

Dear Heaton Moor United Church,

What does the Lord require of us? But to do justice, to love mercy and walk humbly with our God. (Micah 6:8)

Hope you are all doing well and trust you all had a good week.

Thanks to Carol Jack who is leading the service at Church and on our YouTube channel this week.

'Action for Children Sunday,' has been one of the annual features of our Church, and this year we observe it on the 11th of July 2021. The theme for this year is "Peace within and Peace around." The staff and team of 'Action for Children' have worked tirelessly during this pandemic year in providing support to 20,000 vulnerable children. As a Church we have supported this ministry, and may I request your help for this year as well.

In order to raise funds for 'Action for Children', JoAnne and her children and my family are 'Boycotting our Beds' and will be sleeping at Church on the 9th of July. We sincerely appreciate the support we have received so far and look forward to your prayers and support to this our initiative. The details of the Just Giving Page are posted in this newsletter and we solicit your support.

This week, we had a short spell of our pilgrimage and visited few of our friends, and as always it is lovely to meet and listen to people's stories and experiences.

Thank you for all your prayers to the members of St. John's Methodist church, for we had a moving closing service on Sunday.

This week we had our Circuit Leadership meeting and also, we gathered as a staff team to make a preaching plan for September - October months for the circuit. It was quite a task, but we finally managed it well. I also attended line manager's training programme organised by the Learning Network, which was also very helpful.

As the Government is planning to relax the restrictions on the 19th of July, we will be waiting for the guidance from the national churches about the opening up of our buildings and premises full on, and as a

Leadership team we will then meet to make our local decisions next week.

Some of you have followed the news about the Methodist Conference that took place last week. Herewith I am attaching the outcomes from the Conference as sent by our District Chair for your kind perusal.

The United Reformed Church's General Assembly is taking place online from 9-12 July 2021, and let us kindly remember all those participating in the Assembly and for all the decisions they make for the life of the church. Some of the key points on the agenda include, the new URC learning hub, action towards an anti-racist church, the Israel and Palestine conflict, the URC's 50th jubilee etc.

Herewith I am sending you the reflection and the worship resources for your kind perusal.

Let us uphold one another in prayer and may God's goodness and mercy follow each of you all the days of our lives so that each of us can bring more meaning to life and add meaning to the people we meet.

Stay blessed,

With Warm Regards,

Raj

8th July 2021

2nd July 2021

Dear Friends and Colleagues,

The Methodist Conference met this week, and after the many conversations, debates and conferring of the last thirty years, came to a significant point of decision making. The report *God in Love Unites Us*, and its recommendations, was agreed. This means:

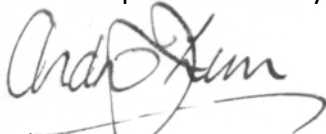
1. That we agreed that all human relating is founded on the gift of love received from God, and that "all significant relationships should be built on self-giving love, commitment, fidelity, loyalty, honesty, mutual respect, equality and the desire for the mutual flourishing of the people involved."
2. That cohabitation is recognised as a potential place for that quality of relating to be known; although we also recognised that we have more work to do on this.
3. That the Methodist Church has recognised that there are two different understandings of marriage among us: one of which is that marriage should always involve a woman and a man; and another of which sees marriage as possible between any two people.
4. That consequently same-sex marriage should be permitted within Methodist buildings where church councils wish to apply for registration to do so; and Methodist ministers may preside at same-sex marriage services.
5. That ministers and church councils who hold to the traditional view of marriage will be under no compulsion to act in any way which would compromise their convictions.

The final vote agreed on this issue was for the following resolution:

The Conference commends its decisions to the Methodist people asking them earnestly to pray for healing where there has been hurt, for unity where there has been division, and for wisdom where difficult decisions lie ahead.

I hope and pray that you will all be able to continue to journey together, recognising our differences, but celebrating the good and transforming news of Jesus in our mission, witness and service.

Grace and peace be with you all.



Andrew J. Lunn

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MESSAGE FROM THE CO-EDITOR



Me and little man attended our first in person Super Sunday and it was Super! We had lots of fun playing with sand and water, completing an obstacle course (I even managed a roly-poly) making paper boats and playing a memory game.

Sadly, on Sunday I also attended the final service at St John's which was my member church. It was an incredibly moving service and on behalf of all at St Johns thank you for your prayers at this difficult time.

My working week began with another year 6 school session, this time at St John's in Heaton Mersey. Once again I had lots of fun

with the children - my favourite part of the session is when they act out scenarios that they may encounter at senior school.

Wednesday was my final delivery of Space At The Table Meals as this project comes to a close, more of this further on in the notices.

It was lovely to meet with our members on Thursday who are resident at Tatton Court - we had a pleasant hour sitting in the sun and catching up with each other. I then had a meeting with St Paul's Church on an event we are running together in September and further information will be out in due course.

Today I am getting ready for my sleepover at church for Action for Children and going shopping for our breakfast goodies for the grab and go breakfast. It's not too late to order a breakfast either by email or sending a message to my mobile.

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

JoAnne

community@heatonmoorunitedchurch.org.uk

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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 10 - 2

Wednesday 10 - 2

Thursday Closed

Friday 9-11





This week was the final delivery of our meals as part of our Space At The Table project. It has been an absolute privilege to be part of this project and delivering the meals has been the favourite part of my week.

I was quite emotional when I got home on Wednesday – thank you to everyone who gave cards, gifts and completed our survey.

Here are a few of the comments we received:

- ♥ The meal saved me having to cook for a change and meant I had variety from my normal
- ♥ The taste was excellent and the portion generous
- ♥ It's hard to see any way in which the project could be improved
- ♥ It was lovely at about 3:30pm each Wednesday a knock at the door a smiley face and two meals
- ♥ Having a reason to leave the house and pick up our meals



Dave Fraser who was a big part of the Space At The Table project has now finished in his role as Mission Mentor and is returning to Salford in his role as a URC Minister in Secular Appointment

In his final email where he thanked everyone for his leaving gifts he also wrote:

I have no pearls of wisdom to leave with you, which is only appropriate as I came with none but I have tried to deliver my role as a mission mentor with humour and patience and sought to follow a sentiment best expressed by Anne Lamott

"If you have a choice between being right and being kind, choose kind."

so in the months to come my prayer is that you continue to choose kind keep well, Godbless as you seek to be kind for the Kingdom

FUTURE EVENT – Heaton Mersey Artisan Market 24th July 11am – 3pm

We will be having a stall at the artisan market being held at St John's Church. The stall will be used to highlight everything that goes on at Heaton Moor United Church. If anybody is available to help on the day to talk to people about who we are and what we do then please contact JoAnne



My Shopping List

Jars of pasta sauce
Tinned vegetables (peas, carrots)
Tinned tomato
Tinned kidney beans
Tinned chick peas
Baked beans
Custard / Rice pudding
Tinned fruit
Jam / peanut butter
Dried red lentils
Crisps and child friendly goodies

School Pantry

We are doing another school pantry – this time at Didsbury Road School.

To the left is a list of items that we are collecting. If you can help in any way that would be great.

As this collection is to cover the summer holidays we would also appreciate any child friendly goodies you would like to donate e.g. crisps, breakfast bars, juice cartons, biscuits etc.

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



Action for Children weekend tonight Raj and JoAnne with their families are going to **Boycott their Beds** and sleep in the church on the night of July 9th in solidarity with all young people who have no bed to call their own. You are invited to sponsor them via the Justgiving page

<https://www.justgiving.com/fundraising/sharon-letitia-heginbotham> (the link is also on the charity page of the Church website) or via a gift envelope. These will be available at Church on Sunday July 4th and 11th for you to take away and bring back (filled!). Alternatively, you can send or drop off a donation at the Church office.

The morning after the sleepover we will also be offering grab and go continental breakfasts on Saturday 10th July between 9am and 10:30am for a donation to Action for Children. If you are interested in a breakfast please contact the office or JoAnne.

Thank you to everyone who has donated so far



The Ordination of Jonnie Hill takes place on Saturday 17th July. We will be streaming the event at Heaton Moor United Church and further information will be sent out once we receive timings etc.

Stockport InterFaith – the next meeting of Stockport InterFaith group takes place on Monday 12th July. The subject is Unity In Diversity in Justice and Dr Parviz Mottahed who will be joining from Canada will talk on the subject followed by question and comments from participants.

<https://us02web.zoom.us/j/89801368969?pwd=ZVJVR2lYR2w0bDI1WIBlQkF2R0VEZz09>

Meeting ID: 898 0136 8969

Passcode: 987695

Who are we now?

Dear Friends,

In last week's newsletter, Raj explained that conversations have begun around what might be the best ways for us to 'reconnect' with each other. Here I set out a little more about some particular ideas, with some thoughts about how this process could develop. It would be good to know what you think.

At the heart of this are three key ideas: first, while we recognise that the pandemic crisis has been a huge trauma on such a vast scale, we don't necessarily know the range of ways that we have all been affected. Secondly, amongst many things, this has impacted on who we are as a church, and this needs to be acknowledged – because our relationships have been changed, and we will need to be intentional about rebuilding a sense of community. And thirdly, a process which enables us to face the enormity of the reality together, and how it has affected and changed us, can ultimately be a strengthening process. But it is only by embarking on an honest process which takes the trauma seriously, that we can really understand who we are now, and therefore come to a clearer picture of what we are called to be and do next. If we hope to have an impact on the world around us in the near future, we have to understand our present more fully – who we are, right now – and to do that, we must be attentive to how the recent past has affected and shaped us.

To say a little more about these things in turn, firstly, I'm sure we already recognise that this pandemic has reshaped our lives in many ways – some of them very obvious, some of them much more subtle. We may hope to 'get back to normal', or to 'get on with the job' of being church – but it would be wise to understand how we have been changed. We are not the same that we were 18 months ago. Many of us aren't even quite sure how to answer the question 'how are you?', because we know we have been affected, but we can't quite put it into words. This is normal in a trauma; it is a 'disorienting' time, as our familiar markers have been disrupted. So it's not easy to click our fingers and 'return' to normality. Children, teenagers, young adults, parents, people who have been grieving, people living with dementia, those in care homes – all these groups, and many more, have been affected in different ways. We may want to put it all behind us, but we can't because it shapes who we are now – and it would be wise to try to understand ourselves and one another more fully.

And secondly, this obviously affects us as a church too. It has been amazing all the things that people have been doing to keep in touch with each other, but inevitably things are different. We are grieving for many things that have been lost. And it is our calling to weep with those who weep, while also acknowledging that some have had cause to rejoice as well. So how might we do this? How might we hear each other's stories – stories of lament and grief, friendship and survival, the small things and the big things? It may help for some stories to be shared through the newsletter and magazine; some can continue to share in small groups; and we may build towards a larger event when we can once again gather together, to acknowledge the journey we have travelled, the sadness, the support, the diversity of experience, the longing to belong to each other.

Thirdly, just to be clear: this should be a strengthening process. Yes, it is about giving each other permission to be honest about the pain and to be heard, as we acknowledge how we have been changed by this trauma. But by doing this, in small but intentional ways, we grow in relationship again, and understand better who we are now, which gives us a stronger foundation to recover from this bruising experience and move forwards into a new future together.

Peace, hope and love be with each of us.

Graham

Hi Everyone ,

At a meeting this week, the opening devotions were based on Ecclesiastes 4, 9-12 . The line that struck me was: Two are better than one, because they have a good reward for their labour.

So I will be helping Graham to organise how we can find out Who we are now ? So keep an eye out on the notices on how you can take part in sharing your stories. After hearing the reading, I went and looked at Ecclesiastes in more detail, and in chapter 3 verse 4 :

A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;

I think this sums up where I am at the moment, when I am reflecting on the last year and a bitI can't wait to dance again.

Peace Sharon



Prayers from The Office

God of all times,
you teach us that there is a time for everything;
we have had our fill of the unsettled time,
we are so acquainted with death and grief that we might forget it's sting,
the time of unjust sharing of the vaccine and all resources, hurts us.
We lament the struggles of the global pandemic
and trust that you continue to guide us through the questions it has raised.
Remind us that this is only one time
and that times of joy and laughing are present with us also.
Amen

By the Revd Martin Knight, Minister of St Paul's URC and South Croydon United Church

May we see through
unclouded eyes
how we can bring relief
to those struggling
in the pain of poverty,
joy to those
longing for security,
and hope to the lives
of all children.



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.

Who is haunting you? For Herod, it was Jesus, the haunting John

Reflecting on Mark 6:14-29

In my childhood, many ghost stories were taking rounds in our locality, for it was said that people who have died with their unmet desires would come as ghosts and haunt people who have ill-treated them when they were alive. I am not sure of the authenticity of ghosts moving around, but it was strongly believed in the community that they haunted people. Back in our village I remember some people who cook the favourite food of their dear ones who have died on their death anniversary, and place a bowl of that food near their photo with a belief that they come and taste it, in a way to say that they are remember their presence.

The text this week from Mark 6:14-29 is one such passages, where king Herod was haunted by the memories of John, and eventually identifies Jesus as John, whom he beheaded and is now raised. This is the only text in the New Testament where a birthday of a person is mentioned, which is king Herod's. This again explains the colonial trappings of that context, for only kings afforded to celebrate birthdays for only such people's lives mattered and their births were deemed important and on the other hand only king's birthdays are remembered and therefore recorded. For Herod throws a birthday banquet for his court officials, and when Herodias daughter dances and pleases his guests, Herod offers this girl to ask anything as a gift, even half of his kingdom to give. Herodias uses her young girl to ask for the head of John the baptiser on a platter as a gift, for John spoke truth to the powers (18v), for which Herodias was sore at. Herod yields to it and beheaded John and gave it to her on a platter.

Against this backdrop, when Jesus' name was spreading across the region for his powers and works among the people, and when Herod heard about Jesus, he and his court officials were trying to identify who this Jesus was. There were at least four different identifications made at Herod's court on learning about Jesus. Firstly, some said that John the baptiser has been raised from the dead; and for this reason, these powers were at work in Jesus (14v). Raising from the dead was not a new concept in the religious world view of those times in Palestine, and so when Jesus was performing his works of healing and speaking truth to the powers, they thought that either Jesus was the new John, or Jesus had the spirit of John in him and so was able to do his works. Secondly, some others said that Jesus was Elijah (15a), who was one of the prominent prophets of the Old Testament, and did not see death as he was ascended into heaven. Perhaps the wisdom of Herod's court believed that Jesus was that Elijah who again descended into their midst performing powerful acts of healing and transforming their communities. Thirdly, others said that Jesus is a prophet, like one of the prophets of the old (15b) who continued his prophetic ministry of teaching, healing and contesting the powers and principalities of his times. Finally, when Herod heard of Jesus, he was haunted by the memories of John the baptiser, and particularly how he cruelly beheaded him and said Jesus is "John, whom I beheaded, and has been raised" (16v). For Herod, Jesus is the haunting John, bringing him those memories of arresting John, binding him and putting him in the prison and even reminding him of the guilt of beheading John for speaking truth to his wife Herodias for unlawfully marrying his brother's wife.

'Jesus, the haunting John' is not on the Christological titles of Jesus Christ, but on reflecting this passage I recognise the need for this title, for it challenges those in power to know that Jesus is a mirror granting them an opportunity to reflect the unjust things they have done in

the past and offers a space to seek forgiveness and in striving for justice as a way forward. Unfortunately, Herod though recognised that Jesus is the haunting John in his life who has come back to life from the death, but continued his life in collaboration with the colonial powers without any repentance in his life, for towards the end we know the role he has played towards the crucifixion of Jesus as a public criminal.

Secondly, on recognising Jesus as the haunting John, Herod recognised that Jesus has come as a new-being, continuing the mission of John the baptiser, in fact with more power, which includes contesting the colonial powers, healing and loving people. John the baptiser said about Jesus at his baptism, that the one coming after him is more powerful, and to that extent Jesus carried on more powerful acts of mission. Jesus calls Herod elsewhere as recorded in Luke 13:32, “the fox” which was part of his mission of contestation.

Thirdly, ‘Jesus as the haunting John’ is a title that reminds the listeners that prophets keep haunting people who are engrossed in doing unjust acts. Jesus has come to make this world a better place, a transforming place and a ‘new creation’, by speaking truth to the powers and by being prophetic, which is ‘good news to the poor as bad news to the rich.’

Fourthly, ‘Jesus the haunting John’ is a precursor to discuss Jesus’ resurrection for Herod recognises that Jesus is the risen John who has come back to life from the dead. For this very reason, there is no mention of Jesus appearing to the powerful people after his resurrection, including Herod, for to Herod Jesus is a haunting John, and the risen Christ is the haunting Jesus.

The relevance of this text is that Jesus is the one who exposes one’s unjust acts, and the name of Jesus is the name that haunts people till they seek forgiveness and turn away from evil doings. The name of Jesus is the haunting Grace that haunts us to lead a just life, overcoming injustice, inequality and indignity. The name of Jesus haunts us till we deliver justice. At the General Synods and Conference meetings of the churches, they have come forward to express ‘full and unreserved apology’ to all the past historical mistakes they have made including the past safeguarding cases of abuse, for the experiences of racism, for exclusion of LGBTQI people in the church etc. which is invoking the name of Jesus into the life of the church. What is the meaning of the name of Jesus today? The name of Jesus is a name of love, grace, hope, justice, equality, peace and at the same time the name of Jesus is also contesting and defeating hate, injustice, inequality, prejudice, pride, privilege, exclusion, and discrimination. A mere apology is not sufficient, for the name of Jesus calls for action, calls to exercise justice. Is Jesus haunting you in your faith? If yes, he is inviting you to grace by overcoming complacency and evil deeds which we succumb to, and drives you to work for peace, love and justice in every way possible.

May the name of Jesus haunt each of us to do justice, to love mercy and to walk humbly with God. Jesus is the haunting John, and the risen Jesus is the haunting grace. Amen.

Raj Bharat Patta,
9th July 2021

Sunday 11th July

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:

Beautiful God, thank you that you are with us as we gather in your Spirit – wherever we are – we thank you that you are with us all and each. We pause and recognise you are with us and bind us all together in your love. (pause) Amen.

Hymn: StF 8 God with us: Creator, Father, Sing/ Read /pray /proclaim the words or listen to it here

<https://www.youtube.com/watch?v=jkaih98S02A>

God with us: Creator, Father,
bringing everything to birth;
Mother of the whole creation,
fire of stars and life of earth:
down the countless years composing,
from the earth's evolving night,
love's response to love, and forming
mind and soul to seek your light.

God with us: Redeemer, Brother,
Friend for ever at our side,
here, in flesh, you walked among us,
taking up your cross, you died.
Crucified, despised, rejected,
Perfect Love, who shared our shame,
streaming from the cross, your judgement,
full of mercy, clears our name.

God with us: Unwearied Spirit,
from the birth of time and space,
surging through unconscious being,
joyful, Life-Creating Grace:
through the centuries you find us;
you, as God, inspire our prayer;
Life and Power at work within us,

Love for ever, everywhere!

God, Transcendent, far beyond us,
closest Friend, unfailing Guide:
through the ages, wronged, affronted,
in your poor, still crucified!
God with us: convict, forgive us;
by your holy love destroy
all that hinders peace and justice:
fill this aching world with joy!

Alan Gaunt (b. 1935)

Let us pray together

God of Love and beauty, God for us, God with us, but God not only with us and for us – God with and for every person – we praise you, we worship you.

For your all encompassing love that sets us free, for your transforming power that changes our lives. We praise you, we worship you.

We praise you God, for Jesus – for his coming to be among us, to show us what love is like by how he lived, how he engaged with people, how he welcomed, how he mixed with rich and poor alike, how he did not just sympathise, but challenged, and spoke up for justice. We praise you: we worship you.

We confess that our own lives do not always reflect your love, and your care for all. We ask your forgiveness (silence as we ask).

Thank you that you offer your forgiveness. We praise you, we worship you.

Thank you God for your Spirit to help us in our weakness and in our troubles, to comfort us in our pains, to infuse our lives with your joy and peace, we praise you, we worship you.

We bring our prayers in Jesus name. Amen.

Today's Gospel Reading: Mark 6: 30-34, 53-56

Today's Reading from the Epistles: Ephesians 2: 11-22

Time to Reflect

This reading has some echoes of a parent saying to arguing siblings 'remember who you are and behave like it!'

This church, who themselves, as Gentiles, had been the strangers, the excluded, have been included into God's community, welcomed in, loved, are now debating and arguing: What should the criteria for acceptance be? How can we make sure only the 'right sort of people are included?

The irony is striking and it speaks to us too – we who are also included only by God's grace. We who also can easily get sidetracked into debating who to keep out, rather than focussing on God who graciously includes us all.

Of course communities do need boundaries and limits about behaviour and ensuring safety. It is not 'welcome all, and behave exactly as you like'.

But that isn't the writers' point – it isn't even about the church all agreeing. It is instead about understanding what great grace we have received, and offering that to each other. It's about allowing God to be the most important one in our communities. It's about allowing the Peace that Jesus brings to make the difference, and to be the Peace between us (even if we never do agree on some things...). It's about deep listening to each other. It's about reconciliation in Jesus, which includes a real commitment and change to how we behave. It's about our debate being gracious, our focus being Jesus, our hearts being open to God's transformation.

Take a time to sit quietly.

Thank: thank God for God's grace in your life.

Think: how you can contribute to the graciousness of the church – from home, online, in conversations, in prayer?

Act: Who are you in contact with? Who could you pray for? How could you spread grace and peace, even from your own home?

If you have internet access, perhaps take some time to read the new Strategy for Justice, Dignity and Solidarity https://www.methodist.org.uk/media/21045/counc_mar_21_mc21-32-strategy-for-justice-dignity-and-solidarity.pdf and Positive Working Together <https://www.methodist.org.uk/for-churches/guidance-for-churches/introducing-positive-working-together/> How might these inform how we are as a church?

A time of prayer.

At '(pray)', please pray for people and situations known to you.

We pray Lord God as your co-carers for your world.

We pray for people suffering. (pray) Please bring relief, help and healing.

We pray for people in power. (pray) Please give wisdom, compassion and commitment to justice.

We pray for people in wars and disputes. (pray) Please bring wisdom and a way to peace.

We pray for our church – locally and nationally.

(pray) Please give your wisdom, your guidance, and help us to understand your heart.

We pray for ourselves. (pray).

We bring our prayers in Jesus' name. Amen.

The Lord's Prayer

Our Father

Hymn: Listen to

<https://www.youtube.com/watch?v=czxd50a-gi0>

Turn your eyes upon Jesus, look full in his wonderful face. And the things of earth will grow strangely dim, in the light of his glory and grace. (traditional)

A prayer of blessing

May our beautiful God, who holds us each and all in love, keep you close, help you to know that, and help you to live in the light of God's love and grace. Amen.

Original Materials by Ruth Yorke

All Hymns reproduced under CCLi 1144191. Local Churches please insert CCCLi No here

Mark 6: 30-34, 53-56

³⁰ The apostles gathered around Jesus, and told him all that they had done and taught. ³¹ He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. ³² And they went away in the boat to a deserted place by themselves. ³³ Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. ³⁴ As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

⁵³ When they had crossed over, they came to land at Gennesaret and moored the boat. ⁵⁴ When they got out of the boat, people at once recognized him, ⁵⁵ and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. ⁵⁶ And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

Ephesians 2: 11-22

¹¹ So then, remember that at one time you Gentiles by birth,^[a] called "the uncircumcision" by those who are called "the circumcision"—a physical circumcision made in the flesh by human hands—¹² remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. ¹⁵ He has abolished the law with its

commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace,¹⁶ and might reconcile both groups to God in one body^[b] through the cross, thus putting to death that hostility through it.^[c] ¹⁷ So he came and proclaimed peace to you who were far off and peace to those who were near; ¹⁸ for through him both of us have access in one Spirit to the Father. ¹⁹ So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, ²⁰ built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.^[d] ²¹ In him the whole structure is joined together and grows into a holy temple in the Lord; ²² in whom you also are built together spiritually^[e] into a dwelling place for God.

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.