

Heaton Moor United Church



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



Zoom Services and Meetings

Sunday 26th July Circuit Service 3.00pm

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

Meeting ID: 872 1224 6881 Password: 974333

Wednesday 28th July Coffee and Prayer 11.00am

<https://us02web.zoom.us/j/95327541668?pwd=ekU2QWgzZjVKWTBFTjZsb0tERVQrdz09>

Meeting ID: 953 2754 1668 Password: 794265

Thursday 30th July Circuit Service 7:30pm

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

Meeting ID: 872 1224 6881 Password: 974333

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.



The Methodist Church

United Stockport Circuit (Manchester and Stockport District)

Dear Friends,

23rd July 2020

Grace and peace to you all in the name of our friend, brother and cousin Jesus Christ.

Come September 2020, I will complete three years of my ministry here at Stockport, and I should say it has been quite a learning experience working in the circuit and particularly with my three local churches I have pastoral charge of. The first question the then circuit steward asked me as I was thinking of Methodist church was, “where is the hand of God in my joining the Methodist Church in UK?” After three years, all I can say and testify is that God’s hand has always been upon us and we have consistently experienced the grace of God in this journey of life. I therefore take this opportunity to express my sincere gratitude on behalf of my family to all you for receiving us generously and for supporting us with your friendship and love, for which we are ever grateful to you. I thank you for accepting us as we are, for coping with my accent, my theology and with the style of my ministry. I thank all my colleagues, lay and ordained, for their friendship and constant encouragement and to all the members of the congregations in the circuit for your graciousness in receiving us, I wholeheartedly thank you. Don’t get me wrong, this is not a farewell letter I am writing to the circuit. But since I am given this opportunity to write this pastoral letter to the circuit, I thought I should take this opportunity to place on record my gratitude to each of you for your prayers and love to us as a family.

Now, as the churches are beginning to re-open as the lockdown is easing out, with their risk assessments done, making plans for public worship, the real question that comes to the fore is, are we as churches going to get back to the same kind of being and doing church? Though we will begin to gather in our church buildings, there are still lots of restrictions in place, like we are not allowed to sing, no hymn books, no coffee and tea after the service, people sitting in social distancing, track and trace records, can’t have large gatherings, short services, no shaking hands and hugs, one way to enter and another way to exit, hand sanitization and cleanings. Will our church worship services be like what we have always known? Will our church buildings be like what we have known? When we return, it will be a different normal, perhaps we are stepping into an abnormal normal, which according to me is ‘beyond’ normal, especially in the case of church.

Jesus spoke to his disciples in at least seven parables about the mysteries of the kingdom of God in Matthew 13, and in 31-33 verses, Jesus shared the parable of the mustard seed. Over the years many have interpreted this parable in terms of size, that mustard seed is a small seed and grows to become a big tree, and so is it with the Christian faith. But if we get the facts right, we know that mustard seed is not the smallest of the seeds for there are many other seeds smaller than mustard seed. Also, mustard seed grows to become a shrub and it

never grows to be a tree, leave alone to be the greatest tree. Why then does Jesus shares this parable? Yes, I know many will then argue that parables are allegorical and are told to share a message, and any literal reading of seeking facts might undermine the essence of a parable. As I re-read this parable for our times today, I find that Jesus was sharing this parable with a certain degree of abnormality in mind, that the mustard seed will grow to be a greatest tree nesting many birds on its branches. However, through that abnormality, Jesus is conveying a message of critique and a message of hope to his audience then and now, which is a message that the kingdom of God is 'beyond' normal.

1. The abnormal as a critique against the norm of empire:

The parable of the mustard seed is recorded in all the four gospels Matthew, Mark, Luke and John and also in the gospel of Thomas as a parable shared by Jesus about the Kingdom of God. The audience of these gospels were well aware of the first century Jewish kingdom narratives, particularly the metaphorical usage of trees representing the rulers and the empires. In the Old Testament, Assyria and Nebuchadnezzar are depicted as large trees providing shelter to many birds on their branches in Ezekiel 31:6 and Daniel 4:12. In both these instances Assyria as an empire provided shelter to many other neighbouring nations and Nebuchadnezzar as a king provided shelter to his people in his kingdom. When Jesus said that the kingdom of God is like a mustard seed which grows to be the greatest tree in the field nesting birds on its branches, though it was not normal for the mustard seed to grow that way, Jesus picked that abnormality to critique the norm of empire by warning the colonial powers that such an abnormal will be the 'new' normal. The kingdom of God grows in an (ab)normal way, defying the norm of an empire, not in the normal way of growing to be a shrub but in a subversive way of growing to be a tree from a tiny pungent mustard seed. The norm of the empire is that the powerful becomes the tree and under the patronage of the powers and principalities, the rest of the nations and ethnicities seek their shelter. But the norm of the kingdom of God is that out of powerlessness, out of smallness the mustard seed grows to become an (ab)normally greatest tree so that the birds of the air can nest on its branches. The parable of the mustard seed becomes a lens to understand that Jesus' kingdom of God is abnormal to the known empires of Assyria or Rome, yet in that (ab)normality those that are different from mustard seeds find their shelter. Jesus shared this parable of the mustard seed as a critique to the norms and normalisations of the empires.

2. The abnormal as a hopeful aspiration 'beyond' normal:

Who would have thought that the mustard seed would grow, become a plant, become a shrub and then turn to be a big tree, greatest of the shrubs? Jesus by sharing this parable was explaining that the kingdom of God begins as a small seed and then grows (ab)normally beyond normal. This parable expresses a hopeful aspiration of the kingdom of God, for it grows (ab)normally, beyond the expectations of the sower, beyond the expectations of the mustard seed, beyond the expectation of the field in which it grows, beyond the expectation of all the hearers and audience of this parable. As is the normal, the kingdom of God which is like a mustard seed growing up, the expectation is to grow as a plant and a shrub. But that edge or notion of growing into a tree and into a greatest tree conveys the eschatological vision of the kingdom of God, which is not limited to the normal, which is not limited to the expected, but which transcends and outgrows the normal. By sharing about the (ab)normal

growth of the kingdom of God like a mustard seed, Jesus is conveying that the kingdom of God is not what we think as normal where business is as usual, but kingdom of God is 'beyond' normal, with unexpectedness, with surprises, with some shocks, and with no limitations. In that (ab)normality, the kingdom of God provides a hope for the mustard seed to become a greatest tree, which was unthinkable and unimaginable. Hope is not knowing the future, but trusting in the God of the future, for God will lead from the known normal to 'beyond' normal, into the (ab)normal walking and working with us.

3. The abnormal as an opportune space for a different purpose:

What would be the ultimate purpose of an apple tree? To be fruitful and yield a great harvest of apples. Similarly, what would be the purpose of a mustard tree? To grow mustard seeds and yield a great harvest of mustard seeds. These understanding of the purposes of the trees is a very human-centred view of the trees, where we selfishly think that trees grow fruits for the benefit of humankind. But when Jesus narrated this parable, he said that the mustard seed will grow to be a greatest tree, and never mentions about the harvest of the mustard seeds, but Jesus said "so that the birds of the air come and make nests in its branches." Jesus presents an ecological vision of the kingdom of God, where the mustard seed grows into a tree to nest the birds of the air. The (ab)normality of this parable grows to a greater height when Jesus narrates that the mustard seed not only outgrows from a shrub to a tree, but also outgrows to nest the birds of the air. The (ab)normal growth of the mustard seed to become a hopeful greatest tree is not to enjoy the privilege of being the greatest and biggest tree yielding a great harvest, but to be a space of shelter for a variety of birds of the air to nest on its branches. The (ab)normal comes with an ecological vision of trees being grown not to meet the selfish desires of human beings, but to become a space to nest the birds on its branches. With the trees being cut down because of human greed, we can understand how much it affects the housing of the birds.

So, seeking a relevance of this parable today, as we prepare for a re-turn to our churches, the call for us is to engage in a spirituality of the (ab)normal growth of the kingdom of God. Such an engagement requires not to re-turn uncritically to the things we have always done, but to re-envision what God wants us to do at a moment like this. In the present context I see the church as a mustard seed, and the kingdom of God is where the church grows (ab)normally to be a tree nesting the birds of the air as its ecological missional calling. No one would expect the church to grow into a tree, but if we want to be part of the kingdom of God that Jesus inaugurated, it might look (ab)normal, but it is the need of the hour, to become a tree to shelter birds, save them from extinction and save the planet.

Secondly the (ab)normal growth of the church like the kingdom of God happens as a critique of the empire which comes to us in the forms of capitalist understanding of growth for whom numbers and profits are all that matter. The (ab)normal growth as a church is recognised not in the yield of the mustard seed harvest, but in providing shelter to many people who do not have shelter, becoming a space of hospitality to all those who are on the move, crossing boundaries and oceans, and by offering to be a Christian presence of sharing love, peace and justice with people in our communities. These outcomes certainly sound abnormal to many people for whom church is all about filling the pews, but the parable of the mustard seed

speaks to us to think of the kingdom of God growing (ab)normally to be a tree addressing housing issues for birds, for people and to all those that are in need of shelter.

In recent news this week, the churches across the denominations in Southampton, UK are working to break down the barriers to housing preventing homelessness by supporting Southampton Churches Rent Deposit Scheme, which has till now funded 79 rental deposits in a year of which 14 were people who were sleeping rough. This for me serves as an example of how the church can grow (ab)normally by supporting housing issues for the needy among us. This is an inspiring model for us as churches in other places to take on board and strive to address the issues of housing.

Thirdly, the (ab)normal growth of the church as the kingdom of God happens in the unknown, the unexpected and the unimagined ways of doing church. The mustard seed growing to be a shrub was a normal phenomenon, but growing to be a tree, and to be a housing tree is that extra edge that Jesus was pushing the boundaries, which is but the very meaning of the kingdom of God. We cannot follow Jesus without following this 'edginess.' As churches today the calling for us is to allow God to push our boundaries to do things that are different from what we have always done, and to be prepared as churches to grow (ab)normally, 'beyond' normal, so that we become relevant for our times today.

Allow me to reiterate, for Jesus, the growth of the mustard seed is in it growing to be a greatest tree by sheltering the birds of the air, and so it is for the church in the design of the kingdom of God. Jesus elsewhere in Matthew 17: 20 said that if we have a faith like a grain of mustard seed, we can do the impossible. May God grant us such a faith like the grain of mustard seed so that we can grow as a church (ab)normally by sheltering those needy people in our spaces. May this parable of the mustard seed inspire us as a church in our reimagining to (ab)normally grow as a church being a church with an ecological vision, and with a communitarian vision with a preference to those on the margins. Perhaps in growing (ab)normally we as a church will find our relevance today. Post-lockdown is an opportune time for us to discover and explore our (ab)normal ways of being a church.

Let me conclude with the words of Pope Francis,

"Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the 'peripheries,' in need of the light of the gospel."

Rev. Dr. Raj Bharat Patta

23rd July 2020

NOTICES

Worship

Forthcoming weekly circuit services on Zoom are:

Sunday 26th July and 2nd Aug 3pm

You can join all the above services via Zoom with a video link and see and hear everything and everyone else who is participating, or you can join just with audio, *or you can telephone in.*

Login details for *all forthcoming services* are as follows:

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

Meeting ID: 872 1224 6881 Password: 974333

Mid-week Service on 30th July and 13th August at 7pm and the zoom details are the same as above

Circuit Prayer

In addition, every **Sunday morning at 11am** – when we would all normally be in worship in church – we are encouraged to pray the following prayer. This way we stay connected in a very really and tangible way. This week I have added some specific information and prayer points for each of the churches. You can also read more about each church on the Circuit Website www.stockportcircuit.org.uk

God of Love and Life,

We pray to you this morning for the life the United Stockport Methodist Circuit, for our sisters and brothers who belong to:

(pausing briefly to reflect after e[ach name)

Christ Church Methodist /URC [*A URC/Methodist LEP in a URC building. Please pray for the small congregation who are divided into a mature congregation who have worshipped and supported the church very faithfully for many years and younger folk and children who form Sunday Fun and meet downstairs. Many members of the church belong to the Green Group, a drama group whose performances go a long way to support the church*]

Dialstone Lane Methodist Church [*Please pray for the church's ongoing commitment to promoting a Good Society through its connections with local politicians. Also pray for the church coming out of lockdown, having lost several long-standing members and friends over the last few months, and for the church's pastoral worker Gill who has been so busy keeping everyone in touch with each other.*]

Davenport Methodist Church [*A smaller church with a medium congregation including 1 family. Please pray for them as they have a lot of ideas to reach out into the community,*

including local schools and as they seek to embrace different styles of worship. This congregation also has strong links with the Rainbows, Brownies, Guides and Rainbows.]

Edgeley Community Church *[A URC/Methodist LEP in a Methodist building. Please pray for their Church Development Worker who co-ordinates many activities including Messy Church, Baby and Toddler Group and Make it, Bake it, and goes out into Care Homes and Schools. The congregation is of mixed age, including 1 family with small children. This congregation has links with the Brownies.]*

Hazel Grove Methodist Church *[please pray for the uniformed organisations closely associated with the church, for their leaders who are trying to keep things going with the young people online during lockdown. Give thanks for a committed team of people who have worked hard to keep in touch with people during lockdown.]*

Heaton Mersey Methodist Church *[please pray for the family church at ten, for Sunday club, for Who let the Dad's out group, for the schools work, for their commitments to cafe worship in different styles of worship, for Lite church, for the mission engagements of the church.]*

Heaton Moor United Church *[please pray for the Dementia drop in, for the Super Sunday and cafe worships, for messy church group, for the community outreach, their engagements for social justice, for women's fellowship and men's fellowship .]*

St. Johns Methodist Church, Cheadle Heath *[please pray for the future of the church and for the directions we'll take as there are issues with the building here. For all the members of the congregation and for their ongoing fellowship.]*

Tiviot Dale Methodist Church, centre of Stockport *[Please pray for the newly formed Tiviot Dale management group who are helping the circuit to think through how we might develop new mission and ministry in the centre of Stockport, and for Revd Caroline Ryder who has been working with the church over the last few months and is now moving on to a new appointment in Bradford].*

Trinity Methodist Church, Bramhall Lane *[This is a large church building with a large car park and gardens, a Guide building in the grounds and a successful cricket club, the grounds of which are owned by the church. Please pray for the Sunday Club, even though very few children come now. The congregation is generally quite traditional in its worship style but does have links with the Rainbows, Brownies, Guides and Rangers and they have different styles of worship on Parade Sundays.]*

Windlehurst Methodist Church, High Lane *[Please pray for all the members of Active, the church's flagship project working to promote health and well-being and friendship, who are longing to return to their weekly meeting]*

In this time of isolation and separation may we feel the unity of your spirit in the bonds of peace and love which connect us to one another. We worship you, we give you thanks, we praise you for your glory. We ask that this time of crisis might pass and that those who suffer might find comfort and strength within the knowledge of your grace, revealed through the kindness and compassion of the people of God. Eternal God, though the self-offering of your Son you have filled our lives with your presence. Help us in our sufferings

and trials. Fill us with hope and strengthen us in our weakness. Through Jesus Christ our Lord. Amen.

Moving into the Future

- A Monthly Circuit Service

Before Covid-19 and the lock down hit, the Circuit Leadership Team had begun to talk about the possibility of starting a monthly Circuit Service at Tiviot Dale. Over the last few weeks, this idea has gained strength as we have enjoyed worshipping together as a Circuit on Zoom. Obviously, we cannot yet plan to hold this service, and it may be some time before we can. No decision has been taken about when the service will be – it could be a Sunday evening or a weekday evening for example – or about what sort of service it will be, but we hope it will be something a bit different and we want to be prepared. ***If you would be interested in being part of a group to help organise a monthly circuit service, and/or if you have musical ability and would like to be part of a circuit worship band, then please let Revd Cathy Bird know so that as soon as we can gather again, we have something in place!***

Sunday, 26 July, 2020

This short act of worship has been prepared for you to use if you are unable to attend church. 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

Opening Prayer

Lord, open the eyes and ears of our understanding today as we prepare our hearts for worship. We want to see you with our spiritual eyes today. Amen.

Hymn: *Singing the Faith 451, Open the eyes of my heart, Lord*

<https://www.youtube.com/watch?v=vrw-k7bl3KE>

Open the eyes of my heart, Lord,
open the eyes of my heart;
I want to see you, I want to see you.
Open the eyes of my heart, Lord,
open the eyes of my heart;
I want to see you, I want to see you.

To see you high and lifted up,
shining in the light of your glory.
Pour out your power and love;
as we sing holy, holy, holy.

Refrain

To see you high ...

Holy, holy, holy,
holy, holy, holy,
holy, holy, holy,
I want to see you.

Paul Baloché

Let us pray together

Lord our God, you require truth in the inward parts. We do not wish to deceive but at times

we are not honest with ourselves or honest with others. Take any deception, known or unknown and pour out your Spirit of truth. Today we receive your Holy Spirit and ask that as a cool glass of water, you will refresh and cleanse us today of all sin and duplicity. We give you thanks that Christ Jesus came into the world to save sinners. This is his gracious word: 'your sins are forgiven.' **Amen.**

Thanks be to God.

Today's Reading from the Old Testament

Genesis 29:15-28

Today's Gospel Reading:

Matthew 13:31-33, 44-52

Time to Reflect

Our agricultural friends will know the concept of sowing and reaping. I'm not a gardener but I know if I plant seed *potatoes*, I will probably dig up *potatoes*. There are numerous biblical passages pursuing themes of sowing and reaping. Jesus taught parables along these lines. In Galatians 6:7 one reads these words, "Do not be deceived: God is not mocked, for whatever one sows, that will he also reap" (ESV). Similar words are found in 1 Corinthians 6:9 and 2 Corinthians 9:6.

However, this not just a New Testament concept, in Job 4:8, one reads these words, "As I have observed, those who plough iniquity, and those who sow trouble, reap the same" Job 4:8, and in Hosea 10:18, we discover the prophet's warning, "You have ploughed in wickedness and reaped injustice;

you have eaten the fruit of lies because you have trusted in your own way and in the multitude of your mighty men.”

Consider our Old Testament reading in Genesis. Jacob has been deceived and was given Leah instead of Rachel. Jacob the deceiver is himself deceived. We read in Genesis 25:29-34, how Esau sold his birthright to Jacob for a bowl of lentil stew. In Genesis, Chapter 27, we read how Jacob tricked his aging, blind father, Isaac into giving him the first born's blessing. There are other trickeries pertaining to Laban's flock (Genesis 30) but just before Jacob and Esau meet again, Jacob has an encounter at Peniel.

On this night, Jacob wrestles an Angel and before the day breaks there is a *name change*. This is significant because Jacob's name means, *supplanter, or one who grasps the heel*, (as pertaining to his manner of birth). The name change given to Jacob is now *Israel*, a combination of the Hebrew words for "wrestle" and "God."

What is now sown in Jacob's life through his encounter with God is a new way of life. Not only has his name been changed but his character will be forever marked by the event at Peniel. As Christians, we have received a *new name* (Isaiah 56:5, Rev 2:17; 3:12, and a *new nature* (John 3:6, Ephesians 4:24, Colossians 3:10, and 2 Corinthians 5:17) so that we can sow good seeds in the lives of others.

I can testify of a new nature within. Since, coming to Christ, I have changed. The Scripture says, "The Lord—who is the Spirit—makes us more and more like him as we are changed into his glorious image" (2 Corinthians 3:18). According to Wesley there would be an initial sanctification process (a process that attends to the entire work of the Holy Spirit in a person's life) at salvation then a continuing work where the mind of Christ was and is being formed in the Christian's daily life.

Take a time to sit quietly and ask yourself – what work has already begun in your life? Perhaps, you are not where you want to be but you have progress from where you were.

A time of prayer

Dear Father, I thank you for the ongoing work in my life. I know it will continue until you take me home. Thank you for sins forgiven, for a life with you now, and a life with you in the hereafter.

We pray for the Methodist Church, nationally and worldwide.

We pray for the universal Church and the churches that have met through technological means during this time.

We pray for all those who have suffered loss in this present coronavirus situation.

We thank you for every act of kindness done during this time and all the imaginative ways that ministers and lay workers have used to keep in touch with their congregations.

We pray for those who are in need of healing, physically, emotionally, and spiritually. Lord in your mercy, **hear these prayers.**

The Lord's Prayer

Our Father

Hymn: Listen to Singing the Faith 638, THROUGH ALL THE CHANGING SCENES OF LIFE,

<https://www.youtube.com/watch?v=OVJxhapcj6o>

Through all the changing scenes of life,
in trouble and in joy,
the praises of my God shall still
my heart and tongue employ.

Of his deliverance I will boast,
till all that are distressed
from my example comfort take,
and charm their griefs to rest.

O magnify the Lord with me,
with me exalt his name;
when in distress to him I called,
he to my rescue came.

The hosts of God encamp around
the dwellings of the just;
deliverance he affords to all
who on his succour trust.

O make but trial of his love;
experience will decide
how blest are they, and only they,
who in his truth confide.

Fear him, you saints, and you will then
have nothing else to fear;
make you his service your delight,
your wants shall be his care.

*Nahum Tate (1652-1715) and Nicholas Brady (1659-1726)
Based on Psalm 34*

A prayer of blessing

Lord, I have heard the good news that you
accept and love all people, including me.
Grant that whatever I do this day I will be
responding to this love with a humble and
thankful heart. **Amen.** (Taken from Day 26 of
Methodist Prayer Handbook, p. 76 by
Gwenllian Knighton, supernumerary minister,
Gewent Hills and Vales Circuit).

Original Materials by **Rev Heather Wilson,
Wolds & Trent Circuit, Lincolnshire District**

<https://bible.oremus.org/>

Genesis 29:15-28

Jacob Marries Laban's Daughters

Then Laban said to Jacob, 'Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?' Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah's eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, 'I will serve you seven years for your younger daughter Rachel.' Laban said, 'It is better that I give her to you than that I should give her to any other man; stay with me.' So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

Then Jacob said to Laban, 'Give me my wife that I may go in to her, for my time is completed.' So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, 'What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?' Laban said, 'This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me for another seven years.' Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

Matthew 13:31-33, 44-52

The Parable of the Mustard Seed

He put before them another parable: 'The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.'

The Parable of the Yeast

He told them another parable: 'The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.'

Three Parables

'The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

'Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

'Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

Treasures New and Old

'Have you understood all this?' They answered, 'Yes.' And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.'