

SPRINGWELLS

The Magazine
of
The Scottish Episcopal Church
in Monklands

Summer

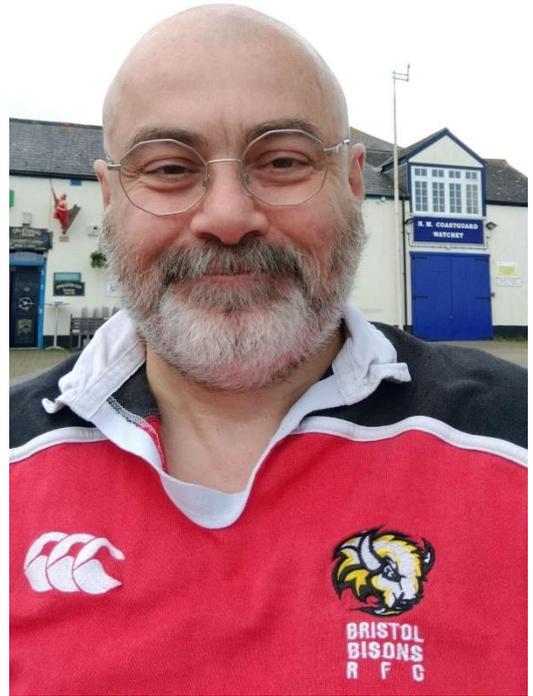
2018



Edition: 227

A glimpse from the rectory

The first clematis has bloomed in the garden as I write, so the work must be starting to pay off. The veg are getting big and there have been hints of tomatoes in the greenhouse. So it is good to see the growth into a lighter summer, after all the work put in during the dank days of spring. Though there is little time to rest and admire it, weeds will still make an appearance and there is a cat who seems determined to use the border bed as a loo. But I shall prevail. Yet on those occasions when the sun is hitting the back of the rectory, it is south facing, there is goodness and contentment in taking in the changed view and those who see it seems amazed so much can be achieved in such a short time. I guess that is how it is sometimes. We just wander along constantly plodding, working away, and we don't take the time to enjoy the difference we can



make or the fruits of our labours. The Lord of course knew all too well the necessity of a balance between rest and work, and not just on the sabbath. He knew there were times when it had to be a more sustained period of quiet, to steel against, and sustain in the work to come. He knew the value of taking the time to stand back and take a little time out to come to know things from a better perspective. And so, it should be for us, who hope to follow his example. Otherwise, we might become stuck in the weeds and get choked by them. We need to take the time in developing our relationship with God, to come to know Him better and come to one of the flowers in his garden and not a weed. The route to this of course is through that time we spend in our conversations with God, in prayer. I don't mean the Sunday time we spend together, but those times when we retreat to the quiet space of our hearts, laying them open to an encounter with God. Those time are just as important and just as vital to our growth in faith and in our relationship with the Lord who reaches out always to encounter us. So as we sit in the warmth of a summer, let's give a little more space to those times, and come to enjoy all the flowers starting to bloom in the garden.

Hugs, blessings and light

PJ

Around the Church

THE PULPIT

“ And Ezra the scribe stood upon a pulpit of wood which they made for the purpose... And Ezra opened the book in the sight of all the people.....So they (Ezra and other scribes) read in the book in the law of God distinctly, and caused them to understand the reading.”

Nehemiah 8:4-5,8

The pulpit gets only one biblical reference in the King James's version. Our modern translation (New Revised Standard Version) has none. Ezra stands on a wooden platform.

However, this text from the Old Testament tells us very explicitly that when the Israelites returned from exile to rebuild the Temple in Jerusalem, their religious leader, Ezra, read the Torah to them and interpreted it to the people from a pulpit.



In the early years of the Christian Church, the reading and the exposition of the word of God took place during worship in the houses and early churches. These tasks took place from the same position on a raised platform. As buildings enlarged, the platform had steps at each end, and was known by the Latin word Ambo.

In Jesus's time, and today, in synagogues reading the Torah still takes place on a table followed by the exposition (sermon). The rabbi will be seated after the reading. Jesus would preach often sitting down – in the synagogue (Luke 4:20) or in a boat (Matthew 13.3).

So where does the imposing piece of church furniture, found in every modern church, come from?

The reading of the bible and preaching now take place separately in most churches. The pulpit, most simply, is there to enable the preacher to see the congregation, and for the congregation to see and hear the preacher.

In mediaeval times, it was not uncommon for pulpits to have canopies over them to amplify the words of the speaker.

In many traditions, the pulpit is situated on the left side of the church. The central view down the church is to the table where the sacraments are administered i.e. the altar. The congregation passes the pulpit on their journey to the culmination of their worship at the table.

Since the Reformation, however, the reading of bibles in native tongues hugely raised the significance of God's word to the faithful. In Presbyterian traditions, therefore, it became the norm to site the pulpit in a raised position at the end of the church. The preaching of the Word became the central focus of services of worship. The pulpit was the dominant item of the furniture.

In Episcopalian, Anglican, Roman Catholic and Orthodox churches, the pulpit is associated with symbolic items pointing us to the importance and magnitude of preaching the gospel.

Firstly, in our own church and many others, there will be a figure of Christ - whether as King or crucified overseeing the pulpit - and, most importantly, the preacher. This focusses on the place where the Gospel is preached, a constant reminder of holy work that goes on there.

Secondly, in the Easter season, the paschal candle may be placed close to and below the altar with the obvious symbolism of the light of the risen Christ illuminating preaching.

In this article, there is no place to discuss the wonderfully fascinating and infinitely varied exercise of preaching. I end with a vivid image of the preacher entering the pulpit by Barbara Taylor Brown:

Watching a preacher climb into the pulpit is a lot like watching a tightrope walker climb onto the platform as the drum roll begins.....both step out into the air, trusting everything they have done to prepare for this moment as they surrender themselves to it, counting now on something beyond themselves If they reach the other side without falling, it is a skill but also it is grace - a benevolent God's decision to let these daredevil mortals tread the high places where ordinary mortals have the good sense not to go."

Geoff Sage

God's Book Club – Everyday God George, Guiver CR, (Mirfield Publications 2015)

This very readable little book of 12 short chapters is written in everyday language and uses many examples of everyday situations and encounters which give us the opportunity to recognise the closeness of God in our everyday lives. All helped along the way by the newsagent and vinegar.

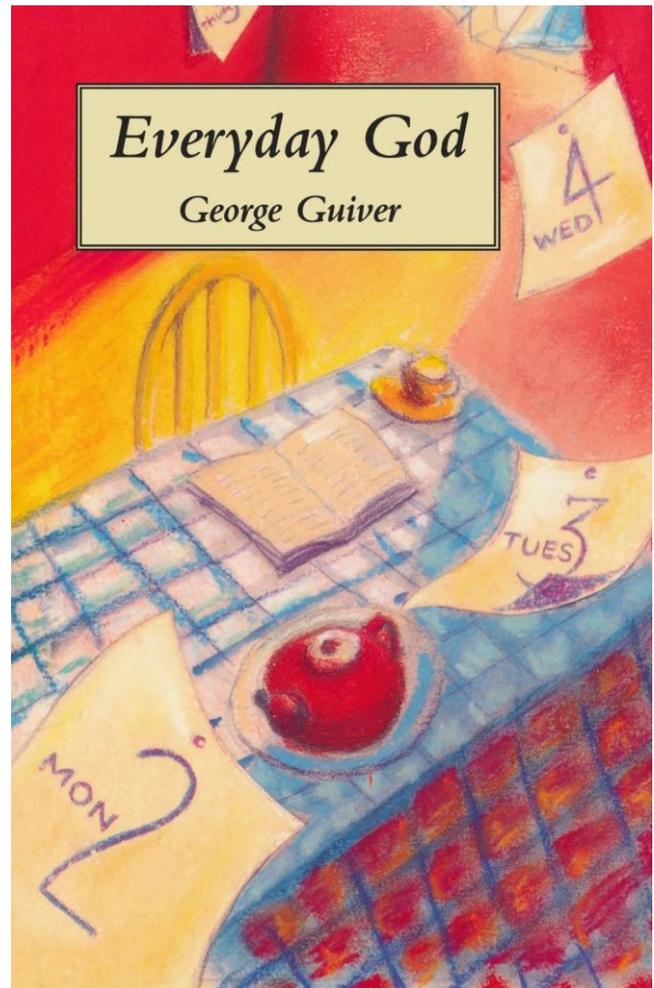
Guiver shows how it is possible to get to know God a little better in just the same ways that we get to know our family, friends, neighbours and work colleagues; by taking some time, effort and perseverance in getting past preconceptions to get closer to each other.

In the same way he shows that the value in our shared experiences in and out of church is in finding a rhythm to our daily lives especially if that can include making some time for prayer together or alone. There is always someone somewhere praying at the same time as us.

Our church is where we learn to worship together and the place from which we take that learning into our daily lives. A rhythm of prayer linked to daily routine, in the best gaelic tradition, brings order to the day and reminds us of the timelessness of God's love for us and of the offer we make to Him in the Eucharistic Prayer every Sunday, but which is to be lived every day of the week.

Guiver concludes with the observation that The Daily Office has somehow become the preserve of the clergy but could and should be reclaimed by the laity and he gives some pointers to getting started. Then when we have reclaimed it we will find what it has in common with vinegar. No spoilers here, you'll just have to read the book!

Jane Bottomley





Nana Gill's Kitchen

Irish Colcannon ~ Potatoes with Bacon and Cabbage

Ingredients

3 slices bacon
2 pounds small red potatoes chopped into 1" pieces
1/2 small head of cabbage
1 small onion finely chopped
1/3 cup milk
salt to taste
1/2 teaspoon freshly ground black pepper
2 tablespoons butter soft or melted



Method

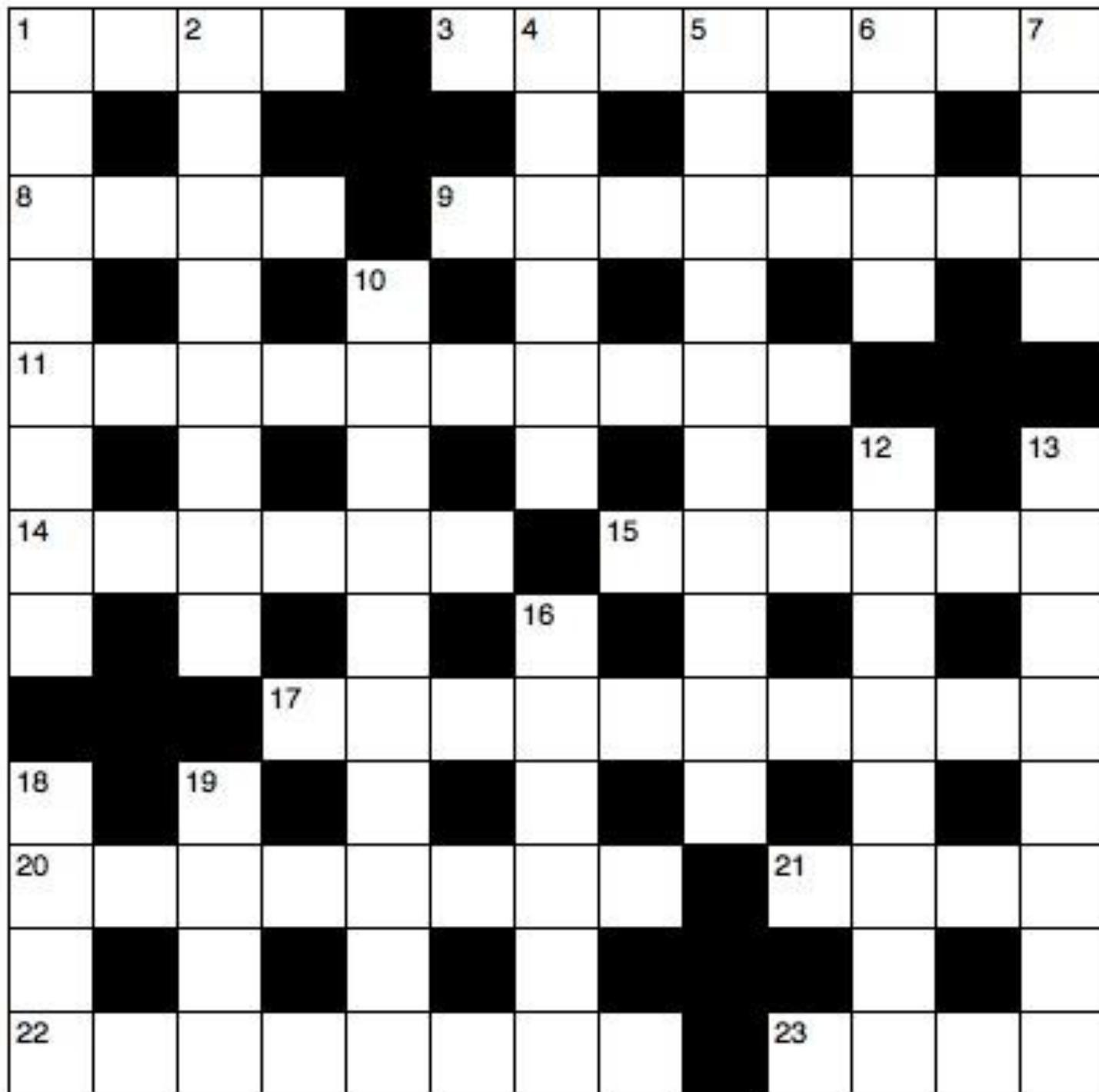
Place the potatoes in a pot, along with enough water to cover them. Add 2 teaspoons salt to the pot and bring to a boil. Simmer until the potatoes are fork tender, about 15-18 minutes.

While the potatoes are boiling, cook the bacon in a skillet over medium high heat. When the bacon has browned and is slightly crisp, remove to a paper towel lined plate. Reserve about a tablespoon of the bacon grease and drain the rest. Leave the rest of the drippings in the skillet. Add the onions to the hot skillet with the bacon grease and saute over medium high heat for 1-2 minutes, until they are lightly browned. Add the cabbage and toss lightly while it sautes and wilts, about 5 minutes. Season generously with salt and pepper as it cooks.

Drain and place the potatoes back in the hot pot. Place the pot back over the still-warm burner (or if your stove is gas, set the heat to the lowest setting). Mash the potatoes over very low heat and add the milk, 1/2 - 1 teaspoon salt and pepper. Fold in the cooked and crumbed bacon, cabbage, and onions. Transfer to a serving bowl, form a small well in the center and fill with the butter. Serve hot. Enjoy!



Crossword– Answers at the back



ACROSS

- 1 Proverbs describes her as being 'of noble character' (Proverbs 31:10) (4)
3 'Shall we go up again — — against the Benjamites, our brothers?' (Judges 20:23) (2,6)
8 A descendant of Shem (Genesis 10:28) (4)
9 'Anyone who does not carry his cross and follow me cannot be my — ' (Luke 14:27) (8)
11 Resentment(Ephesians 4:31)(10)
14 In Cain(anag.)(6)

- 15 'Such knowledge is too wonderful for me, too lofty for me to—' (Psalm 139:6) (6)
 17 Intense (1 Thessalonians 4:5)(10)
 20 Third Order of the Roman Catholic Church(8)
 21 'At midnight the cry rang out, "Here's the bridegroom!Come out to — him"' (Matthew 25:6) (4)
 22 'My grace is sufficient for you, for my power is made perfect in — ' (2 Corinthians 12:9) (8)
 23 'As the — pants for streams of water,so my soul pants for you, O God' (Psalm 42:1) (4)

DOWN

- 1 Nickname of popular First World War chaplain, the Revd G.A. Studdert Kennedy, — Willie (8)
 2 Occasion of religious joy (Lamentations 2:22) (5,3)
 4 'We three kings of — are' (6)
 5 Allegation or charge (Jude 9) (10)
 6 Kind (1 Chronicles 12:33) (4)
 7 'Open your — and look at the fields!' (John 4:35) (4)
 10 Also known as the Feast of Lights (John10:22)(10)
 12 Area that saw the healing of two demon - possessed men and a herd of pigs stampeding to their deaths (Matthew 8:28) (8)
 13 Forebear(James2:21)(8)
 16 Name given to the first two books of the Apocrypha(6)
 18 Esau sold his birthright for this (Genesis25:34)(4)
 19 Rear(anag.)(4)



*Judith's suspicion was confirmed - it was
a wine gum*

Roy - of the Rectory



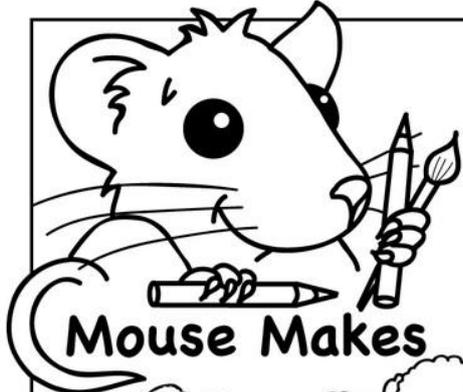
At last!! I have got out. The dog collar finally got his act together and took me out for a nice long run. Only thing is he also took me to church, several times in one week. I mean, I am more of a Sunday bike. But at least I have been out. HURRAH! I even got a wash and wax, there were a few cobwebs developing around my tail pipe, and they itch. I do hope the dog collar is not turning into a seasonal biker, that means he is getting old and only comes out in the sunshine. I remember when he used to ride through blizzards. You would think coming north would harden him, not soften him. Still the open road and a good clean is enough to make anyone feel better.

Its not that I don't like church, and the new church here is rather splendid, its just that sometimes I feel it should be quality rather than quantity. I was of coruse admired, almost enough to turn my head. But I am not vain in that way. I took it all with a grace and decorum. Now that the summer seems to be here I am hoping to get out more, and have some adventures. Mind you, at the moment there is much activity in the back garden. I have not been round there yet. I cannot fit, a bit like the dog collar and his old dress uniform. So I have keep and eye though the crack in the garage door and hope the dog collar remembers I need to have my battery charged too.

We all need a run out occasionally, just to blow away the dust and re light the spark.

Three revs of my throttle to you all.

Roy



LOST AND FOUND

Jesus told three stories to help us to understand God's love and forgiveness.

The first is about a missing sheep that the shepherd did not give up looking for.

The second is about a lost coin that the owner kept searching for until it was found.

The third is about a young man who returned home after he realised he had made a mistake by wanting to go his own way.

*Read the 'Lost and Found' parables in **Luke 15***



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

Can you find the lost COIN, the lost SHEEP and the lost SON in the word search? Can you find these other words from the Lost and Found parables too?

- HEAR • JESUS • HUNDRED • LOST • LOOK • FOUND
 REJOICE • SINNER • REPENT • TEN • ONE • LAMP • SWEEP • SEARCH
 FATHER • JOURNEY • SPENT • HUNGRY • PIGS • BACK • HOME • RAN
 ROBE • RING • CALF • EAT • CELEBRATE • DEAD • ALIVE

Poetry Corner

And then there was St Kevin and the blackbird.
The saint is kneeling, arms stretched out,
inside

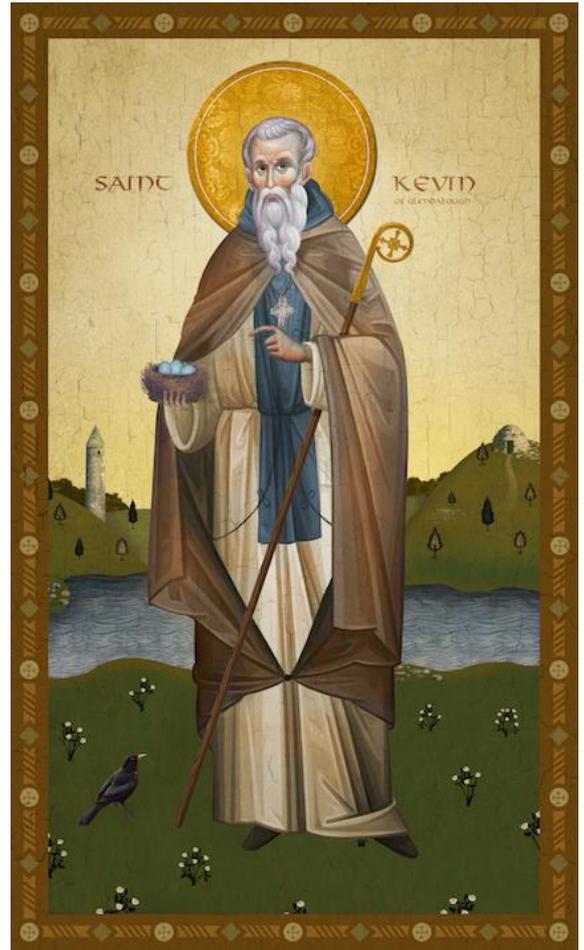
His cell, but the cell is narrow, so
One turned-up palm is out the window, stiff
As a crossbeam, when a blackbird lands
And lays in it and settles down to nest.
Kevin feels the warm eggs, the small breast, the
tucked
Neat head and claws and, finding himself linked
Into the network of eternal life,
Is moved to pity: now he must hold his hand
Like a branch out in the sun and rain for weeks
Until the young are hatched and fledged and
flown.

*

And since the whole thing's imagined anyhow,
Imagine being Kevin. Which is he?
Self-forgetful or in agony all the time
From the neck on out down through his hurting
forearms?
Are his fingers sleeping? Does he still feel his
knees?
Or has the shut-eyed blank of underearth
Crept up through him? Is there distance in his head?
Alone and mirrored clear in love's deep river,
'To labour and not to seek reward,' he prays,
A prayer his body makes entirely
For he has forgotten self, forgotten bird
And on the riverbank forgotten the river's name.

Seamus Heaney 1996

I have been greeted by long absent friends
and loved the starting pleasure in their eyes;
I have known the silence as the singer ends,
holding the listeners dumb with ecstasies;
have filled my nostrils from the opening rose,
have shouted verse, exulting down the wind,
have gazed at moonlit water as it flows,
and morning mountains with the sun behind;
have felt the blessed ease that follows pain,
and heard great tides of music as they sweep;
have found lost infant memories again,
seen Heaven-visiting children fast asleep.



I summon up these joys, each one apart-
and I have held my love against my heart.

Richard Elwes

In winter I get up at night
And dress by yellow candle-light.
In summer, quite the other way,
I have to go to bed by day.

I have to go to bed and see
The birds still hopping on the tree,
Or hear the grown-up people's feet
Still going past me in the street.

And does it not seem hard to you,
When all the sky is clear and blue,
And I should like so much to play,
To have to go to bed by day?

Robert Louis Stevenson



Sudoku – This one is medium – Solution at the back

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| 7 | | | | 1 | | 9 | 2 | |
| 6 | | | | | | | | |

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Saint of the Month 22nd July What do we really know about Mary Magdalene?



Fake news is not new. Perhaps one old example is the assertion that Mary Magdalene was a prostitute. Back in the 6th Century, Pope Gregory is said to have confused her with two other women in the Bible. Medieval Bible scholars also attempted to name an unidentified sinful woman who had washed and anointed the feet of Jesus. As Mary Magdalene is mentioned in the next chapter they regarded her as the same person! After this, many classical artists painted Mary in various states of undress, perpetuating a falsehood.

So what do we really know about Mary? The Gospels tell us that she came from Magdala, a town in Galilee, and Jesus healed her by casting out seven evil spirits. After this she followed Jesus, with other women, on His ministry providing resources. Later, Mary watched Jesus die on the cross, and having cared for His needs while He was alive, wanted to care for Him after His death.

It was when Mary went to anoint the body of Jesus at the tomb that the risen Jesus appeared to her. He told Mary to go to His disciples and tell them about His return to Heaven. She was obedient and became the first emissary of the resurrection. In those days, the witness of a woman was worthless. Despite ridicule, Mary had the courage to speak about Jesus in a place of great disbelief. We have to ask ourselves do we have the same courage as Mary? How prepared are we to stand our ground to share Jesus with others in the face of those who mock and scoff at us?

Although we usually associate Mary with the Easter story, this month on 22nd July, the Church celebrates her Feast Day. In this snapshot of Mary's life we know she had experienced great distress and suffering. After Jesus healed her, Mary expressed her gratitude by being utterly committed and devoted to Him.

Jesus can give everyone a new start; a new purpose and direction in life. Like Mary we can thank Him for blessing us, loving us and forgiving us and moving into practical forms of service. Only Jesus can transform our lives so that we can glorify God in all that we do.

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Junior Church
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 The Rector

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First Aider Dr J Oni-Orison

Visiting our Church

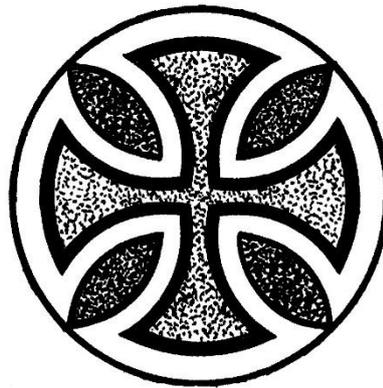
We are a registered Scottish charity No. SCO06732

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.

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

ACROSS: 1, Wife. 3, To battle. 8, Obal. 9, Disciple. 11, Bitterness. 14, Niacin. 15, Attain. 17, Passionate. 20, Tertiary. 21, Meet. 22, Weakness. 23, Deer.

DOWN: 1, Woodbine. 2, Feast day. 4, Orient. 5, Accusation. 6, Type. 7, Eyes. 10, Dedication. 12, Gadarene. 13, Ancestor. 16, Esdras. 18, Stew. 19, Area.

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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.

