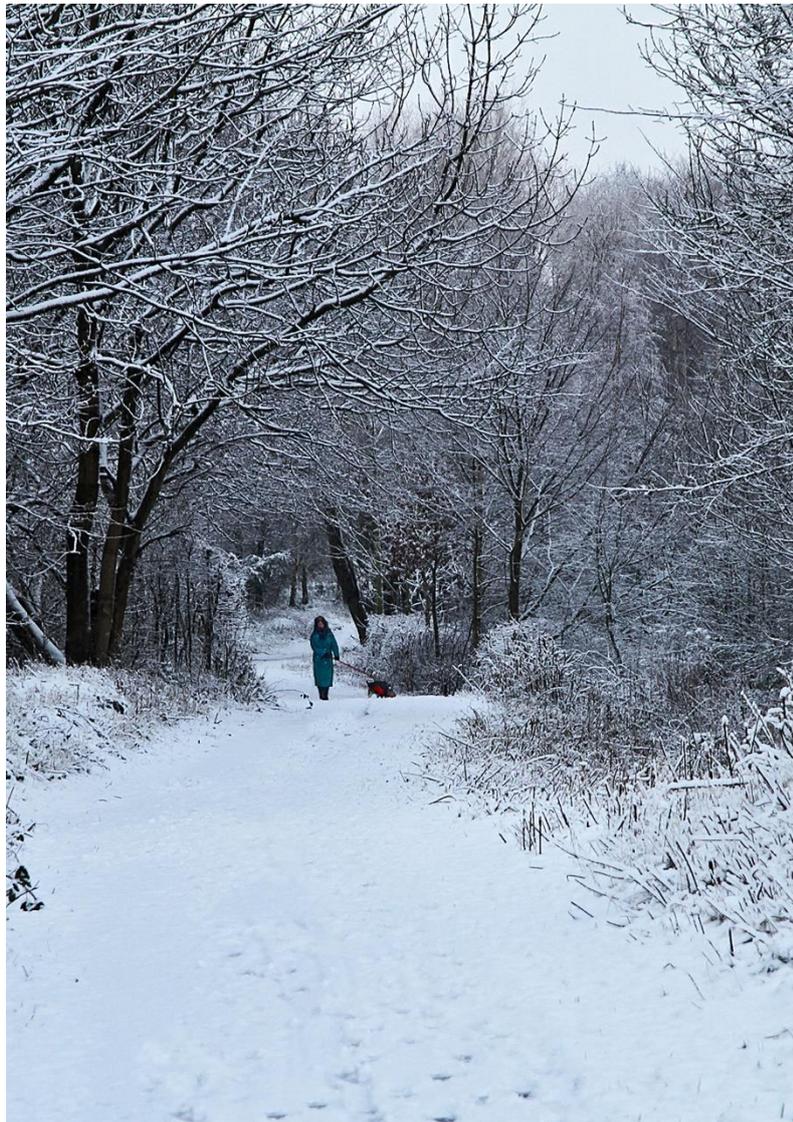


# SPRINGWELLS

The Magazine  
of  
The Scottish Episcopal Church  
in Monklands



**Winter 2019/20**

## A glimpse from the rectory

“Between my finger and my thumb  
The squat pen rests; snug as a gun.

Under my window, a clean rasping sound  
When the spade sinks into gravelly ground:  
My father, digging. I look down”

Those words from Digging, by Seamus Heaney, the Irish Nobel Laureate, are often at the forefront of my mind at this time of year. I have put the full poem at the back. Heaney goes onto speak of a sense of place and of tradition and of continuity. But it is the image of digging deep into the dark earth and finding the treasure planted there which sticks most readily in my mind.

I have been out in the garden settling the new roses into place, and although, at the moment, they are nothing more than a couple of sticks, they are planted with the hope of colour and fragrance to come later. It's often like that. We pull things from deep within ourselves and set them out in hope, for things and times to come. Of course, there must be a bit of a plan B. In this case, that I had already set some 200 bulbs for the spring and summer. And, as I was digging down to lay the roses, I found that some of them were already starting to sprout, deep in the dark, cold soil, preparing to share their life with us, and bring joy with early celebration in the Spring.

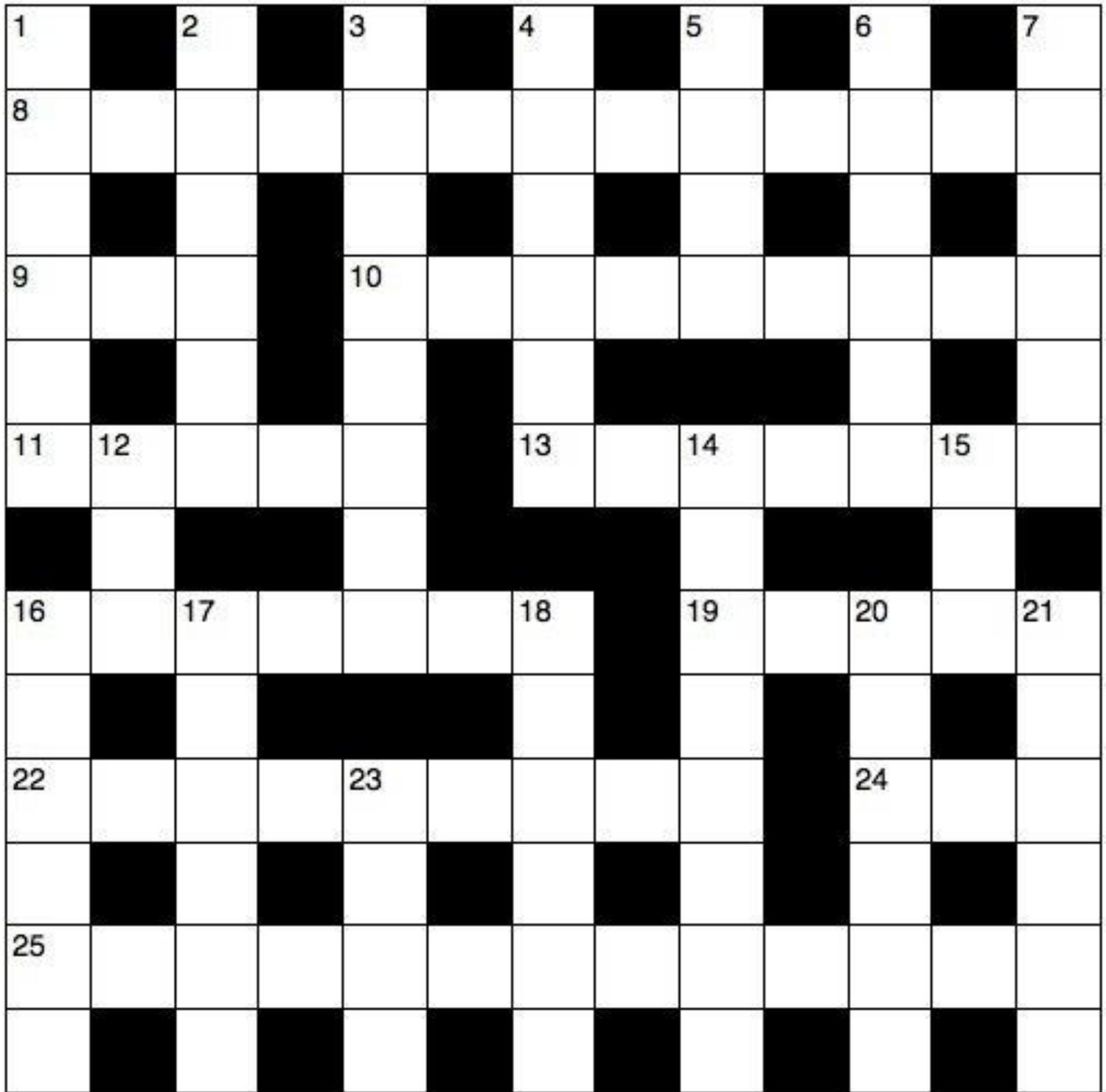
That is what we do in the Christian life. We dig deep, into what can appear at first as dark and cold. We plant seeds of hope, held in the food of the surrounding kernels and we wait, in expectation for something amazing to happen. We wait, sometimes in darkness, for a long time. But our reward for our investment of faith and time and effort is to be able to share in the glory of God's creation. We are all part of it. We are all those seeds, being fed, held, waiting for our moment to burst forth in the full life of our creating redeeming and inspiring God. That is our great promise, that is the great offer of love we are held in. And all we have to do is reach out and accept it.

I hope all your gardens come to full bloom,

HBL, PJ



Crossword- Answers at the back



## **Crossword Clues**

### Across

- 8 Interrogated (Acts 12:19) (5-8)
- 9 'Burn it in a wood fire on the — heap' (Leviticus 4:12) (3)
- 10 Tobit, Judith, Baruch and the books of Esdras and the Maccabees are part of it (9)
- 11 Science fiction (abbrev.) (3-2)
- 13 Clay pit (anag.) (7)
- 16 Went to (John 4:46) (7)
- 19 'Therefore, I urge you, brothers, in view of God's mercy, to — your bodies as living sacrifices' (Romans 12:1) (5)
- 22 David's plea to God concerning those referred to in 14 Down: 'On — — let them escape' (Psalm 56:7) (2,7)
- 24 Royal Automobile Club (1,1,1)
- 25 How the book of Ezekiel refers to God more than 200 times (Ezekiel 2:4) (9,4)

### Down

- 1 Seas (Proverbs 8:24) (6)
- 2 One of the sons of Eli the priest, killed in battle by the Philistines (1 Samuel 4:11) (6)
- 3 Specialist in the study of the Muslim religion (8)
- 4 'Do not rebuke an older man harshly, but — him as if he were your father' (1 Timothy 5:1) (6)
- 5 One of Esau's grandsons (Genesis 36:11) (4)
- 6 Taking a chance (colloq.) (2,4)
- 7 God's instructions to the Israelites concerning grain offerings: ' — salt to — your offerings' (Leviticus 2:13) (3,3)
- 12 Confederation of British Industry (1,1,1)
- 14 'All day long they twist my words; they are always — to harm me' (Psalm 56:5) (8)
- 15 The crowd's reaction to Jesus bringing back to life a widow's son in Nain (Luke 7:16) (3)
- 16 Disappear (Psalm 104:35) (6)
- 17 How Jeremiah was likely to die if he wasn't rescued from the cistern where he was imprisoned (Jeremiah 38:9) (6)
- 18 What the prophets do to a wall, with whitewash (Ezekiel 13:10, RSV) (4,2)
- 20 Made by a plough (Job 39:10) (6)
- 21 Noah was relieved when the flood waters continued to — (Genesis 8:5) (6)
- 23 Jesus gave the Twelve the power and authority to do this to diseases (Luke 9:1) (4)

### **A small thank you**

So far the book library has raised over £100.00, many thanks to all, keep reading – keep raising

June Lowrie



## Nana Gill's Kitchen

This time something to keep the cold a bay, a warming winter bean chowder.

### Ingredients

2 tbsp olive oil  
2 garlic cloves, crushed  
2 tbsp smoked paprika  
500g pork loin steaks, quartered  
2 x 400g cans cannellini beans  
, drained and rinsed  
400g passata  
2 tsp chipotle paste  
1 tbsp dark soft brown sugar  
100g ham hock, in large shreds  
4 slices crusty white bread  
small handful flat-leaf parsley, roughly chopped



### Method

Heat oven to 180C/160C fan/gas 4. Mix the oil, garlic and paprika together and rub into the pork. In a large, shallow ovenproof dish, mix the cannellini beans, passata, chipotle, sugar and ham hock. Nestle the pork into the beans. Bake in the oven for 40 mins until the pork is cooked through.

Toast the bread and serve on the side. Sprinkle the parsley over the pork and beans to serve.

## Tony the Tiger tells it!

I think it is fair to say I have been feeling a bit run down of late. The dog collar seems to have abandoned me and when that happens my battery starts to fade. It is easily done you know. We are more fragile than we think. The problem is that as it happens we don't really notice. We try to keep on going but end up flat as one of the dog collar's pastry puffs. Not the ones he makes when he is in a good mood, one of the ones he makes when he is not. Pastry knows, you know.



So, when it does happen I need a boost. For me, of course, it is relatively easy. I refuse to start, the dog collar notices, at last and plugs me into the mains for 24 hrs via a trickle charger and I am once again sparky and raring to go. If only the dog collar would man up, put his waterproofs on and take me out. He's getting soft in his middle age.

The problem is, sometimes we all need to have a little boost, but will not ask for it, let alone rely on someone or something to give it to us. We think we are not worth noticing, or not valued enough to be noticed, or worse still, because we see others around us just carrying on, as we see it, then we do not love ourselves enough to ask for that boost.

What is worse society let us. Everything around us is too busy rushing on its merry way to take time to notice us not really fully charged. And that indeed is a great sadness. We all get into that situation occasionally, but then when we get over it we forget how it was for us and carry on without noticing others in the same situation we ourselves were only a little time back. It seems to be the way things are, but it really does not have to be does it?

There was a guy who once was able to recharge folks around him, not just the physically frail, but those suffering in mind and spirit too. He noticed. Maybe we should take a lead from him!

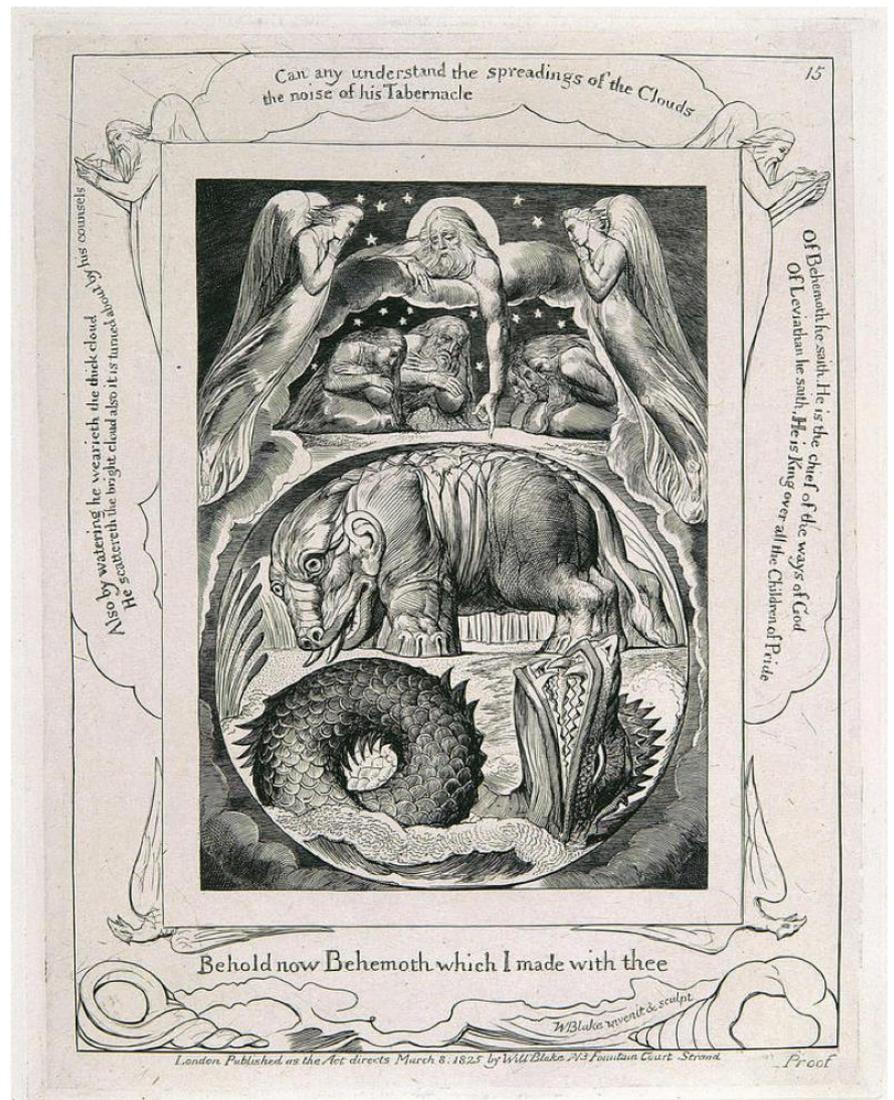
Grunts to all, Tony

## 'He gave us eyes to see them': William Blake's engravings of Job

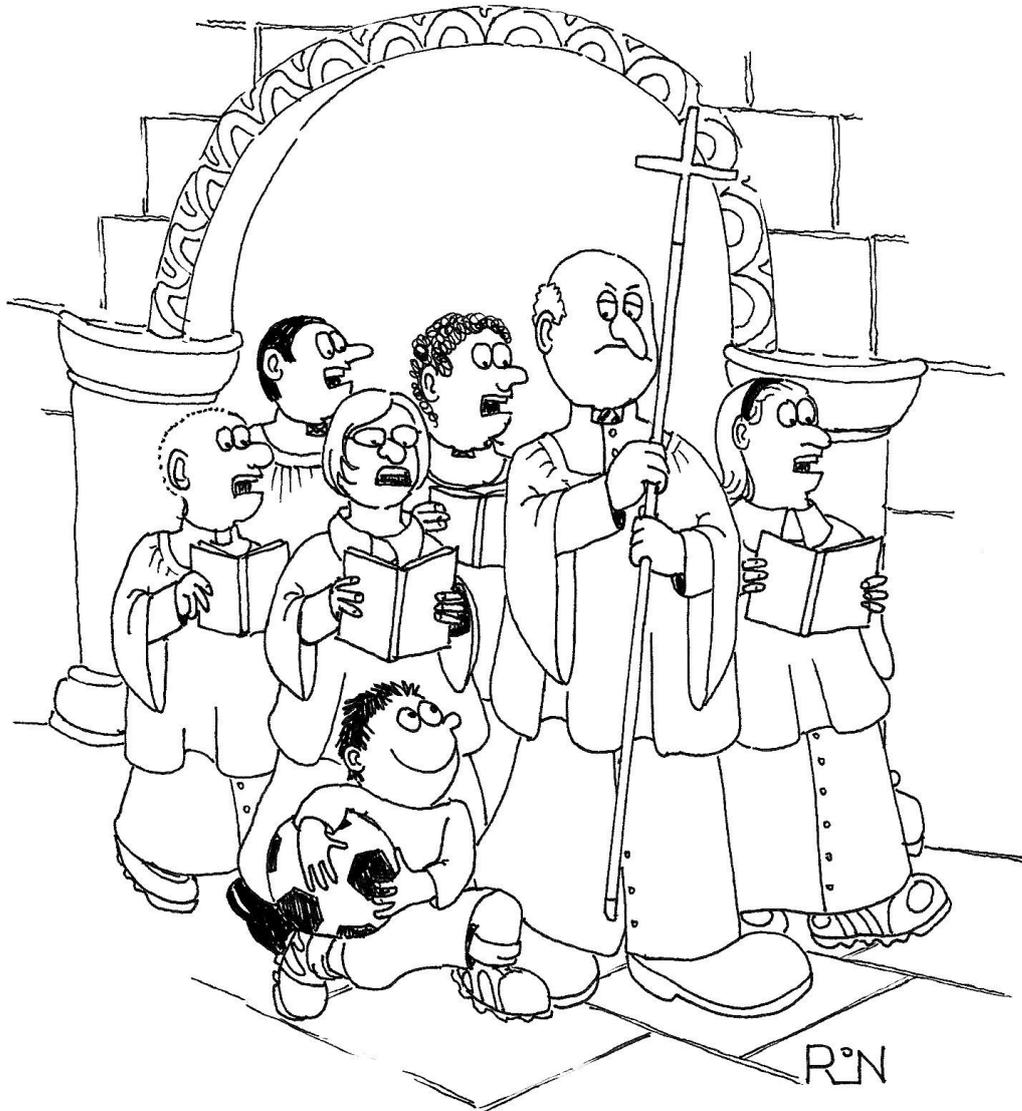
The canticle we call the Benedicite began its life as the *Song of the Three Holy Children*. In the midst of their terrifying ordeal in the burning fiery furnace, Shadrach, Meshach and Abednego praise God. They call on the sky above, the seasons, and all that grows and moves on the earth to join them. Their song invites the whales in the sea, the birds of the air and all creatures to echo their praise. Finally, they ask all people who are holy and humble in heart to bless God the creator of all that is.

During this year we are exploring the glory and wonder of creation, especially animals and birds. The song of the Benedicite praising that creation is born of pain and testing. That ordeal is the theme of another book in the Old Testament - Job. We are told that he was an upright, blameless man, but he suffered. That pain tested his faith and he demanded an explanation from God.

The book of Job inspired the visionary work of the poet and painter, William Blake. In 1823 he began creating a series of 22 engravings illustrating Job which were based on earlier water-colours. Plate 13 depicts God answering Job out of the whirlwind. We can read of this in chapters 39-41. God asks Job if he was present at creation. Indeed, can he even begin to understand the marvels of this world - the mountain goat giving birth, a horse running through a meadow, or the eagle soaring in the sky. They praise God like the creatures in the Benedicite by their very being. And finally, God points to Behemoth and Leviathan - the hippopotamus and the crocodile - who are symbols of power and brute strength. They are shown in Plate 15 and fill the orb of the world, just as they dominate creation.



God answers Job with this catalogue of wonders to assure him that He is the Creator, but He does respond to the cry of humanity. Job may not understand the stars above nor the earth beneath his feet, but through meeting God, his life has gained meaning and value. His fortunes are restored, and he ends his days as one of the holy and humble of heart who praise God in the Benedicite. The Three Children of the fiery furnace and Job - they assure us that this world is full of wonders and glory that show the handiwork of God. When we realise that, we will join them in singing hymns of praise and thanksgiving.



*Little Wayne couldn't sing a note, so they  
made him mascot*

## Wrestling with families and wrestling with angels - The Patriarchs AND Matriarchs!

Our journey through Genesis in Autumn's Discovery group finished with a session on the story of the great Patriarchs descendants of Abraham – Isaac, Jacob, and Joseph. The stories cover 25 chapters, and, for the Jewish people, are part of their foundation narrative. From Jacob comes the 12 tribes of Israel.

We have the great stories of brotherly rivalry and reconciliation between Jacob and Esau, as well as Joseph and his brothers. There is the powerful and enigmatic struggle between Jacob and the angel; the journey of Joseph through all its seismic shifts and twists as he takes forward the history of Israel, finally in this book, in Egypt.



But behind every great patriarch is a great matriarch! We have the stories of love, married life, polygamy, mothers and sons, and see women who make things happen, and allow history to move forward.

Three of these remarkable women, but not the only ones, are Rebekah, Leah and Rachel.

Do these bible stories speak differently to Jews and Christians? How should Christians approach Jewish scriptures?

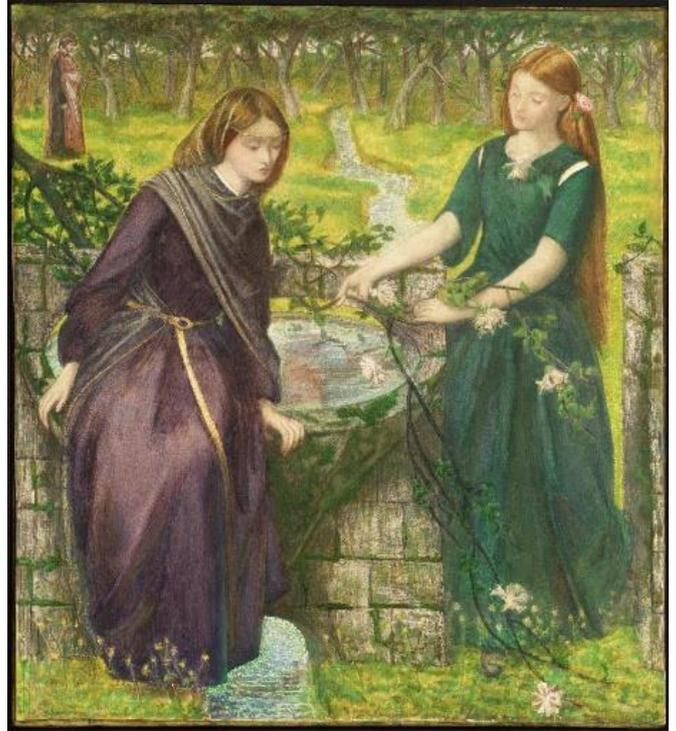
Isaac is a one dimensional character – important because he is the keeper of the flame passed on from Abraham – 26:24 “make your offspring numerous for my servant Abraham’s sake”.

The Lord appears to Isaac (Chap 26) and gives instruction on where to go. Isaac is very successful in farming. He is one who establishes roots – he settles in Beersheeba, for instance.

However, the main figure in the story who makes things happen is Rebekah. She prefers twin Jacob to Esau. Children comes very late on, but are a major part of the story.

Rebekah's character is well drawn – she is hospitable to Abraham's servant; kind with animals; decisive in making decision. Isaac appears passive in the family – Jacob and Rebekah are the ones who look to the future, and are the movers who enact God's covenant

- After a long period of infertility, Rebekah is pregnant with twins. She cries to God – “Why do I exist?” God replies “Two nations are in your womb. Two separate people shall issue from your body. One people shall be mightier than the other, and the older shall serve the younger.”
- We see the different characters of Jacob and Esau – Esau gives his birthright away because he's “starving”! Jacob looks to the future!
- Role of Rebekah in the split between the sons – Esau the older one who should inherit. In society of that time, a wife has no official power and so has to act deceitfully (or, maybe, shrewdly) to get the job done! It is a story of power and inheritance for the Hebrew people.
- Harmony in families is not a given! God works with this to achieve his ends for his people.
- 



The tension between human freedom and God's will characterises so much of human “wrestling” with ethics in the biblical narrative. We have here a story of real human drama.

Jacob's story continues to the end of Genesis, right through the story of Joseph and his brothers.

- With Jacob and Esau, we see the complete breakdown of the relationship because of Jacob's deception with Isaac. Jacob is fearful of Esau and leaves the land for many years and marries.
- On Jacob's return he is fearful of the reception he is likely to receive. Divides his family and possessions in case they are attacked to allow half to escape.

- On his return, he wrestles with the angel. Who is this figure? His past and his relationship with Esau? After the struggle, he asks for a blessing – and sees God face to face! C.f. Moses
- He limps on to a place of reconciliation but with a new identity “Israel”
- Reconciliation only comes with some form of transformation. Jacob bows before his brother. He has changed but has Esau? They kiss - note that the Torah has a question mark over the word “Kiss”
- The brothers then peacefully co-exist but do not live together

Throughout the story of Jacob is the role and actions of his two wives, Leah and Rachel, and his concubines. I want to focus particularly on Rachel.

After the lengthy period of courtship and manipulation of Jacob by his father-in-law, Laban, Jacob is married to the two sisters.

The story gives us enough detail to think how did the sisters cope with the relationship. The miseries of polygamy are explored - a triangle where none are fully satisfied



- Leah produced many children; Rachel waited and waited. The concubines also produced 4 children from Jacob
- The genuine love affair is between Jacob and Rachel.
- Jacob sees the eventual birth of Rachel’s first child, Joseph, as a turning point, and is able to contemplate returning to his father (and Esau)
- Rachel’s tragedy is that she dies giving birth to her second son Benjamin. She was buried in Bethlehem. Childless women go there to pray to this day.
- Rachel’s weeping and lamentation for her children are a powerful biblical theme -mentioned by Jeremiah (30.15), and, memorably, at Christmas 1, in Matthews Gospel (2.18) for the massacre of the babies by Herod.
-

Genesis has very much more for us to reflect on – for example, the nature of reconciliation with Jacob and Esau, and later Joseph and his many brothers. We should consider the importance of these scriptures at the start of the Bible, and see what rich stories are contained there about the patriarch and matriarchs. There are many women in the gospels and a few in Paul's letters, and yet, except for Mary, mother of Jesus, very few have an ongoing story and significance in their own right as the women of Genesis.

Studying Genesis has confronted the question for me of how do we, as Christians, respond to Jewish scriptures? More on this in the next magazine.

Geoff Sage



Today's hymns are based on last week's trend in petrol prices...

# Bible Bite

A short story from the Bible

It can be read in the Bible in  
1 Samuel 2:11-17, 22-25, 3:1-21

As soon as he was old enough to leave his parents, Samuel went to live at God's temple in Shiloh, with the priest, Eli..

Eli's sons were also priests, but they helped themselves to what people had brought to give to God.



Eli talked to them about it. They ignored him.



But Samuel did all the work he was given well.

One night, after everyone had gone to bed, Samuel heard someone calling him.



He thought it was Eli, so he ran to him.



It happened again.

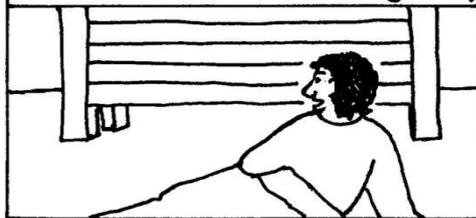


The third time, Eli knew it must be God calling Samuel.



You must say, 'Speak, Lord, your servant is listening.'

God called Samuel again,



and Samuel answered as he had been told.

I told Eli his sons had done bad things, but he has not stopped them. Now, even being sorry will not make up for what has happened.



The next morning, Eli demanded to be told what God had said.



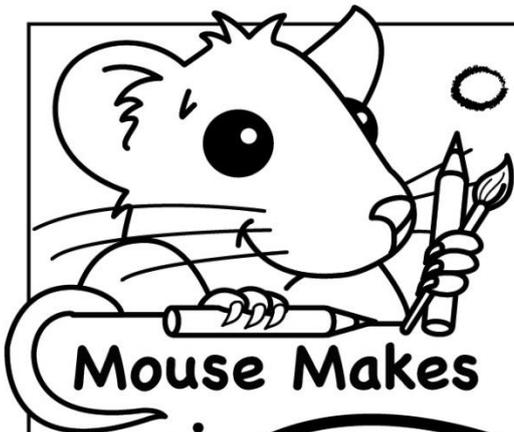
Samuel was afraid, but he told him.

He is God. He will deal with us as is right.



God continued to talk to Samuel. He became known throughout Israel.





# Mouse Makes

After **Jesus** was baptised He was led by the Spirit into the **wilderness** for **forty** days where he was tempted by the devil.

**READ** the story in **Luke 4:1-13**

J U M P A P  
J E R U S A L E M  
H I G H H O L D I F

D E S E R T  
R O J O R D A N  
V R I V E R O C K  
U

T H U N G R Y  
E O H F O O T  
M L I F T D E  
P Y M O J B O  
T S B R E A D  
A P A T S R E  
T I P Y U A V  
I R T E S T I  
O I I L E D L  
N T S T O N E  
S T E M P L E  
H D A Y S

W O W O R L D  
I S O N K T O  
L C R W I H W  
D R S R N R N  
E I H I G O D  
R P I T D W G  
N T P T O O L  
E U A E M N O  
S R I N S L R  
S E R V E Y Y  
E A N G E L S  
L O R D R

What was Jesus' reply when the devil asked Him to turn a stone into bread?

Who did Jesus say He would only worship and serve?

What did Jesus say you must not do?

Can you find these words in the word search?

- JESUS • BAPTISED • RIVER • JORDAN • LED
- HOLY SPIRIT • WILDERNESS • DESERT • TEMPTATIONS
- DEVIL • FORTY • DAYS • HUNGRY • ROCK • STONE
- BREAD • WRITTEN • SCRIPTURE • ALL • KINGDOMS • WORLD • GLORY
- WORSHIP • SERVE • GOD • ONLY • JERUSALEM • TEMPLE • HIGH • IF • SON
- JUMP • THROW • DOWN • ANGELS • HOLD • LIFT • FOOT • LORD • TEST

## A Lord of Misrule?

We know that carols have existed in the Western tradition from the Middle Ages onward. Initially, carols, in the 12th century or so—were a popular courtly dance. They were not just for Christmas; other seasons had them as well, including Easter Carols. The 12 Days of Christmas song was also a game in which those who got one or other verse wrong had to pay a forfeit.

In England, Oliver Cromwell and the Puritans banned both the celebration of Christmas and the singing of carols. By the 19th century, however, popular interest in carols re-emerged and scholars went looking for older carols, too. But in Victorian times the carols were different, more polite, and refined, but popular among those who believed in good old family values and the importance of preserving childhood as a time of innocence.

One occasionally finds carols though, which seem like refugees from a pre-Puritan past. They suggest dance and merriment; 'In Dulce Jabillo', 'Ding Dong Merrily on High', and 'Here We Come a Wassailing' are examples. Can one imagine doing a circle dance to the choruses?

Wassailing seems to have meant 'drinking someone good health' and the Wassail bowl was commonly full of hot cider or beer in which fine white bread, roast apples or cake would be dipped. Of course, the Lord of Misrule and his captain might ensure that all were making merry. They were figures of fun (from the Middle Ages) who wore bright scarf, ribbons and bells (on their legs) as badges of office and went around on hobby horses and dragons. Just what we need to bring the congregation in at midnight on Xmas eve!

The Civil war struggle between Cavaliers and Roundheads seems to typify the tussle between the fun-loving and the very serious Christians which has changed our history since the carol-dancing Pre-Reformation days. Most Christians nowadays are kind of in between the Cavaliers and Puritans—wanting both solemnity but also fun. The real cavaliers are perhaps the atheists who criticise Christianity. In 'THIS LIFE' Swedish philosopher Martin Hagglund claims that religious people devalue the finiteness of life by having faith in an afterlife. Hagglund claims that if we see life as precious and as finite then we will constructively utilize every moment of it. But is this not an encouragement to hedonists? Those who are busy living life to the full often haven't time to consider questions about dry but important topics such as politics, environment, and morality.

I agree with the great 19th century philosopher Schopenhauer, 'the Will' is something to be escaped, not something to be embraced. The Will is insatiable, like a monster on your shoulders saying 'I want success-what? you want rest with Mindfulness? No that's so boring.' And perhaps the Buddha is another who would disagree with Hagglund if he were here. Being attached to outcomes is about being hooked in to life. Being spiritually mindful is to be detached a little and less restless. My client William wrote a list of things he wanted to be detached from<sup>1</sup>. He wrote; I want to detach from pride, needs, achievement, addictions, and demands. St Augustine was another great writer who faced pagan critics who made similar claims to Hagglund's. These critics claimed that Christianity (being other-worldly) weakened the Roman Empire. Augustine's wrote 'The City of God' in response. He was 'kind of saying' that if you can keep some of your love on God and the heavenly city, you can be all the more composed, unhurried, unperturbed, decisive, and generous in dealing with the affairs of the earthly city.

Readers might think I'm straying a little from the carol traditions and the Xmas theme. But I think that Xmas is a time when we may have visitors and visitors need to get a good impression of us. The good impression I want to give them is that we consider the views of our critics very seriously.

So, here is another Lord of Misrule for us to consider. Sam Harris) tells us that within each of the Abrahamic religious cultures, children's minds are still being polluted. He claims that the worst ideas of these religious traditions continue to thrive and diminish children's lives. I quote;

".... we should not terrify our children with thoughts of hell or poison them with hatred of infidels. We should not teach our sons to consider women their future property or convince our daughters that they are property even now. And we must decline to tell our children that human history began with bloody magic and will end with bloody magic in a glorious war between the righteous and the rest."<sup>2</sup>

Of course, Christians might claim that one can't generalize about the Abrahamic religions- the Moslem is very different from Mormon, and Jehovah's Witnesses is very different from Quaker. And surely, at Xmas time most Christians offer a strange image of God to children and visitors- in the baby Jesus. What could be less offensive, or less frightening than 'Emmanuel'-God with us. The picture we get from the 19th century songwriter Cecil Alexander in his carol, 'Once in Royal David's City' or from

---

<sup>1</sup> Beat Depression with Self-Help Techniques, AndrewVass

<sup>2</sup> Waking Up

famous poet Christina Rossetti's 'In the Bleak Midwinter' is of a gentle Jesus with a loving mother and a dear Father in heaven.

Since the days of St. Francis many have preached on this picture of Emanuel- 'the lord with us.' Reverend Lachlan of Lochcarron in the 18th century, was one who impressed people with his physical strength and his skill as a preacher. One of his famous sermons was on the subject of 'the babe in Bethlehem'. The focus of the sermon was on the difficulties which people face as they make their spiritual journey.

"After repeated trials, the inquirer begins to despair of finding Jesus at all. He leaves himself now entirely in the hands of his guide who brings him to the back court of the inn, and pointing to the door of the stable says; 'It is there Jesus will be found'. 'There!' cries the informer 'behind that mass of filth', as he pointed to the dung-heap at the door of the stable. However, the poor wretch is in reality applying the image of the dung-heap to his remembrance of his own past sins, and his fear is that one so guilty as he could never find Jesus. The guide reasoned with the enquirer until his first difficulty was removed. He then brings him to the threshold.... but seeing beasts within, he is afraid to cross over to the manger. Once again, the inquirer's fears arising from temptation are met and removed. At last the manger is reached and there in swaddling clothes they find the infant Jesus. "<sup>3</sup>

I write to wish my friends in 'a-the airts' a merry Christmas, and if you want to join the likes of Rochester cathedral and have mini-golf between the aisles or a slide set up from the pulpit, I hope it goes well. And if you have a Wassail bowl, then perhaps you will also need to have a rule that those who come to the party must sing their requests to the Captain at the door before they get in. 'Ilkley Moor B'aht at' was a song once used for such a dialogue. I hope you manage to make your Xmas festivities exciting and different- but whatever you do, please don't have a Lord of Misrule.

Andrew Vass



<sup>3</sup> In the Days of the Fathers of Ross Shire Kennedy

## Poetry Corner

God be in my head,  
And in my understanding,  
God be in my eyes,  
And in my looking,  
God be in my mouth,  
And in my speaking,  
God be in my heart,  
And in my thinking,  
God be at my end,  
And in my departing.

*Sarum Primer(1527)*

O God give the joy and  
God the love  
To those who are lovers  
true,

Shed down benediction  
from above  
As in one are joined the  
two.

*From Poems of the Western  
Highlanders*

Between my finger and my thumb  
The squat pen rests; snug as a gun.

Under my window, a clean rasping  
sound  
When the spade sinks into gravelly  
ground:  
My father, digging. I look down

Till his straining rump among the  
flowerbeds  
Bends low, comes up twenty years  
away  
Stooping in rhythm through potato  
drills  
Where he was digging.

The coarse boot nestled on the lug,  
the shaft  
Against the inside knee was levered  
firmly.  
He rooted out tall tops, buried the  
bright edge deep  
To scatter new potatoes that we  
picked,  
Loving their cool hardness in our  
hands.

By God, the old man could handle a  
spade.  
Just like his old man.

My grandfather cut more turf in a day  
Than any other man on Toner's bog.  
Once I carried him milk in a bottle  
Corked sloppily with paper. He  
straightened up  
To drink it, then fell to right away  
Nicking and slicing neatly, heaving  
sods  
Over his shoulder, going down and  
down  
For the good turf. Digging.

The cold smell of potato mould, the  
squelch and slap  
Of soggy peat, the curt cuts of an edge  
Through living roots awaken in my  
head.  
But I've no spade to follow men like  
them.

Between my finger and my thumb  
The squat pen rests.  
I'll dig with it.

*Seamus Heaney*

I have seen the sun break  
through to  
illuminate a small field for a  
while, and  
gone my way and forgotten  
it.

But that was the pearl of  
great price, the  
one field that had the  
treasure in it.  
I realize now that I must  
give all that I have  
to possess it.

Life is not hurrying on to a  
receding future,  
nor hankering after an  
imagined past.

It is the turning aside like  
Moses to the  
miracle of the lit bush. To a  
brightness that  
seemed as transitory as  
your youth once,  
but is the eternity that  
awaits you.

*RS Thomas*



## Did You Know?

A Citizens Advice Bureau in Scotland first opened in Glasgow in 1939.

At the beginning of November there was a change to the rules for inheriting a tenancy (Succession of Tenancy) for Scottish Secure Tenancies. For a successor (the person

wishing to inherit the tenancy) who is a 'qualified person' rather than a spouse, civil partner or joint tenant, the tenant's home must have been their only or principal home throughout the 12 months immediately prior to the tenant's death.



Power supply companies are getting rather more aggressive in trying to meet their targets for rolling out smart meters. There are some problems with the functionality of the first generation smart meters so if you want to go ahead and get one, make sure you ask for the second generation smart meter, also known as SMETZ2 meters. The older ones may not work properly if you decide to switch supplier. If you don't have one yet, and you are asked to make an appointment to have one fitted you are entitled to decline. If you don't want one and are being pressured to have one installed contact your local bureau or the Citizens Advice Consumer Service helpline 03454 04 05 06 (Monday to Friday from 9.00am to 5.00pm).

CAB are independently run and staffed by well-trained volunteers dedicated to providing high quality, free, confidential, independent advice.

Airdrie Citizens Advice Bureau, 14 Anderson Street, Airdrie ML6 0AA Tel: 01236 754 109

Opening Times: Monday to Thursday 09:30 - 15:30 (Drop In): Monday only 16:30 - 19:30 (Drop In) Friday 09:30 - 13:00 (Appt Only)

Coatbridge Citizens Advice Bureau, Ellis Street, Coatbridge, ML5 3AA Tel: 01236 421447

Opening Times: Monday to Thursday 09.30 - 15.15 (Drop In): Friday 09.30 - 12.00 (Drop In)

You can also find information at [citizensadvice.org.uk](http://citizensadvice.org.uk) where you can search for information on a great range of subjects. Just make sure you are on the Scotland page.

## Saint of the Month – Brigid of Ireland: compassion and love

Brigid, you could say, was the female Patrick of Ireland.

Historical facts about this first abbess of Kildare (d.c. 525) may be scarce, but her 'Lives', written from the 7th century, tell many anecdotes and miracles which over the centuries have become deeply rooted in Irish folklore. Brigid came from a village near Kildare, of parents of humble origin, and is said to have been baptised by Patrick and became a nun at an early age. She is credited with founding the monastery of Kildare, a powerful influence for Christianity in Ireland.



The miracles attributed to Brigid show her to have been a woman of great compassion and generosity. There are stories of how she could multiply food, especially butter, for the poor. Other stories tell of her changing her bath-water to beer, in order to satisfy the thirst of unexpected visitors. Even her cows gave milk three times the same day, to enable visiting bishops to have enough to drink.

Brigid's cult grew rapidly in Ireland, where it became second only to that of Patrick. In England, there were at least nineteen ancient church dedications in her honour (the most famous is St Bride's Fleet Street). There is also St Bride's Bay, Dyfed, which underlines the strong connection between Irish and Welsh Christianity. St Brigid is patron of poets, blacksmiths, and healers. She is usually depicted with a cow lying at her feet, which recalls her phase as a nun-cowgirl.

Her feast day is 1 February

Sudoku – Solution at the back

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

## 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	Ms Jane Bottomley
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.**

<https://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](http://www.facebook.com/monklandsepiscopal)

## 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 / Jim Charnley	Vera Boyd / Jane Bottomley	Tom / Jeanette Cummings	Anne Harbison / Jeanette Cummings
<b>Counting</b>	Ann Diamond / Jeanette Cummings	Geoff Sage / Ronnie Orr	Vera Boyd / Jim Charnley	Kathryn Dougan / Allison Gordon	Mary Stevenson / Jeanette Cummings
<b>Teas</b>	Margaret Jeffries / June Lowrie	Vera Boyd / Jane Bottomley	Kathryn Dougan / Anne Harbison	Mary Stevenson / Margaret Jeffries	Allison Gordon / June Lowrie
<b>Cleaning</b>	Kathryn Dougan / Vera Boyd	Eileen / Anne	Ronnie / Marion	Allison Gordon / Margaret Jeffries	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.

## Puzzle Answers

O		H		I		E		O		O		A
C	R	O	S	S	E	X	A	M	I	N	E	D
E		P		L		H		A		S		D
A	S	H		A	P	O	C	R	Y	P	H	A
N		N		M		R				E		L
S	C	I	F	I		T	Y	P	I	C	A	L
	B			S				L				W
V	I	S	I	T	E	D		O	F	F	E	R
A		T				A		T		U		E
N	O	A	C	C	O	U	N	T		R	A	C
I		R		U		B		I		R		E
S	O	V	E	R	E	I	G	N	L	O	R	D
H		E		E		T		G		W		E

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

**SPRINGWELLS** is published four times a year, Spring, Summer Autumn and Winter. It is also on our website along with lots of other information about the Scottish Episcopal Church in Monklands. Take a look! <https://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 Dec. Either in person or by e-mail to the Rector.

