

www.heatonmoorunitedchurch.org.uk

## Heaton Moor United Church



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



### Zoom Services and Meetings

Sunday 2<sup>nd</sup> August Circuit Service 3.00pm

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

Meeting ID: 872 1224 6881 Password: 974333

Wednesday 5<sup>th</sup> August Moor Than a Good Read 10.00am

<https://us02web.zoom.us/j/82881695155?pwd=SWkrSTV0bTg2Wm9hN29vbm90dTJsdcz09>

Meeting ID: 828 8169 5155 Password: 714757

Wednesday 5<sup>th</sup> August 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.

Office Telephone number 07471 065729

Dear Heaton Moor United Church family,

Grace and peace to you all in the name of our healer and friend Jesus Christ.

When we were hoping that the lock down was easing out, the new lockdown restrictions are in place for Greater Manchester due to the increase in the rate of transmission, and may I therefore request you all to keep safe maintaining strict social-distancing rules. As we began to start meeting people in their gardens and in pubs, I know these new lockdown measures will be hard again, however it is important that we stick to the rules, which is a sign to express our love for our neighbour, so that the spike is contained.

Meeting friends and family is the bedrock of our community living, and any restrictions on that can be hard, affecting the mental well-being of people. While it might feel like counter-intuitive to withdraw from what we have always done specially not meeting people, however staying at home during these circumstances is an act of compassion to the vulnerable in our communities.

We will continue to keep in touch as we have done over the last 19 weeks, calling one another on phone, praying for one another, and helping the most vulnerable with their shopping and other needs. Kindly take care of yourself, and don't hesitate to give a call if you are in need of any help.

Herewith I am sending you the reflection for this Sunday, and also a worship resource for your meditation during the week.

Be assured of our prayers with you all, and may God's peace remain with each of you and grant strength to cope with these new lockdown restrictions. Have a blessed August.

Thanking you,

With warm regards,  
Raj

31<sup>st</sup> July 2020.



To help you all understand the new guidelines regarding what is happening in Greater Manchester, at the moment here is the link for the government guidelines :

<https://www.gov.uk/guidance/north-west-of-england-local-restrictions-what-you-can-and-cannot-do>

If you are on Facebook please follow the Church's page as I will post on there, any updates as they happen.



Hi All

I am back from my holidays, a lovely time was had by all.

Now I am back I just thought I would let you know when I will be available for queries etc.

I am splitting my time between working from home and the office.

I plan to work Fridays in the office.

Monday and Wednesday at home.

Tuesday and Thursday will be my days off.

I am contactable via e-mail, if you phone the church please leave a message, these will only be checked on Fridays. But please remember that I am off 2 days a week so may take a while to reply to answer your queries.

Thanks

Sharon

## **Witnessing in the sites of withdrawal: A call for communities of wilderness**

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Reflecting on Matthew 14:13-21

Most people had to withdraw from their holiday plans of travelling abroad this summer, due to the current circumstances, as there are many travel restrictions with quarantine and self-isolations from many countries and destinations being mandatory. Such withdrawals from vacations of holiday destinations, have resulted on people exploring staycations, which is where families stay at home and participate in leisure activities within driving distances from their homes. These are new ideas that people are willing to explore, which they did not in previous times, and this current pandemic is demanding people to try different things which they have not done before. Withdrawing from conventions and trying out something new and different has become a challenge with which people are coping with these days.

The gospel reading from Matthew 14:13-21, is a passage where Jesus withdraws from the public sphere to a deserted place in a boat all by himself, and later when the crowds gathered around him, he cured the sick and feeds five thousand hungry people by sharing five loaves of bread and two fish. This story of 'feeding the five thousand' has been recorded by all the four gospel writers and has been one of the most popular stories that people know from their Sunday school days. However, as I read this text again in the context of lockdown, I am more drawn towards the 'withdrawal' of Jesus, which has some relevance for our times today. Why did Jesus withdraw, from where did he withdraw and how has 'withdrawal' served as a site of witness for him are some of the questions that need our attention here.

### **Withdrawal as a Protest against the Powers:**

In the two passages prior to this given text, we notice the rejection of Jesus at his home town Nazareth (Matt 13:54-58) and then the death of John the Baptist by Herod (Matt 14: 1-12). So, on hearing the news of John the Baptist's death by Herod, Jesus withdrew from there to a deserted place by himself (14:13v). On hearing about the capital punishment and unjust killing of John who was prophetic, and on knowing that he is being recognised as the risen John the Baptist by Herod (14:1), I think Jesus withdrew from the public sphere in protest against the powers of his day to a deserted place. Jesus when he withdrew from the people in the public sphere, the crowd heard it and followed him (14:3). I imagine Jesus' withdrawal from the public sphere would have been the talk of the town, and by his withdrawal in protest, Jesus was exposing Herod and his dictatorial, reckless, state-sanctioned, unjust killing of John the Baptist, whom the people of his day regarded as a prophet (14:5). Herod, the crony of the empire, misuses his power and executes John the Baptist, meeting to the whims and fancies of his mistress. Herod had every opportunity to prevent the unjust killing of John, but little did he act with and for justice, and eventually John the Baptist became a victim of state sanctioned capital punishment. When people started to search for Jesus, they understood that Jesus withdrew in protest against the powers and principalities of his day, on this occasion Herod. Elsewhere in Luke 13:32, we see Jesus saying to the Pharisees about Herod, "Go and tell that fox for me..." Jesus did not miss any opportunity to critique Herod for his unjust actions and politics.

By withdrawing into a deserted place, Jesus stepped away from the centres of the powerful public sphere, who were rejoicing the beheading of John the Baptist. On the other hand, Jesus withdrew to the deserted place, the wilderness, to express his solidarity with John the Baptist,

who was a voice in the wilderness, and who lived in wilderness away from the centres of the powers. I again imagine, the crowd later on, when found Jesus in the deserted place all alone, would have recognised Jesus' withdrawal was not only in protest against Herod's unjust killing of John the Baptist, but also to express Jesus's solidarity with John the Baptist, who lived, preached, baptised and spoke truth to the powers from such a site of wilderness/deserted place. The verb "Anachoreo" (withdrawal), used seven times in the gospel of Matthew, had always a suggested pattern of hostility/withdrawal/prophetic fulfilment for Jesus. However, in this instance, in this given text I recognise protest/withdrawal/solidarity pattern of Jesus.

### **Withdrawal as a site of Witness:**

When the crowd came to know that Jesus withdrew from the public sphere in protest against the powers, especially Herod, and found him in the deserted place, Jesus had compassion on the people, cured the sick and fed more than five thousand people with bread and fish. Withdrawal for Jesus served as a site of witness, for Jesus did not send them hungry at that late hour in the day, but fed them sufficiently. Warren Carter explains in his book *Matthew and the Margins*, that this feast of feeding five thousand in the wilderness has to be read in juxtaposition of the previous passage where there was another feast of Herod's birthday party. If the gathering in the wilderness was about compassion, healing the sick and feeding the hungry, what was happening in Herod's palace was the exact opposite, heartlessness, revenge, gluttony and unjust state-sanctioned beheading of John the Baptist.

Therefore, for Jesus this withdrawal not only became a site of protest, but also served as a site of witness demonstrating compassion to the multitude of people who were hungry. The pompous party at Herod's palace was happening at the expense of the hungry people in the wilderness, where a few powerful people in the empire own majority of the resources, leaving many people vulnerable, hungry, powerless and bread-less. I imagine, Jesus shares a simple meal of five loaves of bread and two fish to five thousand people not only out of compassion towards the hungry but also as a critique against the pompous birthday bash at Herod's palace. While the act of sharing food by Jesus with a multitude of hungry people in the site of withdrawal was life-giving act, the party at Herod's palace was life-denying where the imprisoned John, who spoke truth to the powers was beheaded as a return birthday gift.

In his withdrawal from the public sphere into the deserted place, Jesus created a community of wilderness, an alternative public sphere based on the values of thanksgiving, sharing, caring, feeding and demonstrating compassion in action. This community of wilderness became a witnessing community, witnessing Jesus' protest, solidarity, compassion, healing the sick, feeding the hungry and live-giving acts. After feeding the five thousand, Jesus dismissed the crowd, and the disciples, and again went into solitude to a mountain to pray (14:23). What we gather from this is that for Jesus prayer was a personal act, whereas feeding the five thousand was a political and a public act. In other words, on the one hand wilderness for Jesus served as a site of political and public witness, where the hungry are fed and the sick are healed, and on the other hand wilderness served as a site of personal witness, where Jesus spends time in prayer, waiting and listening to God.

As I am completing this reflection, I heard on news that Greater Manchester will be in lock-down again as there is an increase in the rate of transmissions, as social distancing rules have not been strictly adhered to. The easing out of lock down is now withdrawn for people here.

Drawing a relevance of this text for us today, the questions that comes to the fore are, what are the signs and sites of withdrawal for us? And how are we witnessing in such sites today? In my quest for reimagining the church today, as we re-turn to the church buildings for worship, we have two options before us, one is Herod's palace where a pompous birthday bash is happening with the elite and powerful attending, and the other is community of wilderness where feeding of the hungry is happening where people on the margins are attending. For me, churches today are called to be the community of wilderness, where we offer our resources like the five loaves and two fish and willing to work with Jesus in sharing with the rest of the multitude who are hungry and needy. As churches we are called to withdraw from centres of powers in protest against the unjust systems and make a preferential option of being in solidarity with those on the margins. As churches we are called to withdraw in protest from status quos that uphold oppressive structures like that of racism, casteism, patriarchy. As churches we are called to protest against the unjust policies which are making people go hungry and are called to be compassionate in addressing specially child hunger in our contexts.

The new data shows that almost a fifth of UK homes with children go hungry in lock down, as millions of people are struggling to afford for food. In such a context, there is a greater role and relevance for our churches today in addressing hunger which is a reality in our midst, in our own localities. As churches we are called to withdraw from our conventional modes of being and doing church, but rather are called to witness in such sites of withdrawal by feeding the hungry. When I have written such reflections in the previous weeks, I was asked by few of my church friends, are not the charities working on addressing poverty and hunger, and so what is the difference between church and a charity? My immediate response was, if charities are working on issues of poverty and churches are not, that in itself exposes the failure on the part of us as churches for we have not lived up to our call of addressing the needs of the poor, like the hungry in the wilderness. Jesus today wants us as churches to be communities of wilderness, working with Jesus and with one another in meeting the needs of the people, and be witnessing communities living with compassion for people on the margins.

On many occasions we have been like disciples saying to Jesus, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." (14:15) Perhaps Jesus is calling to us all to withdraw from such assertions to send people away, for Jesus never wants to send away people in hunger. Jesus then replied to his disciples and he is saying it aloud to us today, "they need not go away. You give them something to eat." (14:16) Let those that have ears hear this and act now, "you give them something to eat."

May God in Jesus grant us strength to withdraw from our cosy, comfortable, conventional modes of being church and lead us in our call to be a community of wilderness, where the sick are healed, the hungry are fed and where there is compassion filled with justice for all. May God be with us this summer as we withdraw from our regular ways of doing things, to do something new and different.

Rev. Dr. Raj Bharat Patta  
31<sup>st</sup> July 2020



## Sunday 2<sup>nd</sup> August 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.

### Opening Prayer

Calm me, Lord, as you calmed the storm;  
still me, Lord, keep me from harm.  
Let all the tumult within me cease;  
enfold me, Lord in your peace.

David Adam (1936-2020)  
Reproduced from Singing the Faith – number 624

### Hymn: Help us O Lord to Learn (Singing the Faith 501)

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

<https://youtu.be/Lb5-ORex6uM>

Help us, O Lord, to learn  
the truths your word imparts,  
to study that your laws may be  
inscribed upon our hearts.

Help us, O Lord, to live  
the faith which we proclaim,  
that all our thoughts and words and deeds  
may glorify your name.

Help us, O Lord, to teach  
the beauty of your ways,  
that all who seek may find the Christ,  
and make a life of praise.

William Watkins Reid (b. 1923)

### Prayer:

God of our going out and our coming home, I  
worship you today.

For the times and places that have filled me  
with joy, I praise you.

Where I have chosen the wrong path and  
caused pain to myself, to you and to others, I  
ask your forgiveness.

For the assurance that you will walk beside  
me to forgive me and restore me, I thank you.

**Today's Reading from the Old Testament:**  
Genesis 32:22-31

### Time to Reflect

An enduring cliché from the world of movies  
is the portrayal of the happy ending in  
spaghetti-western movies, with the hero  
walking off into the sunset satisfied that order  
has been restored and everyone can now live  
in peace and harmony.

This was brilliantly parodied by John Sullivan  
in the *Only Fools and Horses* Christmas Special  
(1996) when the Trotters finally become  
millionaires: the episode ends with Del-Boy,  
Rodney and Uncle Albert walking off into the  
horizon as the sun sets. At the time, it was  
thought that this would be the final episode  
of the long-running and popular comedy, but  
as it turned out, the show not only returned,  
but so did the characters' troubles. Their  
moment in the sun had turned out to be  
temporary and Sullivan captured the  
experience of many of us, that there are  
rarely easy answers to life's struggles.

Today's Old Testament reading ends, not with  
Jacob walking towards the sunset but towards  
the rising sun. It is not the story of a hard  
day's work successfully completed, but of a  
night-time of wrestling that resolves some  
questions but leaves others still open. His  
opponent refuses to offer him easy answers  
so whilst there is blessing for Jacob, things are  
not neatly tied up.

Jacob, plans to spend the night alone preparing for his uncomfortable reunion with his brother, Esau. Given their history, we might expect that he was always going to have a disturbed night. Choices from long ago are still having an impact on his life and his family's. After years of ducking and diving, Jacob seems to have come close to the end of his own resourcefulness but there is still something that wants to turn events to his advantage.

Into this scene walks the unexpected stranger. Later Jacob understands that he had been joined by God as he struggled with his past. What follows shows us that Jacob is not entirely ready to give up the fight and his mysterious opponent, seeing that Jacob is willing to fight to the end, delivers a decisive blow. It is at this point of vulnerability that Jacob opens up to a moment of unvarnished self-awareness and unexpected God-awareness.

Jacob demands a neat and tidy resolution which his companion refuses to give to him. Instead, from the struggle, Jacob is offered the opportunity of a new beginning. A new name, a new blessing (a blessing of his own and not one stolen from Esau) and a new insight to God's presence and God's nature of love.

So, for Jacob, there, with the rising sun, comes hope to follow a night of uncertain and painful struggle. But there is challenge too: he has to reconcile himself to the fact that some of the scars and wounds of a lifetime of wrestling will travel with him into the new day.

God has confronted him with his past and offered him a better future but his history will not be rewritten. He is offered a future shaped by God's faithful provision (rather than his own manipulative gains) and reconciliation (rather than the uncertainty of unresolved conflict). He will limp towards the future less certain of his own strength and more aware of God's presence.

The fantasy of walking off into the sunset is appealing because we would all like neat endings. Sometimes though, God challenges us to embrace new beginnings whilst carrying the memory of our tangled past. Facing up to our past in order to be ready for God's future may involve some painful wrestling with uncomfortable truths, but in the struggle we can find God's presence and God's blessing. Our story, God's story has not ended yet. May you see God's face and live.

Take a time to sit quietly

### **A time of prayer**

Ever-present God, I join my prayer with all those who pray in the name of Jesus today:

We pray for your church that you grant us patience as we continue to the work we need to do to prepare for future gatherings together.

For those who are anxious about the future and those who see only threat in the days to come.

For those who are estranged from loved ones and feel they are unable to do anything to bring about reconciliation.

For those who wrestle in the night with trouble and distress of body, mind and soul.

I pray especially for ...

Holy God,  
help us to show others that you are present in the midst of their struggles, that together we might demonstrate your great love and concern for your world.  
In Jesus' name we pray. Amen.

### **The Lord's Prayer**

*Our Father .....*

**Hymn: Listen to Oh My Soul – Casting Crowns**  
- <https://youtu.be/3Dli0DRq6ww>  
**or sing a verse of a hymn that comes to mind**



### **A prayer of blessing**

Power of God, be our protection;  
wisdom of God, be our guide;  
word of God, be our inspiration;  
shield of God, be our defence;  
hosts of God, be our deliverance;  
Son of God be our salvation;  
now and always. Amen

St Patrick's Breastplate, Book of Armagh (9<sup>th</sup> Century)

Original Materials by Rev.d Dalwyn R Attwell  
All Hymns reproduced under CCLi 1144191.  
Local Churches please insert CCCLi No here

### **Genesis 32:22-31**

#### **Jacob Wrestles at Peniel**

The same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, 'Let me go, for the day is breaking.' But Jacob said, 'I will not let you go, unless you bless me.' So he said to him, 'What is your name?' And he said, 'Jacob.' Then the man said, 'You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed.' Then Jacob asked him, 'Please tell me your name.' But he said, 'Why is it that you ask my name?' And there he blessed him. So Jacob called the place Peniel, saying, 'For I have seen God face to face, and yet my life is preserved.' The sun rose upon him as he passed Peniel, limping because of his hip.

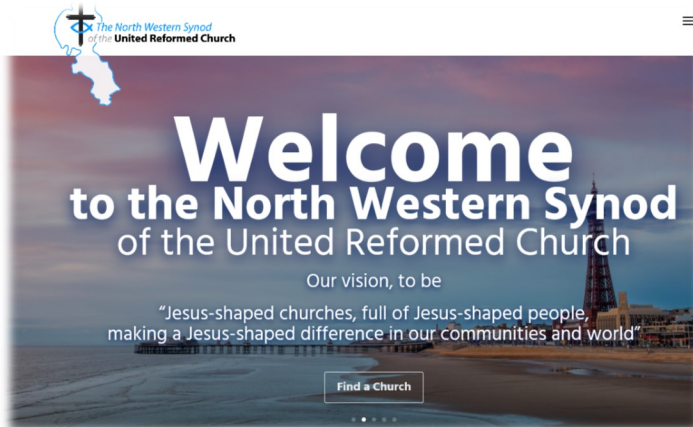


# Newsletter

## North Western Synod Website launch

The Synod website has now been relaunched with a fresh new look and a range of new content. The website address is unchanged at [www.nwsynod.org.uk](http://www.nwsynod.org.uk). The website has many new features including a calendar of events and integration with the newsletter. The site will be updated regularly with updates from Synod Staff and Officers, and more content will be added over the next few months so please check back regularly.

It's been designed to be fully viewable on mobile devices reflecting the way in which many of you browse the web. We are grateful to Lawrence Moore and Mike Walsh for their work on the build and design and to Kerry for taking responsibility for the day to day management of the site. If you have any feedback on the site and ideas for content that you would find helpful please get in touch with Kerry ([office@nwsynod.org.uk](mailto:office@nwsynod.org.uk)). Below are just a few screenshots. If you would like to see more visit our exciting new website :)



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Revd Brian Hudson Bailey



# of the United Reformed Church

## NWS News

news, information, and events from the North Western Synod

**Hollinshead Centre works on through lockdown**

by Lawrence | 28 Jul 2020

**Lockdown and Church Finances**

by Mike Hart | 28 Jul 2020

David and I have been reviewing the returns that church treasurers have sent us about the impact of the closure of church buildings. We are very grateful that over 70 of you have sent us information about your church finances. This helps us build...

**Safeguarding Training**

by Mike Walsh | 27 Jul 2020

All face-to-face training has been

## Who we are in the North Western Synod of the United Reformed Church

**Who we are**

The United Reformed Church is a family of Christians, serving our communities in the name of Jesus, in around 1,500 local churches from Orkney to Cornwall.

**We are the North Western Synod** – one of 13 Synods, including The National Synods of Wales and Scotland, and 11 others across England.

**Together, we are**  
The United Reformed Church



**The Churches ARE the Synod**

The 124 local United Reformed Churches in the North West ARE the North Western Synod. A family of over 4,000 Members, Elders, Community Workers (CRCWs), and Ministers, committed to God and to each other.

The Synod stretches from the Scottish borders into parts of Derbyshire and Cheshire, and is divided into 4 Areas for administrative and pastoral purposes – **Cumbria, Lancashire, Central, and South**.

Churches within each Area are grouped into Missional Partnerships for ministry, mutual support, mission and the development of whole-life discipleship. The gifts of all the members and

## Walking the Way living the life of Jesus today

**Walking the Way**  
Living the life of Jesus today

**What's it about?**

Walking the Way is the United Reformed Church's focus on whole-of-life discipleship. It's not a programme or initiative. Instead, it's all about celebrating and sharing existing experience and wisdom about what it means to

## Missional Discipleship

In the North Western Synod, Missional Discipleship is our expression of what it is to Walk the Way, and has been our Synod focus since 2017.

In that time we have committed extensive resources to this focus – employing our three Missional Discipleship Mentors, producing practical and theological resources to equip and inspire you, and invested in new technologies to help us communicate more effectively.

In addition, our finance team are work to reshape our budget to match these priorities, as well as the Synod Office Team updating all our means of

## Grants Programmes

During the lockdown many grant funders suspended their grant programmes or limited them to immediate Covid related funding needs. A number of funders have now returned to welcoming applications for a broader range of needs.

### Allchurches Trust: Hope Beyond

<https://www.allchurches.co.uk/what-we-fund/hopebeyond/> Upto £50k

Funding for projects addressing the following issues

- Loneliness and isolation exacerbated by the Coronavirus pandemic where new and/or enhanced support is being proposed
- growing community resilience and promoting mental and emotional health and wellbeing
- growing technological capability and resilience and supporting those without online access to get online through training and support.

### Allen Lane Foundation: Social Cohesion Programme

<https://allenlane.org.uk/social-cohesion-programme/>

The Social Cohesion programme will look to support grassroots organisations at a very local level where there are issues which identify marginalised groups of people (especially those from within the Foundation's priorities, but not exclusively) who are excluded. Project applications should seek to propose ways to make communities more inclusive for the betterment of all. The aim of the new programme is:

- To proactively work towards building better community cohesion and trust, and encouraging respect and understanding in the local area
- To proactively promote the inclusion of marginalised groups and individuals in the life of the local community
- To fund work which breaks down barriers and tensions in the local community thereby reducing feelings of division and "them and us".

### National Churches Trust: Foundation Programme

<https://www.nationalchurchestrust.org/foundationgrants>

Through the Foundation grant programme NCT fund small works to your church building that cost up to £10,000 (excluding VAT) with grants of up to 50% of the cost (up to £5,000). Works would need to have 2 quotes in place and permissions if required. Decisions are made on a monthly basis. Their final deadline for 2020 funding through this programme will be 30 October 2020, but as maintenance is so important to the condition of your building.

As an idea of what they fund - the majority of our grantees require funds to repair rainwater goods, drainage repairs, to carry out small repointing and stone repairs, and small roof repairs. Please follow [the link](#) for the full guidance and access to the online application form.

ACAT, the Church Treasurers' association, has partnered with GRANTfinder to provide resources to help local churches find relevant external grant sources. More information was in the recent ACAT newsletter sent to all Church Treasurers, or information about GRANTfinder can be found at <https://www.grantfinder.co.uk/>.

Mike Hart  
Synod Treasurer

## Free Face masks

Thanks to our global link partners, the Chaiyi Presbytery of the Presbyterian Church in Taiwan. We have received a gift of 10,000 face masks. This is a very generous gift that cements our relationship with the Chaiyi Presbytery.

We will shortly be sending each church a gift of face masks for your use. Please use them as you feel appropriate. I'm sure many of you would be able to make use of many more for use by your congregation or, in particular, where you support activities in your local community to help with them. If you would like additional Masks please contact either Kerry, ([office@nwsynod.org.uk](mailto:office@nwsynod.org.uk)) or myself ([clerk@nwsynod.org.uk](mailto:clerk@nwsynod.org.uk)) with details of how many you could use.

Mike Hart

## Post Covid Support Officer

A lot of us closed our Church doors as directed by the Government and URC back in March and have been wondering ever since when we will reopen and what it will look like for churches.

Synod have provided lots of useful information during this time and have kept us up to date, but now it is our turn as individual churches to print those documents, complete the Risk Assessments (RA) and take steps to open our doors once again.

I have joined the NW Synod team to assist the Synod Trust in relation to reopening churches.

I will collate all the RA you send through so we can keep up to date on how many churches are open, what you are open for and when you intend to reopen.

I will respond to any individual queries you may have and if there needs to be a wider communication, I can liaise with Synod Officers to provide any guidance required.

I am currently church secretary and in the process of working with the Elders on completing the RA and taking practical steps to reopen our church so I am aware of some of the issues that face us – though I am sure you will have some queries that are new to me!

I can be contacted via email [information@nwsynod.org.uk](mailto:information@nwsynod.org.uk) working part time between Monday and Thursdays.

Tracey Booth

## **A questionnaire about worship and church-related activities during the coronavirus pandemic lockdown**

You may already have been contacted by a member of a Synod working group, which is reviewing the range of 'virtual' worship and church-related offerings (including worship) from across the North Western Synod during the coronavirus pandemic lockdown. Thank you to all those that have responded thus far.

As part of this work, we are also seeking the views and experiences of those who have taken part in worship and wider church-related activities (i.e. members and adherents) in the areas of discipleship, prayer and social.

Please can I ask you to forward the following link to those on your email lists that you think would be interested in completing a questionnaire aimed at ascertaining their views and experience? The questionnaire should take no longer than about ten minutes to complete.

<https://forms.gle/tTi5xouV5P8gGY3G8>

Responses must be made by **Friday 7 August at 5.00pm.**

Further details of the findings of the project will be released in the near future.

With many thanks in anticipation of your support,

Jonnie Hill

(Convener of the Synod project to review church-related online activities during the coronavirus pandemic lockdown)

### **Further enquiries:**

Cumbria: Dave Harkinson - [minister.wurc@outlook.com](mailto:minister.wurc@outlook.com)

Lancashire: Daleen ten Cate - [Daleen.TenCate@nwsynod.org.uk](mailto:Daleen.TenCate@nwsynod.org.uk)

Central: Richard Bradley - [richardbradley@cantab.net](mailto:richardbradley@cantab.net)

South: Jonnie Hill - [jhillurc@gmail.com](mailto:jhillurc@gmail.com) (on annual leave until 7 Aug - contact Richard Bradley)



**You are invited to the August online Partnership Coffee Morning  
in Lancashire**

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Please join me for a brief act of worship and fellowship around the coffee table. Don't forget to bring your coffee/tee in your favourite cup.

18<sup>th</sup> August @ 10am- Lancashire West Missional Partnership  
19<sup>th</sup> August @ 10am- Lancashire East Missional Partnership  
20<sup>th</sup> August @ 10am- Lancashire North Missional Partnership  
21<sup>st</sup> August @ 10am- Lancashire South Missional Partnership

If you would like to join us, and you haven't signed up before, please drop me an email, so that I can email you an invite.

[Daleen.TenCate@nwsynod.org.uk](mailto:Daleen.TenCate@nwsynod.org.uk)





Lancashire North &  
Lancashire East  
Missional Partnerships



# Looking forward...

A 'Zoom' event from your  
Mentor Team to help us  
think about the future



**Thursday 13 Aug 6.30-9.00pm  
For Ministers and Elders**

Building on the Northerly Synods' "Life after lockdown" conference, this event will aim to generate practical ideas for Ministers, Elders and Congregations as we face the future together.

To register, email Daleen: [Daleen.TenCate@nwsynod.org.uk](mailto:Daleen.TenCate@nwsynod.org.uk)

Lancashire South &  
Lancashire West  
Missional Partnerships



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## Vacancy for a Chaplain - Methodist Homes (MHA) Avonleigh Gardens, Oldham

- 15 hours per week, permanent
- Location & Contact: Avonleigh Gardens, Clyde Street, Oldham OL1 4HE Tel: 0161 627 5722
- Salary: £21,078 pro rata (actual £8,541)
- Closing date: 23/08/2020

Would you like to make a positive contribution to benefit older people?

Spiritual well-being – distinct from religious affiliation or belief – is a universal need and a cornerstone of MHA’s positive approach to ageing and we aim to provide the highest quality care and support for older people of all faiths and beliefs.

You will build good working relationships with local faith communities and take the lead on pastoral, spiritual and religious aspects of life at Avonleigh Gardens care home. You will need to be in good standing with your faith community.

You will have excellent listening skills, great empathy, be able to lead appropriate worship and have an understanding of the spiritual aspects of ageing and dementia. Experience of providing excellent pastoral care, ideally to people in later life, is essential.

Avonleigh Gardens provides residential and dementia care for 59 residents, in purpose-built en-suite accommodation. We are rated GOOD in all areas by CQC and we have a 9.9 rating on Carehome.co.uk.

Please look for the job description and apply online at <https://www.mha.org.uk/careers/current-vacancies/>

For more information please contact the Manager at Avonleigh Gardens on 0161 627 5722 or Head of Chaplaincy (North) [kate.lesueur@mha.org.uk](mailto:kate.lesueur@mha.org.uk) or phone 07484 516570



## **Revd Brian Hudson Bailey**

It is with sadness that we have to inform you of the death of a retired minister, Brian Hudson Bailey who died on 21 July.

Brian's ministry was at Edgeley Road, Stockport 1957-63; CWM 1963-84, Augustine Edinburgh, 1984-92, Augustine United 1992-1996. Brian served as President of the Congregational Union of Scotland from 1992-93. Brian originally retired in Scotland but when he met his wife Anne he then moved to Macclesfield and also became a member there.

A family-only funeral is provisionally set for 2.00pm on 10 August 2020, and there is the hope of a Thanksgiving Service in due time.

Our thoughts are with Anne and the family at this sad time.

Mike Hart  
Interim Synod Clerk