

SPRINGWELLS

The Magazine
of
The Scottish Episcopal Church
in Monklands

Christmas 2018



A glimpse from the rectory

I have never made any secret of the fact that, from September on, there is a certain part of Tesco and Morrison's I avoid. Though occasionally I will sneak into the Stollen section of Lidl. Well I am only human after all! Its not that I want to be grumpy and humbug, though we all can be. Its just that the even which we celebrate soon, it far too important to be rushed into, and degraded to a base commercialism. The birth of Jesus Christ of paramount importance, so much so that we really do need to consider it more carefully.



For what has actually happened? The unthinkable has happened: God has become a human being! The eternal, creator God enters the world of time and space, both fully human and fully divine. This divine child can bring hope to our messy world, because He has fully become part of it. He doesn't stand apart but demonstrates a commitment to be with us and on our side in the midst of sin and suffering.

Even more, He is human like us: Jesus fully engaged with the jungle of human experience. By His cross and resurrection, He can release us from the power of wrong, hurt and shame to secure for us a life of love, peace and forgiveness. Remember, the crib and cross are made of the same wood!

He is one with us: In the coming of Jesus, God doesn't draw us simply into a cosmic event, but into a relationship. Just as you or I can hold and hug our children and grandchildren, so we have a God who wants to be intimately involved in our lives. As Emmanuel, 'God is with us' (Matt 1:23). Therefore, the question is: Are we with Him? Are we ready to make space for Him at the center of our Christmas Celebrations this year? And what is more to take out His message to those who need it so much, to the poor and dispossessed, the hungry and unempowered, the refugee and the homeless, the stranger and the unwanted.

'At Christmas time, when we receive presents, we don't really need, God offers us a gift we cannot do without.' (J John).

May the prince of peace keep you all in his peace, now and always

Hugs, blessings and light

PJ

Around the Church

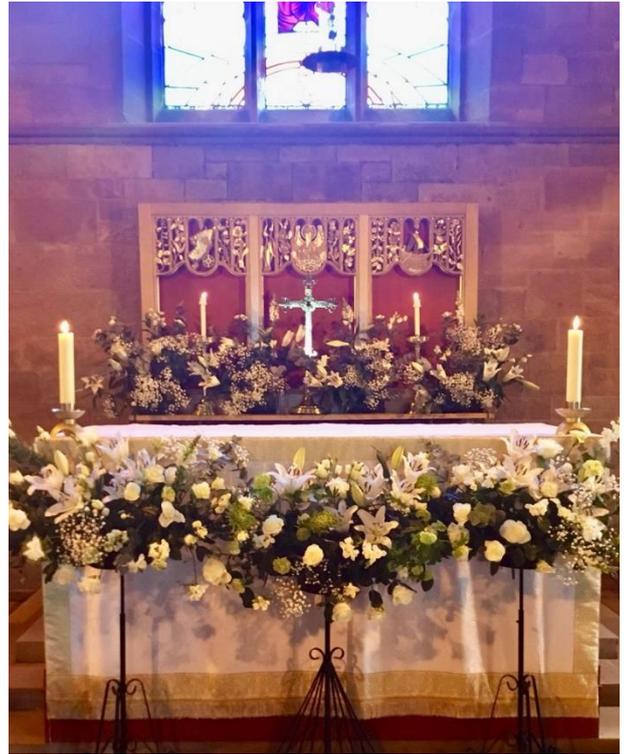
The Altar

“In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I will go unto the altar of God:

Even unto the God of my joy and gladness.”

The above lines are the first prayer spoken at the Sunday Eucharist by the Priest. It is a preparation between the celebrant, servers and choir. The “altar of God” is given a place of primacy. This prayer was included for the congregation in the 1970 Scottish Liturgy (but not in 1929 and 1982 versions).

The altar is the most sacred place in our church. It is where God meets us in our celebration of the Eucharist.



There are three aspects to the altar to briefly discuss:

1. Practical Aspects

Before the Reformation, altars were situated in the sanctuary and were usually made of stone. Post Reformation, altars were often made of wood, although many had a stone table top.

In this period, the altar sometimes was placed facing east/west with the celebrant on the north side. The reforms of Archbishop Laud in the reign of Charles I established the position of the altar in the sanctuary with the celebrant facing east with his back to the congregation. Laud also started the use of elaborate frontals on the altar that changed with the seasons. The two centuries following Laud observance of the sanctity of the altar reduced. However, it was revived by the reforms of the Oxford movement throughout the 19th century.

The place of the altar in the sanctuary was also challenged recently, partly through the influence of Vatican II. Altars were placed nearer to congregations in front of the chancel steps. This can be seen commonly today in large cathedrals. It is also the norm today for the celebrant to face congregations in the Liturgy of the Sacrament.

A long chapter would be needed to explain liturgically how the Lord’s table is looked after. Priest and Sacristan are responsible for this by managing communion vessels, the bread and wine, and altar linens and frontals. Such a chapter would include an obligatory reference to laundry and ironing of the linen!!

2. Hebrew Background

Altars are mentioned from the first book of the Hebrew bible. They were a place of sacrifice, and initially not in a fixed site. They could be made of earth, and, later, of stone. Extensive instruction is given for the construction of altars in the Torah.

With the settlement of the Hebrews in Israel, and the building of Solomon's temple in Jerusalem, the altar became a place of greater and elaborate beauty.

The altar for sacrifice was outside the temple at the main entrance. It was constructed to hold the ashes of the fire and the drain the blood of the animals. Within the sanctuary of the Temple was the altar of incense providing an eternal light. Also nearby was the table of shewbread (the bread of presence). The Christian link is interesting. The table of shewbread had 12 loaves that were eaten by the high priests each Sabbath. In some Christian traditions, the bread of the Eucharist is taken only by priests. On one occasion this bread (the bread of the presence) is sacrilegiously taken by King David for his soldiers (1 Samuel 20.6).

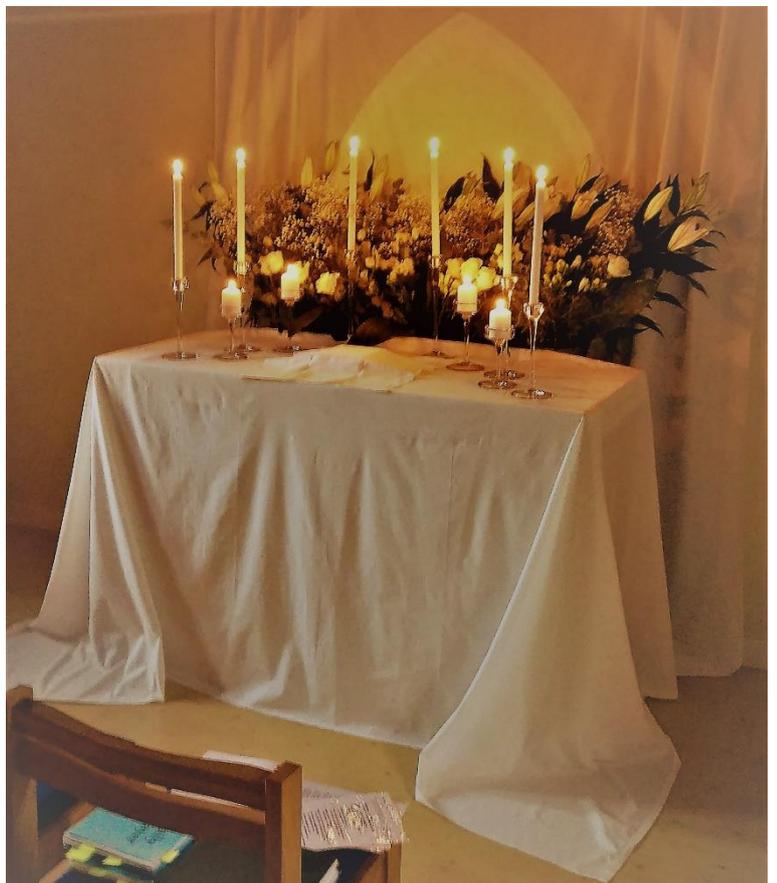
A link between the Christian altar and Eucharist, and the Hebrew altar of burnt offerings is the washing of hands. The priest carries out saying the words of Psalm 26 – "I will wash my hands in innocence, O Lord, that I may go about your altar."

3. Christian Altar

The two main Gospel accounts of the Last Supper occur in Luke 22 and John 13. Although differing in their descriptions, they emphasize the centrality of remembrance for the disciples, and, by implication, for all Christians following them.

However, to get the real significance of the meal at the Lord's table for the church, we need to read Paul's first letter to the Corinthians. This letter draws a circle around the new Christians, marking them clearly apart from Jewish and pagan practice of altar sacrifices.

In verses 20-21 of chapter 10 we read "*I imply that what pagans sacrifice, they sacrifice to demons and not to God. You cannot drink the cup of the Lord and the cup of demons.....*"



In the next chapter (verses 17-34) Paul drives home the fundamental importance of correctly remembering Jesus at His table. At the table, everyone who shared the same

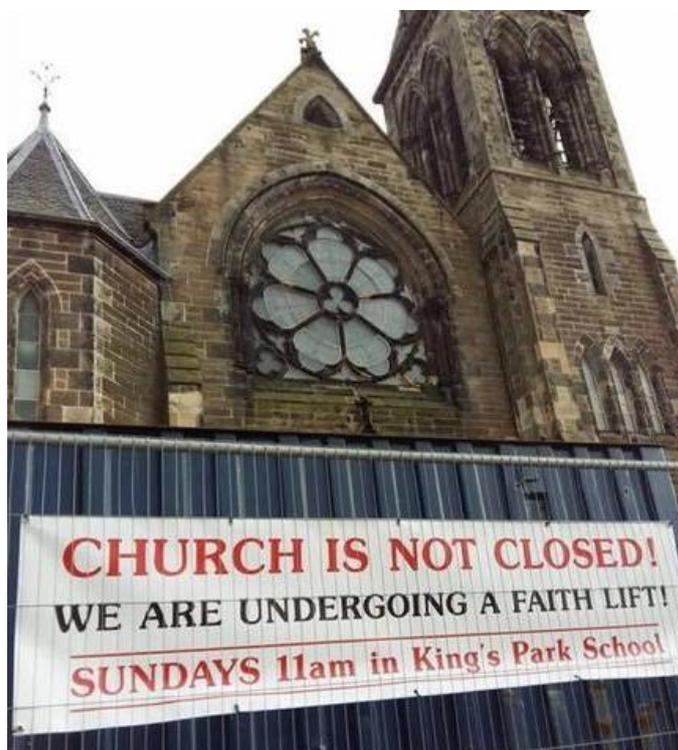
baptism is welcome. There should be no divisions between rich and poor. The bread must be shared between all.

You must examine yourself before the meal otherwise “*whoever eats the bread or drinks the cup in an unworthy manner will be answerable for the body and blood of the Lord.*” (11:27)

Here we have the cardinal symbolic importance of the altar in Christian worship explained. It is the place that we all proceed to as equals to remember and share the bread and wine AFTER we have had reflected on our sins in confession.

Finally, therefore, at St Paul and St John the Evangelist, we come to our altar at the Eucharist. It is the altar of St Andrew’s Gartcosh. Its beautiful Arts and Craft style carving is exposed in Holy Week. At that time we use one further altar – the “altar of repose” for Maundy Thursday. This is in the St Andrew’s Chapel.

Geoff Sage



Good morning Lord
Thank you for this brand new day
Give me the wisdom to see its possibilities
The strength to face its challenges
And the grace to be open to its promise

Give me your heart of love to do a favour
speak a kindness or offer a hand
soothe a hurt, celebrate a joy
share a sorrow, or in some small way

give of myself in love to another
In your name

Thanks to Doreen Mc Crone and Mary Stevenson for finding these

WELCOME

WE EXTEND A SPECIAL WELCOME to those who are single, married, divorced, widowed, gay, confused, filthy rich, comfortable or dirt poor.

We extend a special welcome to crying new-borns, zimmer-using elderly, to those as skinny as a rake or if you could afford to lose a few pounds. You're welcome if you're Airdrie, Coatbridge Gartcosh or just passing by.

WE WELCOME YOU, if you can sing like Pavarotti or can't carry a note in a bucket.

You're welcome here if you're just looking, just woke up or just got out of prison. We don't care if you're more Christian than our Bishop or haven't been in church since wee Jamie's christening.

WE EXTEND A SPECIAL WELCOME to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We welcome keep-fit mums, football dads, starving artists, tree-huggers, latte-sippers, vegetarians, junk-food eaters.

We welcome those who are in recovery and those who are still addicted. We welcome you if you're having problems, or you're down in the dumps, or you don't like organised religion. WE'VE BEEN THERE TOO.

If you blew all your money on the horses WELCOME!

We offer a welcome to those who think the earth is flat, work too hard, don't work. can't spell, or who come because grandma is in town and wants to go to church.

WE WELCOME those who are inked, pierced or both.

WE OFFER A SPECIAL WELCOME to those who could use a prayer right now, had religion shoved down their throat as a kid. or got lost on the Number 1 bus and wound up here by mistake.

We welcome tourists, seekers, doubters, bleeding hearts and YOU!

Found by Kathryn Dougan

Bible Bite

A short story from the Bible

It can be read in the Bible in Luke chapter 2 verses 1-7

The Roman Empire charged the countries it had invaded taxes, based on the number of people and what they earned.

Emperor Augustus gave orders that all people in the Empire were to be registered so they could be taxed.

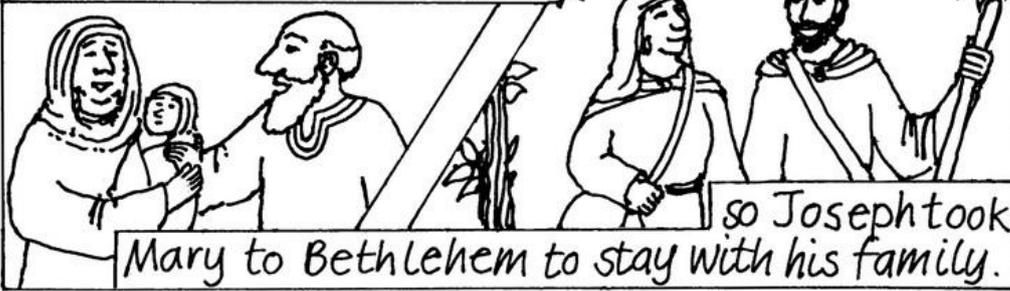


This census was before Quirinius became Governor of Syria* (* whose own census started riots - Acts 5:37)



When the order came, Mary and Joseph were living in Nazareth.

But Joseph was descended from King David, who had been born in Bethlehem...



so Joseph took Mary to Bethlehem to stay with his family.

Come and meet everyone!



A normal home in Bethlehem.



While they were staying there, Mary's baby was born.



There was no space in the guest room to put a new baby!

So they made a snug bed for Jesus in one of the mangers.



God's Book Club – An Old Woman's Reflections - The Life of a Blasket Island Storyteller, Peig Sayers, Oxford University Press, 2000

Words spoken on the remote Blasket Islands off the west coast of Ireland, as the 19th century turned into the 20th, and written down by her son; Peig's reflections capture the daily grind of remote, rural family life as it was interwoven with the mood of the seasons, the sea, the needs of livestock, harvest and faith.

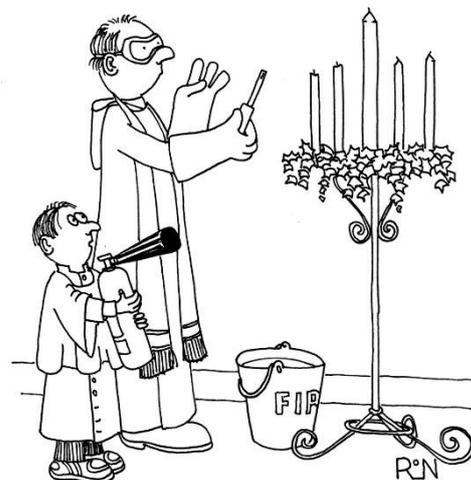
In language which is both vernacular and artfully poetic she tells the story of a community in which the Holy Family is as essential and life giving as her fellow islanders. There is little time for dreaming and relaxation; the saints are regularly called upon for support and gratitude to God is freely offered, despite the harshness of life and death in this frugal environment. It is oddly anachronistic, that Mary, Father, Son, saints and angels, are all as much a part of the family and included in daily conversation as anyone else. There is no suggestion of blasphemy.

Of course, a story loses something when committed to paper, we lose an aspect of the teller, her facial expression, gestures and tone we can only imagine and reading unlike listening is a solitary activity. Yet the stories still work for the reader almost as much as for the listener because Peig was clearly adept in literary devices, although she may not have recognised them as such:

“If I had pen and ink then wouldn't I describe well the light of that morning”.

No need Peig!

Jane Bottomley



After the first candle fiasco, Brian took no chances



Nana Gill's Kitchen

This time a Christmas puzzle to test you, Scripture Cake

Ingredients:

1. 200g ... Judges v:25 ... last clause
2. 250g ... Jeremiah vi:20
3. 3 tbsp ... I Samuel xiv:25
4. 4 of ... Jeremiah xvii:11
5. 170g ... I Samuel xxx:12 ... second food
6. 170g ... Nahum iii:12
7. 100g ... Numbers xvii:8
8. 500g ... I Kings iv:22
9. 1 tsp ... II Chronicles ix:9
10. 1 tsp ... Leviticus ii:13
11. 2 tsp ... Amos iv:5
12. 5 tbsp ... Judges iv:19 ... last clause

Recipe Method:

Grease a cake tin lightly with butter and line it with some baking parchment. The baking parchment will help stop the top of the cake burning or drying out too much, allowing the cake to be baked for a longer time at a lower temperature.

Chop up Nahum iii (ingredient 6) fine.

Blanch and chop up Numbers xvii (ingredient 7) fine – if they have not been already bought like this.

In one large mixing bowl cream together Judges v, Jeremiah vi, and I Samuel xiv (ingredients 1, 2 & 3) – add Jeremiah vi (ingredient 4) one at a time – still beating.

Add into this bowl, I Samuel xxx, Nahum iii, and only half of Numbers xvii (ingredients 5, 6 & 7) next and beat again until everything is fully mixed.

In another, larger mixing bowl, sift together I Kings iv, II Chronicles ix, Leviticus ii, and Amos iv (ingredients 8, 9, 10 & 11). Make a well in the centre of the ingredients.

Add the first mixing bowl ingredients into the well in the centre of the second mixing bowl, (wet ingredients into the dry ingredients). Stir until a cake batter starts to form.

Lastly add enough of Judges iv (ingredient 12) in to the cake batter so that it becomes easy to mix and is of a 'dropping' consistency, i.e. the mixture will easily drop off the mixing spoon. You might need some extra Judges iv if the mixture is a little dry. Stir to thoroughly combine the cake mixture and then pour it into the prepared cake tin.

After pouring the cake batter into the cake tin sprinkle over the top the remaining half of Numbers xvii (ingredient 7) and gently press them part way into the batter.

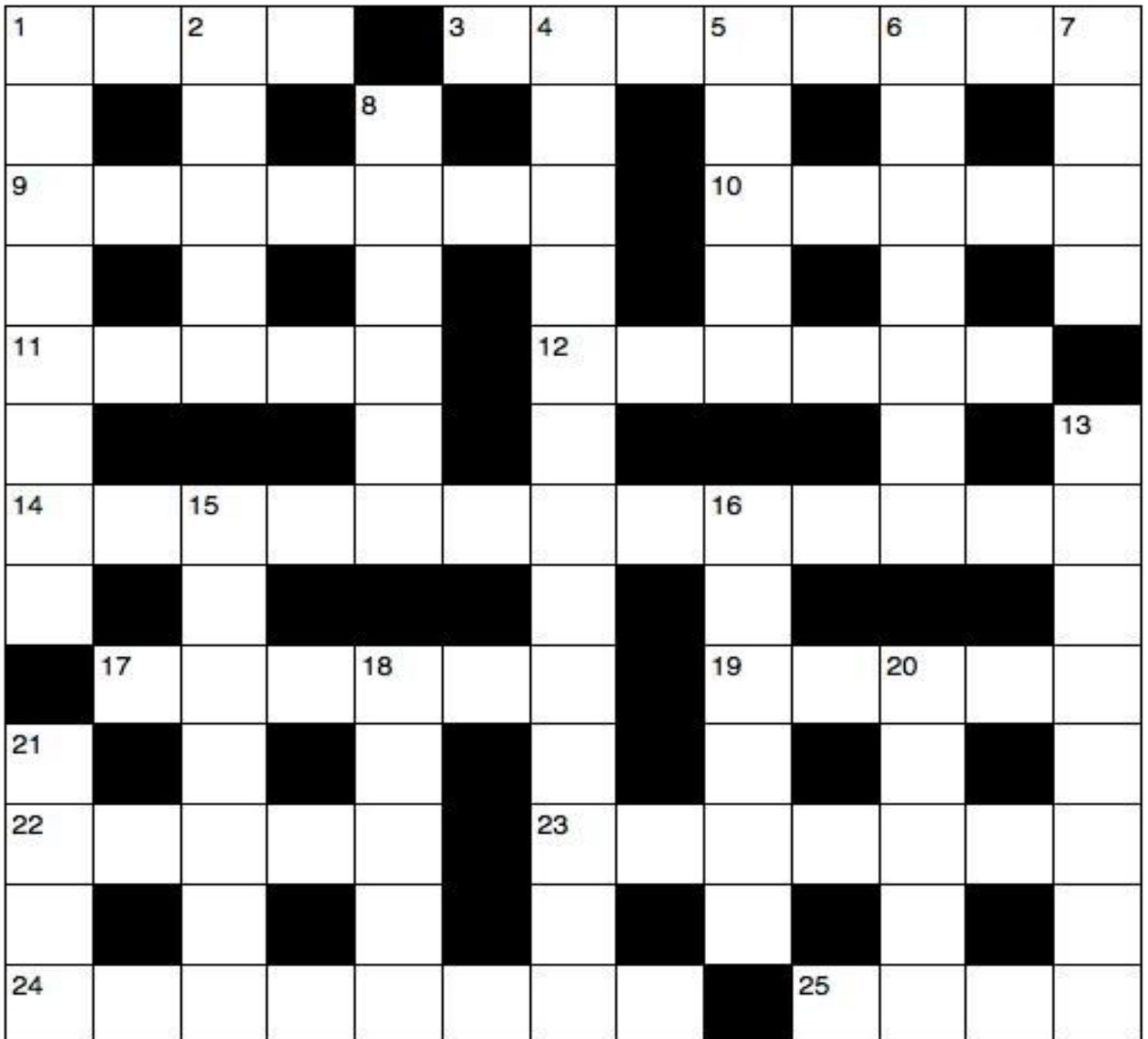
Bake the Scripture Cake at 160C for 1-1/2 hours, (90 minutes) or until done, test by pushing a skewer into the centre of the cake and see if it comes out clean.

A Scripture Cake can last for several days in an air tight tin and some people say they actually improve in flavour if baked on one day and eaten on the next.

Many thanks to Kathryn Dougan for the idea



Crossword- Answers at the back



Across

- 1 'How long will you — your face from me?' (Psalm 13:1) (4)
- 3 'Let us, then, go to him outside the camp, bearing the — he bore'(Hebrews 13:13) (8)
- 9 Posh sin (anag.) (Romans 8:15) (7)
- 10 Solemn pledges (Matthew 5:33) (5)
- 11 Italian term for full orchestra (5)
- 12 'For he who avenges blood remembers; he does not — the cry of the afflicted' (Psalm 9:12) (6)
- 14 Prescience (1 Peter 1:2) (13)
- 17 Where a Hindu holy man lives (6)
- 19 'If he found any... who belonged to the Way, whether — — women, he might take them as prisoners' (Acts 9:3) (3,2)
- 22 Fragrance (2 Corinthians 2:15) (5)
- 23 Vine hen (anag.) (Jonah 1:2) (7)
- 24 Precious stone decorating the twelfth foundation of the New Jerusalem (Revelation 21:20) (8)
- 25 'Will you keep to the old path that evil men have — ?' (Job 22:15) (4)

Down

- 1 'Then Moses raised his arm and struck the rock twice with — — ' (Numbers 20:11) (3,5)
- 2 'You have heard that it was said to the people long ago, " — — murder"' (Matthew 5:21) (2,3)
- 4 One of Paul's many hardships endured as a servant of God (2 Corinthians 6:5) (13)
- 5 'We ourselves, who have the firstfruits of the Spirit, — inwardly' (Romans 8:23) (5)
- 6 Changed (Daniel 6:8) (7)
- 7 'My yoke is — and my burden is light' (Matthew 11:30) (4)
- 8 Recoil (Revelation 12:11) (6)
- 13 'O Lord, you have — me and you know me' (Psalm 139:1) (8)
- 15 ' — to me the joy of your salvation' (Psalm 51:12) (7)
- 16 Express sorrow (Isaiah 16:7) (6)
- 18 'Then he said to Thomas, " — out your hand and put it into my side"' (John 20:27) (5)
- 20 'God has said, " — will I leave you; — will I forsake you"' (Hebrews 13:5) (5)
- 21 Son of Onam and brother of Shammai (1 Chronicles 2:28) (4)

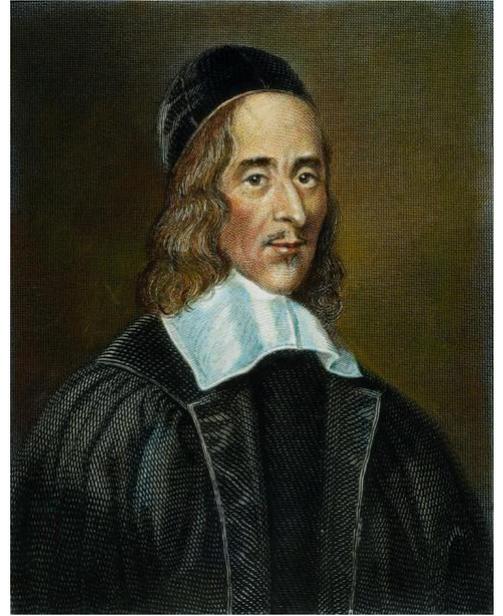
WHO WROTE THAT HYMN?

Teach me, my God and King, in all things thee to see

The Anglican Priest and poet George Herbert (1593-1633) wrote this and 5 more hymns in our hymnal.

Herbert died at the height of his powers before his 40th birthday. He was born in Montgomery in Wales, and had a family well connected to the influential and the powerful.

He was educated at Westminster School and Trinity College, Cambridge, and obtained the highly prestigious post of Orator for the University in his twenties. He became very unsettled with the pressures of life in this high society. He had become a Deacon in the Church of England and became priest in 1629. His last three years were spent as rector in a small parish near Salisbury.



Herbert was one of the greatest poets of the 17th century, and probably one of the most important religious poets ever. His life overlapped Shakespeare's by 23 years, and he was 15 years older than Milton. He was very much identified with the tradition in the English church close to the Stuart Kings. Had he lived long enough, he would have supported cavalier and not roundhead! However, he was very much within the tradition of the 1552 Prayer Book and the reformed Protestant "middle way" of Queen Elizabeth. He was friends with many leading masters of English writing in the Church – Bishop Lancelot Andrewes and the poet John Donne. Versions of the Psalms, translated into English over the previous century, were his daily companions.

All Herbert's poems were written for God. Since his time, all imaginative literature has become a conversation between writer and reader. But for Herbert and Milton, in the phrase of Professor A.D.Nuttall, their words were first and foremost "overheard by God".

His English poems were published after his death in a collection called "The Temple". Herbert's dedication reads:

Lord, my first fruits present themselves to thee;
Yet not mine neither: for from thee they came,
And must return. Accept of them and me,
And make us strive, who shall best sing thy name.
His muse comes from God and returns to Him.

He writes of the struggles of the Christian in the world of money, status and fashion – concerns that seem very relevant to us. How often do God or Lord appear in the first lines of his poetry! In "The Quiddity" he explains his poetry to his listening God :

My God, a verse is not a crown,
No point of honour, or gay suit,

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No hawk, or banquet, or renown,
Nor a good sword, nor yet a lute:
It cannot vault, or dance, or play;
It never was in France or Spain;
Nor can it entertain the day
With my great stable or demain:

It is no office, art, or news,
Nor the exchange, or busy Hall;
But it is that which I will use;
I am with thee, and Most Take All.

It is not the ways of the world that make Herbert write poetry. It is his relationship with God (“...I am with thee...”) that claims the greatest prize. He uses a very down to earth phrase from card games to clinch his argument – MOST TAKE ALL!

You will have your own favourite Herbert hymn “Let all the world in every corner sing” or “King of Glory, King of Peace” maybe. To finish, however, I want to look at one collected as “The Call”. It demonstrates the genius of his poetic ability in a quiet and simple manner:

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
And such a Life, as killeth death.
Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.
Come my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joys in love.

In its simple rhyming pattern (AB,AB) it repeats all the nouns of the opening lines through each verse, and moves insistently forward by the following verb – e.g. Way....gives, Truth.... ends, Life....killeth. The final verse skilfully weaves Joy, Love and Heart into the wonderful last line –
Such a Heart, as joys in love.

To find out more about Herbert’s poetry, “Music at Midnight” by Rt Rev Dr John Drury is excellent.

Geoff Sage

Roy - of the Rectory



I do not like the dark days, and the damp of Autumn makes my chrome distinctly dull, but we all can get a bit down in that way. So, it was a joy to escape no so long ago, (the dog collar was away), and see the church. For some reason the dog collar would not let me in. He's funny like that, mind you he funny in more than one way! But you sort of have to love him, he looks after me. Anyways. The church was looking mighty fine, all polished and vacuumed, it must take everyone to look after it. If only the dog collar would polish my chrome as well. He mutters all sorts when he's doing it.

So now he is back, and it's that time of year when I am confined, and the dog collar never takes me out. A good job I have that crack in the garage door. So, I will still be able to keep an eye on what is going on. A good job really, the dog collar gets lost in this time of year. Getting lost is not always an easy place to be in, but it can be an adventure. And as long as there is someone to reach out to then we can know we are on the way and safe. And being lost in the middle of nowhere can be better than knowing you are in the middle of a city.

Have a joyous nativity getting lost.

Three revs of my throttle to you all.

Roy

Reaching out to those around us



Aims and Principles

“We aim to provide the advice people need for the problems they face and improve the policies and practices that affect people's lives. We provide free, independent, confidential and impartial advice to everyone on their rights and responsibilities. We value diversity, promote equality and challenge discrimination.”

Citizens' Advice Bureau (CAB) works on a drop-in system. People are often queuing at the door when it opens at 9.30am and some are prepared to wait hours if necessary for help. It is possible to book appointments for more specialist advice, benefits checks for example or legal advice or to arrange a home visit in special circumstances. And there are also outreach services, at different venues around the area.

It's fair to say that on the surface most problems relate to benefits and to Universal Credit in particular. Though pretty much anything can crop up from consumer advice to immigration to relationships.

Clients may just want to check information or help to fill in forms. But when you start to ask questions you realise how complicated some lives are and that the welfare system serially fails to take into account the background as to why some folk find themselves in dire straits. Underlying problems could be vulnerabilities due to learning difficulties, mental and or physical health or simply not having access to the internet. Did you know that the new Universal Credit is administered entirely on-line?

Volunteering as an adviser for CAB is challenging! The training program is intense, there is a lot to learn, many of the subjects are interconnected, most are eye-opening. It's easy to think you'll never get to grips with it all. But you will, because eventually you'll find yourself shadowing an experienced adviser. When they first let you fly solo it will only be on the 'simple' cases. I use that term loosely because often the reason clients give for their visit is only a small aspect of a more complicated difficulty and you will be in and out of the interview rooms to check and recheck with the session supervisor. There is always someone to ask, you don't have to remember everything!

Each case has to be written up for the database. CAB is a charity, with grants awarded from various sources and they all want the details of how their money is being used so you will hear the term 'client financial gain' something else which must be recorded, if it can be measured. It's also not uncommon for a case to need more than one visit before it is

resolved so detailed notes are kept in case another adviser has to take over since few of us are there full time.

Is it worth it?

CAB uses anonymised information it gathers and experience of its volunteers and staff to inform social policy at local and national government level.

Clients don't always hear what they want to hear from us but more often than not you see the difference in them as they leave with a load lifted from their shoulders.

So yes, of course it's worth it!

Airdrie Bureau 01236 754109

Coatbridge Bureau 01236 421427

Citizens Advice Scotland www.cas.org.uk Citizens Advice Bureau www.cab.org.uk





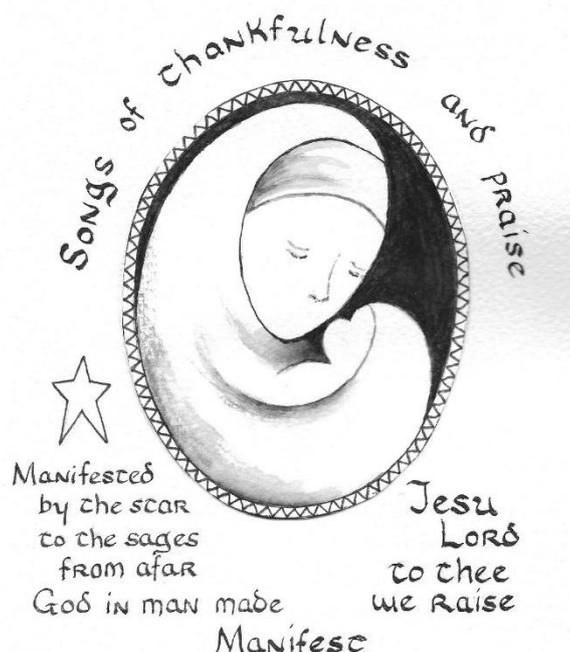
Bread for the World

Where shall I lay my first-born Son, said Mary,
who held her tiny one,
And in their bundle of goods she found
Some linen bands, and she wrapped Him round,
Clean and secure and loved and sweet
Within the folds of the linen sheet

And rising up from the stable floor
She looked for a place, in the hay and straw,
The lantern lit on a manger of wood,
So she laid him there, in a place for food,
Warm and content in His little bed
In the first of His homes - a cattle shed.

He opened His eyes, and they fell upon
The faces of men, as the lamplight shone -
Shepherds and others who came to be fed
By God, Who provided His Living Bread,
So Mary knew that she'd laid Him then
In a place for food, for the souls of men

Mollie F. Procter, thanks for Pat Maguire for finding this poem



Saint of the Month - Stephen

Stephen from the Greek: Στέφανος Stéphanos, meaning "wreath, crown" and by extension "reward, honor", often given as a title rather than as a name, Hebrew: סָטָן שָׂדֵקִי (c. AD 5 – c. AD 34). He is traditionally venerated as the protomartyr or first martyr of Christianity. He was according to the Acts of the Apostles a deacon in the early church at Jerusalem who aroused the enmity of members of various synagogues by his teachings. Accused of blasphemy, at his trial, he made a long speech denouncing the Jewish authorities who were sitting in judgment on him and was then stoned to death. His martyrdom was witnessed by Saul of Tarsus, a Pharisee who would later become a follower of Jesus and known as Paul the Apostle.

The only primary source for information about Stephen is the New Testament book of the Acts of the Apostles. Stephen is mentioned in Acts 6 as one of the Greek-speaking Hellenistic Jews selected to participate in a fairer distribution of welfare to the Greek-speaking widows.

The Catholic, Anglican, Lutheran, Oriental Orthodox, Eastern Orthodox Churches, and the Church of the East venerate Stephen as a saint. Traditionally, Stephen is invested with a crown of martyrdom; artistic representations often depict him with three stones and the martyr's palm frond. Eastern Christian iconography shows him as a young, beardless man with a tonsure, wearing a deacon's vestments, and often holding a miniature church building or a censer.



Stephen is the patron saint of deacons, headaches, horses, coffin makers, and masons. He is often represented carrying a pile of rocks or with rocks on his head. St Stephen's Day is 26th December and it is name mentioned in the Christmas carol Good King Wenceslas



Smile lines

My boyfriend was working as an attendant in Canterbury Cathedral when one afternoon he was approached by two American tourists, "Are you a monk"? one woman asked eagerly.

"No", was the reply, "I wear this robe as part of my job, but I am not a member of a religious order".

"Then where are the monks"? asked the woman looking around.

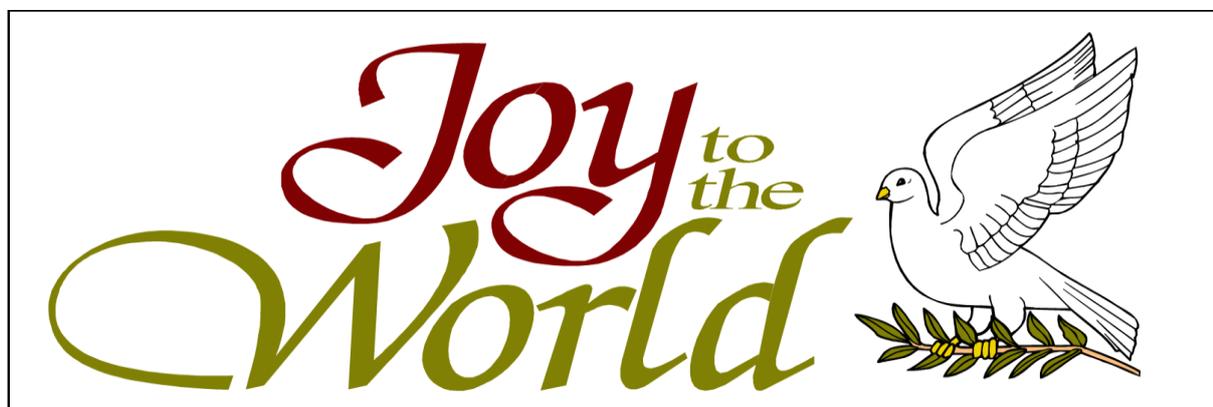
"Oh we have not have not been monks here since 1415", was the answer,

The woman looked at her watch, "Betty", she said, "we missed the monks"!

Sudoku – Solution at the back

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

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The team at Monklands

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Secretary	Mr. G. Sage
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Youth	Miss Suzi Hailey 07921064800
Organist	Dr Peter Livingstone 07730573999

Areas of Care

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

Pastoral Team Mr G Sage
 Mrs A Sage
 Mrs P Maguire
 01236 762806

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

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

Our prayer cycle

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

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

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

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

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

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

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

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

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

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

11th. The Bishop. The Bishop of Edinburgh. St Mary's Cathedral. Cathedral Chapter.

12th. The Bishop. The Anglican Communion. Diocesan Chancellor. East End Team Ministry.

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

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

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

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

- 17th. The Bishop. The bishop of St Andrew's, Dunkeld and Dunblane. Development Team for Missional Leadership. All Saints', Jordanhill.
- 18th. The Bishop. The Primates' Meeting. Diocesan Secretary. All Saints', Bearsden. St Andrew's, Milngavie. Drumchapel Ecumenical Partnership.
- 19th. 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.
- 20th. The Bishop. General Synod Office. For Vocations to Ordained and Lay Ministry. St Margaret of Scotland, Newlands.
- 21st. The Bishop. Mothers' Union. Good Shepherd and Ascension, Hillington. St Aidan's, Clarkston.
- 22nd. The Bishop. Porvoo Link: The Evangelical Lutheran Church of Iceland. Diocesan Ecumenical Relations Co-ordinator. Christ Church, Lanark.
- 23rd. The Bishop. Porvoo Link: The Evangelical Lutheran Church of Finland. Diocesan Property Committee. St Paul and St John the Evangelist, Monklands.
- 24th. The Bishop. Provincial Standing Committee & Provincial Boards. St Cuthbert's, Cambuslang. St Andrew's, Uddingston. St Mark's, East Kilbride.
- 25th. The Bishop. Porvoo Link: The Lusitanian Church of Portugal. Diocesan News Service. St Mary the Virgin, Hamilton.
- 26th. The Bishop. Porvoo Link: The Spanish Episcopal Reformed Church. The Diocesan Director of Ordinands. Holy Trinity, Motherwell; St Andrew's, Wishaw.
- 27th. 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.
- 28th. 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.
- 29th. 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.
- 30th. The Bishop. Lay Representatives, Alternate Lay Representatives and members of Regional Councils. Interfaith Relations. St John the Evangelist, Greenock. St Bartholomew's, Gourock.
- 31st. The Bishop. The Methodist Church in Scotland. The United Reformed Church. EMU Partnership Agreement.

Puzzle Answers

Crossword

ACROSS: 1, Hide. 3, Disgrace. 9, Sonship. 10, Oaths. 11, Tutti. 12, Ignore. 14, Foreknowledge. 17, Ashram. 19, Men or. 22, Aroma. 23, Nineveh. 24, Amethyst. 25, Trod. **DOWN:** 1, His staff. 2, Do not. 4, Imprisonments. 5, Groan. 6, Altered. 7, Easy. 8, Shrink. 13, Searched. 15, Restore. 16, Lament. 18, Reach. 20, Never. 21, Jada.

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

SPRINGWELLS is published four times a year, Winter, Easter, Summer 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

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, 20 Dec, 20 Mar, 20 June and 20 September. Either in person or by e-mail to the Rector.

