

Hymn: 409 'Let us build a house'

Activity:

1. Describe how you (or your local church) have been participants in people's wellbeing in the community

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2. In your faith experience, what's the most effective way of dispensing healing or of being healed?

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3. In what circumstances have you offered healing, and therefore hope, to non-Christians? Please, describe them.

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4. Jesus is concerned about the healing of the body, mind, soul and spirit. What kind of healing are you searching for?

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.....

Hymn: 652 'Lord, we come to ask your healing'

Our Response in Prayer:

1. O blessed Jesus, you ministered to all who came to you, look with compassion upon all who have lost their health and freedom; **Lord, restore to them the assurance of your mercy and remove the fears that may impede the work of their recovery.**

2. Heavenly Father, we pray for those suffering from diseases for which there is at present no cure; **Lord, give them the victory of trust and hope that they may never lose their faith in your loving purpose.**

3. Give your wisdom to all who are working to discover the causes of disease and the realisation that through you all things are possible; **Lord, we thank you for vaccines and for modern medicine.**

4. Lord, sicknesses are making us depressed, we are irritated by its aches and pains. We get tired of doing nothing, we worry about the extra work we are causing others. **Lord, speak to us, in the quietness of your presence, about your reassuring love for us. Speak to us about Jesus Christ, his pains of Calvary and his resurrection life.**

5. Lord, speak a word of healing in the current deadly situations in Haiti, Afghanistan and elsewhere, **and meet the needs of care givers and receivers in your persevering love.**

6. *Other prayer concerns.....*

.....  
We ask these prayers in the name of your son Jesus Christ our Lord who went about doing good and healing all manner of sickness. Amen!

**The Lord's Prayer... Amen!**

**Hymn: 524 'Listening God'**

**The Blessing**

**By Rev Marcus Torchon**

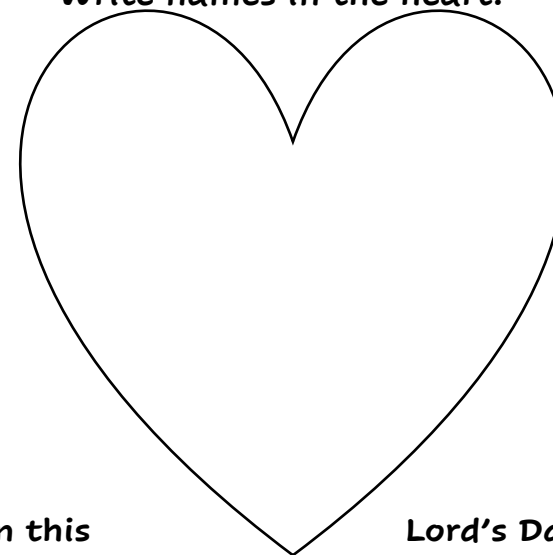
COVENTRY & NUNEATON METHODIST CHURCH

*Worship is our Way of Life!*

# Participating in God's Healing

For

Write names in the heart:



On this

Lord's Day,  
5<sup>th</sup> September 2021

Other Readings:

Psalm 146, James 2:1-10 (14-17)

*This sheet's content is exclusively for home worship.*

## Order of Service

### The Worship of God by the People of God!

**Invocation:** *“I have come that they may have life, and that they may have it more abundantly” (John 10:10).*

**Affirmation** *“For I am the Lord your God who takes hold of your right hand and says to you, do not fear; I will help you” (Isaiah 41:13).*

**Petition:** *“Mercy, Master, Son of David! My daughter is cruelly afflicted by an evil spirit” (Matthew 15:22).*

### Hymn 20 “Be Still for the presence of the Lord”

**Prayer:** O Lord my God, teach my heart where and how to seek you, where and how to find you. Lord, if you are not here but absent, where shall I seek you? But you are everywhere, so you must be here, why then do I not seek you...?

Lord, I am not trying to make my way to your height, for my understanding is in no way equal to that, but I do desire to understand a little of your truth which my heart already believes and loves.

I do not seek to understand so that I may believe but I believe so that I may understand; and what is more, I believe that unless I do believe I shall not understand. *Anselm (1033-1109)*

### Reflection on Mark 7:24-37

The ministry of Christ aimed to preserve and sustain our well-being in body, mind, soul, and spirit. To that end, Christ worked any less than his Father did. As such, this passage of Mark’s Gospel offers a synopsis of Jesus’ work with an emphasis on healing and principles of wellbeing of which I will attend to three.

**The first principle** is the understanding

that we can be participants in people’s wellbeing. It resonates with God’s will that we approach Jesus on behalf of others. Here was a mother, so determined in her faith, who went all the way to Jesus in search of healing for her daughter. Further, people *“brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him”*. It did not appear that either the daughter or the man requested healing except that the mother and the people recognized the conditions of those two and anticipated their needs of healing. These are cases of vicarious faith in which a person offers prayers to, and exercises belief in God, not simply for themselves but for others. In this principle, we have a responsibility to be fully participants in each other’s healing, wellbeing, happiness, and shalom. In brief, wherever possible, this is our Christian duty. For further insights, read Luke 5:17-39.

**The second principle** is that Jesus’ healing approach evolved in given contexts and cases of sickness. Referring to the daughter, Jesus dwelt on the mother’s word of love and compassion to heal her, from a distance. In essence, the daughter was healed by the spoken Word. On the other hand, in the case of the man, Jesus *“took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue”*.

Further afield, by ways of two examples, the Holy Spirit used Paul’s shadow and aprons as healing symbols to heal (Acts 5:15-16 & 19:11-12). Still, Jesus may indeed bring miraculous, sudden, or slow healing with or without the benefit of modern medicine.

The point of this principle is that Christ did not offer the church normative models, or tested tactics, to carry out the ministry of healing. Instead, by faith, his healing grace may be revealed

and made sufficient for us in any given realities of our health conditions.

We often doubt the healing power of Christ because of prevailing, or lack of, church healing practices. These may be received as tools or symbols of healing, as Christ alone heals. Equally, medical science is not a substitute for Christ’s healing power, but a tool, a means of grace, to preserve and sustain our well-being.

Whether we choose to believe or not in healing, Jesus is able to heal us in body, mind, soul, and spirit so that renewed strength, life, and hope are restored.

**The third principle** is that Jesus didn't come to give abundant life to people of his ethnicity and kind only, no way! The woman, perhaps, her daughter as well, were non-Jewish of Tyre, known today as Lebanon. Equally, evidence is slim to convince us that the man was a Jew. Clearly, in Jesus’ ministry, Jewish and non-Jewish people alike were all welcome. Still, regardless of distance or proximity, gender, types of sickness, and social status, all may come to the healing embrace of Christ. The principle is emphasized in this *“Come to me all who are weary and are heavy laden, I will give you rest” (Matthew 11:28).*

Jesus demonstrated to the Jews and now the church that the Good News of healing was for them as well as non-Jewish people. God’s healing grace do not discriminate. Peoples and their faith, boundaries, norms, and genders cannot limit God’s compassion. In fact, God’s love knows no boundaries, and this should be the aspiration of every Christian as we fully participate in people’s wholeness!

May this passage encourage us to pursue the wellbeing of our bodies, minds, souls, and Spirits and be fully participants in other’s wholeness. Amen.