



Martin United Methodist Church
Service of Worship

bold, bold italic are spoken/sung in unison

April 2, 2021

7:00 p.m.

Welcome

Rev. Lara Franklin

Prelude

A Man of Sorrows
Emma Wimberg

Reginald W. Martin

Call to Worship

Caleb Bennetch

One: We have been here before—

All: A place of grieving and mourning.

One: We have been here before—

All: A night that seems it won't end.

One: We have been here before—

All: Knee deep in fear, knee deep in doubt.

One: We have been here before—

All: Good Friday, the night Christ died.

One: So once again, we find ourselves here—

All: In community, in God's arms.

One: Where else would we go when the world falls apart?

All: Let us worship holy God.

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


Hymn

What Wondrous Love Is This

What Wondrous Love Is This

Trad.

harm. P. Christiansen




1. What won - drous love is this, O my soul, O my
 2. What won - drous love is this, O my soul, O my
 3. To God and to the Lamb I will sing, I will
 4. And when from death I'm free, I'll sing on, I'll sing

4



soul, what won - drous love is this, O my soul! What
 soul, what won - drous love is this, O my soul! What
 sing, to God and to the Lamb, I will sing; to
 on, and when from death I'm free, I'll sing on; and

8




won - drous love is this that caused the Lord of bliss to
 won - drous love is this, that caused the Lord of life to
 God and to the Lamb who is the great I AM, while
 when from death I'm free, I'll sing and joy - ful be, and

12



bear the dread - ful curse for my soul, for my soul, to
 lay a - side his crown for my soul, for my soul, to
 mil - lions join the theme I will sing, I will sing, while
 through e - ter - ni - ty I'll sing on, I'll sing on, and

16



bear the dread - ful curse for my soul.
 lay a - side his crown for my soul.
 mil - lions join the theme I will sing.
 through e - ter - ni - ty I'll sing on.

**All: We believe in the long night of the soul—
The spaces and times when despair weighs on us like a blanket.**

**We believe those seasons of life are real,
And that each and every one of us experiences them.**

**We refuse to believe that pain and suffering hold the last word; For
we believe in Jesus of Nazareth
Who was betrayed and bloodied, so many years ago,
And whose narrative didn't stop there.**

**So while we are here, Again,
At the foot of the cross, Knee deep in despair,
And face to face with pain, We profess:**

We believe in the sunrise.

We believe in the power of gathering together.

We believe that phone calls and hugs can make a difference.

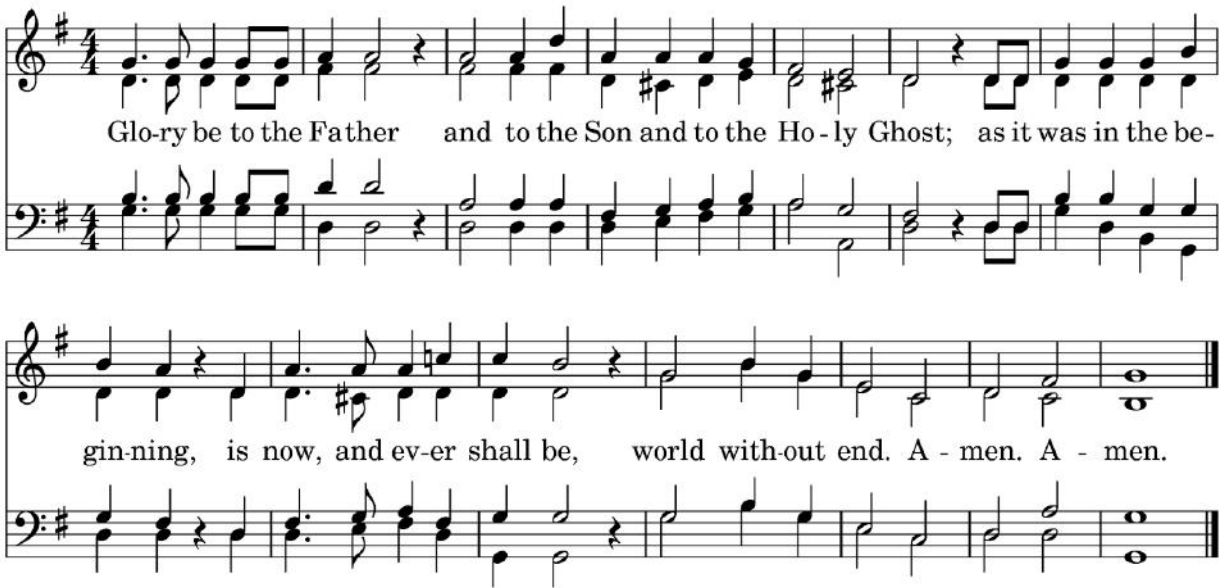
We believe that life is not fair, but is overflowing with love.

We believe that we cannot go this path alone.

We believe that even here, even on this day, God is drawing near.

Amen.

Gloria Patri



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 musical score is written for two staves, Treble and Bass, in the key of D major (indicated by two sharps) and 4/4 time. The melody is primarily in the Treble staff, with the Bass staff providing a harmonic accompaniment. The lyrics are written below the staves, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Pastoral Prayer

Rev. Lara Franklin

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.*

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, “Greetings, king of the Jews!” And they slapped him in the face.

Pilate came out of the palace again and said to the Jewish leaders, “Look! I’m bringing him out to you to let you know that I find no grounds for a charge against him.” When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, “Here’s the man.”

When the chief priests and their deputies saw him, they shouted out, “Crucify, crucify!”

Pilate told them, “You take him and crucify him. I don’t find any grounds for a charge against him.”

The Jewish leaders replied, “We have a Law, and according to this Law he ought to die because he made himself out to be God’s Son.”

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, “Where are you from?” Jesus didn’t answer. So Pilate said, “You won’t speak to me? Don’t you know that I have authority to release you and also to crucify you?”

Jesus replied, “You would have no authority over me if it had not been given to you from above. That’s why the one who handed me over to you has the greater sin.” From that moment on, Pilate wanted to release Jesus.

However, the Jewish leaders cried out, saying, “If you release this man, you aren’t a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!”

When Pilate heard these words, he led Jesus out and seated him on the judge’s bench at the place called Stone Pavement (in Aramaic, *Gabbatha*). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, “Here’s your king.”

The Jewish leaders cried out, “Take him away! Take him away! Crucify him!”

Pilate responded, “What? Do you want me to crucify your king?”

“We have no king except the emperor,” the chief priests answered. Then Pilate handed Jesus over to be crucified.

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, *Golgotha*). That’s where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read “Jesus the Nazarene, the king of the Jews.” Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, “Don’t write, ‘The king of the Jews’ but ‘This man said, “I am the king of the Jews.”””

Pilate answered, “What I’ve written, I’ve written.”

When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, “Let’s not tear it. Let’s cast lots to see who will get it.” This was to fulfill the scripture,

They divided my clothes among themselves,

and they cast lots for my clothing.

That’s what the soldiers did.

Jesus’ mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that time on, this disciple took her into his home.

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, “I am thirsty.” A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, “It is completed.” Bowing his head, he gave up his life.

Sermon*Again & Again We Find Ourselves Here*

Rev. Lara Franklin

Offertory Prayer

Rev. Lara Franklin

Offertory*Lamb of God*

Twila Paris

Caleb Bennetch and Jieun Lee

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.

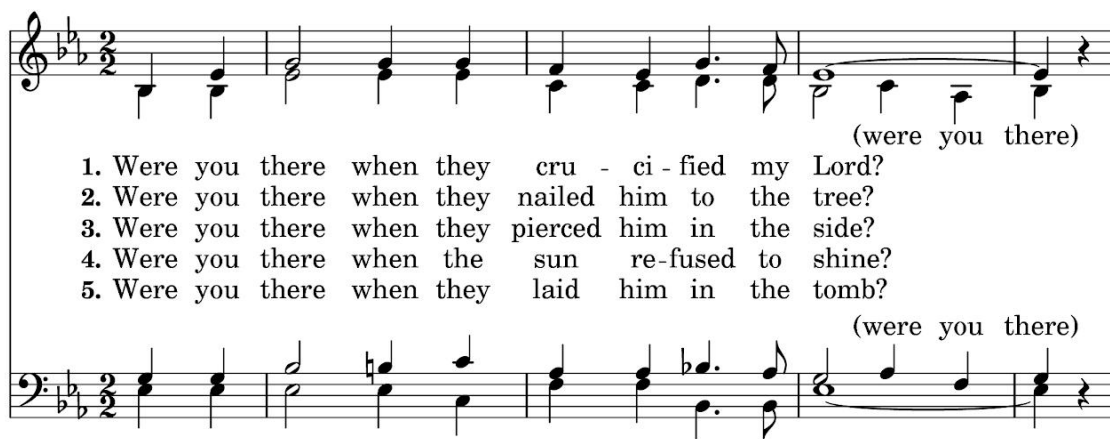
*Simply enter the amount you would like to give. The first time you give via text,
you will be asked to complete a brief, one-time registration.*

Invitation

Rev. Lara Franklin

Hymn*Were You There?*

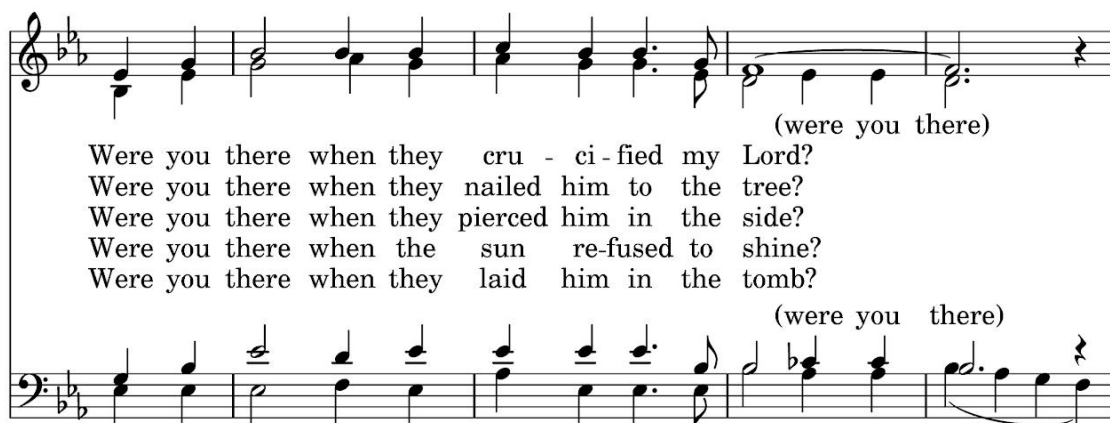
Were You There



(were you there)

1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when the sun re-fused to shine?
5. Were you there when they laid him in the tomb?

(were you there)

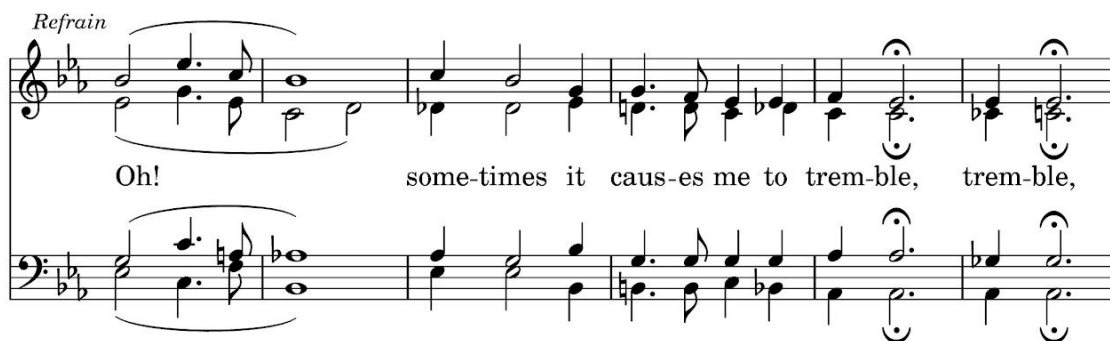


(were you there)

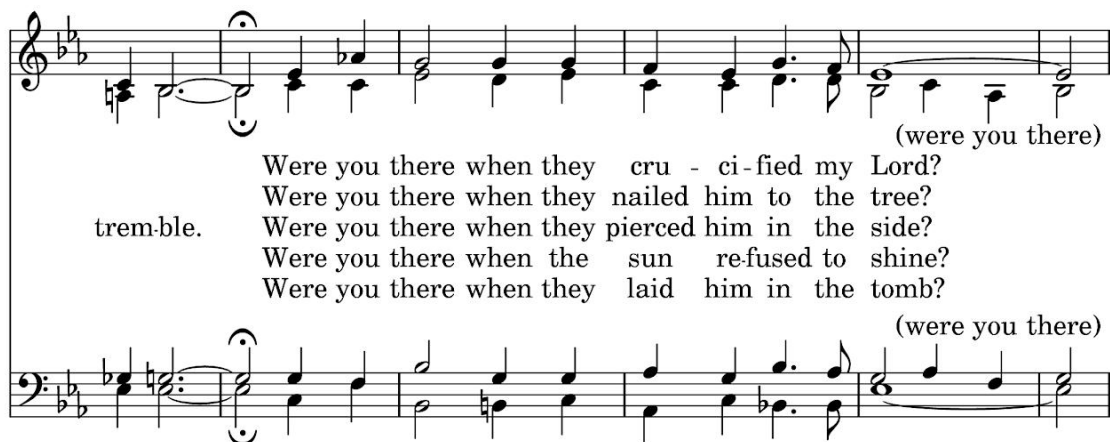
Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re-fused to shine?
 Were you there when they laid him in the tomb?

(were you there)

Refrain



Oh! some-times it caus-es me to trem-ble, trem-ble,



(were you there)

trem-ble. Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun refused to shine?
 Were you there when they laid him in the tomb?

(were you there)

Benediction

Rev. Lara Franklin

Postlude

Choral Dorian
Emma Wimberg

Jehan Delain



Status Quo
by Hannah Garrity
Inspired by John 19:1-30
Paper lace