refuse to believe that the traditions of old are the only path for moving forward.

I refuse to believe that I cannot make a difference.

So with hope in my heart, I will strive to live a life of courage, conviction, and compassion, Just as Jesus taught us. Amen.

~ Written by Sarah Are | A Sanctified Art LLC | sanctifiedart.org ~

Gloria Patri

Glo-ry be to the Father and to the Son and to the Ho-ly Ghost; as it was in the be-

The first system of musical notation for the Gloria Patri. It consists of a treble and bass staff in 4/4 time with a key signature of one sharp (F#). The lyrics are: "Glo-ry be to the Father and to the Son and to the Ho-ly Ghost; as it was in the be-".

gin-ning, is now, and ev-er shall be, world with-out end. A - men. A - men.

The second system of musical notation for the Gloria Patri. It continues the treble and bass staff from the first system. The lyrics are: "gin-ning, is now, and ev-er shall be, world with-out end. A - men. A - men." The piece concludes with a double bar line.

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 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. Amen.*

Scripture Reading

John 12:1-19

Caleb Bennetch

Six days before Passover, Jesus came to Bethany, home of Lazarus, whom Jesus had raised from the dead. Lazarus and his sisters hosted a dinner for him. Martha served and Lazarus was among those who joined him at the table. Then Mary took an extraordinary amount, almost three-quarters of a pound, of very expensive perfume made of pure nard. She anointed Jesus' feet with it, then wiped his feet dry with her hair. The house was filled with the aroma of the perfume. Judas Iscariot, one of his disciples (the one who was about to betray him), complained, "This perfume was worth a year's wages! Why wasn't it sold and the money given to the poor?" (He said this not because he cared about the poor but because he was a thief. He carried the money bag and would take what was in it.)

Then Jesus said, “Leave her alone. This perfume was to be used in preparation for my burial, and this is how she has used it. You will always have the poor among you, but you won’t always have me.”

Many Jews learned that he was there. They came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. The chief priests decided that they would kill Lazarus too. It was because of Lazarus that many of the Jews had deserted them and come to believe in Jesus.

The next day the great crowd that had come for the festival heard that Jesus was coming to Jerusalem. They took palm branches and went out to meet him. They shouted,

“Hosanna!

Blessings on the one who comes in the name of the Lord!

Blessings on the king of Israel!”

Jesus found a young donkey and sat on it, just as it is written,

Don’t be afraid, Daughter Zion.

Look! Your king is coming,

sitting on a donkey’s colt.

His disciples didn’t understand these things at first. After he was glorified, they remembered that these things had been written about him and that they had done these things to him.

The crowd who had been with him when he called Lazarus out of the tomb and raised him from the dead were testifying about him. That’s why the crowd came to meet him, because they had heard about this miraculous sign that he had done. Therefore, the Pharisees said to each other, “See! You’ve accomplished nothing! Look! The whole world is following him!”

Offertory Prayer

Rev. Lara Franklin

You may make an offering at www.martinmethodist.org/give or by mail
Martin United Methodist Church, 2621 Bedford Road, Bedford, TX 76021

You may also now give via text to 844-976-2515.

Simply enter the amount you would like to give. The first time you give via text, you will be asked to complete a brief, one-time registration.

Offertory

Ride On, King Jesus
Caleb Bennetch and Jieun Lee

arr. Johnson

Doxology



Praise God, from whom all bless-ings flow; praise God, all crea-tures here be - low: Al-le -

5
lu - ia! Al-le - lu - ia! Praise God the source of all our gifts! Praise Je - sus Christ whose pow'r up -

10
lifts! Praise the Spir - it, Ho - ly Spir - it! Al-le - lu - ia! Al-le - lu - ia! Al-le - lu - ia!

Invitation

Rev. Lara Franklin

Hymn

All Glory, Laud, and Honor

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. *Fine*

1. Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2. The com - pa - ny of an - gels are prais - ing thee on high,
3. The peo - ple of the He - brews with palms be - fore thee went;
4. To thee, be - fore thy pas - sion, they sang their hymns of praise;
5. Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

D.C.
who in the Lord's name com - est, the King and Bless - ed One.
and we with all cre - a - tion in cho - rus make re - ply.
our prayer and praise 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.

United Methodist Hymnal 280

WORDS: Theodulph of Orleans, 8-9th cent.; trans. by John Mason Neale, 1851 (Mt. 21:8-9; Mk. 11:8-10, Lk. 19:36-38, Jn. 12:12-13)
MUSIC (ST. THEODULPH 76.76 D): Melehor Teschner, 1615; harm. by W. H. Monk, 1861

Benediction

Rev. Lara Franklin

Postlude

Menuet Gothique

Léon Boëllmann

Emma Wimberg



Through the Palms

by Rev. Lauren Wright Pittman

Inspired by John 12:1-19

Hand-carved block printed with oil-based ink on paper