

Dear Heaton Moor United Church,

“And now faith, hope and love abide, and the greatest of these is love,” and so may love that transcends all barriers be with each us in our journeys of life.

Trust you are all doing well, and are keeping safe.

It was so good to visit few of you this week on our pilgrimage. One of the learnings of this pilgrimage has been, listening to people’s stories, stories of hope and resilience, which are very encouraging. It was good to know that many have been following worship services available online from various parts of the world, to connect with God in worship. In this pandemic year, there has been an increase of worship resources online, and we thank God for all these offerings. Thanks to your positive feedback to our YouTube services and to the weekly newsletters and reflections.

On Saturday, the 26th June Heatons sustainable group have called for a ‘Litter Picking Day’ to kick the plastic, and we will be joining in litter picking from 2-3pm that day and if anyone is interested to join, please let us know and kindly join in this initiative.

From 24th June to 1st of July, the Methodist Church’s annual Conference is taking place. The Conference is the governing body of the Methodist Church and meets annually to discuss matters affecting the life of the Church, the nation and the world. Can we please uphold the Conference in our prayers, asking God for the needed guidance in all their decisions.

Herewith I am sending you the reflection for this week along with the worship resources for your kind perusal.

Thanks to all the pastoral visitors of our church for being in touch with one another and for offering support to one another. If anyone wants to receive communion at home, kindly let us know so that we can arrange for it.

May you all have a blessed week ahead.

Thanking you,

Regards,

Raj

24th June 2021

MESSAGE FROM THE CO-EDITOR

This week has been another week where I have been out and about:

We completed our third pilgrimage on Tuesday and it was lovely to see so many of you and to share news with each other. It's great to hear that our weekly notices and reflections have been a source of support for you all during the pandemic.

On Wednesday as I delivered the Space At The Table Meals I realised we only had 2 weeks left of this project - and I began to have thoughts of what I would now do with my Wednesday afternoons! We also met as a team to say good bye to Tracy from Heaton Mersey who leaves her post next week. It has been a huge pleasure working alongside Tracy and she has been a huge support to me in this role.

On Thursday I visited Mersey Vale School to work with the Year 6 students on a session entitled Moving On Up - a short session to help with their preparations for moving onto secondary school. This session is run by Christian In Schools Together and was great fun. The students gave some really insightful and honest answers as we worked on activities on their expectations, fears and also how we as Christians cope with new and sometimes scary situations.

This morning was an early start as I watched the National Parliamentary Breakfast - if you didn't manage to watch then it can be found here <https://www.youtube.com/watch?v=aQMvHCVq0wI> and it well worth a watch.

As always if I can be of any help please do not hesitate to contact me,

JoAnne

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 Heaton Moor United Church



Heaton Moor United Church



heaton_moor_united_church

Office Opening The office opening times for next week will be:

Monday 10 - 2

Tuesday Closed

Wednesday 10 - 2

Thursday Closed

Friday 9-1





New Seating Area

The eagle eyed amongst you who have been in the building over the last week will perhaps have noticed the new layout in the foyer area. Sharon has been busy re-arranging furniture to make better use of this space. Personally I love the new arrangement – it's a great space to sit and have a coffee away from my desk and the "reading chairs" encourage you to peruse the books. Next on the agenda is getting some comfy cushions. If you have any thoughts or comments on the

space please let the office know.

LITTER PICK

26th June

2-3pm

Kick the Plastics is collaboration between Sustainable Living in the Heatons, Heatons WI, and Heatons Post. They are working to encourage us all to use less plastic, but also to reuse and recycle where we can. But sometimes plastic litter gets left in our streets and open spaces. It will end up in our streams, rivers and seas if we do not collect it, where it damages fish, sea creatures and their habitat.

They have seen that many people in the Heatons are doing their own litter picks. As an extra, collect litter on Saturday 26th June 2021 and take a photo to celebrate your activity and send to KickthePlasticsHeatons@gmail.com.

There are tips on how to pick litter safely on the Keep Britain Tidy website, as well as disposal once you have collected it. You might like to get your own tool to stop all that bending down, and for extra safety. There are many available on line, or even at your local bargain store.

Pick it, Bag it, Bin it!

STOCKPORT PRAYER WALK

WEDNESDAY 30TH JUNE 6:15PM

Stockport Peel Centre Retail Park opposite Costa Coffee

Prayer Walk. Walkers gather in the Stockport Peel Centre Retail Park, Great Portwood Street, SK1 2HH (free parking after 6.00pm) opposite Costa Coffee at 6.15pm for a 6.30pm start. The walk will conclude around 7.45pm with refreshments. We will go at a leisurely pace, and visit some little known corners of Stockport, As we look around, we will see the transformation already taking place, and seek God's heart for further restoration in the town.



Action for Children's fundraising campaign this year is entitled **Boycott Your Bed.**

The idea of Boycott Your Bed is to spend the night in the most unusual place you can think of to raise much needed funds for the work of Action for Children. The funds will go towards helping those vulnerable children across the UK who have been hit hardest by the pandemic.

Raj and myself are taking up the challengewatch this space for where we will be sleeping!



Prayers from The Office

Dear Father,

We thank you that you love us and care about every part of our lives.

We thank you that you are with us in every situation and wherever we are.

We ask you will be with our local Year 6 students during this time of uncertainty. As they prepare for the transition to Secondary School, we ask you to bring peace and calm to each classroom.

We ask for you to be with the teachers, as they try to prepare their students for the move without having been able to attend open days or induction days.

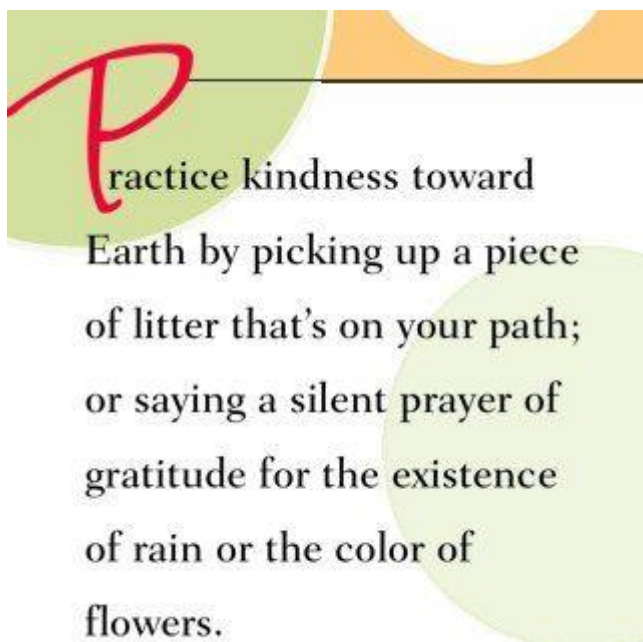
We ask that children have peace as they have their final weeks at their primary school, and that they have fun being with their friends as they learn.

We ask that you give wisdom to our headteachers and senior leaders as they make decisions for their schools.

We thank you we can ask all these things of you.

In Jesus Name,

Amen



If anyone would like to share a Prayer with the church family, please call Linda on 07564839380 or E-mail lindawfleming625@gmail.com.



No names required because God Knows.

Hands, Face, Space & Fresh Air: The story of two unnamed women

Reflecting on Mark 5:21-43



Public Health England's campaign as the restrictions of 'Stay at Home' have eased out, allowing six people or two households to meet outdoors since 29th March 2021 has been, "Hands, Face, Space & Fresh Air." The campaign urges the public to stick to these rules and remember the key behaviours of washing the hands, wearing face coverings, making space and meeting in the fresh air to stop the spread of Covid-19. This guidance still continues and some have commented that these rules will have to remain in place for a longer period of time. In our moving forward, though it is hard to keep up, let's stick to these rules as advised.

The text for this Sunday from Mark 5:21-43 is a passage where Jesus on his way to heal and resurrect the twelve-year-old daughter of Jairus also heals a woman who was suffering from blood haemorrhage for twelve years. As I reflect on this text, I have noticed four important things in it, which are, touch, masks, distance and fresh air, which to say in our modern contextual terms, is hands, face, space and fresh air. Let me explain it for you.

1. Hands/Touch:

We see three people involved in touching in this text. Firstly, it was Jairus on seeing Jesus fell at his feet and begged him repeatedly, "my little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live." (22-23v). It was Jairus, who touches the feet of Jesus and requests Jesus to lay his hands on her daughter for healing. On that touch of Jairus, Jesus went with him to his house. This touch, I call as '**requesting touch.**' Hands and touch are for healing. The second touch is from an unnamed woman, who was suffering from haemorrhage, who was in a crowd on knowing about Jesus, came behind him in the crowd and touched his cloak, for she said, 'If I but touch his clothes, I will be made well.' Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. (27-29v) The woman received physical healing in her life at this touch, there is healing of her disease. The interesting part of this touch is, now Jesus makes it a big deal to find out who has touched him as healing went out of him, asking "who touched me?" The woman knowing what has happened to her, came in fear and trembling, fell down before him and told him the whole truth. At this touch, Jesus heals her socially and spiritually appreciating her, 'daughter, your faith has made you well; go in peace and be healed of your disease.' (32-34v). Here is the moment where the woman finds healing from her dis-easiness. This touch I call '**restorative touch.**' The third touch in this text when Jesus takes the unnamed dead girl,

the daughter of Jairus by her hand and said to her, 'Talitha cum,' which means 'little girl, get up!' And immediately the girl got up and began to walk. (41-42v). This touch I call **'resurrection touch.'**

2. Face/Masks:

In this given passage Jairus and Jesus are the ones, whose faces are well known and they have no masks on their faces. Jairus is a leader of the synagogue, who has a religious status, social status and economic status in his society. He commanded respect in the society, and when he came to plead Jesus, to visit come and heal her daughter, Jesus went with him. Next, we have Jesus who has become famous with his kind of movement, preaching, healing and challenging the powers, for which huge crowds followed him, everywhere he went. He healed the woman with haemorrhage and brought back life to the little girl in this given text. Two people in this text had to be masked with no face and no names mentioned here. The woman who was suffering from haemorrhage. Her identity was masked by patriarchy and prejudice, for no one remembers her name. It is so sad that eventually the readers of the text over the period of histories called this woman as 'a woman with a flow of blood.' She was masked by the religious law, for she was treated unclean because of her disease. She was broken physically enduring this pain of the haemorrhage for 12 years visiting every physician in her town. She was economically broken, spending money for her treatment. Not sure whether she had a family, if she had one surely, they would have accompanied her or would have pleaded for her like Jairus pleading for her daughter. May be due to her disease, she would have been a pain for her family and they would have left her on her own. With all these masks, this unnamed woman was de-peopled in her time and context. The next is the 12-year-old little daughter of Jairus. Again, she too was masked under patriarchy. No mention of her name here. The little girl was known as daughter of Jairus. There is no record of her conversation in this text. All we know is she was sick on a dying bed, later died and Jesus brings life back to her. Her responses to resurrection were not recorded, whereas the recording of people weeping, wailing, laughing etc. were mentioned in this text. The 12-year-old girl was masked by patriarchy on one hand, and would have been masked as a child in the world of adults with no mention of her true self and identity.

3. Space/Distance:

When Jesus was surrounded by a crowd, who gathered around him as he crossed the lake by boat to the other side, Jairus with his religious and social status in the society could find space and access to Jesus and requested him to come and heal her dying daughter. Then the woman who was suffering with haemorrhage, she was on the margins of the society. Because of her disease according to the religious law, she was considered polluted and unclean and had to live outside of the city, away from the crowds. Anyone who touches her would also become polluted. She was an untouchable and had to be socially distanced from the rest of the community. Her disease kept her at a distance, religion kept her at a distance, society kept her at a distance, family kept her at a distance and she was at a distance from her real-self. Finally, the little girl, daughter of Jairus. She was at a distance as she was on a death bed, dying with her sickness, and so Jairus had to go to Jesus on her behalf. Half way to Jairus house, they heard the news that her daughter died. And a dead corpse was also considered polluting and they would bury the dead body immediately. Anyone who touches a dead body is also polluted and they have certain rituals to follow to be cleansed again. The 12-year little

girl who once was in the centre, due to her dad's status and influence, is now on the margins, outside, due to her death.

4. Fresh Air:

There are several waves of fresh air in this text. Firstly, I recognise a breath of fresh air in the resilience of the woman who was suffering from haemorrhage, who took the risk, despite all the masks she had on her identity, despite the space and distance she had to keep from the society, she ventured to be in the crowd and receive healing from Jesus, even if it is to get a chance to touch his cloak. Jesus by pressing to know who touched her in that crowd, was trying to recognise the resilience of the person who took courage and risk, defying the norms and rules in seeking healing. Imagine if this woman did not find healing that day, and if the crowd recognised that she was the woman with a haemorrhage, she would have received more insults and more punishment for defying those restrictions imposed on her. Her courage offers a fresh air to all the readers in the journey of faith. Secondly, the wave of fresh air comes from Jesus, who gave life to two unnamed women of his times. Jesus could have remained silent in that crowd without making a fuss of who has touched him. Yet, Jesus made that fuss, so that by recognising that woman of faith and courage in the public, he was offering a testimony to his disciples and the crowd to learn the kind of faith and courage this woman was showing in that busy, crowded public sphere. The wave of fresh air comes forcefully when Jesus heals the woman's dis-easiness of masks, pollution and distance, and granting her freedom and liberation publicly. Jesus un.masks the masks of patriarchy, prejudice and pride. Thirdly, the wave of fresh air in this text is again found in Jesus laying his hand on the dead body of the little girl and bringing her back to life. Jesus willingly touched this dead girl, willingly wanted to take on her pollution of death on him and offered life to her in return. I think that whirl wind of fresh air was on the writer of this text, for he just recorded the Aramaic word 'Talitha cum' in wonder for 'little girl, get up!' The mystery and wonder of fresh breath of life remains unchanged, which is only to be celebrated.

In the context of social distancing today due to Covid, the calling for us as church is to be responsible in caring for one another, celebrating people and their identities, and offering to be waves of fresh breath of life, resisting exclusion and discrimination. The call for us as churches is to fight patriarchy and misogyny, and celebrate the equality of all genders. Let us like the woman be resilient and courageous in defying the rules in seeking and promoting healing in our midst. Let us like Jesus step out of the comfort zones in offering love and care to those people who are considered polluting and outcasts in our midst. Let us join with Jesus in addressing the dis-easiness of people who are struggling with mental health problems, with physical isolations, with grief, and with lack of companions, for we as a church should be place of healing to all people in all places in our communities.

May the Spirit, breathe in us the fresh breath so that we go out into the world as channels of healing, grace and love. Amen.

Raj Bharat Patta,
24th June 2021

Sunday 27th June 2021 - (Conference Sunday) – Revd Phil Warrey

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

Opening Prayer

As the psalmist reminds us, let us cry out to the Lord this day in hope. Help me Lord to remember this day, that there is forgiveness in you, that you offer us steadfast love and have the power to redeem. Lord, I give you thanks this day that you redeem us from all our iniquities. **Amen** (Based on Psalm 130)

Hymn: And are we yet alive (Singing the Faith 456)

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

<https://www.youtube.com/watch?v=QOEY-75qtnM>

And are we yet alive,
and see each other's face?
Glory and praise to Jesus give
for his redeeming grace!

Preserved by power divine
to full salvation here,
again in Jesu's praise we join,
and in his sight appear.

What troubles have we seen,
what conflicts have we passed,
fightings without, and fears within,
since we assembled last!

But out of all the Lord
has brought us by his love;
and still he does his help afford,
and hides our life above.

Then let us make our boast
of his redeeming power,
which saves us to the uttermost,
till we can sin no more.

Let us take up the cross,
till we the crown obtain;
and gladly reckon all things loss,
so we may Jesus gain.

Praise ye the Lord, alleluia!
Praise ye the Lord, alleluia!
Alleluia, alleluia, alleluia,
praise ye the Lord!

Charles Wesley (1707-1788)

Let us pray together:

Good and gracious God, I give you thanks for your steadfast love, enduring patience, and grace that I witness day by day.

Heal and restore me from all that harms me, and all that I do to harm myself and others.

Help and guide me to follow your way, so that I may be a forgiven, forgiving, grace filled and gracious, redeemed beautiful human person.
Amen.

Today's Reading from the Old Testament
Psalm 130

Today's Gospel Reading:
Mark 5: 21-43

Time to Reflect:

Today on conference Sunday, as our church leaders gather to confer, we reflect on Mark's narrative of restoration and healing. Pause for a moment and ponder on what the world has been through in this last year. Consider how much we and the whole world needs the healing and restoration that Jesus models in this story.

We need healing and restoration from the Pandemic, healing and restoration from injustices, healing and restoration from the appalling ways humans treat other humans who are not like them.

The story within a story of the haemorrhaging woman, sees Jesus unpicking a long injustice that this child of God had endured for much of her adult life. Let alone the discomfort, pain, and weakness the condition brought to her, she would have been ostracised, kept apart from society and held at a distance because due to her condition she was considered to be “unclean”, “untouchable”. You did not want to be seen as “unclean” in 1st Century Palestine.

Dramatically, Jesus makes a big fuss that he has been touched. The embarrassed disciples try to play down the issue. The woman, now embarrassed herself, owns up, expecting the wrath of the Rabbi she has now made unclean, through her touch. The crowd who knew the woman would have been offended on his behalf! Of course, there is no wrath from Jesus. Just as we would expect, there is the opposite - LOVE. There is acceptance, there is healing. Her supposed uncleanness is not a reality to Jesus, and he makes it known in his gracious reaction and words of healing.

Not only does Jesus heal her medical condition, He shows society that she was not unclean and as he has graciously welcomed and healed; so should they, and so should we.

Ponder this week: Who in our lives and our churches needs acceptance, inclusion, healing and restoration, or a seat around our communion table? And what can we each personally do, to model Jesus’ healing and restoration for church, society, and world?

Take a time to sit quietly

A time of prayer

Lord, today, I pray for the Methodist Church as conference opens. I pray for all who are gathered to confer, that you will help them in their

deliberations and decision making, so that our church can be seen to shine out your Love to all in our land and be a place of welcome and inclusion. Lord in your mercy, hear my prayer.

Lord I give thanks for the outgoing President Revd Richard Teal, and Vice President Carolyn Lawrence and ask for your blessing upon them as they return to their daily lives. Lord in your mercy, hear my prayer.

Lord, I pray for your blessing upon our President and Vice President designates Revd Sonia Hicks and Barbara Easton, and all those who will be ordained, bless them in their ministries. Lord in your mercy, hear my prayer.

Lord I give thanks for the narrative of healing and restoration in our Gospel reading today and bring to you.....(*name those you know who need healing and restoration today*).. bring them to healing and restoration too.
Lord in your mercy, hear my prayer.

Thank you Lord, that you hear my prayers, and that you know my every need. Grant me sufficient love, forgiveness, grace, hope, healing and joy for this day, that I may follow you and shine your love out to the world. Lord in your mercy, hear my prayer. **Amen**

The Lord’s Prayer

Our Father

Hymn: Listen to “All are Welcome (Singing the Faith 409)

<https://www.youtube.com/watch?v=FhPnjA7wsIY>
or sing a verse of a hymn that comes to mind

Let us build a house where love can dwell
and all can safely live,
a place where saints and children tell
how hearts learn to forgive.
Built of hopes and dreams and visions,
rock of faith and vault of grace;
here the love of Christ shall end divisions:
All are welcome,
all are welcome,
all are welcome in this place.

Let us build a house where prophets speak,
and words are strong and true,
where all God's children dare to seek
to dream God's reign anew.
Here the cross shall stand as witness
and as symbol of God's grace;
here as one we claim the faith of Jesus:

Let us build a house where love is found
in water, wine and wheat:
a banquet hall on holy ground
where peace and justice meet.
Here the love of God, through Jesus,
is revealed in time and space;
as we share in Christ the feast that frees us:

Let us build a house where hands will reach
beyond the wood and stone
to heal and strengthen, serve and teach,
and live the Word they've known.
Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger:

Let us build a house where all are named,
their songs and visions heard
and loved and treasured, taught and claimed
as words within the Word.
Built of tears and cries and laughter,
prayers of faith and songs of grace,
let this house proclaim from floor to rafter:
Marty Haugen (b. 1950)

A prayer of blessing

As I rise from this time of worship and prayer,
may I go out with joy, to seek and serve you,
with your blessing and the knowledge of your
Love. **Amen.**

Original Materials by Revd Phil Warrey
All Hymns reproduced under CCLI 1144191.
Local Churches please insert CCLI No here

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

Singing the Faith 409

- 1 Let us build a house where love can dwell
and all can safely live,
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here the love of Christ shall end divisions :
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- 2 Let us build a house where prophets speak,
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Psalm 130 - Waiting for Divine Redemption

A Song of Ascents.

Out of the depths I cry to you, O Lord.

Lord, hear my voice!

Let your ears be attentive

to the voice of my supplications!

If you, O Lord, should mark iniquities,

Lord, who could stand?

But there is forgiveness with you,
so that you may be revered.

I wait for the Lord, my soul waits,

and in his word I hope;

my soul waits for the Lord

more than those who watch for the morning,

more than those who watch for the morning.

O Israel, hope in the Lord!

For with the Lord there is steadfast love,

and with him is great power to redeem.

It is he who will redeem Israel

from all its iniquities.

Mark 5: 21-43 - A Girl Restored to Life and a Woman Healed

When Jesus had crossed again in the boat to the other side, a great crowd gathered round him; and he was by the lake. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.' So he went with him.

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, 'If I but touch his clothes, I will be made well.' Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' And his disciples said to him, 'You see the crowd pressing in on you; how can you say, "Who touched me?"' He looked all round to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'

While he was still speaking, some people came from the leader's house to say, 'Your daughter is dead. Why trouble the teacher any further?' But overhearing what they said, Jesus said to the leader of the synagogue, 'Do not fear, only believe.' He allowed no one to follow him except

Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, 'Why do you make a commotion and weep? The child is not dead but sleeping.' And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, 'Talitha cum', which means, 'Little girl, get up!' And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.