

# SPRINGWELLS

The Magazine  
of  
The Scottish Episcopal Church  
in Monklands

**Summer 2019**

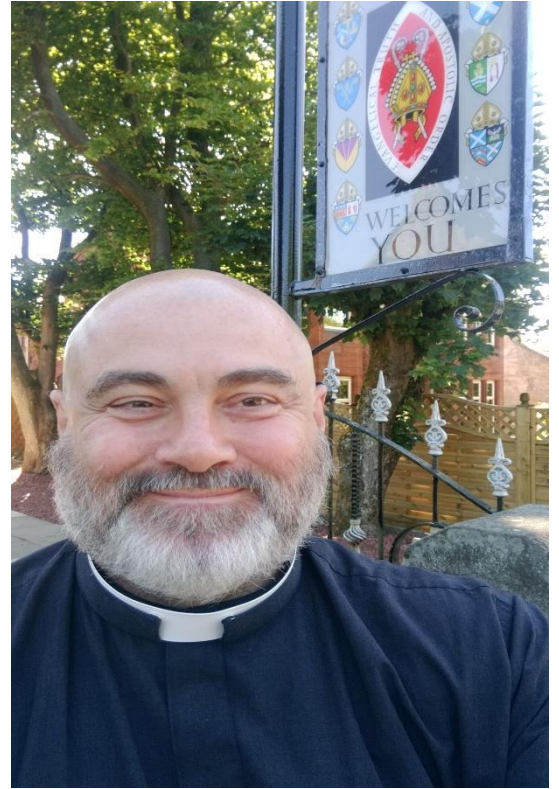




## A glimpse from the rectory

I currently have two peas, an Aidan and a triffid. Well it is a courgette plant, but it thinks it is a triffid. Of course, it was not supposed to be a courgette at all. It was supposed to be a cucumber. The lesson learned here is that you do not go shopping with a pal when both of you need glasses to read the labels. The peas are flowering but as yet have only produced two pods. The Aidan is the smallest spud planted, he was a left over. He is on his own between two roses. But he is keeping going.

I cannot remember even what variety Aidan is. He stands alone much like his namesake on the holy islands off Northumberland. And he is certainly windblown, also much like his namesake. There is a great pleasure, which far surpasses any frustration in growing your own food. Not only is there a looking forward to enjoying the produce, but there is a linking back to your own history. Memories of my grandfather planting his early spuds, or my uncle Henry telling me to make sure to put the tomato water into the greenhouse to warm in the can in the morning so as not to shock the plants when it hit them. Linking into the soil of which we are made, remember Ash Wednesday, places us within a continuum, not just of our own personal history but of faith.



We are the inheritors of a faith passed on, from person to person, reaching back to the time of the Master, we are but a small part of that. For the time we are here, we are called to play out fullest possible part and then we shall hand it on to others. But for the time we are here, each and every one of us has a responsibility to prepare our spiritual selves, fertilising our faith in prayer and action, and then at the end having the satisfaction of knowing that we have worked the soil of our lives well. It is only then holding the produce of a well gardened faith we come into the full reward of the harvest in the kingdom.

The Master used image of growth all the time to illustrate precisely this point. And because he knew and knows each one of us deeply he reaches out to us where he finds us. Calling us to life in the way which we can best produce a harvest. We may be two little pods amongst a crowd of blossom, we may be a great large yellow flowered triffid or we may be a single spud battling the wind and keeping going. No matter where or how we find ourselves we are loved into the very stuff of us and beckoned on to play our part in reaching the kingdom, that place where we shall be embraced in the eternal love of God.

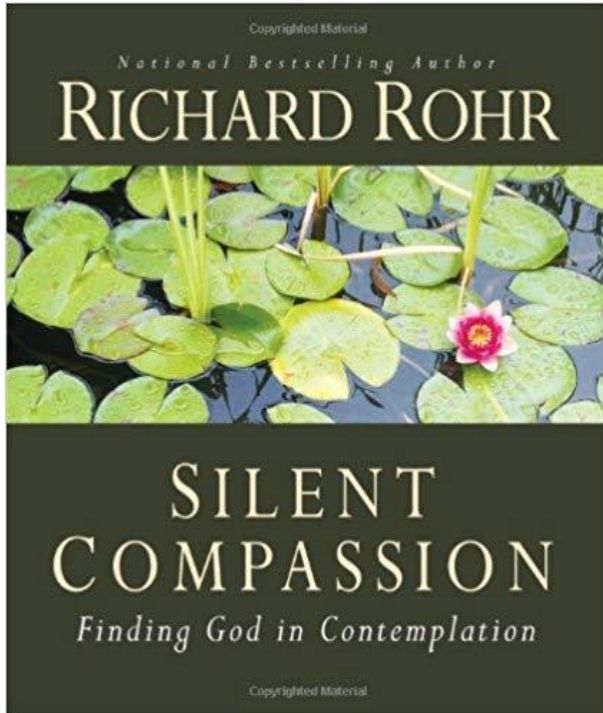
Have a glorious Summer

Hugs blessings and light.

PJ

## God's Book Club – Our read this time was Silent Compassion

Rohr takes us on an explorative journey of faith, spiritual practices, world religions, philosophy, and interfaith dialogue. He posits that silent contemplation and meditation are very much underrated tools that can be utilised for our spiritual growth and development, and urges us to consider incorporating these into our traditional prayer life. Rohr explains that meditation and contemplation were the very foundations of the desert father's spiritual life which they practiced in the first three or four hundred years of Christianity. As Christianity developed, these practices were somehow lost to our tradition and both clergy and laity were largely unaware of their existence let alone value.



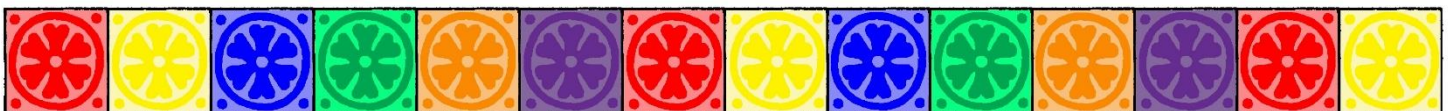
Rohr extolls the benefits of a daily meditation practice as being a greater awareness of oneself, feelings of peace, joy, and contentment in the face of life's trials and tribulations, and more importantly a sense of growing closer to god. Gradually over time the illusion of our separateness from each other diminishes and the barriers to unity dissolve opening the door to the appreciation of different forms of faith and worship.

The author challenges us to overcome our desire to proclaim that our faith is the only true faith and to be more open to the possibility that all religions, beliefs, and philosophies are underpinned by a universal thread of wisdom and truths. We should look at what unites us rather than the dogma's which divides us. Rohr recounts attending an interfaith dialogue in 2013 in the presence of Muslims, Hindus, Jews, Christians, and Buddhists.

Rohr also courts some controversy, in terms of questioning the effectiveness of our liturgy and prayer life, as a means to drawing closer to our maker and achieving enlightenment.

So, could it be that we are missing a trick here?

Vera Boyd





## **Building Bridges - Helping our Brothers and Sisters Elsewhere - Sisir's Story**

Sisir Tamang is five years old and comes from Nuwakot district in Nepal. His mother Laxmi works as a cleaner and his father Ghaman is a security guard. When Sisir was just three years of age, a few patches appeared on both his hands and legs. Unaware about leprosy, his parents thought Sisir had had an allergic reaction to dirty water. Eventually he was brought to TLM Nepal's Anandaban Patan clinic, in the urban part of Lalitpur, where he was diagnosed with leprosy.

Sisir's mother Laxmi was shocked about the diagnosis. She discovered that Sisir's father had also been diagnosed with leprosy but had been hiding his condition due to the stigma that still exists in Nepal regarding the disease. Laxmi was crushed. She was frightened for her son and also deeply sad that her husband did not trust her enough to confide in her.



Laxmi worried continuously about her son and husband. What if the disease was contagious? What would society say about her family? So Anandaban Hospital's counsellor Ruth spent some time with Laxmi educating her about leprosy and also providing counselling to handle the situation at home with her husband.

Sisir is studying well in school and would like to be a doctor. He has already had a year of medicine for leprosy. Laxmi is glad that both her husband and son were diagnosed and treated early so there is less chance of disability. "My family has received treatment and is healthy. That is what matters. We will deal with society (stigma) if we have to."

Anandaban Hospital's in house counsellor Ruth Shrestha counsels just over 1,000 patients at Anandaban as well as people in TLM Nepal's satellite clinics per year. She counsels people affected by leprosy as well as other patients, their families and community members.

Allison Gordon



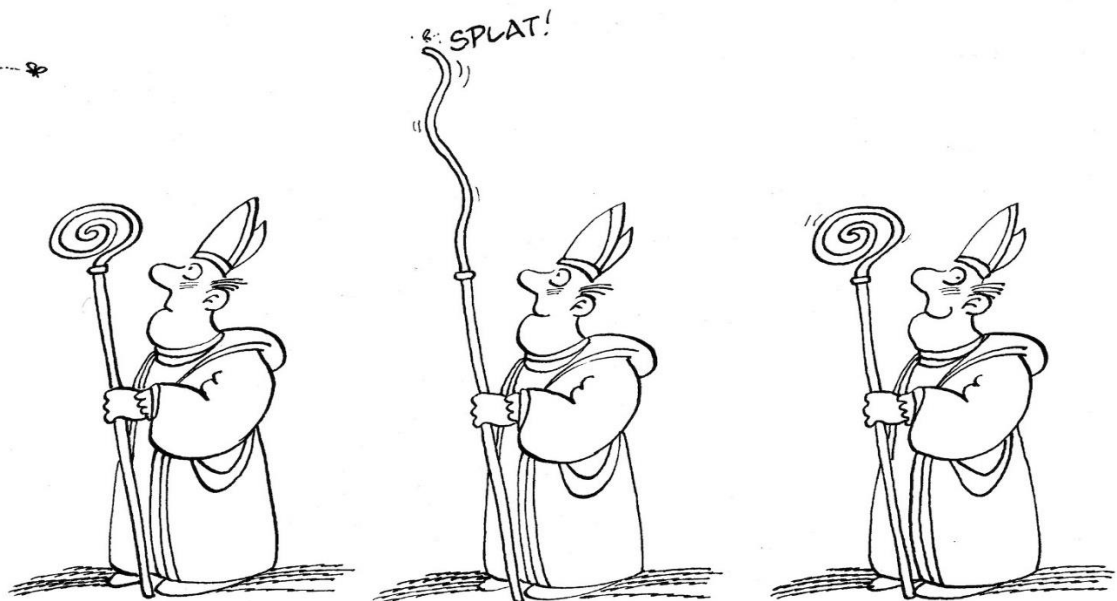


## Nana Gill's Kitchen – and Nana is in party mood

Gin and Tonic Ice lollies – for the big people only

6 slices of cucumber  
6 mint leaves  
75ml gin  
250ml tonic  
50g caster sugar

Take a six-hole lolly mould and push a cucumber slice and a mint leaf into each one. In a jug, stir the gin, tonic and sugar until the sugar dissolves and the tonic loses its fizz. Divide between the moulds, push in the lolly sticks and freeze for at least 4 hrs, or preferably overnight.



## Why I take therapeutic spirituality seriously

To take anything seriously one has to know what one is talking about. So, let me introduce my essay by considering what I mean by 'therapeutic spirituality'. Paul Tillich's definition of spirituality emphasises authenticity; 'religion is a matter of being grasped by an ultimate concern.' To be 'grasped' by something is a very authentic experience-happening deep inside. Is my concept distinctive? Yes, ministers, priests, and theologians are not always concerned enough with authenticity. I think that Robbie Burns' poem on Holy Willie's Prayer shows us a problem which has bedevilled Christian outreach. The



words of Burns' poem echoes through to today in the literature of George Mackay Brown and many others. The spiritually-minded, are often seen as 'Holy Willie's'; as insular, as people who are up their 'collective bottoms'. If 'Holy Willie' had contemplated his navel a bit more, he might have been less erratic (as a church elder) and thus would not have become a cause of spirituality's modern disrepute.

So, it is our erratic tendencies that concern me. In this day and age, it should concern all of us. Have our politicians not shown themselves to be 'strong and unstable'? Have our pop stars not sometimes come across as runaway trains? Have our attitudes to environmentalism not sometimes seemed to be hypocritically complacent? Has hip hop slang not sometimes sounded like the language of violence and intimidation? Perhaps all of us need some kind of authentic spirituality to help us manage our erratic moments.

Does Jesus help us with the problem of our alarming tendency to be erratic? Yes, the parable of the man who buried his talent coin shows us a complacent man who was soundly criticised by God. This man did not 'contemplate his navel enough. You may recall that in the parable, other people who were given talent coins invested well and showed a result of their efforts. But this man buried his talent coin, and justified himself later by saying; 'Sir, I knew that you were a hard man, so I was afraid, and I went and hid your talent in the ground. See, you have what is yours.' Well God saw through this man and saw that the man's feeling and attitude clusters suggested complacency. The morale of the story is that we all need to mindfully self-assess, contemplate our navels, poke around inside- work with the authentic me (even if he is not always very nice).

How do we become nicer? Let us remember that the "Christ Hymn" of Phil. 2:6–11 tells us that Christ Jesus "was in the form of God, but emptied himself. This kenosis, this self-emptying made Christ both divine and humble, lordly and lowly. Similarly, the Apostolic church occupied a lowly place in the Empire and yet by contrast, we today want to rule, control, and overpower all who are against us. The essential rule of modern society



is the one about being 'strong and stable'. Would we be different if we reversed society's values and sought to 'empty ourselves out' and become 'lowly'?

Let's think about a school situation in which a child who loves drama is told he or she is only good enough for a small part (but a rival is brilliant and will get a big part). Oh dear- tears and tantrums can be expected. Perhaps we are all like that. But suppose we cultivate the idea that one can do well by playing small parts well. This was what distinguished the Craigmount senior football team which won the Edinburgh League in my last year of teaching. They were great at playing small parts well. There was no one outstanding player. Clearly Christ is suggesting we empty out pride, delusion, aggressive anger, sense of entitlement, sense of importance, contempt for others, cold-heartedness, self-centredness and envy.



But there are other ways of being erratic. William (a client from my book *Beat Depression With Self Help Techniques*) is a Christian who has had marital problems which developed from a time of tragedy- the cot death of their first child. William has to sing in a Gospel group in church one Sunday, but due to having a major row with his wife, he feels erratically indisposed to doing the job. A C.B.T. exercise helped him to grapple with the internal noise. On the top right of a page he wrote down his feelings at C. He was sad, shameful, anxious and feeling cut off from God. In the top middle of the page (at B) he listed his thoughts. They were as follows; 1. I'm uneasy about how my wife and I will relate after the row. 2. I'm embarrassed about going to church-like I have something to hide. 3. I'm assuming Sarah is in a bad place because of the way trauma affected her. 4. Things are bleak now and look bleak for the future.



William has now identified the ABC part of this diagram. A is the activating event (the row) B is about the thoughts and C is about the feelings. Now he writes D for disputes and debates each thought underneath his list of negative thoughts so that he can dispute or reinterpret each one. D1 is a new uplifting thought. He tells himself that (like the Psalmist) he is in Lamentation but not cut off from God. In D2 he wrote; 'It is wrong to be shame-faced when one faces real difficulties. In D3 he argued against the doom and gloom of B3 by telling himself that he can still be purposeful and supportive and help his wife and others as far

as possible without having Holy Willie type scorn for them. In D4 he told himself that he should attend more to the Holy City that is eternal than to the 'cares of tomorrow' which belong exclusively to the temporal city.



In the story of Moses, Pharaoh reminds us of another way of being erratic. 'Pharaoh hardened his heart'. A therapist's interpretation of that is that he allowed his filters to become ossified. All uplifting, warm and constructive thoughts then became edited out (filtered out) so that he was left with just self-centredness and wilfulness. William became aware of himself having similar heart-hardening when he was informed that his brother in Aberdeen was now suffering from heart-disease. William had always felt that his brother had been a tear-away as a teenager, and mum had been too soft on him. That was almost two decades ago but William still realised he was having mixed feelings on getting the bad news.

He worked on a heartfulness exercise (in effect combining C.B.T. with Mindfulness). He drew a book on the left-hand side of his page on which he listed negative cold thoughts. His first thoughts were predictable; 'Mum has always been too soft with her dear boy'; 'Billy has always bullied and charmed his way through difficulties'; 'My instincts tell me he needs a severe talking to, so he cuts down on alcohol'. As he continued writing, some of the thoughts which came up surprised him; 'I'm feeling sceptical of God'; 'I'm hardly a success in my own marriage so my instincts don't count for much'.

On the right-hand side of his page, he drew a heart. Inside it he wrote his heartfelt thoughts. 'I need to take my spirituality more seriously if I hope to self-empty and be lowly', 'I need a revival in my soul as the old Gospel song goes'; 'I admire my mother for her commitment to caring for Harry'; 'Harry has never been able to detect his filters. It must be awful to have no systematic thinking skills.'



Jason Satterfield in his internet course 'Cognitive Behavioural therapy, Techniques for Retraining your Brain' (the Great Courses series) tells us that, 'In part, we evolve belief systems to answer "why" questions. Meaning is something that we construct, we need to be present and fully connect to meaning.' Clearly spirituality is useful for answering why questions, and can benefit everyone, (religious and non-religious). Awe can be a starting point to help us see meaning and bigger perspectives. Old songs, old buildings, old poems and sunsets can rekindle awe- if we make space for them. But we need to acknowledge our erratic tendencies and our filters. I am a puzzle (and so are you). The what question (what am I) can be answered to some extent by the why questions, but can't be subsumed under either theology or philosophy. Instead, it's an inter-disciplinary study which can help us live more responsibly.

Andrew Vass\*\*

Crossword- Answers at the back

1		2		3			4	5		6		7
8						9						
10								11				
		12		13						14		
15												16
17		18				19		20				
21								22				
23							24					

## Crossword Clues

### Across

- 1 'The people were — at his teaching' (Mark 1:22) (6)
- 4 'He saved —; let him save himself' (Luke 23:35) (6)
- 8 He addressed the crowd in Jerusalem on the day of Pentecost (Acts 2:14) (5)
- 9 Father of James and John (Matthew 4:21) (7)
- 10 One who charges another with an offence (Job 31:35) (7)
- 11 ' — thy ministers with righteousness' (Book of Common Prayer) (5)
- 12 and 15 Down 'All — is God-breathed and is — for teaching, rebuking, correcting and training in righteousness' (2 Timothy 3:16) (9,6)
- 17 'No — of the field had yet appeared on the earth and no plant of the field had yet sprung up' (Genesis 2:5) (5)
- 19 Made to feel embarrassed (Isaiah 24:23) (7)
- 21 This man built his house on sand (Matthew 7:26) (7)
- 22 David's hypocritical message to Joab on the death in battle of Uriah: 'Don't let this — you' (2 Samuel 11:25) (5)
- 23 Detest (Job 10:1) (6)
- 24 'God made two great lights, the greater light to govern the day and the — light to govern the night' (Genesis 1:16) (6)

### Down

- 1 To make a serious request (1 Corinthians 1:10) (6)
- 2 Launches an assault against (Genesis 32:8) (7)
- 3 'The wicked man — deceptive wages' (Proverbs 11:18) (5)
- 5 Tuba ale (anag.) (7)
- 6 'The day thou gavest, Lord, is — ' (5)
- 7 Old Testament measure of weight, equivalent to about 12 grammes (Exodus 30:13) (6)
- 9 Where Elijah restored life to the son of a widow with whom he lodged (1 Kings 17:10) (9)
- 13 Paul said of whatever was to his profit, 'I consider them — , that I may gain Christ and be found in him' (Philippians 3:8) (7)
- 14 City visited by Paul, described by the city clerk as 'the guardian of the temple of the great Artemis' (Acts 19:35) (7)
- 15 See 12 Across
- 16 Rioted (anag.) (6)
- 18 She had a surprise when she answered the door and found 8 Across outside (Acts 12:13) (5)
- 20 Maltreat (1 Chronicles 10:4) (5)



## WHO WROTE THAT HYMN?

“For the healing of the nations, Lord, we pray with one accord”

I have always enjoyed singing hymn 186. Each of its four verses succinctly tells of our responsibility as Christians to follow God’s path in our world. Verse 3, for instance:

All that kills abundant living,  
Let it from the earth be banned;  
pride of status, race or schooling  
dogmas that obscure your plan.  
In our common quest for justice  
may we hallow life’s brief span.

We then sang, for the first time last year, his moving, modern words to the hymn “O Valiant hearts” (tune – The Supreme Sacrifice). I discovered this was commissioned by Canon Paul Oestreicher for Remembrance Sunday at Coventry Cathedral. Oestreicher wanted the stirring tune freed from its anachronistic nationalist theology.



I felt I needed to know more about Fred Kaan.

He was born in the Netherlands in 1929 and lived through 5 years of Nazi occupation. His seemingly ordinary parents became brave resistance workers and concealed a Jewish girl for two and a half years. In the dreadful famine of the last winter of war, known to the Dutch as the Hongerwinter, three grandparents died of starvation. Kaan emerged from the war a lifelong pacifist and studied theology at Utrecht University.

Through an English friend, he studied for ordination at the Congregational college in Bristol, starting his ministry in Britain in 1955. He took parishes in South Wales and Swindon, before working with the World Alliance of Reformed Churches until returning to the West Midlands as moderator from 1978 to 1989.

A natural linguist, he was able to speak English without any accent, and at the age of 34 wrote his first hymn. Six collections followed through his lifetime, the most popular one being “Pilgrim Praise”.

The chair of the Hymn Society of Great Britain said, “Pilgrim Praise was, and will remain, epoch-making; both because it demonstrated so convincingly that hymns could be written in modern English, “earthed” hymnody in the real concerns of our day”.

We have four of Fred Kaan’s huge output in our own hymnbook. The two mentioned above speak directly to his pacifist witness. The other two hymns are rooted in our experience of the Eucharist.

In his article, “My Hymn-Writing Journey”, he describes how he came to write his ever first hymn – “What happens after we have shared the bread and wine at the Lord’s table has been one of my main preoccupations: how do we make that vital transition from worship to service”.

We sing, therefore, in Hymn 472:

Now let us from this table rise,  
Renewed in body, mind and soul;  
with Christ we die, and live, again,  
his selfless love has made us whole.

In the final verse:

The give us grace, Companion-God,  
to choose again the pilgrim way,  
and help us to accept with joy  
the challenge of tomorrow’s day.

He writes in the article quoted – “I would remind you that the word com-panion comes from the Latin cum – together with – and panis – bread. A companion is someone with whom you break bread.”

The inspiration for the hymn 575, “Put peace into each other’s hands”, was his observation of people going to the altar rail at the Eucharist and cradling their hands to receive the bread. In his simple expressive poetry (he writes, of course, in his third language) we sing in the first and last verses:

Put peace into each other’s hands  
and like a treasure hold it,  
protect it like a candle flame,  
with tenderness enfold it.

Put Christ into each other’s hands,  
he is love’s deepest measure;  
in love make peace, give peace a chance,  
and share it like a treasure.

To find out more about Fred Kaan, a short biography by Gillian R. Wearing “Healing the Nations” is available in the church library.

Geoff Sage



## Tony the Tiger tells it!



So, I gather that this page used to be written by someone called Roy. I met him briefly when the dog collar swapped us over at the Triumph dealer in Braehead a little while back. To be honest I thought he was a bit lightweight. I mean I deliver 101Kw of power and Roy could only manage 45.5kw. So, I am a very different kettle of fish. More low-down grunt and overall presence. The dog caller and I are still getting to know each other, but now that I am run in properly, I can really let rip. Well that is necessary sometimes. Having come from a very crowded show room it is quite nice to have my own space. Though it can be lonesome at times. But if the dog collar can do it so can I. There seems to be a lot of loneliness out there, at least that is what I see when I drive around. Folks just wandering along in their own sweet way paying no attention to what they are doing. Especially if the are driving a.... well never mind. Let's just say that sometimes when folks get into those boxes, they call cars they lose and appreciation of what is going on around them, they become so isolated.

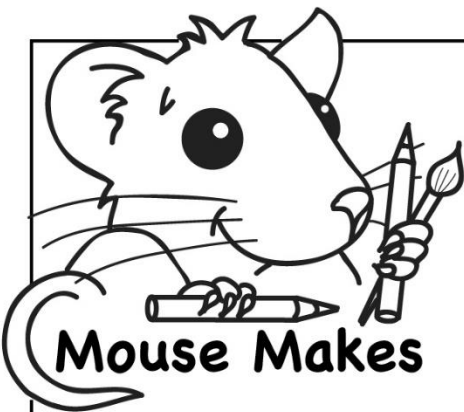
It happens easily to us all really. We can get cut off and then we can get sacred to move again. That really was not the problem the other night. Some drug addled child decided to break into the house. Wow the noise. I heard it all. Well Roy told me you could hear everything. The dog collar came roaring down the stairs and whoever it was scarpered, and I don't blame them. He is not pretty at the best of times, but rudely awaked at two in the morning even less so. And the mess. That is still being sorted out. I think the dog collar is still not calmed about the whole thing. It will take a while. These things do.

But it is sad that is has come to a place in this area where the only recourse folks have is to try and take what little others possess. They are so locked in and isolated in their addiction that the never see anyone else. Again, a bit like certain car drivers. That is a real sadness, isn't it? I did mention this to the dog collar, but he was busy muttering dark words about baseball bats. And that can be our first reaction. Anger! It seems to me that we need to move beyond the anger sometimes, let it go. Or we can become as isolated as those who act against us. I seem to remember an event about 2000 yrs ago where anger and violence were met with love and salvation. We would do well to remember that occasionally and act on it. Perhaps then all of us would feel less lonely.

Grunts to all

Tony





**What is your most valuable treasure?**

The Bible tells us that the most valuable thing you can ever have is something that can **NEVER** be lost, broken or stolen.

The most **valuable** thing you can have is to be **friends with God** through Jesus.

*Read: Matthew 6:19-21*

The **LOVE** of money is at the root of all sorts of what?

\_\_\_\_\_ *1 Timothy 6:9-10*

*What should you be on your guard against?*

\_\_\_\_\_ *Luke 12:15*

What did Jesus ask the rich man to do?

*Read: Luke 18:22-26*

What is it good to be rich in?

\_\_\_\_\_ *1 Timothy 6:18-19*

What two things can't you serve at the same time?

\_\_\_\_\_ and \_\_\_\_\_ *Matthew 6:24*

What is better than gold?

\_\_\_\_\_ *Proverbs 6:16*

Who supplies all your needs?

\_\_\_\_\_ *Philippians 4:19*

What is like a hidden treasure?

\_\_\_\_\_ of \_\_\_\_\_ *Matthew 13:4*

Who has all the treasures of wisdom and knowledge?

\_\_\_\_\_ *Colossians 2:2-3*

How many other words can you make from...

**TREASURE IN HEAVEN**

## CHURCH LIBRARY NOTES

People are often seen in front of the bookcase in the hall looking at the books, but very few borrow them.

We have an interesting range of religious books, and several news ones are on the shelf now.

You can borrow the latest God's Book Club text "Silent Compassion" by the renown writer and Christian teacher Richard Rohr. Only 80 pages packed with a lifetime of spiritual experience.

We have books by many great Christian writers and leading figures of faith in the last century – for instance – Desmond Tutu, C.S.Lewis, Jean Vanier, Rowan Williams, David Adam, Gerard Hughes. Leading women writers include Joyce Hugget and Evelyn Underhill. A great spiritual classic only recently recognised are the diaries from 1941 to 1943 by Dutch writer Elly Hillesum – "An Interrupted Life".

Recent additions to the library, as well as Richard Rohr, include:

Desmond Tutu – In God's Hands

Gary Jansen – The 15 minute prayer solution

David Runcorn – Spirituality Workbook

Jean Vanier – Becoming Human

Shirley Williams – God and Caesar

Gillian Warson – Healing the nations :Fred Kaan, the man and his hymns



Give them a try!

Geoff Sage



*Terry was a Christian, and didn't care  
who knew it*

# Bible Bite

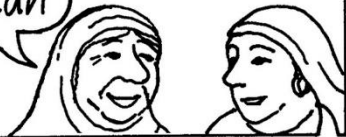
A short story from the Bible

It can be read in the Bible in Ruth chapters 3 and 4

Naomi and Ruth had returned to Bethlehem as widows. Ruth had worked during the harvest in the fields of Boaz, a near relative.

Naomi told her daughter-in-law Ruth

You need someone to marry and look after you. I have a plan



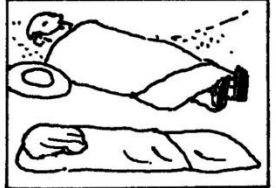
I will do all you ask of me.

So Ruth went to where the grain was threshed. Boaz was on guard that night..

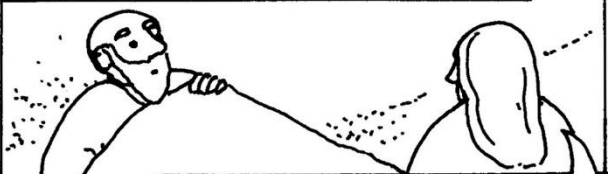


but she stayed out of his sight until he was asleep.

Then she uncovered his feet and lay down by them.



At midnight, Boaz woke, and was shocked to find her there.



As my relative who must look after me, will you marry me?

You have a closer relative; I will ask him tomorrow. If he will not marry you, I will do so gladly. Lie down now, and sleep.



Just before dawn, Ruth returned to Naomi.



All we can do now is wait.

Boaz went to the meeting place, and waited for the relative to pass.



Naomi wants to sell the land she inherited from her husband, and as nearest relative, you get first refusal.

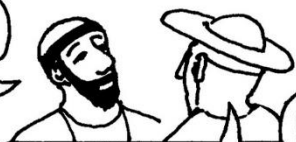


I want to buy the land.

Then you must marry Ruth as the land must be inherited by her son

In that case, I don't want to buy it.

Then I will buy the land and marry Ruth.



So Boaz married Ruth and they had a son.



My life is no longer bitter!

and he was an ancestor of King David!



Poetry Corner

His Life in Mine

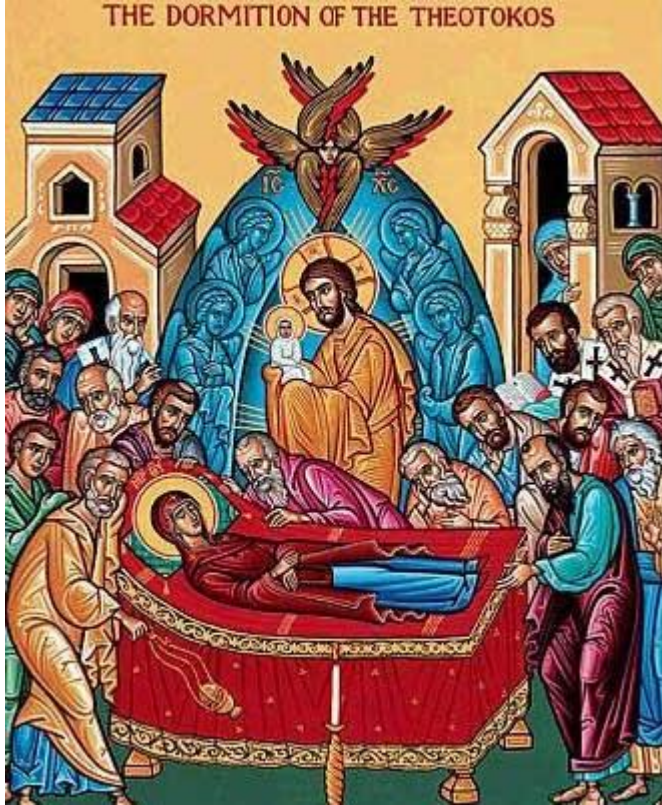
I am the woman washing His feet with her tears  
I am the woman touching the hem of His cloak, trying not to be noticed  
I am the mother carrying His child, spending time with the elders  
I am the sister of Martha, sitting at His feet  
I am the woman carrying the two fishes I am Thomas needing to touch the wounds I am the boy with five loaves I am Mary Magdalene  
I am the prodigal son, my shame transformed into humility I am the vineyard yet receiving full arriving into the boat  
I am Peter late at the rapturous yet stepping out of the pay boat  
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Jane Bottomley



## Feast of the Month – The Dormition

The Dormition of the Mother of God is a Great Feast of the Eastern Orthodox, Oriental Orthodox and Eastern Catholic Churches which commemorates the "falling asleep" or death of Mary the Theotokos ("Mother of God", literally translated as God-bearer), and her bodily resurrection before being taken up into heaven. It is celebrated on 15 August (28 August N.S. for those following the Julian Calendar) as the Feast of the Dormition of the Mother of God. The Armenian Apostolic Church celebrates the Dormition not on a fixed date, but on the Sunday nearest 15 August.



The death or Dormition of Mary is not recorded in the Christian canonical scriptures.

Hippolytus of Thebes, a 7th- or 8th-century author, claims in his partially preserved chronology to the New Testament that Mary lived for 11 years after the death of Jesus, dying in AD 41.

The term Dormition expresses the belief that the Virgin died without suffering, in a state of spiritual peace. This belief does not rest on any scriptural basis, but is affirmed by Orthodox Christian Holy Tradition. It is testified to in some old Apocryphal writings, but neither the Orthodox Church nor other Christians regard these as possessing scriptural authority.



*The procession had taken the scenic route*



Sudoku – Solution at the back

						7	9	
	8	1	6			5	3	4
				4	8		2	
4			5			8	7	
7			3		9			2
	5	8			4			6
	6		7	3				
2	9	5			6	3	4	
	7	3						

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## A little bit of history – The Mother's Union



### Province of Scotland

The Mothers' Union is now more than 140 years old. It has accomplished a staggering amount in that time, and nowadays numbers more than four million members, doing good work in 83 countries. That is a far cry from the modest circle of prayer for mothers who cared about family life, which is how it all began with a rector's wife, Mary Sumner.

Mary was born in late 1828 in Swinton, near Manchester. When she was four, her family moved to Herefordshire. Mary's father, Thomas Heywood, was a banker and historian. Her mother has been described as a woman of "faith, charm and sympathy" – qualities which Mary certainly inherited. Mrs Heywood also held informal 'mothers' meetings' at her home, to encourage local women. Those meetings may well have inspired Mary's later work.

Mary was educated at home, spoke three foreign languages, and sang well. While in her late teens, on a visit to Rome she met George Sumner, a son of the Bishop of Winchester. It was a well-connected family: George's uncle became Archbishop of Canterbury, and his second cousin was William Wilberforce. Mary and George married in July 1848, soon after his ordination. They moved to Old Alresford in 1851 and had three children: Margaret, Louise and George. Mary dedicated herself to raising her children and supporting her husband's ministry by providing music and Bible classes.

When in 1876 Mary's eldest daughter Margaret, gave birth, Mary was reminded how difficult she had found the burden of motherhood. Soon she decided to hold a meeting to which she invited the local women not only of her own class, but also all the village mothers. Her aim was to find out if women could be brought together to offer each other prayer and mutual support in their roles as wives and mothers. That meeting at Old Alresford Rectory was the inaugural meeting of the Mothers' Union.

For 11 years, the Mothers' Union was limited to Old Alresford. Then in 1885 the Bishop of Newcastle invited Mary to address the women churchgoers of the Portsmouth Church Congress, some 20 miles away. Mary gave a passionate speech about the poor state of national morality, and the vital need for women to use their vocation as mothers to change the nation for the better. A number of the women present went back to their parishes to found mothers' meetings on Sumner's pattern. Soon, the Mothers' Union spread to the dioceses of Ely, Exeter, Hereford, Lichfield and Newcastle. By 1892, there were already 60,000 members in 28 dioceses, and by 1900 there were 169,000 members. By the time Mary died in 1921, she had seen MU cross the seas and become an international organisation of prayer and good purpose.



## **The team at Monklands**

<b>Our Bishop</b>	In vacancy
<b>Our Diocese</b>	Glasgow and Galloway
<b>Priest and Rector</b>	The Rev PJ O'Maoil Mheana The Rectory 44 Gartmore Road Airdrie ML6 9BH
Tel:	01236 756550
E-mail	<a href="mailto:paji65@hotmail.com">paji65@hotmail.com</a>

## **The Vestry**

Rector's Warden	Mr. G. Sage 01236 843219
Secretary	Mr. G. Sage
Treasurer (joint)	Mrs. A. Diamond 01236 424312 Mrs. J. Cummings 01236 435627
Lay Rep	Mr. R. Orr 01236 591258
Youth	Miss Suzi Hainey 07921064800

## **Areas of Care**

Stewardship	Mr G Sage
PVG co-ordinator	Ms Vera Boyd
Property Convenor	Mrs A Sage
FWO Recorder	Dr J Oni-Orison
Flowers	Mrs A Sage
Hall Convenor	Mr J Charnley
Junior Church	Mr J Charnley
Magazine Editor	The Rector

Pastoral Team            Mr G Sage  
                                 Mrs A Sage

First Aider                Dr J Oni-Orison

### **Visiting our Church**

We are a registered Scottish charity No. SCO06732

An Induction Loop System has been installed in this Church to aid the hard of hearing whose hearing aids should be switched to the 'T' position.

Large print and Braille copies of the liturgy and large print hymn books are available if required

If you know of someone who would like a visit, please talk to the Rector

If you know of someone who might like to be included in our prayers of intercession during our Sunday Eucharist please talk to the rector or complete one of the slips at the back of church

### **The Scottish Episcopal Church in Monklands is also digital.**

[www.monklands.church.scot](http://www.monklands.church.scot)

You will find all sorts of interesting things on there, News, Information about services, our current reading and lots more including the digital version of this magazine. Check it out.

And we are on Facebook

[www.facebook.com/monklandsepiscopal](https://www.facebook.com/monklandsepiscopal)



[www.monklands.church.scot](http://www.monklands.church.scot)

## Church Rota

<b>Duty</b>	<b>1<sup>st</sup> Sunday</b>	<b>2<sup>nd</sup> Sunday</b>	<b>3<sup>rd</sup> Sunday</b>	<b>4<sup>th</sup> Sunday</b>	<b>5<sup>th</sup> Sunday</b>
<b>M/C</b>	Anne Sage	Anne Sage	Anne Sage	Anne Sage	Anne Sage
<b>Server</b>	Anne Sage	Allison Gordon	Anne Sage	Vera Boyd	Anne Sage
<b>Lay Assist</b>	Jim Charnley	Anne Sage	John Oni-Orison	Anne Sage	Ann Diamond
<b>Reader Old Testament</b>	Geoff Sage	Jim Charnley	Jane Bottomley	Marion Orr	Marion Orr
<b>Reader New Testament</b>	Ronnie Orr	Geoff Sage	Mary Stevenson	Jim Charnley	Jane Bottomley
<b>Intercessions</b>	Jane Bottomley	Marion Orr	Geoff Sage	Ronnie Orr	Geoff Sage
<b>Welcome</b>	Anne Harbison Allison Gordon	Kathryn Dougan Jane Bottomley	Vera Boyd Jim Charnley	Tom & Jeanette Cummings	Anne Harbison Alison Gordon
<b>Counting</b>	Ann Diamond Jeanette Cummings	Geoff Sage Ronnie Orr	Mary Stevenson Jim Charnley	Kathryn Dougan Allison Gordon	Vera Boyd Jeanette Cummings
<b>Teas</b>	Margaret Jeffries June Lowrie	Vera Boyd Jane Bottomley	Kathryn Dougan Allison Gordon	Mary Stevenson Margaret Jeffries	Allison Gordon June Lowrie
<b>Cleaning</b>	Kathryn Dougan Vera Boyd	Eileen Anne	Ronnie Marion	Allison Gordon Jim Charnley	Anne Eileen



## **Our prayer cycle**

1<sup>st</sup>. The Primus & the Bishop. Porvoo Link: The Estonian Evangelical Lutheran Church. Development Team for Prayer and Spirituality. North Ayrshire Team

2<sup>nd</sup> The Bishop. The Bishop of Aberdeen & Orkney. Retired bishops in the diocese. Holy Trinity, Ayr. St Oswald's, Maybole.

3<sup>rd</sup>. The Bishop. Bishop's Staff Group. Holy Trinity, Kilmarnock. St Columba's, Largs

4<sup>th</sup>. The Bishop. Porvoo Link: The Church of Sweden. Diocesan Council. St Ninian's, Troon. St Ninian's, Prestwick.

5<sup>th</sup>. The Bishop. The bishop of Argyll and the Isles. Development Team for Imaginative Outreach. Annandale Group.

6<sup>th</sup>. The Bishop. Diocesan Architect. Diocesan Surveyor. St Ninian's, Castle Douglas. St Margaret of Scotland, New Galloway.

7<sup>th</sup>. The Bishop. Porvoo Link: The Church of Norway. Chaplaincy in Hospitals, Education and Commerce. All Saints', Challoch, with the Whithorn Fellowship.

8<sup>th</sup>. The Bishop. This Bishop of Brechin. Diocesan Treasurer. Diocesan Auditor. St Francis of Assisi, Kirkcudbright; St Mary's, Gatehouse of Fleet.

9<sup>th</sup>. The Bishop. Development Team for Learning and Discipleship. St John the Evangelist, Dumfries. Christ Church, Dalbeattie.

10<sup>th</sup>. The Bishop. Porvoo Link: The Church of Ireland. Diocesan Centre Staff. St James-the-Less, Bishopbriggs. St Matthew's, Possilpark.

11<sup>th</sup>. The Bishop. The Bishop of Edinburgh. St Mary's Cathedral. Cathedral Chapter.

12<sup>th</sup>. The Bishop. The Anglican Communion. Diocesan Chancellor. East End Team Ministry.

13<sup>th</sup>. The Bishop. Porvoo Link: The Church of England. Holy Name, Cumbernauld. St Cyprian's, Lenzie.

14<sup>th</sup>. The Bishop. The Bishop of Moray, Ross and Caithness. St Augustine's, Dumbarton. St Bride's, Kelvinside

15<sup>th</sup>. The Bishop. The Anglican Consultative Council. Development Team for Worship and Liturgy. St Michael and All Angels, Helensburgh. St Mungo's, Alexandria.

16<sup>th</sup>. The Bishop of Glasgow and Galloway. Porvoo Link: The Evangelical Lutheran Church of Lithuania. Diocesan Registrar. Canon Missioner. St Silas', Glasgow

- 17<sup>th</sup>. The Bishop. The bishop of St Andrew's, Dunkeld and Dunblane. Development Team for Missional Leadership. All Saints', Jordanhill.
- 18<sup>th</sup>. The Bishop. The Primates' Meeting. Diocesan Secretary. All Saints', Bearsden. St Andrew's, Milngavie. Drumchapel Ecumenical Partnership.
- 19<sup>th</sup>. The Bishop. Porvoo Link: The Church in Wales. Development Team for Welcome, Integration and Numerical Growth. St Ninian's, Pollokshields. St Oswald's, Kings Park.
- 20<sup>th</sup>. The Bishop. General Synod Office. For Vocations to Ordained and Lay Ministry. St Margaret of Scotland, Newlands.
- 21<sup>st</sup>. The Bishop. Mothers' Union. Good Shepherd and Ascension, Hillington. St Aidan's, Clarkston.
- 22<sup>nd</sup>. The Bishop. Porvoo Link: The Evangelical Lutheran Church of Iceland. Diocesan Ecumenical Relations Co-ordinator. Christ Church, Lanark.
- 23<sup>rd</sup>. The Bishop. Porvoo Link: The Evangelical Lutheran Church of Finland. Diocesan Property Committee. St Paul and St John the Evangelist, Monklands.
- 24<sup>th</sup>. The Bishop. Provincial Standing Committee & Provincial Boards. St Cuthbert's, Cambuslang. St Andrew's, Uddingston. St Mark's, East Kilbride.
- 25<sup>th</sup>. The Bishop. Porvoo Link: The Lusitanian Church of Portugal. Diocesan News Service. St Mary the Virgin, Hamilton.
- 26<sup>th</sup>. The Bishop. Porvoo Link: The Spanish Episcopal Reformed Church. The Diocesan Director of Ordinands. Holy Trinity, Motherwell; St Andrew's, Wishaw.
- 27<sup>th</sup>. The Bishop. Those in training for ordained and lay ministries. Diocesan Protection of Vulnerable Groups Co-ordinator. St Fillan's, Kilmacolm; St Mary's, Bridge of Weir.
- 28<sup>th</sup>. The Bishop. Porvoo Link: The Evangelical Lutheran Church of Denmark. Pastoral Assistants, Eucharistic Assistants, Worship Leaders and Spiritual Companions in the Diocese. Holy Trinity & St Barnabas, Paisley.
- 29<sup>th</sup>. The Bishop. Porvoo Link: The Evangelical Lutheran Church of Latvia. Development Team for Ministry with Children and Young People. St Mary the Virgin, Port Glasgow. St Margaret's, Renfrew; St John's, Johnstone.
- 30<sup>th</sup>. The Bishop. Lay Representatives, Alternate Lay Representatives and members of Regional Councils. Interfaith Relations. St John the Evangelist, Greenock. St Bartholomew's, Gourock.
- 31<sup>st</sup>. The Bishop. The Methodist Church in Scotland. The United Reformed Church. EMU Partnership Agreement.

## Puzzle Answers

A	M	A	Z	E	D		O	T	H	E	R	S	
P		T		A			A		N			H	
P	E	T	E	R		Z	E	B	E	D	E	E	
E		A		N		A		L		E		K	
A	C	C	U	S	E	R		E	N	D	U	E	
L		K				E		A				L	
		S	C	R	I	P	T	U	R	E			
U				U		H				P		E	
S	H	R	U	B		A	B	A	S	H	E	D	
E		H		B		T		B		E		I	
F	O	O	L	I	S	H		U	P	S	E	T	
U		D		S				S		U		O	
L	O	A	T	H	E			L	E	S	S	E	R

6	4	2	1	5	3	7	9	8
9	8	1	6	2	7	5	3	4
5	3	7	9	4	8	6	2	1
4	2	9	5	6	1	8	7	3
7	1	6	3	8	9	4	5	2
3	5	8	2	7	4	9	1	6
1	6	4	7	3	5	2	8	9
2	9	5	8	1	6	3	4	7
8	7	3	4	9	2	1	6	5

**SPRINGWELLS** is published four times a year, Spring, Summer Autumn and Christmas. It is also on our website along with lots of other information about the Scottish Episcopal Church in Monklands. Take a look! [www.monklands.church.scot](http://www.monklands.church.scot)

## Magazine Distribution

If you are aware of any household in the Congregation which does not receive a copy of SPRINGWELLS, but should, please let Geoff Sage know.

## From the editor

Thank you to all who added their little bit to this edition of the magazine. Articles should be submitted by, 31 March, 30 June and 30 September and 30 Nov. Either in person or by e-mail to the Rector.

\*\*Andrew Vass has been a teacher of history, guidance and enterprise in Edinburgh since 1980. He is also a part-time lecturer in counselling and self-help therapies, both keen interests for many years, and writes historical features for the Highland press. He has two grown-up sons and an extended family who are an extremely important part of his life. He is also a very active member of the Episcopal Church of the Holy Cross Edinburgh.

