



MAR 2024

Reach Out

MONTHLY MAGAZINE OF SARJAPUR ROAD METHODIST CHURCH



CROSS:

Symbol of Hope

Lent 2024

Reflect. Repent. Renew.



LENTEN MEDITATIONS

(Every Friday at 7 pm)

23/02/2024 - John 6:35
Speaker: Rev. Rajesh Anand
I AM THE BREAD OF LIFE

01/03/2024 - John 8:12
Speaker: Rev. Mohan Kumar
I AM THE LIGHT OF THE WORLD

08/03/2024 - John 10:9
Speaker: Rev. Alfred Sudarshan
I AM THE DOOR

15/03/2024 - John 10:11, 14
Speaker: Rev. Daniel Ezra Naveen
I AM THE GOOD SHEPHERD

22/03/2024 - John 11:25
Speaker: Mr. Prathap Samuel
I AM THE RESURRECTION AND LIFE

HOLY WEEK MEDITATIONS

(Evenings at 7 pm; except Palm Sunday)

24/03/2024 **PALM SUNDAY**
Service Timing - 9 AM | Rev. Alfred Sudarshan
TRIUMPHAL ENTRY OF JESUS

25/03/2024 - Luke 4:1-13
Speaker: Mrs. Prema Sunderraj
JESUS TEMPTED IN THE WILDERNESS

26/03/2024 - John 12:1-11
Speaker: Rev. Calvin Sushith Ambler
JESUS SAID, "YOU WILL NOT ALWAYS HAVE ME!"

27/03/2024 - Matthew 21:12-17
Speaker: Rev. John Shikamani
JESUS ENTERED THE DEN FOR CLEANSING

28/03/2024 - MAUNDY THURSDAY
COMMUNION | Speaker: Rev. Alfred Sudarshan
CHRIST - THE LIFE GIVING BREAD

EASTER SUNDAY WORSHIP SERVICE

31 MAR '24 | 9 AM

**RESURRECTION :
EMPOWERED BY THE RISEN LORD
REV. ALFRED SUDARSHAN**

GOOD FRIDAY | 29 MAR '24 | 11:30AM-3:00PM SEVEN WORDS ON THE CROSS

FIRST WORD | LUKE 23:34

"Father, forgive them, for they know not what they do"

SECOND WORD | LUKE 23:43

"Truly, I say to you, today you will be with me in paradise."

THIRD WORD | JOHN 19:26-27

"Woman, behold your son"...and to John "Behold your mother"

FOURTH WORD | MATTHEW 27:46

"My God, my God, why have you forsaken me?"

FIFTH WORD | JOHN 19:28

"I thirst"

SIXTH WORD | JOHN 19:30

"It is finished"

SEVENTH WORD | LUKE 23:46

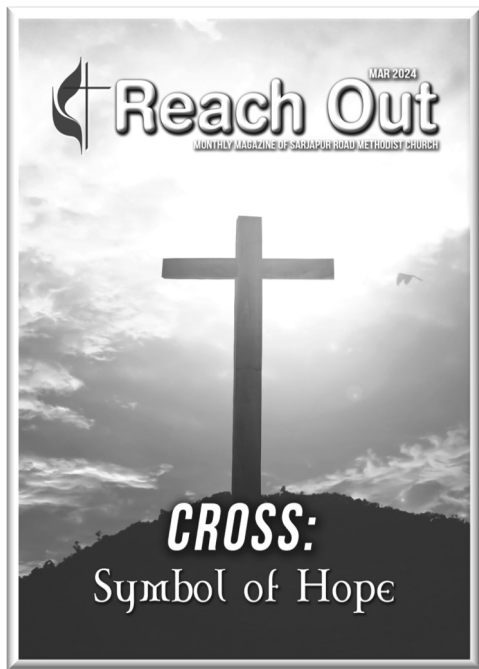
"Father, into your hands I commit my spirit"

SARJAPUR ROAD METHODIST CHURCH

BESIDE ST. PATRICK'S ACADEMY, KODATHI GATE, BANGALORE - 560 035 | LIVE STREAM OF ALL SERVICES AVAILABLE ON WWW.SRMCBLR.ORG

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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."

SUNDAY WORSHIP SERVICE:

9:00 AM

PASTOR:

Rev. Alfred Sudarshan

Mobile: +91 98445 64695

Email: alfredsraju86@gmail.com

SARJAPUR ROAD METHODIST CHURCH

Beside St. Patrick's Academy, Kodathi Gate, Bengaluru - 560 035.

Web: www.srmcblr.org | Email: office@srmcblr.org

Phone: +91 98445 64695

PASTORAL LETTER



REV. ALFRED SUDARSHAN

Dear SRMC Members,

Greetings to you all in the matchless name of our lord and savior Jesus Christ. It brings me immense joy in writing to you through this newsletter. God has been Good to all of us, we are grateful to him for this new month. I hope and believe that all of us have experienced God's leading in our lives. He has been faithful in the life and ministry of SRMC. God enabled us to celebrate His faithfulness. As we continue to focus on discipleship, let us ponder, meditate on the essential ingredient for our faith that is the work on the Cross. As we are in lent season, it is right and appropriate for us to center our meditations around Cross of Christ. As humanity lost its relationship with the creator. God through his redemptive plan sent Jesus Christ into this world to save us. Thus, as we meditate on the birth, suffering, death and resurrection of our Lord and savior Jesus Christ, we have hope for eternal life through cross. The theme for our meditation for this month is **CROSS: SYMBOL OF HOPE.**

I am reminded of the statement by British Theologian, Author and bishop of Church of England, Dr. Graham Tomlin, I quote, "*Everything looks different in this world when seen through the lens of Cross.*" This statement encourages us as believers to see through the lens of cross, so that we have hope in hopeless situation, courage in time of fear and trouble. The Cross of Christ has the power to transform us and our situation.

Let us prayerfully approach God's throne of Grace during this lent season.

Lent is a 40 journey from Ash Wednesday to easter. It is time of preparation, repentance, and surrender to God. The cross of Christ is the central focus and strengthening hope of this journey. It is the nexus of God's grace and justice. Once for all time and One man for all people, Jesus freely gave his life to atone for sin, reconcile broken relationship and demonstrate the great love of God. The Cross is the place where wounds are healed, freedom is found, and new beginning start. As we being this journey of Lent, let us bring ourselves to the Cross.

The cross of Christ is a symbol of God's supreme love, sacrifice, and forgiveness. It was there that God did for man what man could not do for himself, and that was to allow for an atonement for human kind's sins. The prophet Isaiah says, *"Yet He himself bore the sin of many, and interceded for the transgressor."* (53:12). In Romans 5: 8, we read, *"but God shows his love for us by sending Christ to die for us while we were still sinners."* Christ died for us so that we all be saved from eternal death.

There are many passages in the Bible that speak of the cross and even many God's servants have preached on the importance of the cross. Author John Piper, in his book *"Don't waste your life: Life is wasted if we don't grasp the glory of the cross, cherish it for the treasure that it is, and cleave to it as the highest price of every pleasure and the deepest comfort in every pain. What was once foolishness to us- a crucified God- must become our wisdom and our power and our only boast in this world."*

Christian faith is founded and firmly rooted in the cross of Jesus Christ. Even though Jesus' life and message had a powerful influence on his followers- both during and after his time - there can be no doubt that his death on the cross made a significant difference. As Roger Haight rightly says, Jesus' life would not have had the same effect if he had not been crucified. In other words, there is something significant and critical about Jesus' death on the cross that it has had a profound presence and impact in history. Thus, the cross has not remained as mere event in history, but has become an experience, an intimate, life transforming experience for many people.

Jesus has come to save the world, He lived, He died on the

cross, He rose from the grave, He ascended into heaven and one day he has promised, he will return again, this is the reality of the cross and our certain hope. The cross provides us with hope on our journey through life. The cross is a reminder of God's great love for us. It also reminds us what Jesus endured for our salvation.

As we are living in the times when the message of Cross is changing, we are moving away from the old rugged cross and its message of salvation through blood of Jesus. We are moving towards salvation through social activism, humanism, and good works. The power of the cross is replaced by bloodless message that lacks power, hope, and has no life. We are called to move towards our faith in the cross of Christ, its message and power to transform. Let us ask God to speak to us in this season of lent, may we all focus on cross of Christ, his suffering, death and resurrection. Christ's death and resurrection not only gives hope to us but also a new life.

As a church as we meditate on the cross of Christ, it is my prayer that God almighty would enable us to repent and return to him. Let us learn to embrace the cross of Christ not only during lent but always. May God Bless us all !!!

Yours in Christ
Rev. Alfred Sudarshan
(Pastor, SRMC)

*The message of the cross is foolishness to those who are perishing,
but to us who are being saved it is the Power of God.
(1 Corinthians 1:18)*

Please continue to support SRMC's vision of a wholesome and God-loving Faith Community in this part of the city. You can send in your tithes/offerings to the Church by scanning this QR code.
May God bless you abundantly!



PRAISE and PRAYER

PRAISE GOD

- ♦ Praise God for His grace, as we meditated on the theme **LIVING IN THE SHADOW OF THE CROSS** during the month of Feb.
- ♦ Praise God for the wonderful way He has led us and enabled us to celebrate and conduct all the activities during the past month.
- ♦ Praise God that He graciously enabled us to celebrate our **12th Anniversary** as a community of Faith in Sarjapur Road area.

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** and his family. Also, kindly keep our extended **Pastoral team** & their families at **KMC** and their families in prayers.
- ♦ Pray for the upcoming **SRMC Vacation Bible School**, the **SRMC Sunday School**, children & teens ministry. Pray for wisdom and health for all teachers and volunteers, for the media team and for the challenges that are involved.
- ♦ Pray for the **Management Team of SRMC** and their families as they help in various activities of the church.
- ♦ Pray for the Bible Study group, Worship team, Men's and Women's fellowships, Sunday School, Choir and all the volunteers who are striving hard to serve and raise 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 for all the families who are still suffering due to the effects of illnesses, economic difficulties, familial tensions, etc, that God may give them strength to cope and move ahead.

- ♦ 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.
- ♦ Pray that God may raise people in the Church and outside, who can own the Project – ‘Arise, let us build’ and support in building up the place of worship at Sarjapur Road. Please pray for the right decisions to be taken going ahead.

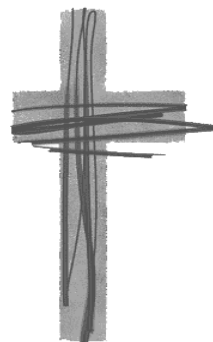
ANNOUNCEMENTS

- **Sunday Worship Service** begins at 9 am every Sunday, with services being live-streamed on our website srmcblr.org.
- **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 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.
- **WOMEN’S FELLOWSHIP** meetings are held every last Sunday of the month. **Women’s Bible Study** is scheduled for **Wednesdays at 7 pm**. Please contact the women’s fellowship members for more details and Zoom meeting IDs.
- **Church Bible Study** is scheduled for every **Thursday, at 7 pm**, via Zoom. Pastor will be leading us in the Bible Study.
- **SRMC Vacation Bible School—Trail of Faith** will be held from April 8 to 13th within SRMC premises! We request you to send your children without fail to learn from the Word of God to prepare them to walk in His ways.
- **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.



THE MANY MEANINGS OF THE CROSS

The Cross is a great contradiction. A simple upright post with a transverse bar used crucifixion. It's a symbol of death, but so much more. Death and life, hate and love, violence and peace, accusation and forgiveness, sin and purity, brokenness and wholeness, all is lost yet everything is gained, destruction and restoration, defeat and victory. Once the cruelest form of execution, yet now it is a symbol of abundant life.



The Cross means many things to many people. Some have it displayed on their mantel, others wear it around their neck.

What is the Cross?

1. THE CROSS MEANS LOVE

Christ died for sinners. He died for people who had lost their way. He did not die because it was forced upon him. It was a choice. A choice made in love.

*But God showed his great love for us by sending
Christ to die for us while we were still sinners
(Romans 5:8)*

Jesus still loves sinners. He came and gave his life for them. The message of the Cross remains a gift of love to those undeserving. Above all, the Cross is a symbol of love.

2. THE CROSS IS PERSONAL

In most religions, people strive to reach deity. Christianity is the only faith where God has reached down to us. Our response to such a God is to know him personally. Jesus died so that he could know you. It was personal.

*I want to know Christ... I want to suffer with him,
sharing in his death (Philippians 3:10)*

3. THE CROSS IS WILLFUL HUMILITY

Christ's death was an act of his will. In Philippians 2:7-8, Paul states that Jesus humbled himself in obedience and died a criminal death on the Cross. Sometimes we mistakenly think that he made that decision as God. Jesus came to the conclusion to

die for humanity as a human. He willed his flesh, mind, and emotions to die on the Cross.

4. THE CROSS IS PROPHETIC

There are many prophecies of the Cross in the Bible from Genesis to Revelation. From the beginning of time, God has been planning to rescue humanity from the clutches of evil by horrific death on a cross.

He was disfigured, tormented, completely abused. But not only was his punishment prophesied, so was our atonement. Pierced for sin. Beaten for wholeness. Whipped for healing. A divine exchange. Blessings for curses, completeness for brokenness, unrighteousness for holiness. The redemption was prophesied.

5. THE CROSS IS FINAL

So many gaze at the Cross and yet hold on to past hurt, pain, and problems. They don't belong on your back any longer – Jesus has taken them on his. The debt is paid. Look to the Cross and receive your salvation.

And they sang a new song with these words:

*“You are worthy to take the scroll
and break its seals and open it.*

*For you were killed, and your blood has ransomed people for God
from every tribe and language and people and nation.*

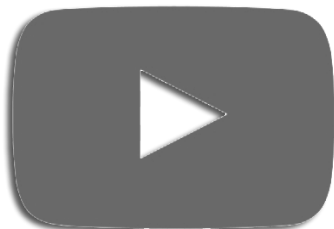
*And you have caused them to become God's kingdom and his
priests. And they will reign on the earth.”*

(Revelation 5:9-10, NLT)

Redeemer, Lamb of God, he is worthy. Thank you for the Cross, Lord.

Written by Sarah Coleman

(For crosswalk.com | Contributed by Mrs. Sruthi Joel)



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WOMEN'S SINGING COMPETITION—CONTENDERS



*Performances of all these wonderful singers can be viewed on our
YouTube channel: youtube.com/@SRMCBangalore*

WOMEN'S BIBLE QUIZ



Continued on Page 14

SRMC 12TH ANNIVERSARY CELEBRATIONS

18th February, 2024

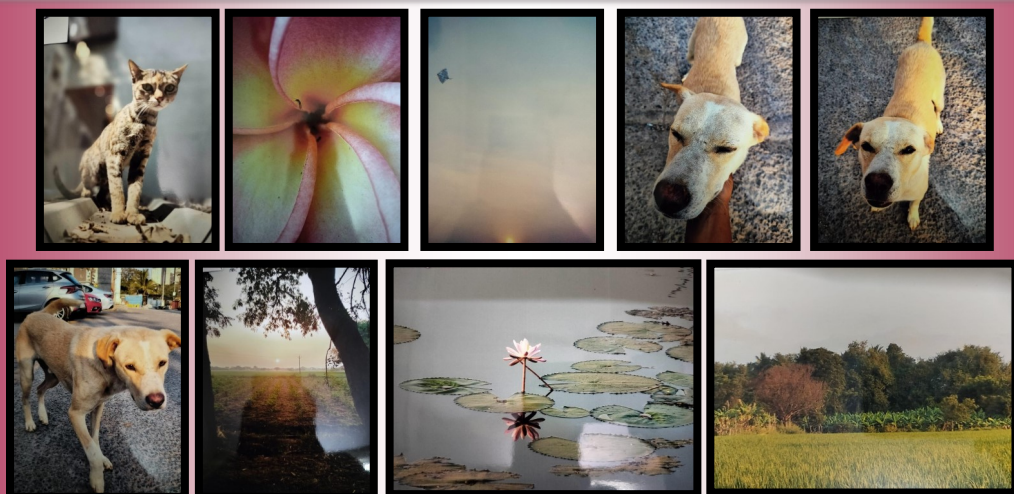




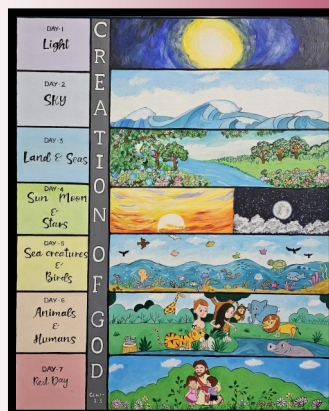
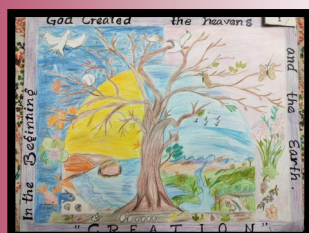
SRMC CONGREGATION—2024



WOMEN'S PHOTOGRAPHY COMPETITION—CONTENDERS



WOMEN'S PAINTING COMPETITION—CONTENDERS



Results of all the competitions, photography, painting, singing and Bible quiz would be declared on Women's Sunday, i.e. 10th March, 2024. Prizes would be distributed to the winners on the same day.

LEST I FORGET GETHSEMANE!

LEST I FORGET THY AGONY!

The Passover meal was over. The discourse Jesus was having with His disciples was ended. As the Apostle John tells us,

Having said these things, Jesus went out with His disciples across the winter torrent of the Kidron in the ravine. There was a garden there, which He and His disciples entered. (John 18: 1).

I have always been drawn to gardens as I always think that a garden is a relaxing place and full of beauty. Maybe you too understand the allure of a well-tended garden. I think that the reason we are somehow pulled into garden areas has to do with the fact that a Garden is where we were initially planted.

In our first earthly home, where God's children had untold joy and perfection, we find Adam and Eve tending their lush garden. That is until sin tainted that perfect home where Adam and Eve lived in peace, under the boughs of fruit-laden trees with a cushion of green foliage as the rug under their feet. Thus, it should not surprise us to find that when Jesus came to earth to fulfill heaven's redemptive plan, He often turned for rest to a garden haven called **Gethsemane**.

My husband and I have taken two trips to the Holy land because our spiritual desire was always to see where Jesus walked. Of all the places we visited, none made such an impression on my mind and heart as the place that today is still called Gethsemane. True, there is an iron fence and locked gate surrounding the old olive trees which inhabit the region. But any observer like myself can get an idea of what this treasured garden must have been like for Jesus and His closest friends.

So today, I would like to take you on a walk toward the Mount of Olives. The path we will traverse descends from Mount Zion, across the Valley of Jehoshaphat. There the Kidron, black brook as it was called in the time of Jesus, flows. Most likely, at the time of year when Jesus and His followers walked this path, they were met by swollen waters rushing through the rocky gorge. It was late at night and as Biblical scholars tell us, the time was most likely somewhere between eleven or twelve o'clock.

As we approach now - let it be with reverent steps the most deeply sacred of all the memories of Olivet, because no other spot on the Mt of Olives gathered such hallowed memories! The cluster of olive trees, with their gnarled trunks and scanty foliage - carried the earth's most sanctified scene of anguish and suffering. Deep into Gethsemane our steps have taken us. And there, our eyes, getting used to the palpable darkness, focus on a figure lying prostrate on the ground - clinging as it were to the very earth underneath His marred form.

As we picture the scene, the Son of God was seized with superhuman agony, fainting and exhausted He staggered...as the agony of soul came upon Him, 'His sweat was as it were, great drops of blood falling down to the ground. The Cypress and Olive trees were the silent witnesses of His anguish. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Creator wrestling alone with the powers of darkness.

So often in my life, when reading about Christ's suffering, I have focused on the physical trauma caused by crucifixion, but just for today, I want to look at our Saviour's pain-filled anguish in the garden where He battled with a ferocity unknown and unseen in the history of the world. Put yourself in Jesus' place for a few moments. At this point in time, when the fate of every sinner hung in the balance, all our precious Saviour longed for was the companionship and support of three of His dearest friends, Peter, James and John.

Before entering into the very depths of Gethsemane experience, Jesus shared His thoughts with these men, who were closest to His heart,

My soul is very sad and deeply grieved, so that I am almost dying of sorrow. Stay here and keep awake and keep watch with Me.

(Matt 26: 38)

As I have read this simple request by Jesus, I turned around towards myself as I wonder, "Would I have been there for my precious Saviour if He had cried out to me saying, I need your comfort, I need your voice of encouragement, and I need to know that you are right here praying with Me. Interestingly enough, we miss out on the real need Jesus was conveying if we come to the

conclusion that all Jesus wanted was a shoulder to lean on. As the Gospel of Matthew says, the terror that Jesus encounters in Gethsemane is a loneliness that no one has ever faced...He says to Peter, **'So, could you not stay awake with Me one hour?'**

He tells Peter to stay awake and pray, as Peter was taught by Jesus in the Sermon on the Mount. Jesus, who shares Peter's humanity, observes that Peter's spirit is willing but his flesh is weak. Peter's failure is not, however, that he cannot stay awake, but that he and the other disciples with Jesus do not pray!

In the garden, when the chaos of the world threatens the kingdom, the disciples sleep...the disciples failed to understand the necessity of being prepared. By sleeping they retreat into the dreams and fantasies that always tempt us as modes of escape from the reality of Jesus' agony. During this crucial hour, it was the intercession - the praying through the struggle which Jesus longed for most. Think of the three times Jesus went to His disciples only to find them asleep, "Peter could you not watch one hour?...For whole nights have you toiled at your nets on Gennesaret! On this one night of temptation and anguish can you not spare your Lord one hour? Simon (Peter), where is your boasting, 'are you sleeping?' John, where is your love? Where is he who so lately leaned on my breast at supper?

In the prophetic words of the prophet Isaiah, **"I have trodden the winepress alone, and of the people's there was no one with me" (Isaiah 63: 3).**

Before I arrogantly think that I would have stayed awake for a heroic hour of support for my Saviour, I must stop and ask this question, do I spend an hour interceding for God's children, or in the frantic pace of my life I just close my eyes towards the need of praying for His kingdom! I would like to admit that I have passed over the opportunity to pray and yet, instead of berating His disciples or me for that matter, Jesus willingly chose not only to pray alone but also to take upon Himself the sins of mine and the world.

As the Psalmist David described this scene: **"I am poured out like water, and all my bones are out of joint. My heart is like**

wax, it is softened with anguish and melted down within me. My strength is dried up like a fragment of clay pottery" (Psalm 22: 14, 15).

All alone, our Saviour's sorrow and agony were on display for the heavenly hosts to witness. And these moments made a divine record of the Father's greatest love for us the sinful beings. As one German scholar penned, "Gethsemane becomes to us an Eden, and is transformed with its horrors into a peaceful retreat. Within its circuit we are safe from the judicial inquiry, 'Adam where are you?' In this garden, Gethsemane, flows the never-failing river of God which waters our new Paradise."

Just for a moment in your busy day, I invite you to walk with Jesus, step-by-step, into the darkness of Gethsemane, kneel with Him as He prays. And most of all, tell Him how grateful you are that He entered the Garden of Gethsemane to battle the prince of evil - taking your place and mine so that we too can obtain victory and enter His presence without guilt and live with Him forever!

As I step out of the garden my heart praises my Heavenly Father for the gift of our Savior, Christ Jesus, to our sin-sick world. But my heart would never forget that one prayer those Olive trees heard - His One Unanswered Prayer!

My Father, if it is possible, let this cup pass away from Me.
(Matthew 26: 39)

Written by
Mrs. Prema Sunder Raj



HYMN HISTORY IN CHRIST ALONE

In Christ Alone is a popular modern Christian song written by **Keith Getty and Stuart Townend**, both song-writers of Christian hymns and contemporary worship music in the United Kingdom. The song, with a strong Irish melody, is the first hymn they penned together. The music was by Getty and the original lyrics by Townend. It was composed in 2001.

"In Christ Alone" is considered a Christian credal song for belief in Jesus Christ. The theme of the song is the life, death and resurrection of Christ, and that he is God whom even death cannot hold. The song was composed in 2001 and gained increased popularity first in Ireland and the UK and then in the United States and internationally.

Getty and Townend tend to use the language of "hymn" rather than "song" to describe their work. As Keith Getty notes, *"I was happy to adopt [the term 'hymn'] since traditional hymns tend to follow the more historic patterns of church music from the Old Testament to New Testament to church history. It's in this tradition where we find understanding our faith through congregational singing and passing songs down from generation to generation both attractive and a huge need"*. While he notes on the one hand that, *"What we sing becomes the grammar of what we believe,"* Getty also laments, *"It's been several hundred years since Christian worship was as shallow as it is today."* Furthermore, he states, *"Christianity is more universal than it's ever been, but people's understanding of their faith and the Bible is disappointing"*.

Harking back to his heritage in the Presbyterian Church, Getty also laments, *"We are fast becoming the first generation in human history of whom the majority of believers do not incorporate the Psalms in weekly Sunday worship"*.

Both Townend and the Gettys have an articulate theology of congregational song. Unlike some who are identified as contemporary Christian artists, they are avidly concerned with the congregation's participation in the act of singing. It is perhaps this theology of congregational singing along with growing up in a

culture of beautiful Irish melodies, that has contributed to so many singable melodies that cross the stylistic barriers, allowing their songs to be sung both in worship gatherings with screens and praise teams and congregations with choirs and hand-held hymnals. Though his songs are a favorite in congregations that self-identify as “Contemporary Christian,” Getty maintains that he is not usually inspired by Contemporary Christian music because “it’s mostly copies of the last five or ten years”. Instead, he draws from a more eclectic range of musical styles, especially folk songs that tend to have a more universal appeal and accessibility across musical tastes and experience.

Stanza 2 begins with references to Christ’s Incarnation: Christ **“who took on flesh, fullness of God in helpless babe.”** Drawing upon the paradox of faith, **“The gift of love”** was **“scorned by the ones he came to save”**. The controversy for some arises in the next phrase, which shifts from Incarnation to a particular view of atonement: **“Til on the cross as Jesus died / the wrath of God was satisfied.”** Often referred to as the satisfaction theory of atonement, this approach draws upon Anselm of Canterbury (c. 1033-1109), stating that Christ’s suffering was a substitute for human sin and, as such, satisfied God’s wrath against the transgressions of humanity.

The controversy over this phrase came to public awareness when the Presbyterian (PCUSA) hymnal *Glory to God* (2013) voted not to include this hymn when the writers would not allow the following textual substitution: **“Til on the cross as Jesus died / the love of God was magnified.”** This variation had been used in an earlier hymnal *Celebrating Grace* (2010), but apparently without the composers’ permission. Hymn writer and chair of the Presbyterian Committee on Congregational Song (PCCS) Mary Louise Bringle stated, “The song has been removed from our contents list, with deep regret over losing its otherwise poignant and powerful witness.” Continuing, she noted, the “view that the cross is primarily about God’s need to assuage God’s anger” would have negatively affected the hymnal’s faith-forming function within congregations.

In a conversation with Stuart Townend, he noted that he was taken by surprise at the controversy over atonement theology, as this, for him, was a long-held theological truth. Earlier, he had

received criticism for a line in the final stanza by pro-life Christians: “From life’s first cry to final breath...”, the assertion by this group being that life begins at conception, not at birth.

Many commonly used hymns are controversial. This is nothing new. People of faith do not always agree, even as they seek truth; generally, discussion is healthy, even potentially enlightening. Hymnal committees either adapt possible hymns (changing key words, omitting stanzas) when possible, or choose not to include the hymn in their hymnals. One danger is to view a hymn as a commodity that should please the public in the marketplace of religious goods, success being evident in those hymns “consumed” the most (i.e., garnering the most royalties). **Keith Getty and Stuart Townend** articulate an artistic authenticity that eschews mimicking the styles of the most successful songs in the marketplace of contemporary music, esteems the heritage of the church’s song, and values the congregation’s full participation in the act of singing.



STUART TOWNEND & KEITH GETTY

Compiled by Joel Dubba

Sources: umcdiscipleship.org/wikipedia.org

Bible Puzzles

Lenten Word Search

O U G S Q N R R N O I T A T I D E M G B I T J T
 K R Q N R X X S O N N J S V E G T Y I L S Z X J
 N E M O W E V D H W Y T H F N O M O V R I Z Y A
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 H O C U P Y T N H X S R V V O D I R E E U T W N
 T N M S P E Y I Y R G F I R J N N I T V S A Y T
 Y H K E M R D R Y I A C E S E U G D H E T N L E
 D E J R R S A E A I Y G L B R S A A I R S O O N
 N V R V I W Y E D I L X Q O U M N Y N E A D H C
 U H O R K K S T S U K K X F S L N U G N L E N E
 A A S H W E D N E S D A Y Y A A U T Z C Q S J N
 M E O Y Q S M U U W P I A Q L P F P A E H E G M
 T Q O N F S Y L T B R K D J E G K Z K Y V C E R
 E Y J R U O N O T N Q B N N M H X J M C V S Y S
 P U C M N R D V A F J T U S C R I P T U R E N W
 D G S Y X C K W F H V O V E E C N E N I T S B A
 M A R D I G R A S T E H O L Y S E A S O N C A D
 T V G W L H K A N O I X I F I C U R C Q F U Y P
 I Y W W F O U R T H C E N T U R Y R D P T M F R

Serving Others
 Crucifixion
 Fasting
 Give Up Something
 Last Supper
 Meditation
 Repentance
 Sins

Abstinence
 Donate Money
 Fat Tuesday
 Good Friday
 Lent
 Palm Sunday
 Resurrection
 Volunteering

Ash Wednesday
 Easter
 Forty Days
 Holy Season
 Mardi Gras
 Prayer
 Reverence

Cross
 Entry Into Jerusalem
 Fourth Century
 Holy Week
 Maundy Thursday
 Reflection
 Scripture

VACATION BIBLE SCHOOL

at

SRMC

Dates:

April 8th to 13th, 2024

THE TRAIL OF
FAITH

Real People.
Real Lives.
Real Choices.
Real Consequences.
Real God.
Hebrews 11:6



Timing: 9 am to 11:30 am

Venue: Sarjapur Road Methodist Church, Besides St. Patrick's Academy, Kodathi Gate



CROSS: SYMBOL OF HOPE

SARJAPUR ROAD METHODIST CHURCH

Pulpit Calendar

“The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the Power of God” 1 Cor. 1:18

MARCH 2024

1st Sunday | 03/03/2024 | 9 AM

COMMUNION | THE REAL MEANING OF THE CROSS

HEBREWS 6:1-12

2nd Sunday | 10/03/2024 | 9 AM

THE NECESSITY OF THE CROSS

GALATIANS 6:1-14

3rd Sunday | 17/03/2024 | 9 AM

THE MESSAGE OF THE CROSS

1 CORINTHIANS 1:1-18

PALM SUNDAY | 24/03/2024 | 9 AM

JESUS' TRIUMPHAL ENTRY

LUKE 19:28-40

EASTER SUNDAY | 31/03/2024 | 9 AM

COMMUNION | CELEBRATING THE JOY OF RESURRECTION

JOHN 20:1-18

All worship services are LIVE on www.srmcblr.org

SARJAPUR ROAD METHODIST CHURCH

Besides St. Patrick's Academy, Sarjapur Road, Bengaluru

Reach Out

DESIGN BY FAITH
Solutions