



March 2021

Reach Out

Monthly magazine of the Sarjapur Road Methodist Church | An extension of KMC

For internal circulation only

Returning to the
Lord your God

SRMC 9th Anniversary - 21 Feb '21



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Pastor

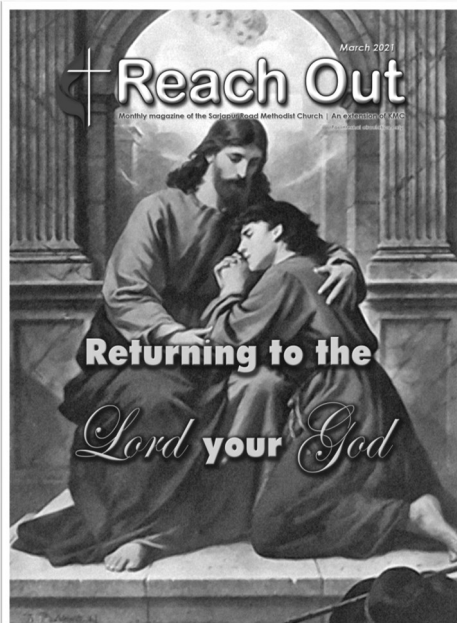
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Worship Service

Sunday | 9:00 AM



Mission Statement

"To be obedient, cheerful, compassionate, humble stewards of God's Word and resources, in utter dependence upon God through prayer, so that we as a congregation and those we reach out to, will experience transformation through the saving grace of God and grow as Christ-centered people, guided by the Holy Spirit."

SARJAPUR ROAD METHODIST CHURCH

Beside St. Patrick's Academy, Kodathi Gate, Sarjapur Road, Bangalore - 35.

Web: www.srmcblr.org

YouTube: youtube.com/srmcbangalore

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Pastoral Letter

REV. ALFRED SUDARSHAN RAJU



Dear SRMC family,

Greetings to you all in the matchless name of our Lord and Saviour Jesus Christ. I hope and believe that you are all doing well by God's grace. God has been faithful in our lives; we have experienced his presence in our lives throughout this pandemic. The Theme for the month of March is **"Returning to the Lord your God"** from Joel 2:13 *"Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity."* As we are passing through these sore trials due to the pandemic situation, it is a call for us to return to God. The prophet, when he writes this particular verse, has reconciliation and restoration on his mind. His idea of restoring the broken relationships, be it between God and humans or between humans as such, is focused. The relationship between Yahweh and his people was formally established by means of a covenant. Thus, the theme is chosen to remind each of us that we are in a covenantal relationship and we have gone astray from him. It is high time for us to take a U-turn and return to God to enjoy the blessings of the covenantal relationship with God and fellow beings.

Returning to the Lord has two connotations, one is reconciliation and the second is restoration. The concept reconciliation has meanings in many contexts and applies to everyday human relations and situations. Reconciliation has to do with relationships which for some or the other reason were damaged or scarred. The need is for mending these damaged relationships to restore it to its former ideal state. The process to restore this relationship is converged in the concept of reconciliation.

Biblical understanding of reconciliation

One of the main concerns of the Bible, especially when we read the prophetic books, is that God is concerned about his creation; his

relationship with his creation. Human beings were created to be in relationship with him and then in relationship with each other. God even took the initiative to formalize this relationship in a contractual way which demanded loyalty of both the parties in such relationship. Both parties had mutual expectations in this relationship. It is because of the breach of this mutual agreement that the relationships between God and humans were damaged and therefore there was a need to restore it. A process of reconciliation was required.

Reconciliation in New Testament

The concept of reconciliation in New Testament is overloaded with religious overtones concerning Jesus Christ. It is a technical term used to refer to the work done by Jesus, to heal the damaged relationship between God and humans. The process involved in settings things right between God and humans because of sin, required sacrificial dying of Christ on the cross, paying the price to reconcile humans with God. Reconciliation in New testament sense has to do with everything that Christ did by dying on the cross as our substitute. However, in the Old testament it is different.

Reconciliation in Old Testament

The Old testament has no direct connotation of reconciliation, but we cannot say that the tendencies towards reconciliation is absent. The Old Testament is all about God and his relationship with a people who he has chosen to relate to intimately. It is all about how his relationship with his chosen people affects their relationships with other human beings. When the relationship between God and his people has suffered damage of a kind, the need existed to rectify the situation and to restore it. Different terminologies are used in OT to indicate what was need for the process of restoration, they are atonement, restitution, repentance, forgiveness and restoration.

The prophets in particular had a particular role in establishment and maintenance of relationship between God and his people. Walter Bruggeman, one of the Scholars of Old Testament, says that, Prophets were the over seers of the covenantal relationship. It also implied a role in their relationship between people in their respective societies which had to act in a way which would honour their relationship with God. Prophets were people called with the purpose to contribute in some or

other way to relationships between God and humans and people with each other. Thus we see in Prophetic books “a call to return, reconcile and to be restored in their relationships with God and humans.”

As Micah 6:8 reads, *“He has showed you , O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.”*

While reading prophetic books, the picture of the process involved in reconciliation emerges and how prophets played an important role comes to our mind. A transgression was committed which affected the relationship with Yahweh negatively. The transgression was typified as sin, meaning something done to displease God. Following this, a messenger was sent to admonish people or proclaim a message of condemnation and punishment. The requirement was usually to “turn around or to turn away from” that which displeases Yahweh and is a breach of covenant between them. A positive response, meant obedience usually led to confession of what was done wrong. This confession was accompanied by acts of penance, to bring atonement and do restitution of relationship. Accompanying this was God’s forgiveness as his response to their confession and atonement. Reconciliation then led to normalization and renewal of the relationships. Reconciliation and restoration is primarily God’s initiative through Jesus Christ to which we humans have to respond graciously.

As we are looking for renewal, reconciliation and restoration of our lives which is affected due to various reasons during this covid-19 pandemic, be it physical, mental, spiritual or social distancing, unwillingness to help our brothers/ sisters in need, or catering to needy or economic crisis or loss of our loved ones. Lent season gives us an opportunity to return to the Lord with all our heart. 40 days of prayer, meditation and sacrificial giving helps us to restore our lost relationship with God and with fellow beings. May the Good Lord help us to return to him and be reconciled and restored as we mediate on the them “Returning to the Lord your God”.

God bless us all.

Rev. Alfred Sudarshan Raju
Pastor, SRMC

Announcements

- ♦ **PASTORAL CARE** is available through the Church, you can avail the services by speaking to the Pastor personally.
- ♦ **REACH OUT** is the in-house magazine of the SRMC and you are welcome to contribute your stories, missionary stories, testimonies, activity pages for children and other articles. You also have the opportunity to suggest the theme for the next Month and related resources.

**Please continue to support through your tithes,
faithfully every month.**

- ♦ **NFG meetings** are currently suspended and will remain so until the end of the Lent season. More details will be given at a later date.
- ♦ You can offer **offerings and tithes** by utilizing online payment options given in our website (www.srmcblr.org) or cash. It is only through your contributions that you can build the Kingdom of God. Giving is a sign of a good Disciple.
- ♦ **Project – ‘Arise, let us build’ contributions** can be made through our website as well.
- ♦ **Sunday School** is now Online and is conducted via **ZOOM**, at **12 PM** every **Sunday**. Please encourage and motivate your children to attend without fail, for a blessed and fruitful time.
- ♦ **Humble request:** Please be consistent in your attendance to the Church—either for the live service in Church, or via the Live Stream of the service on our website, every Sunday. This will help you to grow spiritually and it will also help the Church to grow both Spiritually and Missionally.
- ♦ **ONLINE LIVE STREAMING** of our Sunday Worship Services can be viewed on our website www.srmcblr.org. Please do attend the service virtually, if you are unable to attend the service in Church, in person.
- ♦ Please note the **new address of our Church**, it is “Beside St. Patrick’s Academy, Kodathi Gate, Sarjapur Road, Bengaluru—35.” You can easily find the location on Google Maps under “**Sarjapur Road Methodist Church.**”

Praise & Pray

Praise God

- ♦ Praise God for His help, as we meditated on the theme “*Building our Lives around the Cross of Christ*” during the month of March.
- ♦ Praise God for the wonderful way in which SRMC service has been conducted since the Church re-opened, both in Church, as well as online.

Remember and Pray

- ♦ Continue to pray for our Bishop N. L. Karkare, Madam Kamal Karkare, Executive Secretary Rev. David Nathaniel, Conference Treasurer Rev. Mathew George M., District Superintendent Rev. Sebastian Ravikumar. Pray continuously for the Bangalore Regional Conference and that God’s will be accomplished through the conference.
- ♦ Pray for our dear Pastor, Rev. Alfred Sudarshan Raju and his family. Also, kindly keep our extended Pastoral team & their families at KMC; Rev. Mathew George, Rev. Daniel Ezra Naveen, Rev. John Shikamani and our Pastorate Committee members and their families in prayers.
- ♦ Pray for all the Covid-19 frontline workers who are striving hard to attend to patients of this pandemic. Also, pray for all the families who have lost their dear ones to this disease, that God may give them strength to cope and hope to move ahead.
- ♦ Pray that God may raise people in the Church and outside, who can own the Project – ‘Arise, let us build’ and support God in building up the place of worship at Sarjapur Road.
- ♦ Pray for the Management Team of SRMC and their families as they help in various activities of the church.
- ♦ Pray for the TAFTEE Bible Study group, Worship team, Men's & Women's fellowships, Sunday School, Choir and all the volunteers who are striving hard to serve and raise the resources for our Church.
- ♦ Pray for the sick, elders, widows and the poor, who need help in our church. Pray also for all the families that you remember at our Church.
- ♦ Pray that God may reveal His Plan for us in this locality and that the SRMC family may become a channel of blessing in this vicinity.

The Holy Week

AND LENTEN MEDITATIONS - 2021

The Lenten season is a time when many of us observe a period of fasting, repentance, self-denial and spiritual discipline. It is a time to remind ourselves about our brokenness and experience God's redeeming Grace. The purpose is to reflect upon Jesus Christ, his sufferings, sacrifice, life, death, burial and resurrection. The goal is strengthening the faith of all believers and develop a closer relationship with God.

The season of lent reminds us of God's redeeming grace expressed in and through the life-event of Jesus Christ. Biblical theology unfurls the understanding of redemption from two different standpoints. Firstly, it affirms that Christ died on the cross for our sins in accordance with the scripture. Secondly, it celebrates God's victory over the powers of evil. At times, the former is considered to be conventional and the latter to be liberal. However, God's redeeming grace surpasses these dichotomies and affirms God's love and justice in a world, which has succumbed to hatred, exploitation, division, discrimination, so on and so forth.

Lenten season, further, reminds us of God's impartial love, selfless love and subversive love, which culminated on the cross by resisting the possessive love that was partial, selfish and exploitative. The early church Father Augustine's pertinent question of 'what do I love when I love God? Reminds us that when we love God, we are invited to love God's vision for a new heaven and new earth, which is expressed through love in a world of hatred, hope in a situation of despair, and justice in the context of injustice. In the words of NT wright, "our task as image-bearing, God-loving, Christ-shaped, Spirit-filled Christians, following Christ and shaping our world, is to announce redemption to a world that has discovered its fallenness, to announce healing to a world that has discovered its brokenness, to proclaim love and trust to a world that knows only exploitation, fear and suspicion.

I pray that as we meditate on God's words during this Lenten season. May it penetrate and permeate into the hearts and minds of those who eagerly wait upon the Lord. May the Lenten season unite us and fill us with God's love to eliminate divisions, and make us worthy to participate with Jesus in establishing the Kingdom of God.

- Rev. Alfred Sudarshan Raju

Lenten & Holy Week meditations schedule is listed on Page #19

Women's Day!

ARISE, WOMAN OF GOD

Rise up, O woman of God; In what He has given you,
The things God has laid on your heart,
Rise up, go forth, and do

Unlock what God has placed within,
The potential you have inside
The world is waiting for your release
To expand your wings and fly

Arise in your God-given gifts for this is your finest hour
Arise in the Lord's holy might, ignited and empowered

For God is calling you to come forth
To impact this world for Him,
Don't hold back or limit yourself let His power arise within

And take His message to the world
To those that have lost their way,
For you can surely make a difference
If you'd hear His voice and obey

You shall be strengthened in the Lord
As you begin to arise,
Conquering those doubts that pull you down
And believe who you are in Christ

For you shall surely be transformed
As, in you, God increases more
And become a woman of true excellence
Bringing honour to her Lord.

By M.S. Lowndes

Isaac Watts (17 July 1674 – 25 November 1748) was an English Christian minister (Congregational), hymn writer, theologian, and logician. He was a prolific and popular hymn writer and is credited with some 750 hymns. He is recognized as the "Godfather of English Hymnody"; many of his hymns remain in use today and have been translated into numerous languages.

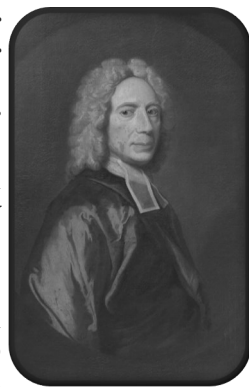
Watts was born in Southampton, Hampshire, England in 1674 and was brought up in the home of a committed religious nonconformist; his father, also Isaac Watts, had been incarcerated twice for his views. Watts had a classical education at King Edward VI School, Southampton, learning Latin, Greek, and Hebrew. Watts could not attend Oxford or Cambridge because he was a nonconformist and these universities were restricted to Anglicans—as were government positions at the time. He went to the Dissenting Academy at Stoke Newington in 1690. Much of the remainder of his life centred on that village, which is now part of Inner London.

Following his education, Watts was called as pastor of a large independent chapel in London, Mark Lane Congregational Chapel, where he helped train preachers, despite his poor health. He held religious opinions that were more nondenominational or ecumenical than was common for a nonconformist Congregationalist. He had a greater interest in promoting education and scholarship than preaching for any particular sect.

*When I survey the wondrous cross, on which the Prince of glory died,
My richest gain I count but loss, and pour contempt on all my pride.*

One of the greatest hymn writers of all time composed the beautiful hymn, "When I Survey the Wondrous Cross." Isaac Watts (1674-1748) was born in England, the first son of a family of the Dissenting tradition. Though his training in Greek, Latin and Hebrew would have allowed him the opportunity to become an Anglican priest, he chose to pastor a Dissenting congregation.

At the time of Watts' birth, churches in England sang only metrical psalms. But by the time of his death, he had planted the seeds of a much more complex hymnody. His 600 hymns found in seven collections



made the transition from a rigid, metrical psalmody to a freer, theologically-based hymnody.

Watts' hymns include complex theology in a format that is ideal for congregational singing. Hymns should echo the theme of the sermon. He insisted that songs in the church should be fully evangelical and not just supplements to the Psalms; that hymns should be freely composed and not just hold to the letter of Scripture; and that hymns should give straightforward expression to the thoughts and feelings of the singers and not merely recall events of the distant past.

He also wrote texts to fit the most common psalm meters, allowing them to be sung by any congregation to a variety of tunes in such a way that each line contained a complete thought. This was important since the hymns, like the metrical psalms before them, were lined out by a precentor, or song leader. The leader would sing a phrase and then the congregation would echo back what had been sung. If a thought were spread out over two phrases, it would be broken up by this teaching technique. Watts smoothed out the process by including a complete thought in a single phrase as much as possible. Another example of the impact of his theology upon his hymns is that he edited texts based on the Old Testament to reflect the presence of Christ, causing his hymnody to view God the Father from the perspective of God the Son.

The original fourth stanza of this hymn is usually omitted though it inspires quite powerful images:

*His dying crimson, like a robe, Spreads o'er his body on the tree;
Then I am dead to all the globe, And all the globe is dead to me.*

The last two lines of the stanza form a chiasmus, as hymnologist J. Richard Watson notes, “a crossing over on the manner of the Greek letter chi: It is found . . . in the great fourth verse, which takes the idea from Galatians 6:14.” (Note the “cross” that is formed between the words “dead” and “globe” in those two lines.) “*When I Survey the Wondrous Cross*” is one of Watts' finest poems and an excellent example of why he is considered a fulcrum in the transition to hymnody.

The Rev. Carlton Young, editor of the 1989 UM Hymnal, notes that this hymn is clearly something different than Watts' earlier poems that might be characterized as devotional poetry or as psalm paraphrases. Several hymnologists have noted that this hymn, first published in *Hymns and Spiritual Songs* (1707), is an excellent example of many of his best techniques, such as his ability to write beginning lines which capture one's attention, maintain a theme and build to a climax.

In the UM Hymnal, the text is set to two different tunes. The first, HAMBURG by American Lowell Mason, was written in 1824. This tune originated from Gregorian chant (presumably the Benedictus) and was

first published in the third edition of the Boston Handel and Haydn Society Collection of Church Music (1825). The second tune, ROCKINGHAM, composed by Englishman Edward Miller in 1790, was first matched with this text in Hymns Ancient and Modern (1861).

This hymn is particularly powerful because it includes many poetic devices. For example, oxymoron is found twice in the first stanza: “my richest gain I count but loss” and “pour contempt on all my pride.” The third stanza contains a paradox in a crown of thorns, and there are two rhetorical questions in the second half of this stanza: “Did e’er such love and sorrow met, or thorns compose so rich a crown?” The piece ends with a climax, “*Demands my soul, my life, my all.*”

“When I Survey” is a hymn which is saturated with theology and a call for an emotional response from the singer. This hymn was transformed into a statement of faith that crosses denominational lines and generations. According to hymn scholar Lionel Adey, the lines “‘All the vain things that charm me most / I sacrifice them . . .’ have a meaning personal to each singer, one that might require either action or renunciation.” The three pledges at the climax of the hymn (“my soul, my life, my all”) are a sacrifice that had once been required only of those taking monastic vows.

The theology of this hymn functions powerfully in the context of a worship service. Adey continues: “About to receive the Sacrament, the poet meditates upon the love that turned that instrument of judicial torture and death into the channel of divine compassion.” This hymn is a masterpiece that marks the genius of one man and his influence on millions of singers throughout the ages. As Dr. Young says, the hymn “successfully built a bridge from psalmody to hymnody and set the church free to create a living body of Christian praise in song.”

Watts lived at Abney Hall in Stoke Newington until his death in 1748; he was buried in Bunhill Fields. The first public statue stands at Abney Park, where Watts lived for more than 30 years at the manor house. The park later became Abney Park Cemetery, opened in 1840; and the statue of Watts was erected here by public subscription in 1845. It stands in Dr. Watts' Walk, in front of the Abney Park Chapel, and was designed by the leading British sculptor, Edward Hodges Baily.



Compiled by Joel Dubba

Sources: umcdiscipleship.org | en.wikipedia.org | songsandhymns.org

The book of John Stott (1921-2011), *The Cross of Jesus Christ*, was published in English by Inter-Varsity Press, the publisher of the English University Bible Groups. It is intended for a reflecting reader who wants to deepen his knowledge of a fundamental truth of the Christian faith without making do with a superficial or narrow approach.

The author, who was a theologian, a pastor and a Christian statesman, introduced the doctrine of the cross in a particularly clear and complete way, in a pleasant style, even in translation. He treated the subject from the whole of Scripture and related to the historical theology and to the systematic theology, and he does not miss out clear applications to the Christian life as well along the different chapters as in the latter part of the book. The cross of Jesus Christ, people will say, that's quite simple, you just take it for granted, you just believe in its effectiveness, receive for yourself its spiritual benefits and draw the practical consequences thereof for your Christian life. But limiting the understanding of the crucifixion to even a few correct principles, without developing or deepening these by a sound teaching, does this not risk to live a superficial faith and practice, even with the risk of more or less subtle deviations from its exact meaning and implications?

The book includes four major parts:

1. **An approach to the cross** deepens the reflection on the causes of Jesus' death.
2. **At the very heart of the cross** lies the problem of sin and of the holiness of God : man needs forgiveness, God needs satisfaction with the solution of self-substitution by God himself.
3. **The work accomplished at the cross**, with the explanation and development of the concepts of atonement, redemption, justification, reconciliation, ... glory, justice and love of God... triumph over evil and victory of Christ.
4. **Life under the cross** develops the practical applications of the doctrine of the cross, either in personal Christian life or in the community of the Church.

The centrality of the cross

Whoever ignores Christian culture and finds the trace of the cross in

art, in religious architecture, in ceremonies with their symbols, will wonder why... everything converges towards the cross. John Stott explains the significance of the choice of some symbols of Christianity. The symbol of the fish, IXTUUS, = “Jesus Christ, Son of God, Savior”, was the rallying sign of the first Christians.

- I (i, iota): Ἰησοῦς / Iesous (“Jesus”)
- X (KH, khi): Χριστὸς / Khristós (“Christ”)
- Θ (TH, theta): Θεοῦ / theou (“God”)
- Y (U, upsilon): Υἱὸς / huios (“son”)
- Σ (S, sigma): Σωτήρ / Sôter (“savior”)

For the Fathers of the Church, theologians who have developed the Christian doctrine against the heresies of the first centuries, to make the sign of the cross was not a superstitious act. It showed that the object or the act on which it was invoked, was truly sanctified as belonging to Christ.

Crucifixion was the most abject punishment ... in antiquity. Invented by barbarians, it has been adopted by the Greeks and Romans, who usually ... exempted their citizens from it... For Jews, the crucified criminal was under God’s curse. You must not leave the body on the tree overnight. Be sure to bury him the same day, because anyone who is hung on a tree, brings God’s curse upon the land. You must not desecrate the land the Lord your God is giving you as an inheritance. (Deuteronomy 21:23).

The enemies of Christianity ridiculed in the form of a caricature or of a piece of graffiti the idea of worshipping a crucified man.

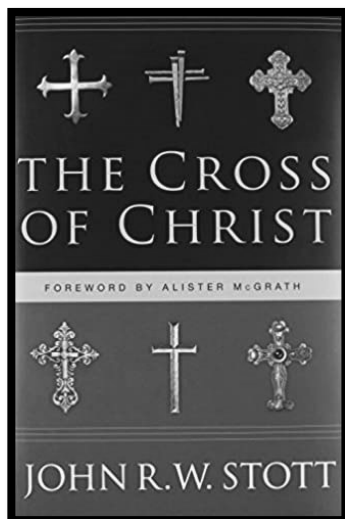
The cross at the center of Jesus’ plan

Jesus was invested by God, his Father, with a special mission: to reconcile sinners with God through his death on the cross and his resurrection. He has therefore committed himself voluntarily in obedience and suffering. After hearing the testimony that Peter made to his being the Messiah, Jesus reveals to his disciples the purpose of his life: “But what about you,” Jesus asked them, what do you say I am? “Peter answered:” You are the Messiah “Then Jesus sternly ordered them not to tell anyone about him.. (Mark 8.29-30). He openly announces his suffering, his death, his resurrection:

“The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and after three days he will rise from death.” (Mark 8.31). He will do it twice more, in Galilee and at his arrival in Jerusalem.

A death corresponding to a specific purpose

Jesus knew that his “violent, premature death corresponded to a specific purpose.” He was going to die because of the hostility of the Jewish authorities of his day, “The Pharisees left the synagogue and began to plot with the Herodians how they might kill Jesus” (Mark 3.6). Nevertheless, not before the time appointed by God. After Jesus’ preaching in the synagogue at Nazareth, “They got up, drove him out of the town and took him to the brow of the hill on which Nazareth was built, in order to throw him down the cliff. But he walked right through the crowd and went on his way” (Luke 4.29-30).



He would die according to “the fate designed for the Messiah by the Scriptures.” The Son of Man will indeed die as the Scriptures announced it about him, linking his death to the resurrection, his suffering to the promised glory. Then Jesus said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter into his glory?” Moreover, beginning with Moses and all the prophets, he explained to them what was said about him in all the Scriptures (Luke 24.25-27).

A freely chosen death...

He would die especially because he had freely chosen to enter ... the plan of the Father for the salvation of sinners. For even the Son of Man did not come to be served but to serve and to give his life as a ransom for many. (Mark 10:45)

...that fulfills God’s purpose

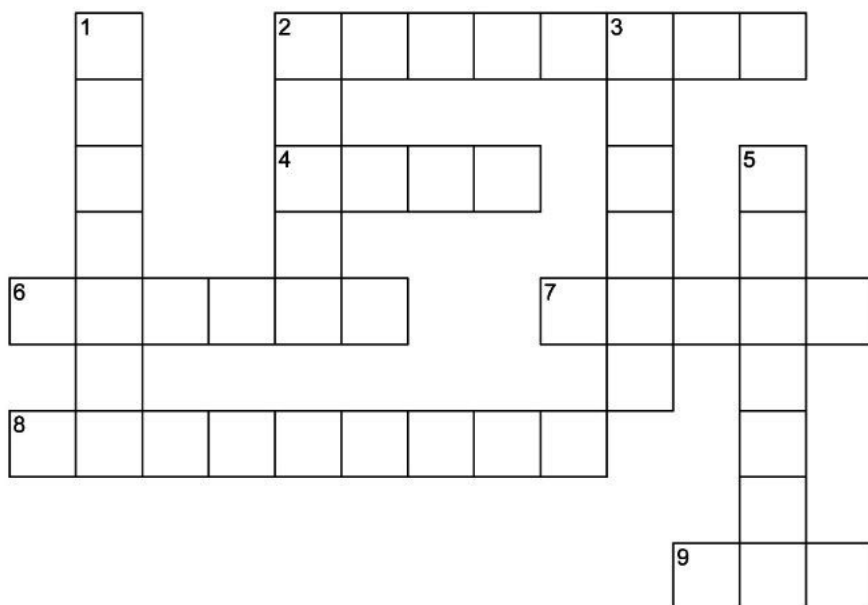
According to the Apostles who had a clear awareness of what it involved, the death of Jesus, due to the wickedness of humanity, is... God’s purpose. This man was handed over to you by God’s purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him (Acts 2.23-24).

Summary by Evangelist Billet De Theo
Book: THE CROSS OF JESUS CHRIST
Author: John R. W. Stott

CHILDREN'S CORNER

People in the Bible

1 Samuel



ACROSS

- 2 David's best friend
- 4 First king of Israel
- 6 Last judge of Israel
- 7 A man after God's own heart
- 8 Gave David the showbread to eat
- 9 Fell off his seat backwards and broke his neck

DOWN

- 1 Stood over nine feet tall
- 2 Shepherd from Bethlehem; his youngest son became king of Israel
- 3 Mother of the prophet Samuel
- 5 Brought food and supplies to David in the wilderness



JUST FOR FUN!



A married couple were arguing who should make the coffee. The wife said that in the Bible it says that men should make the coffee and the husband asked her where it said that. The wife opened the Bible and said:
"Right here in HEBREWS! HE-BREWS!"



A man is talking to God. "God, how long is a million years?" God answers, "To me, it's about a minute." "God, how much is a million dollars?" "To me, it's a penny."
"God, may I have a penny?"

A Sunday school teacher asked her children on the way to service, "And why is it necessary to be quiet in church?" One little girl replied,
"Because people are sleeping."



Billy had been misbehaving and was sent to his room. After a while he emerged and informed his mother that he had thought it over and then said a prayer. "Fine", said the pleased mother. "If you ask God to help you not misbehave, He will help you." "Oh, I didn't ask Him to help me not misbehave," said Johnny. **"I asked Him to help you put up with me."**

LENT

A SEASON OF RENEWAL

LENTEN MEDITATIONS 2021 | "I AM" SAYINGS OF JESUS CHRIST

Third Meditation - 10 Mar '21

"I AM THE GOOD SHEPHERD; THE GOOD SHEPHERD LAYS DOWN HIS LIFE FOR HIS SHEEP" JOHN 10:11

Fourth Meditation - 17 Mar '21

"I AM THE RESURRECTION AND THE LIFE, HE WHO BELIEVES IN ME SHALL LIVE EVEN IF HE DIES." JOHN 11:25

Fifth Meditation - 24 Mar '21

"I AM THE WAY, THE TRUTH, AND THE LIFE, NO ONE COMES TO THE FATHER, BUT THROUGH ME." JOHN 14:6

HOLY WEEK SCHEDULE

29/3/2021	Monday	Cleansing of the temple	Matthew 21:12-17
30/3/2021	Tuesday	Jesus weeping over Jerusalem	Matthew 23:37-39
31/3/2021	Wednesday	Judas betraying Jesus with a Kiss	Luke 22:47-53
1/4/2021	Thursday	Do this in Remembrance of Me	Luke 22:14-23
2/4/2021	GOOD FRIDAY	7 Words on the Cross	
4/4/2021	EASTER SUNDAY	Resurrected Christ	Matthew 28:1-10

*ALL LENTEN & HOLY WEEK MEDITATIONS (EXCEPT MAUNDY THURSDAY, GOOD FRIDAY AND EASTER SUNDAY) WILL BE TELECAST THROUGH OUR WEBSITE:
WWW.SRMCBLR.ORG | @ 7 PM, EVERY WEDNESDAY*



SARJAPUR ROAD METHODIST CHURCH

Beside St. Patrick's Academy, Kodathi Gate, Sarjapur Road, Bengaluru - 35

MARCH 2021

RETURNING TO THE LORD YOUR GOD



"Rend your heart and not your garments.
Return to the Lord your God, for he is
gracious and compassionate, slow to
anger and abounding in love, and he relents
from sending calamity." *Joel 2:13*

1st Sunday - 07/03/2021*

RETURNING TO THE LORD

Zechariah 1:1-6

2nd Sunday - 14/03/2021

A CALL TO REPENT AND RETURN TO LORD

Luke 15:11-24

3rd Sunday - 21/03/2021

BENEFITS OF RETURNING TO THE LORD

Job 11:13-19

4th Sunday - 28/03/2021

PALM SUNDAY

CHRIST THE KING OF PEACE

Mark 11:1-11

**Holy Communion*

**SARJAPUR ROAD
METHODIST CHURCH**

**Beside St. Patrick's Academy,
Kodathi Gate, Bengaluru - 35**