

Dear Heaton Moor United Church,

Palm Sunday greetings to you all. We step into yet another lockdown Holy week, inviting us to reflect on the meaning and relevance of the Cross experience of Christ in the context of the pandemic. Due to the given restrictions, we will miss this year too, the giving away of coffees and hot-cross buns at the Plough for the passer-by's during Holy week.

Thanks to Deborah for leading the service on our church YouTube channel. Thanks to our church office, specially to Sharon for posting us all a palm cross for this Palm Sunday and also the wonderful Easter card.

This week we had our Stockport Interfaith event, 'Time for Reflection' on the first anniversary of the national lockdown on the Monday the 22nd March 2021, where the Mayor of Stockport Cllr. Dean Fitzpatrick, Cllr. Amanda Peers, Cllr. Mark Hunt, and people from different faiths attended. It was a moving service and thanks to JoAnne for co-ordinating it so well with other partners. It was good to see our Church building decorated with yellow ribbons and with yellow flowers on the glass windows to mark the National Day of Reflection on the 23rd March. We are glad that we as a church are able to make our presence felt in the wider public sphere. Thanks to all our church members who have come to support these events.

I also want to thank all our church members who are joining on Zoom for the circuit services on Sunday afternoon. Thanks also to those who attended the Wednesday Lenten Bible study allowing us to reflect the relevance of faith in the context of poverty, discrimination and refugees. We also had our 'Church at the margins' task group of the circuit meeting discussing issues related to it.

As we begin our Holy week starting from Monday, the circuit is offering meditations every day at 7pm on Zoom, and you are invited to join them. On Maundy Thursday, the circuit is offering Agape Love feast inviting people to bake a cake and share with friends, details are on the website and please do join in it. Thanks to Graham Adams who will do a Good Friday service on our YouTube channel. The Easter event details will be shared by JoAnne, and please do join in it.

Herewith I am sending you the reflection for Palm Sunday and the worship resources for your kind perusal. I am also sending you a link of our Palm Sunday song we did two years ago: <https://youtu.be/EDLtvmlJiho>

I was also doing some pastoral walks with few members of our church, and if anyone is interested, please do let me know and we can get it arranged.

May you all have a meaningful Passion week. Stay safe and stay blessed.

Thanking you,

With warm regards,

Raj

26th March 2021

MESSAGE FROM THE CO-EDITOR

I don't know about anybody else but for some reason I am all out of sync with days and dates, it's hard to believe it is Easter next week. It's been a busy and reflecting kind of week for me, it started with the Stockport Interfaith Time of Reflection then on the Day of Reflection itself it was lovely to see people adding their own prayers and messages to our Reflection Trees. This week I was also finalising my video for the circuit children's Easter service tune in to see what I do with raisins and carbonated water!

As previously advised services will resume in the building on Sunday 18th April, COVID restrictions will still be in place so it is essential you book via the booking form which Sharon has sent out. If you have not received the booking form or encounter any problems completing please contact the office. We will be open for Private Prayer each Sunday until then and on Good Friday between 11:00 and 12:00. In the meantime we continue to offer the following things we can all do together but apart this week;

- Take part in Tune In to God: Fridays@5:17.
- Watch the weekly reflection posted on Sunday morning on our YouTube channel
<https://www.youtube.com/channel/UCyhynK2FIPDTbOuqBiO6D9A>
- On Thursday evening light a candle from 8pm until 9pm

Just as in the time pre-covid the team are here to answer any questions, be a listening ear or signpost to other services. Please do get in touch with us if we can be of any help.

If you have anything you would like included in the weekly notices please let me know. As always if you have any questions or comments please do not hesitate to contact me.

JoAnne

community@heatonmoorunitedchurch.org.uk
07340 269 354

www.heatonmoorunitedchurch.org.uk



Heaton Moor United Church



Heaton Moor United Church



heaton_moor_united_church

It's great to see the donations on our JustGiving page – to date we have raised just £700 so almost 70% of our target of £1000

If you would like to donate the cost of your vaccine please visit

www.justgiving.com/heaton-moor-united-church

Two doses of the COVID vaccine might be between £4-£30. If you could have afforded to buy it for yourself please celebrate your vaccination by making a donation.



MARK 12:31 love thy (global) neighbour

TWIN YOUR VACCINE

Communities across the UK are being protected against COVID but across the world, there are many countries where this is impossible. It may be that they cannot afford to vaccinate their people or that their infrastructure may not even include basic refrigeration in places.

UNICEF has vast experience in delivering vaccines worldwide and so will be major partners in distributing vaccines to the very poorest in the world through their association with the COVAX programme.

Join Heaton Moor United Church in
raising funds for UNICEF

www.justgiving.com/heaton-moor-united-church

School Pantry

Thank You

A huge thank you to all who have donated for our school pantry collection, unfortunately due to Mersey Vale having to close several classroom bubbles due to COVID-19 we are unable to hold our school pantry at the school.

We are working hard to distribute the food to families who are struggling through other schools and community partners in the area.

If you would like further information, please contact JoAnne on community@heatonmoorunitedchurch.org.uk or 07340 269 354

#ResetTheDebt

Press PAUSE on your day



Start a timer for 61 seconds and pray for the 61% of low-income families with children who have borrowed money because of COVID-19

Today join JPIT in prayer for just and compassionate solutions to the debt crisis we now face in our communities.

Since the pandemic began, millions of people have been forced into debt simply to make ends meet. One year ago, many families received their first unpayable bill because of Covid-19. Many are still facing an uncertain future weighed down by debt.

JPIT are also joining in action, to call on our government to support families weighed down by debt because of Covid-19.

What can you do?

Pray – look on our social media channels throughout the day for Prayer prompts

Take Action - add your voice to the Reset The Debt petition to call on the Chancellor to #ResetTheDebt <https://e-activist.com/page/77548/petition/1>

Pray Together – there will be a live broadcast 12:45 – 1:15pm on You Tube <https://www.youtube.com/watch?v=WMZL-5wATUw>



National Insurance Number

I, along with thousands of others have received phone calls in the last week advising me that my national insurance number has been compromised. If you follow the instructions on the call you end up sharing your personal information with fraudsters.

If you believe that you have been scammed into providing personal details to someone over the phone you should contact your bank, building society and credit card company immediately and report it to ActionFraud using their [website](https://www.actionfraud.co.uk/) or by calling 0300 123 2040

Thursday Prayer for Asylum Justice

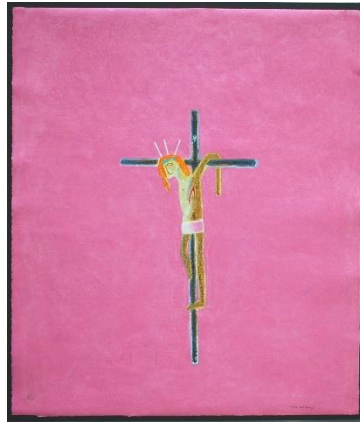
God who in Jesus has come to us as a refugee,
as we draw to yet another lockdown Holy Week, reflecting on the passion of Christ,
Help us O God to recognise that you are present among the crucified communities around us.

God who in Jesus did not have a place to lay down your head,
We at this time remember people who are seeking a sanctuary in the UK,
We uphold the 35,099 asylum claims made in the UK during the year ending March 2020
so that justice is expedited to people waiting for a response,
Make us understand that there is no 'wrong type' of refugee
Help us to know that people fleeing for their lives
have little choice in how they seek safety,
Grant us generosity and compassion
in ensuring justice in our land for all people.

God who in Jesus identifies with the undocumented people,
may you guide those people in the Government
to be guided and led by values of love and justice.

God who in Jesus offers shepherding to the entire creation,
May we as churches be welcoming spaces
for refugees, migrants and strangers,
Accepting, receiving, loving, caring,
offering hospitality and advocating for justice.
May we as churches raise our voice
against the unjust policies and plans of the Government
which attacks the right to claim asylum.
May we as churches together with many charities and faith-based agencies
Stand up for asylum and stand up for justice.
May we as churches identify
with today's crucified communities, and
may we be channels of new life
to all people and all of the creation. Amen.

@rajpatta 25th March 2021



EASTER SERVICES

Meditations for Holy Week 29th March - 3rd April (except Maundy Thursday) 7pm

A half hour of reflection, prayer, music and guided meditation led by Rev'd Cathy Bird & Katie Smith

Join Zoom Meeting <https://us02web.zoom.us/j/87212246881?pwd=VXpyMzRYV21UZ1ZoYlkw2R4dmV1QT09>

Meeting ID: 872 1224 6881

Passcode: 974333

Maundy Thursday Service 1st April - 7pm

Share together in an Agape meal as we recall the events of the Last Supper

See page 5 for more information on the Agape and a traditional Love Fest Cask Recipe

Join Zoom Meeting <https://us02web.zoom.us/j/87212246881?pwd=VXpyMzRYV21UZ1ZoYlkw2R4dmV1QT09>

Meeting ID: 872 1224 6881

Passcode: 974333

Good Friday 3rd April

The Church will be open for private prayer between 11:00 - 12:00

Graham Adams will also be uploading a reflection on our YouTube channel

<https://www.youtube.com/channel/UCyhynK2FlPDTbOugBiO6D9A>

Children's Easter Service - From Darkness to Life! 4th April - 10:30

https://www.eventbrite.co.uk/e/childrens-easter-saturday-service-tickets-140263376535utm_campaign=post_publish&utm_medium=email&utm_source=eventbrite&utm_content=shortLinkNewEmail

[140263376535utm_campaign=post_publish&utm_medium=email&utm_source=eventbrite&utm_content=shortLinkNewEmail](https://www.eventbrite.co.uk/e/childrens-easter-saturday-service-tickets-140263376535utm_campaign=post_publish&utm_medium=email&utm_source=eventbrite&utm_content=shortLinkNewEmail)

COME AND JOIN US FOR

**MORE THAN A
EGG HUNT**

Celebrate this Easter season with fun and games for all the family

SATURDAY 3RD APRIL 2021

Call by between 14:00 - 16:00

This event is free but booking is required.
Please visit eventbrite
<https://www.eventbrite.co.uk/e/more-than-a-egg-hunt-tickets-147993563733>
or contact JoAnne 07340 269 354
community@heatonmoorunitedchurch.org.uk

HEATON MOOR UNITED CHURCH

Easter Saturday Family Event Heaton Moor United Church

Can an egg fly? How many
marshmallows fit in an egg? Come
and join us for fun and games and to
find out the answers to these
questions!

Please book tickets via [evenbrite](https://www.eventbrite.co.uk/e/childrens-easter-saturday-service-tickets-140263376535utm_campaign=post_publish&utm_medium=email&utm_source=eventbrite&utm_content=shortLinkNewEmail) or
contact JoAnne

Share together in an Agape meal as we recall the events of the Last Supper

The Agape is a Christian fellowship meal recalling the meals Jesus shared with disciples during his ministry. The service expresses the joy of sharing, belonging and fellowship enjoyed within the body of Christ. If you wish to take part in the service you are invited to have with you a cake, or bread to eat and something to drink. If you wish, you can bake a special Agape Cake!

You might like to make Agape Cup Cakes, or a large cake which can be sliced, and leave some on the doorstep of someone who will be taking part in the service but who may not be able to bake. Here is the recipe.

A traditional Love Feast Cake Recipe Adapted from the Middlesmoor Lovefeast Bread used in the Yorkshire Dales at the time of John Wesley

1lb (400g) plain flour
1oz (25g) baking powder
5oz (125g) butter
8oz (200g) sugar
2oz (50g) mixed peel
4oz (100g) sultanas
2 eggs
About half a pint (280ml) of milk

Mix the flour and baking powder together, rub in the butter, then add the sugar, sultanas and peel. Beat the eggs together with a little milk and add to the dry ingredients. Add the rest of the milk to make a soft consistency. Pour the mixture into two loaf tins or a large cake tin. Cook at 180°C (350°F) or gas mark 4 for at least 45 minutes for the loaf tins, or 1 hour for the large cake tin.

Found on **facebook**



John Keith Sibbald

23 March at 14:49 · 🌐

...

THE GREAT BIG HEATON, REVERSE EASTER EGG HUNT!

Following on from the wonderful success of our Christmas appeal we are proud to announce our first ever, reverse Easter egg hunt!

This is on behalf of Stockport Food Bank and we'll be collecting eggs that can be distributed along with food parcels for those families most in need.

So how does it work?

As we are still in a national lockdown, we'll have to do things a bit differently.....

1. Go out and buy a posh choccy egg.
2. Drop your eggs off at St. Martin's Church, Norris Bank on either:
Wed 24th March
Thu 25th March
Mon 29th March
Wed 31st March

3 to 4.30pm

3. We'll make sure the foodbank receive your generous donations.
Simple.

So get out there and start collecting those eggs!

Many thanks to Heatons WI and Heaton Norris Pavillion who have already pledged support.



Prayers from Linda



Prayer for Lent:

We are waiting. God on whom our lives depend, we are waiting for you and with you. We are waiting and preparing. Open our hearts, for then we will know your possibility. Challenge us, for then we will know your ways, forgive us, for then we will know your grace. In this time, in all time. In the name of Jesus Christ who journey to the cross Amen.

Heavenly Father

O Heavenly and Almighty Father, who sent his only Son Jesus to live and die as one of us, grant us wisdom, grant us strength, and help us know that your glory is in us. You are our rock and our redeemer, our shelter in the storm. In you we place our trust, so that we may have hope. Let us walk in your light all our days, seeking only you. We give you our lives to love and serve you, following you in all that we do. Amen.

If anyone would like to share a Prayer with the church family, please call Linda on 07564839380 or

E-mail lindawfleming625@gmail.com.



No names required because God Knows.



Audrey Smith Funeral Webcast Details

Stockport Crematorium - Rowan Chapel

Monday 29/03/2021 15:15

<https://www.wesleymedia.co.uk/webcast-view>

Login / Order ID: 86033

Password: qrsrbmdg

**Step by step instructions for joining the webcast are attached at the back of the notices

'Hosanna in the Highest': Palm Sunday Challenge

The occasion of Jesus' entry into Jerusalem before facing Cross and crucifixion, which is observed by Christians as 'Palm Sunday' is an important event in the life and mission of Jesus Christ. It is important to know how the passage containing this Palm Sunday story in Bible is named, particularly the passage from Matthew 21: 1-11 is titled as 'Jesus' triumphal entry into Jerusalem' (NRSV), 'Jesus comes to Jerusalem as King' (NIV), 'Jesus triumphant entry' (NLT). All the titling is basically 'interpretation' of the people who have compiled the texts as different versions of the Bible, and therefore seeks verification. When I read this text from Matthew, I understand this text as Jesus' contestation of triumphalism, and if I have to title this passage, I would like to title it as 'Jesus' anti-empire procession' or 'Jesus' contestation of triumphalism' or 'Jesus' counter-hegemonic ride' or 'Citizens shouts 'Save us' from oppressive regime' or 'Turmoil in the city'.

1. Jesus' Counter-Hegemonic Procession into the City:

Jesus lived at a time when Roman oppressive regime was ruling them, for Jesus's community were under occupation, and have been subjective to exploitation by rulers, governors, priests and other religious authorities. It was a usual practice of the Roman army to conduct a military parade with horses on the streets of Jerusalem prior to the festival of Passover as a sign of their authoritarian power and rule, for their arms and weapons were at public display to frighten and threaten people who are subjective to them. Year after year, the occupied people have witnessed these military parades of the army in the streets and have been frustrated with this kind of rule. Therefore, Jesus's procession into the city is a march of counter-hegemony, contesting against the oppressive regimes, parading on a donkey with people holding palm branches, which was their yearning for the coming of an alternative kingdom as against the kingdom of Rome.

2. Jesus' Anti-Empire Procession into the City:

Jesus' procession into the city was a pre-planned one, for he ordered the disciples to go and fetch the donkey and the colt and prepare for this ride. Jesus' ride on the donkey is an expression of his anti-empire ride, displaying an alternative kingship, as against the pomp and royalty of the Roman emperors and the empire. This was a public march against the empire of his times. This was a march of the colonized against the colonizer. That is the reason there was 'turmoil' at the end of the procession as recorded in 10v. 'When he entered Jerusalem, the whole city was in turmoil.' This was a march that stirred the city, that was ended in a turmoil, which exhibits, the angst of the colonized against the oppressive empire. Towards the end, the identity of Jesus was revealed, which wasn't in any way kingly, but it is recorded in verse 11, 'the crowds were saying, 'This is the prophet Jesus from Nazareth in Galilee.' Here is the Jesus movement, which is run by an ordinary man from a village called Nazareth in Galilee who was running an anti-empire procession in the capital city of Jerusalem, in which act, the crowds have seen 'a prophet' in Jesus.

3. Citizens Shouting, 'Save us Save us' over against Rome's 'Hail Caesar':

Jesus' political march in the streets of Jerusalem was well supported by the people, the citizens of that nation who were shouting 'Hosanna to the son of David, Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven.' These shouts are of

prominence, for the citizens of Roman empire were compelled to shout 'hail Caesar' for rulers who were called 'Caesars' claimed themselves to be sons of God, who were sent by God to rule the empire. The other popular slogan during their times was 'there is no other name under the heaven by which men can be saved than that of Caesar.' In contrast to this empire slogans, the co-citizens of Jesus were shouting 'Hosanna son of David.' This was the genuine yearning of the citizenry as they were looking for 'freedom' from these oppressive political regimes. I guess the gospel writers censored the other bit of these shouts like save us from what? Or save us from whom? The shouts could have been 'Save us from Rome' 'Save us from Caesars'. The empire in a way was forcing its citizens to understand it in today's terms to shout, Mother Roma be hailed, but citizens' shouts 'Hosanna', 'save us', which depicts the peoples' anti-empire cries and aspirations to save them from the rule of oppression. These may look as slogans or shouts, but they convey deep ideologies and belief systems. The crowds could have been booked under 'sedition' laws and would have branded 'anti-nationals' for shouting something radically different from their dominant rhetoric. It was in such a context, the citizens of a small territory in Judea were subverting the whole understanding of empire and were shouting 'Hosanna to the son of David' and 'Hosanna in the highest'.

In light of this reflection, the call for us this Palm Sunday is to commit our faith communities to join with Jesus on his anti-empire, counter-hegemonic processions, shouting 'Hosannas' 'God save us from these oppressive regimes of our times.' Jesus' alternative kingship and his alternative to the 'roman empire,' which he inaugurated in 'kingdom of God' should be our public faith belief, narrative, aspiration and paradigm.

Join with Jesus, this Palm Sunday in creating a turmoil in the context of empires, manifested as caste, class, patriarchy, misogyny, racism, religious nationalism, etc. Join with Jesus this Palm Sunday in the mission of liberation that he has embarked against Caesars and their policies and join with Jesus and his co-citizens who boldly and courageously shouted against the dominant ideologies and stood undeterred even to the extent of being blamed as 'anti-nationals'. Join with Jesus in a procession against the 'honour killings' that keep happening unabated in the name of caste. Join with Jesus this Palm Sunday to publicly express our solidarity in action with 'exiled citizens', 'refugees', 'migrants', 'undocumented asylum seekers', 'homeless', 'excluded', 'marginalized' and join with them in their struggles for justice.

Wishing you a Meaningful Palm Sunday.

Raj Bharat Patta,
Palm Sunday,
26th March 2020

Sunday 28 March 2021 – Heather Wilson

This short act of worship has been prepared for you to use whilst we are unable to use Methodist Church premises. We invite you to spend a few moments with God, knowing that other people are sharing this act of worship with you.

Opening Prayer

Lord, we seek to recognise your presence, knowing that you are always with us. When we consider your great sacrifice and the degradation you suffered as the beautiful, incarnate One, we are overwhelmed by your love outpoured. Open our eyes to the extreme cost of your surrender, so that we might hold tight to the hand of promise today.

Amen.

Hymn: Singing the Faith, 273, here hangs a man discarded

<https://www.methodist.org.uk/our-faith/worship/singing-the-faith-plus/hymns/here-hangs-a-man-discarded-stf-273/>

Here hangs a man discarded,
a scarecrow hoisted high,
a nonsense pointing nowhere
to all who hurry by.

Can such a clown of sorrows
still bring a useful word,
when faith and love seem phantoms
and every hope absurd?

Yet here is help and comfort
for lives by comfort bound,
when drums of dazzling progress
give strangely hollow sound:

Life, emptied of all meaning,
drained out in bleak distress,
can share in broken silence
our deepest emptiness:

And love that freely entered
the pit of life's despair,
can name our hidden darkness
and suffer with us there.

Christ, in our darkness risen,
help all who long for light
to hold the hand of promise
till faith receives its sight.

Brian Wren (b. 1936)

Let us pray together

I thank you Jesus for freely entering the pit of life's despair. It is a reminder to me that you suffered and can understand when I am hurting. My darkness was once your darkness so my hope for light is found in you. I hold on in the darkness to your hand of promise and remember that you are with me. **Amen.**

Today's Reading from the Old Testament

Isaiah 53:1-12

Today's Gospel Reading: Mark 15:1- 39

Time to Reflect

This passage in Mark's Gospel begins with one Roman Officer asking Jesus, "Are you the king of the Jews?" Yet it ends with another Roman officer declaring, "This man truly was the Son of God!" Sandwiched between is Pilate's reluctance to give in to the leading priests' accusations. Pilate still wanting to release this 'King of the Jews' but the leading priests who Mark said 'had arrested Jesus out of envy,' stirred up the crowd so that they shouted all the more, 'Crucify him!' As we read Mark's account, we are taken with the injustice of it

all. In exchange for a good man was the release of a revolutionary murderer who Mark names, Barabbas. It is not lost on us that the meaning of *Barabbas* is *Son of the Father*. As one *Son of the Father* is released, another *Son of the Father* is crucified.

By all accounts, this is not a *fair trade*. I am reminded of the song by Hillsong, "A Beautiful Exchange." In the lyrics are the words, '(Jesus) "you gave your life in a beautiful exchange." Of course, Mark's Gospel portrays Jesus' betrayal, arrest, trial, and crucifixion as anything but beautiful.

We see the same lack of beauty in Chapter 53 of Isaiah. In verse 2, we read "There was nothing beautiful or majestic about his appearance, nothing to attract us to him." Yet in the very ugliness and scandal of the cross, Jesus gave us the most beautiful gift of all. He bore our sins so that we might be counted righteous. This is the beautiful exchange. We give him our filthy rags, and he clothes us with beauty and wonder. Do you wonder what Jesus thinks about the cruelty of the cross now?

Holy Week is a time to reflect not only on the cruelty of the cross but the beauty too. I am back to where we started that by all accounts this was not a *fair trade*. Yet, for you and me, it is a beautiful exchange. Perhaps, Jesus believes it to be so! Jesus said to his disciples, "You will weep and mourn over what is going to happen to me, but the world will rejoice. You will grieve, but your grief will suddenly turn to wonderful joy" (John 16:20).

What do you think is the beauty of the cross? I think the beauty of the cross is found in the love of God revealed in Jesus Christ, His Son. I believe the beauty of the cross is Jesus. Are you like the first Roman Officer (Pilate) still asking if Jesus is really the King of the Jews? Or are your exclamations more like the other Roman officer, "This man truly was the Son of God."

Let us pray

Jesus, you undertook unbearable suffering so that we might have our sins forgiven and receive an eternal home in heaven. No matter what we go through in this world, it will never compare to the glory that we have received in knowing you. We thank you for that beautiful exchange where you gave up your life so that we might receive abundant life. You endured the darkness so that we might receive everlasting light. You took on our sins so that we might take up your righteousness. **Amen.**

Take a time to sit quietly

A time of prayer

We pray for this world. We are conscious it is not our final home. Yet, we know you care for your creation – for all that you have made. For those who suffer and feel abandoned, we recall your words, "My God, My God, Why have you abandoned me?"

We pray for ourselves and the times we have turned our back on the One who loves us. When we have pointed an accusatory finger or looked away. We remember the words from Isaiah, "We turned our backs on him and looked the other way." Wherever there is injustice in the world, we ask for the courage not to turn away but to stand up for the rights of others.

We pray for those who have lost loved ones during this pandemic. We remember friends and family members who are unwell, whether due to covid-19, cancer, or some other debilitating disease. We recall the words of the prophet Isaiah, "He was despised, and we did not care." Forgive us when we do not care.

We thank you God that you hear and answer our prayers. We finish with the **Lord's Prayer**.

Hymn: Listen to Hillsong, "A Beautiful Exchange."

<https://www.youtube.com/watch?v=DrxUMF7zbvU>

A prayer of blessing

To you who belong to God the Father and the Lord Jesus Christ, may God give you grace and peace (1 Thessalonians 1:1c).

Original Materials by Heather Wilson

All

Hymns reproduced under CCLI 1144191.

Local Churches please insert CCCLI No here

We are grateful to all the Ministers and Local Preachers from around the Connexion who have contributed to Worship at Home. This resource is administrated by Ministries: Vocations and Worship in the Connexional Team. We aim to continue to provide these resources until the end of August 2021.

Isaiah 53:1–12

- 53** Who has believed what we have heard?
And to whom has the arm of
the LORD been revealed?
- 2** For he grew up before him like a young
plant, and like a root out of dry
ground; he had no form or majesty
that we should look at him, nothing in
his appearance that we should desire
him.
- 3** 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.
- 4** Surely he has borne our infirmities
and carried our diseases; yet we
accounted him stricken, struck down
by God, and afflicted.
- 5** But he was wounded for our transgressions,
crushed for our iniquities; upon him was
the punishment that made us whole,
and by his bruises we are healed.
- 6** All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.
- 7** He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers
is silent,
so he did not open his mouth.

8 By a perversion of justice he was taken
away.

Who could have imagined his future?
For he was cut off from the land of the
living,
stricken for the transgression of my
people.

9 They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

10 Yet it was the will of the LORD to crush him
with pain.

When you make his life an offering for sin,
he shall see his offspring, and shall
prolong his days;
through him the will of the LORD shall
prosper.

11 Out of his anguish he shall see light;
he shall find satisfaction through his
knowledge.

The righteous one, my servant, shall
make many righteous,
and he shall bear their iniquities.

12 Therefore I will allot him a portion with the
great,
and he shall divide the spoil with the
strong;
because he poured out himself to death,
and was numbered with the
transgressors;
yet he bore the sin of many,
and made intercession for the
transgressors.

Mark 15:1-39

New Revised Standard Version

Jesus before Pilate

15 As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. ² Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." ³ Then the chief priests accused him of many things. ⁴ Pilate asked him again, "Have you no answer? See how many charges they bring against you." ⁵ But Jesus made no further reply, so that Pilate was amazed.

Pilate Hands Jesus over to Be Crucified

⁶ Now at the festival he used to release a prisoner for them, anyone for whom they asked. ⁷ Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. ⁸ So the crowd came and began to ask Pilate to do for them according to his custom. ⁹ Then he answered them, "Do you want me to release for you the King of the Jews?" ¹⁰ For he realized that it was out of jealousy that the chief priests had handed him over. ¹¹ But the chief priests stirred up the crowd to have him release Barabbas for them instead. ¹² Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" ¹³ They shouted back, "Crucify him!" ¹⁴ Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" ¹⁵ So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

The Soldiers Mock Jesus

¹⁶ Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. ¹⁷ And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. ¹⁸ And they began saluting him, "Hail, King of the Jews!" ¹⁹ They struck his head with a reed, spat upon him, and knelt down in homage to him. ²⁰ After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

The Crucifixion of Jesus

²¹ They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. ²² Then they brought Jesus^[d] to the place called Golgotha (which means the place of a skull). ²³ And they offered him wine mixed with myrrh; but he did not take it. ²⁴ And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

²⁵ It was nine o'clock in the morning when they crucified him. ²⁶ The inscription of the

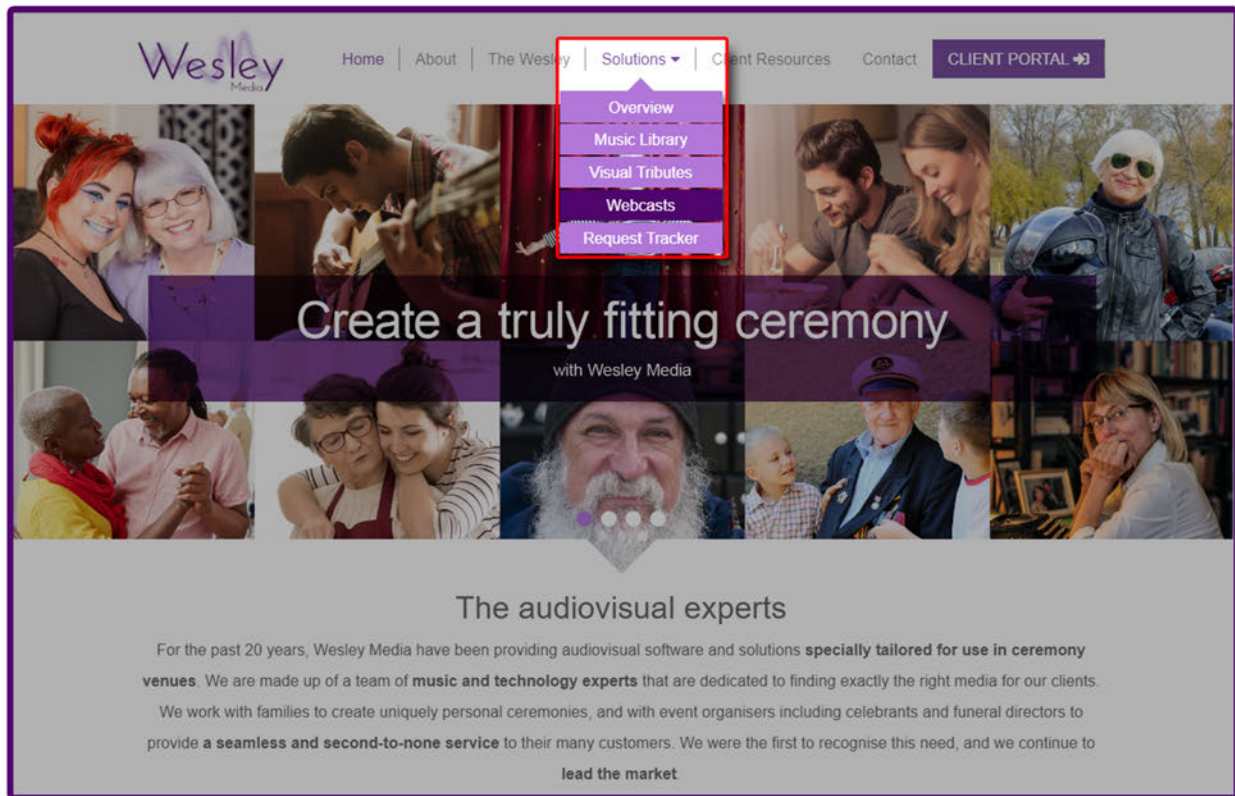
charge against him read, "The King of the Jews." ²⁷ And with him they crucified two bandits, one on his right and one on his left.^[e] ²⁹ Those who passed by derided^[f] him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, ³⁰ save yourself, and come down from the cross!" ³¹ In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. ³² Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

The Death of Jesus

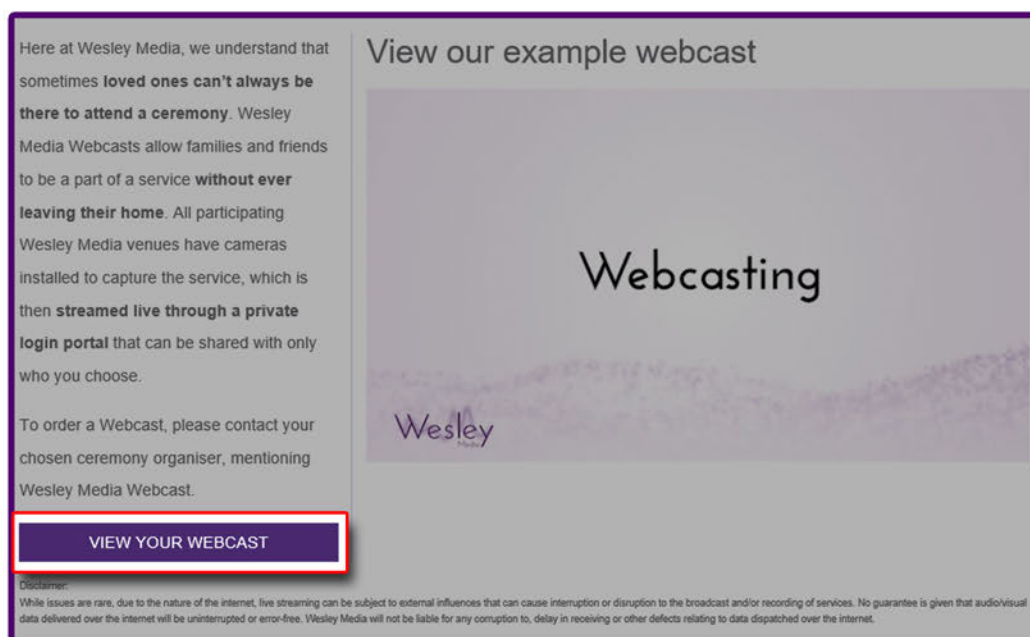
³³ When it was noon, darkness came over the whole land until three in the afternoon. ³⁴ At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" ³⁵ When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." ³⁶ And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." ³⁷ Then Jesus gave a loud cry and breathed his last. ³⁸ And the curtain of the temple was torn in two, from top to bottom. ³⁹ Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

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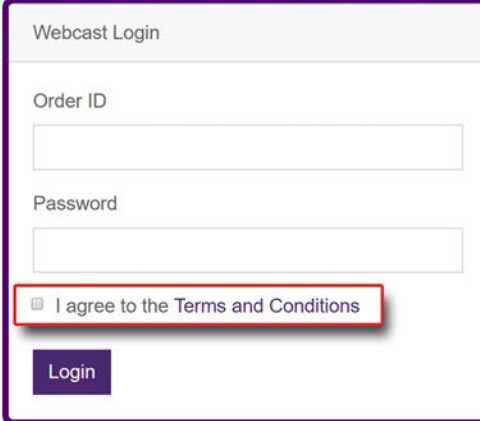
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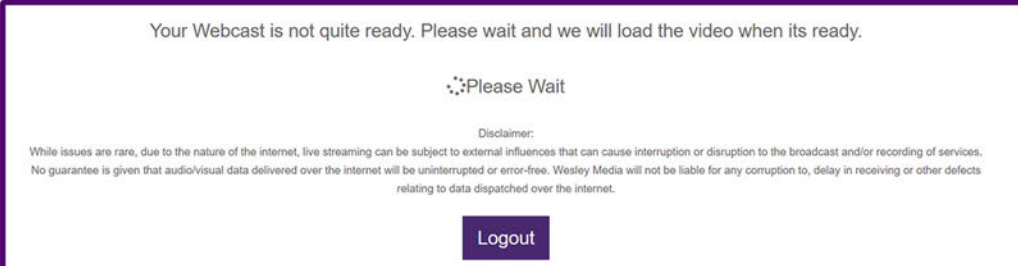
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