



# Heaton Moor United Church

The United Reformed Church and The Methodist Church  
working together in partnership



## Zoom Services and Meetings

Sunday 19th July Circuit Service 3.00pm

<https://us02web.zoom.us/j/87212246881?pwd=VXpyMzRYV21UZ1ZoYlkc2R4dmV1QT09>

Meeting ID: 872 1224 6881 Password: 974333

Wednesday 22<sup>nd</sup> July Coffee and Prayer 11.00am

<https://us02web.zoom.us/j/95327541668?pwd=ekU2QWgzZjVKWtBFTjZsb0tERVQrdz09>

Meeting ID: 953 2754 1668 Password: 794265

### Joining by telephone

#### Step 1)

Dial any of the following numbers. If one doesn't work try another and another until you are able to connect:

0330 088 5830

0131 460 1196

0203 481 5237

0203 481 5240

0208 080 6591

0208 080 6592

#### Step 2)

Follow the prompts you hear on the phone.

You may be prompted to enter 3 different things:

1 -- Meeting ID followed by hash #

2 -- Password followed by hash #

3 -- Participants ID -- You will not have one of these, don't worry, all you need to do is enter "Hash" #

You should then be entered into the service.



*As mentioned in Raj's letter, we have a new community worker to welcome to our church. Jo Anne joined Linda, Raj and myself for a social distanced staff meeting this week. Some of you may recognise her as she is a member at St Johns. We are all looking forward to her*

*starting officially in September.*

*Sharon*

Included in this week's newsletter is a letter from Cathy Bird about the new Circuit which will begin in September. Please take time to read it especially the Strategy Vision. A lot of prayer and reflection has taken place to come up with this, if you feel you can help to ensure that this vision is met please get in touch with Christine at [admin@stockportcircuit.org.uk](mailto:admin@stockportcircuit.org.uk) or if you want some clarification get in touch with Sharon at [office@heatonmoorunitedchurch.org.uk](mailto:office@heatonmoorunitedchurch.org.uk).



*Like these ducks, I am off for a change of scene this week. There will still be a notice sheet produced so keep an eye out for it. (Thank you Carol) If you need to speak to some*

*from the church team please get in touch with Linda at [lindawfleming625@gmail.com](mailto:lindawfleming625@gmail.com) or 07564 839380 or Raj at [raj.patta@methodist.org.uk](mailto:raj.patta@methodist.org.uk).*

*See you all in a week, Sharon*

Dear Heaton Moor United Church family,

The peace of our friend Jesus Christ be with you all.

After 16 weeks, our church doors were opened this week for private prayer, and thanks to the volunteers who helped to steward when the church doors were open.

I am happy to introduce to you all Ms. JoAnne Roy, who will be joining our staff team as our new community worker from September. JoAnne brings with her the experience of working with the Community Chaplaincy at the Manchester Central Hall and is excited to work in the Heatons. May I seek your prayers for JoAnne as she joins us in this new role, so that she will be led by the Spirit of God in her work at our church and in our community here.

Herewith I am sending you the reflection for this week, which was published as part of the politics of scripture at the Political Theology Network for this week and is available on this link: <https://politicaltheology.com/the-written-out-slaves/>. Attached is also a worship resource for your kind perusal.

Thanks to Sharon for all the wonderful work she has been doing, particularly over the period of lock down, and as she goes on her annual leave from Friday this week if you have any queries with regards to church please contact either Linda or myself.

Please continue to keep in touch with our friends, and kindly keep yourselves safe. May God's peace go with each of you in all your endeavours.

Thanking you,

With warm regards,

Raj

15<sup>th</sup> July 2020



# The Methodist Church

## United Stockport Circuit (Manchester and Stockport District)

### **Superintendent Minister:**

Rev'd Cathy Bird  
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### **Circuit Administration Manager:**

Christine Hufton  
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Tel: 0300 0110 015

July 2020

**To: All Members of churches in the United Stockport and Romiley Circuits**

Dear Friends,

As you will hopefully already know, from 1<sup>st</sup> September 2020 a new United Stockport Circuit is being formed, bringing together the current United Stockport Circuit with the current Romiley Circuit. As leaders in these two circuits we are delighted at the opportunities for mission and ministry which this union will bring. There will be an inauguration service for this new Circuit (which will be known as the United Stockport Circuit) on Sunday 6<sup>th</sup> September 2020 at 10.30am at which the preacher will be the Chair of District Revd Andrew Lunn. We will also welcome a new minister into the Circuit at this time – probationer minister Revd Katie Smith, who will have pastoral oversight of Romiley, Windlehurst and Woodley churches. The plan at present is that this service will be live streamed so that you can watch from the comfort of your own home. More details will be forthcoming in due course.

The main purpose of this letter is to share with you the fruit of the work which we have been undertaking in relation to how the new Circuit will operate. There will be a commitment to focus on two areas in particular – Good Governance and Public Witness. It will also be proposed to the first Circuit Meeting of the new Circuit in September that all main areas of governance be delegated on a day to day basis to the Circuit Leadership Team.

The attached paper aims to summarise things for your information. ***However, when you are reading the section about Public Witness, please consider whether or not you might be interested in being a part of one of the Task Groups.*** Each group will have two officially appointed co-ordinators, after that they will be open for anyone to join. If you would like to offer to be involved, either as a co-ordinator or a member of one of the groups, please let the Circuit Administration Manager Christine Hufton know as soon as possible.

Her details are at the top of this letter. If you have any further questions about any of this, please don't hesitate to speak to your minister.

With Every Blessing,

Revd Catherine Bird,

**On behalf of the Joint Circuit Leadership Teams of the United Stockport Circuit and Romiley Circuits.**

## **Proposed Organisation of the United Stockport Circuit September 2020**

### **A STRATEGIC VISION**

As a Circuit we are committed to identifying those areas where we can support local churches by gathering and sharing expertise across the circuit. We are also committed to developing a pattern of work, worship and mission in the name of the Circuit.

In pursuit of these commitments we will emphasise two particular strands of vital work, Good Governance and Public Witness:

### ***Good Governance***

We are committed to operating within all relevant Methodist and Charity legislation to ensure an excellent standard of safety and wellbeing for our people (members, employees, adherents and users) financial management and oversight of our land/buildings.

This governance is the ultimate responsibility of the Circuit Meeting who are the Managing Trustees. The Circuit Meeting will meet to engage with MT business twice a year. It will be proposed that day to day responsibility for governance will be delegated by the Circuit Meeting to the Circuit Leadership Team (Ministers and Circuit Stewards). Work will be progressed and supported through a number of sub-groups (Finance, Property, Safeguarding, Tiviot Dale Management, Local Preachers) as below:

### **Circuit Sub-Groups**

#### **FINANCE Management**

(reports to CLT)

Circuit Treasurer and Local Church Treasurers

- Considering circuit viability/assessments
- Balancing financial resources
- Circuit wide policies – e.g. pay structures,

#### **PROPERTY Management**

(reports to CLT)

Co-ordinator of Property Team, Manse oversight stewards and Local Church Property Stewards

- Overseeing circuit buildings and manses
- Central expertise & resources e.g. directory of service providers, trades people
- Support with property schedules

#### **Circuit Local Preachers Meeting**

(reports to Circuit Meeting)

#### **Circuit Safeguarding Group**

(reports to Circuit Meeting)

Circuit Safeguarding Officer, all Ministers and all local Church Safeguarding Officers

#### **TIVIOT DALE MANAGEMENT GROUP**

(reports to CLT)

Oversees property and finance and future planning.

## ***Public Witness***

We are committed to being an outward looking Circuit.

In pursuit of this commitment it is our intention to establish (initially) three Task Groups with the following remits:

### **1) Communications, Social Media and Campaigns**

- Raising Social media profile for the Circuit
- Offering support in “ways of doing church” e.g. online
- Supporting task groups and local churches in campaigns, advertising, promotion of social events etc

### **2) Becoming an ecologically and environmentally sustainable Circuit**

- Encouraging local churches and the Circuit overall to be ecologically and environmentally sustainable
- To encourage members to practise ecological and environmental sustainability

### **3) Being a church of the margins.**

- Work with the elderly/those living with dementia
- Work with those experiencing exclusion (homeless, refugees, LGBT+, BAME community for example)
- Work with children, younger people, and those of working age

#### **About the Task Groups:**

- Each Task Group will have two Co-ordinators, appointed by the Circuit Meeting. Other members will be self- electing and may vary depending upon the work of the task group at any particular time. ***IF YOU WOULD BE INTERESTED, PLEASE LET CHRISTINE HUFTON KNOW***
- With only 2 Circuit Meetings each year, the hope is that energy can be focussed into the Public Witness element of the life of the Circuit. The intention will be to hold a regular Circuit Mission Forum, open to all, to showcase the work of the Task Groups and encourage broader engagement.
- Task groups should be focussing on the question of developing and affirming a Christian presence in the borough of Stockport
- We don't want to over prescribe what the task groups will do but we would want to encourage a range of things including fun events, fund raising, worship, training, education, information sharing and campaigning.

#### **A word about civic engagement**

A further area of significance has been identified which is that of **Civic Engagement**. As a circuit which is more or less co-terminus with the Borough of Stockport we will be in a good position to have a voice and to build partnerships with councillors and local government and other broad based community organisations (especially Greater Manchester Citizens). Such engagement may well emerge as significant in many different areas of our work and will need coordination. It is suggested that at least initially, the Circuit Leadership Team take a lead here as we see how things take shape and where the useful interactions are.

## The Written-out Slaves

### Reflecting on Matthew 13: 24-30, 36-43

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In the context of #BlackLivesMatter, there are many people in the public spheres who are arguing that the rhetoric should be “#alllivesmatter.” They insist that in the ambit of ‘all lives’ mattering ‘black lives’ will anyway be there. However, with the reality of ongoing, unabated violence against Black people, and their torture and killing, it has been revealing that ‘Black lives’ did not and do not matter at all. Therefore, the cry and demand has been #BlackLivesMatter, which is a cry for justice for the oppressed communities.

On a similar note in the context of caste system, the cry for justice has been #Dalitlivesmatter, again for the similar reason that ‘Dalit lives’ and ‘Dalit bodies’ have not mattered and have been battered for centuries, for their bodies are raped, killed, tortured, disappeared, erased and even forgotten. The logic of empire destroys bodies by killings, scatters bodies through terror, unjustly crucifies bodies, disappears bodies by torture, disintegrates the bio-politics of life and conveniently writes out the stories of people on the margins. Dalit lives and Black lives have not only been ‘hidden transcripts’ in the face of empire today, but are also ‘forgotten transcripts,’ where their lives are consciously forgotten and if otherwise are forced as ‘no-humans’ in our public spheres today.

The gospel writer Matthew, in his reworking of Mark’s account, has replaced the parable of a seed growing secretly (Mark 4:26-29) with this unique parable, which the NRSV titles as ‘the parable of weeds among the wheat,’ to communicate about the kingdom of heaven’s mysteries. Matthew records both Jesus’ narration of this parable to the crowds (24-30 verses) and its explanation to his disciples (36-43 verses), so that Matthew’s audience would clearly understand the parable. Matthew took note of every detail in Jesus’ explanation of the parable including the sower is the Son of Man, the field is the world, the good seed are children of the kingdom, the weeds are the children of the evil one, the enemy is the devil, the harvest is the end of the age and the reapers are angels (37-39 verses). With such a fine detailed explanation of the parable, the audience of the first century Church and also the readers today will appreciate Matthew for his detailed recording of Jesus’ parable.

However, as I read it, I recognise a colonial episteme of #alllivesmatter in Matthew’s recording in those details.

There is a stark distinction between Jesus’ narration of this parable and his explanation of it, where the slaves who are mentioned in the narration (27, 28 verses) are missed in the explanation. Such a conscious omission in the explanation of the parable demonstrates slaves’ lives did not matter, which mirrors the reality of first century Palestine living under colonial Roman empire.

While the rest of the characters in the parable got attention and an explanation, the unrecording, the unrecognition and even erasure of who these slaves are and who these slaves represent in the explanation of the parable expose a deep hermeneutical problem. The slaves existed in the original story of the parable but are forgotten in the interpretation, which is only symptomatic of the then society’s reality. They are forgotten in the worldview of the society as ‘no-bodies,’ for the slaves are treated as property, tradable goods, ‘sub-humans,’ ‘de-humans’ and ‘no-humans.’ The slaves, their bodies and their lives are the ‘forgotten transcripts’ of both the texts and the society, for they are overlooked and are taken for granted as their existence is recognised in their non-existence. Many commentators chose to explain about judgement and

fire in this text, lest they forget that by erasing the lives of the slaves in the interpretation, they have already (mis)judged that the lives of the slaves do not matter to the story of this parable.

A decolonial reading of this text, therefore, challenges us to recover and reclaim the forgotten lives in the text and the context. A recovery of these forgotten lives is by 'hearing to speech' their voices, which is an affirmation of their existence in society. #Slaveslivesmatter, #Blacklivesmatter and #Dalitlivesmatter.

Applying decolonial hermeneutics to this text, I attempt to narrate this parable from the perspective of the forgotten slaves, particularly from a Dalit perspective, for such writing is liberative and therapeutic for our communities. For decolonial hermeneutics, an engagement with the question of "what is Jesus doing today?" takes precedence to the questions of "what would Jesus do? (WWJD) and "What did Jesus do?" for any given text. The hermeneutic of "what is Jesus doing today?" allows us to reflect on the work of Jesus beyond a textual evidence, in a way that God works mysteriously and differently than what God has always done. This hermeneutic provides a space to recognise God's creative ways of revelation, different from the paradigms we have always known like God's word is only available in the written texts, by deconstructing the coloniality of texts, what Sugirtharajah calls "scriptural imperialism."

As we are reading this text today, Jesus encourages the forgotten voices of the slaves in this text to speak, for in 'hearing to speech' their voices Jesus wants to join them and the movement for justice today. Here is Annamma, my grandmother, a first-generation Dalit Christian woman, whose family worked as agricultural labourers narrating this parable from her perspective:

*For many generations, we as a family have been working under a dominant caste landlord as agricultural labourers. One fine day, we are commanded by our master to sow the seeds in the field. We worked day in and day out in getting the field ready, and as is our practice, with song and dance we collectively worked in sowing the seeds. We guarded the field day and night from the pests and took extra care of the field. One night when we were all asleep, the rival group of our landlord, who were from another dominant caste, came, attacked us and sowed weeds in our field. We resisted them but could not stop it. In that fight one of our uncles died. As the plants grew, we noticed weeds growing along with grain. At that moment I garnered all the strength in the world, stood up and repeated the words of Ambedkar, "It could be your interest to be our master, how could it be ours to be your slaves?" We told our master should we gather the weeds and the enemies? He did not encourage us to do it. Finally, when the crop came to harvest, we first cut the weeds and bundled it and then reaped the harvest of the grain, gathering it in our master's barn. When the harvest has come, our master called us all as a family, confessed for keeping us as slaves for several centuries, and for sacrificing our lives for the cause of land. In response to his repentance, he offered retributive justice by distributing the grain equally among us all, and made us to own equal proportion of land along with him. From then on, we all lived in equality, dignity, and justice, sharing and caring for one another without any discrimination.*

When my grandmother Annamma writes this parable, she explains that it is not the master who has sown the seeds but it is them, Dalit labourers, who do that work. It is their family, who collectively works and guards the field from enemies. It is their family that receives attacks and even lost a life of one of their family members in protecting the field. Grandma Annamma stood up and spoke truth to the landlord, which was costly, yet necessary. It is their family that

cuts the weeds and then reaps the harvest. Through their acts of care for the field and resistance to the enemy, grandma Annamma and her family challenged the master to repent and offer retributive justice by sharing that land with them.

When Dalits write their own stories, they represent themselves, explain themselves and celebrate the agency of liberation in themselves. For over the years, the colonial hermeneutic worked based on the epistemology of the powerful, where they ‘represented others stories,’ in which process there was not only a ‘misrepresentation’ of Dalit lives and ‘objectification’ of Dalit lives, but also locating their version of God within this framework to which they sought *Converts*. When Dalits write, they contest these misrepresentations and objectifications, and provide a sub-version of the texts. When Dalits write, they experience liberation. A decolonial reading of this given text calls us to offer our support and solidarity with #Blacklivesmatter and #Dalitlivesmatter, recognising an agency of liberation in our Dalit and Black bodies, lives and texts. Never to forget, erase, overlook and take for granted the lives and stories of the people on the margins, for the divine is working in and with them. *Let anyone with ears to hear listen!*

I would like to conclude this reflection by offering a title to this given text as “The parable of written-out slaves” for 24-30 verses and “Slaves lives did not matter: Forgotten and Erased” for 36-43 verses. Such a titling of these passages invites us to expose the ‘forgotten transcripts’ of the texts, and commits us to stand and strive for the liberation of all oppressed communities in our localities.

Rev. Dr. Raj Bharat Patta  
15<sup>th</sup> July 2020

(This reflection is published on <https://politicaltheology.com/the-written-out-slaves/>)



**Sunday July 19<sup>th</sup> 2020**

This short act of worship has been prepared for you to use whilst we are unable to use Methodist Church premises. If you are well enough why not spend a few moments with God, knowing that other people are sharing this act of worship with you.

**Call to worship from Psalm 95**

O come, let us sing to the Lord;  
let us make a joyful noise to the rock of our  
salvation!

Let us come into his presence with  
thanksgiving;  
let us make a joyful noise to him with songs  
of praise!

O come, let us worship and bow down,  
let us kneel before the Lord, our Maker!

For he is our God,  
and we are the people of his pasture,  
and the sheep of his hand.

The Lord is here: His Spirit is with us

**Hymn: Amazing Grace StF440 HP 215**

**Sing/ Read /pray /proclaim the words or listen  
to it here**

<https://youtu.be/NFL36m1VFdY>

Amazing grace -- how sweet the sound --  
that saved a wretch like me!  
I once was lost, but now am found,  
was blind, but now I see.

God's grace has taught my heart to fear,  
his grace my fears relieved;  
how precious did that grace appear  
the hour I first believed!

Through many dangers, toils and snares  
I have already come;  
God's grace has brought me safe thus far,  
and grace will lead me home.

The Lord has promised good to me,

his word my hope secures;  
he will my shield and portion be  
as long as life endures.

And, when this heart and flesh shall fail  
and mortal life shall cease,  
I shall possess within the veil  
a life of joy and peace.

When we've been there ten thousand years  
bright shining as the sun,  
we've no less days to sing God's praise  
than when we first begun.

*John Newton (1725-1807) (alt.)*

Let us pray together

Creator God, we gather in the knowledge and  
vision of your love.

In the Risen Christ, Jesus' disciples were filled  
with new hope and they saw that you called  
them to speak your message of renewal,  
commitment, forgiveness and freedom. We  
thank you that you have called us to share  
that hope, even in the uncertainty that we  
often feel.

You dwell with us, your love enfolds us and  
we find peace in your presence.

We thank you that Jesus brings new insights  
into the world and that through his life, death  
and resurrection you continue to speak with  
us today. Jesus reached out his hands in  
healing, in friendship and in blessing; may we  
do the same in his name today.

We thank you that you continue to reach out into the life of the world; that in our deepest uncertainty you bring the certainty of your love; in the place of deepest darkness you bring your light and into our lives you bring your forgiveness.

Creator God, we pray that you continue to inform our compassion, be our vision and bring light, hope and peace to us and to all the world.

Amen

### **Today's Reading from the New Testament**

Romans 8 v 12 - 25

**Today's Gospel Reading:** Matthew 13 v 24 – 30, 36 – 43

### **Time to Reflect**

Jesus often used the natural world as a means of helping his disciples explore the Kingdom of God. In today's Gospel reading Jesus gives us one of the parables of the Kingdom which tells us about the way that plants grow. Here both the good crop and the weeds which are planted later begin to grow; as they grow, they merge together.

Jesus knew about the impact of good and evil which was to find its full force as he walked the way of the cross. He knew about human nature. He knew that goodness, truth and justice are in the world but oppression, injustice and conflict are there also. Just like the plant and the weeds which grow together in this parable, so the complexity of human experience both good and bad exist alongside one another.

The crop and the weeds grow together as do good and evil and so does opportunity and oppression, hope and despair, light and darkness. It is only when the harvest is brought in that the weeds and the crop can be separated. Here is a parable of the end times, but it was also a parable of the hope of the Kingdom which means that forgiveness is always offered and when accepted has a

transformational impact on the way that life can be lived and hope is shared.

What though might this mean for us today? We live in an imperfect world, where human beings do the best of things and the worst of things. Jesus knew that, finding the best when he took the smallest offering of 5 loaves and 2 fish which fed the crowd of well over 5000 people and yet finding the worst in a crowd crying, 'Crucify'.

Paul, in our reading from his letter to the Romans, tells us that the whole creation eagerly awaits redemption. Here is the deeper hope, a moment when all may find redemption offered through the cross and the renewal that it brings. After all, as Jesus shows us, there is hope for all in what God has done and in what God is doing. May that hope be seen in our response to the world as we discover and share God's love which continues to bring light into the darkness of our mixed up, imperfect world.

- The parable tells us that the weeds and the good crop grow together; can good and evil ever be untangled in this world? What challenge does this present to our living as God's faithful people in the world today?

Take a time to sit quietly

### **A time of prayer**

We pray for the world around us; for the environment; for peace where there is conflict; for racial and social justice to be seen throughout the world.

We pray for our communities; for those who are shielding; for those who are fearful, for those working for the good of others in many different ways in our community. We pray for all who work in the NHS and for all key workers and those on whom we rely. We pray for our church community as we seek new ways of fulfilling our calling as the Church in these times. We pray for our families, friends, and neighbours. We pray for those who are ill and for those who are struggling

financially or emotionally at this time. We pray for those who are grieving as we remember those who have died.

In the stillness we take a moment we bring our prayers to God...

**The Lord's Prayer**  
*Our Father .....*

**Hymn: Listen to Bernadette Farrell's song 'Everyday God'**

<https://www.youtube.com/watch?v=F1oNP4vaWc>

**or sing a verse of a hymn that comes to mind**

**A prayer of blessing**

The blessing of God, the Father, the Son and the Holy Spirit be upon us, now and always. Amen.

Original Materials by Rev Philip Wagstaff

All Hymns reproduced under CCLI 1144191.

Local Churches please insert CCCLI No here

## **Romans 8 v 12 - 25**

12 So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—<sup>13</sup>for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.<sup>14</sup>For all who are led by the Spirit of God are children of God.<sup>15</sup>For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' <sup>16</sup>it is that very Spirit bearing witness with our spirit that we are children of God,<sup>17</sup>and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

## **Future Glory**

18 I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us.<sup>19</sup>For the creation waits with eager longing for the revealing of the children of God;<sup>20</sup>for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope<sup>21</sup>that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.<sup>22</sup>We know that the whole creation has been groaning in labour pains until now;<sup>23</sup>and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.<sup>24</sup>For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen?<sup>25</sup>But if we hope for what we do not see, we wait for it with patience.

## **Matthew 13 v 24– 43**

### **The Parable of Weeds among the Wheat**

24 He put before them another parable: 'The kingdom of heaven may be compared to someone who sowed good seed in his field;<sup>25</sup>but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away.<sup>26</sup>So when the plants came up and bore grain, then the weeds appeared as well.<sup>27</sup>And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?"<sup>28</sup>He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?"<sup>29</sup>But he replied, "No; for in gathering the weeds you would uproot the wheat along with them.<sup>30</sup>Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn." '

36 Then he left the crowds and went into the house. And his disciples approached him, saying, 'Explain to us the parable of the weeds of the field.' <sup>37</sup>He answered, 'The one who sows the good seed is the Son of Man; <sup>38</sup>the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, <sup>39</sup>and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. <sup>40</sup>Just as the weeds are collected and burned up with fire, so will it be at the end of the age. <sup>41</sup>The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, <sup>42</sup>and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. <sup>43</sup>Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!