

## Twenty-sixth Sunday after Pentecost

### Twenty-sixth Sunday after Pentecost & CrossReach Week – 18 November 2018

The Mission and Discipleship Council would like to thank Rev Colin Sinclair, Minister of Palmerston Place Church, Edinburgh, for his thoughts on the twenty-sixth Sunday after Pentecost, and the staff of CrossReach for their additional material to mark CrossReach Sunday.

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## Introduction

This is the last Sunday after Pentecost. Next week is Christ the King Sunday, the last Sunday of the Christian year. Then we start all over again with Advent. The readings do not have a great deal of natural overlap, though the theme of waiting seems to be present – waiting for a baby, waiting in hope of life after death, waiting for the defeat of God’s enemies and waiting for the end of Jerusalem and the unfolding future.

In the Old Testament, the Psalmist celebrates waiting patiently for the Lord (Psalm 40:1) and Isaiah promises that “those who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint” (Isaiah 40:31). Waiting on God is a regular refrain in the life of faith. It is an expression of the healthy heart’s desire: “O Lord, we wait for you; your name and remembrance are the desire of our soul” (Isaiah 26:8). And it is an echo of the unparalleled power and grace of God, “who acts for those who wait for him” (Isaiah 64:4).

Sometimes we forget that patience is one of the fruits of the Spirit (Gal 5) and that love itself is patient (1 Corinthians:13). To accept the importance of waiting is to be counter-cultural. Yet it is in these waiting times that God can often do a deep work in our souls, or in the life of a congregation, such as during a vacancy. Being hasty can often make us superficial. Having to wait often sorts out what really matters in our lives. It is a time to renew faith and hope. It is a time to deepen our prayer life. It is a time also to remember the extraordinary patience of God. Let’s encourage one another, before the December diary explodes, to learn the discipline and blessing of waiting.

### [1 Samuel 1:4-20; 2:1-10](#)

The pain of Hannah jumps out of the text and leaves a deep impression. Even the expressed and ongoing love of Elkanah seems to only serve to heighten her sense of guilt and failure. Complicating this personal tragedy is a stressful family setup. Sadly we live in a time where families get into all sorts of relationship tangles with all their capacity for strained relationships, for bitterness, envy and spite. It is one thing to have a flare-up, quite another to endure taunting year after year with no remission or end in sight. Elkanah (like many husbands), doesn’t “get it”. He can’t see how deeply Hannah wants to have a son, and that, without a son, her life is incomplete. We must be careful in handling such passages never to forget that there will be people in our congregations who, whatever their marital status, have similarly difficult issues or circumstances that we should be sensitive to.

Even Eli misunderstands and confuses grief for the effects of drink. However Hannah has never been more sober as she lays out her terms in prayer – “My son, your servant.” Eli, understanding at last, endorses her prayer and adds his blessing. More importantly, God hears, understands, approves and acts. So one of the great Old Testament figures is born, whose name is Samuel. He will be the bridge between the Judges and the Kings. He will hold Israel together for a generation.

Chapter 2 gives us Hannah’s prayer of response to God’s goodness to her. It will shape another prayer; Mary’s Magnificat in Luke 1. This is the God who delights in turning things upside down, the God of the hungry, the barren, the poor and the needy. God is worth worshipping. God is worth trusting.

## **Psalm 16**

Reading the Psalms always reminds us of the value of being honest with God. God has big shoulders and we can say exactly what we are feeling without either feeling we have given God too much to handle or that it will be held against us when we are not as balanced as we try to be. Here the Psalmist affirms his loyalty to God and his belief is that such a choice is both wise and profitable. He has turned his back on alternatives, however attractive they might be, and pledged himself to the living God. For the Psalmist this choice has already been blessed by God and his life has been pleasant, prosperous and peaceful. Such faithfulness from God throughout his life requires the Psalmist to live by faith in the present and to hope in God for the future. However, God needs to be a present reality and not simply someone nodded to in a corner or at times of formal worship. The Psalmist wants to walk close to God, dependent for both guidance and strength. It is the strength of his relationship with and his understanding of God that allows him to face our last enemy, death, and not be daunted. This God who has been with him in life will not abandon him in death. Although the Old Testament does not have a thought-through theology of life after death, this Psalm is one of the few places where the hope that death is not the end is expressed. What a picture it presents: the end is not a funeral in a cemetery or a crematorium but a path to life. In time sorrow can be replaced by joy and emptiness by fulfilment. Now *that* faith is worth following.

## **Hebrews 10:11-14, (15-18)**

One of the central themes of this letter written to Jewish Christians, who were being tempted back to the faith of their fathers, was the writer’s insistence that Christ is “far better”. Better than the prophets, who gave us bits and pieces about Jesus being the

embodiment of God as the living word. Better than angels, because God's plan of salvation was for humankind, not angelic beings. Better than Moses, who took the people out of Egypt but who died with them in the wilderness and who never found rest. Jesus, our prophet priest and king, is better than the best examples of these in the Old Testament. Here, in this passage, the writer speaks of the unremitting duties of the priesthood. Day after day they perform their duties, but no matter what they do or how well they do it, it is never enough. There is always another service to be held, another sacrifice to be made. But Jesus was different. He is our great High Priest who comes to make a sacrifice of atonement for the people to God. But His sacrifice is sufficient and it is complete. It does not need to be repeated. By His death on the cross sin has been dealt with and so symbolically, unlike the priests who never rest, Jesus can sit down, His work complete, His sacrifice accepted. Atonement has been made, victory is secure. Sin and evil have been dealt with and dispatched.

This is not a legal fiction, for it brings about actual transformation. Those who have found forgiveness now find the law to be no longer external to them, judgement leaving them inadequate. Instead it is written on their heart, motivating them and encouraging them to live a different life out of thankfulness. There is a world of difference between a teenager being urged to wash by a parent and the same person spending hours in the bathroom in order to be clean when they meet their girlfriend or boyfriend. It is no longer a duty; they *want* to be different. Unbelievably the recurring assurance is this – God forgives, and then forgets. God does not bury the hatchet and leave the handle sticking up out of the ground. “Your sins and your iniquities I will remember no more.” With such a gospel, with such a sacrifice, with such a High Priest, why would you ever go back to the way things were before?

### [Mark 13:1-8](#)

Winston Churchill once said in a House of Commons debate, “We shape our buildings and afterwards our buildings shape us.” It is certainly true of churches but even more it was true of the Temple that stood in the centre of Jerusalem. The first temple built by Solomon had been destroyed by the Babylonians. The remnant who returned from exile built the second but it was, in building terms, far inferior. However, throughout Jesus' life, the temple was being rebuilt and improved in a project that began under Herod the Great and continued under his successors. Whenever Jesus went into the Temple there was the sign of building works being undertaken. Tragically it would only be finished just before it was destroyed by the Romans in AD70. For the disciples who had mostly grown up in Galilee in the north, the City and especially the Temple were sources of wonder. Almost involuntarily, a visit elicited from them exclamations of wonder. However Jesus did not join in the

general admiration. Instead He dampened their enthusiasm with an extraordinary prophecy. He spoke of the certain destruction that would come within 40 years and the end of the Temple, which was the heart of their Jewish faith. Jesus and His disciples crossed the valley and went up the Mount of Olives from which Jerusalem and the Temple could be best seen in panoramic splendour. The disciples now pressed Jesus to elaborate on this shocking pronouncement and to give them a date and time. So begins what has been called the Olivet discourse, in which the immediate events (end of the Temple and the City) are mixed up with events that will occur both throughout history and at the very end of time. Disentangling them has proved more difficult. However, in our passage, there are messages we can take and safely apply to ourselves.

First there is always the temptation to be led astray by those who promise to be the answer to all our dreams. The old saying, “If it is too good to be true, it is too good to be true”, applies here also. Secondly sometimes world events seem so apocalyptic that we feel we are witnessing the end times. Tragically, war in all its indiscriminate horror is a fact of life in history and its frequency and intensity are not to be misinterpreted. Disaster, whether made by people or what we call “natural disasters”, will happen in our yet to be redeemed world and what is called for is resilience and faith.

## Sermon ideas

I think that it would be better to focus on one of the suggested passages rather than making artificial constructs tying the passages together – unless you follow through the idea of waiting and/or patience.

The 1 Samuel passage anticipates the Magnificat, but would allow you to draw connections later on in Advent.

Here we see that, despite being a woman of faith, Hannah:

- Faced real problems v.1-8  
*In every situation, God is always doing a thousand different things that you cannot see and did not know.*
- Responded with prayer v.9-18  
*She was broken in heart and wept copiously but still she prayed.*
- Experienced God’s answer v.19-20  
*“and the Lord remembered her.”*

- Responded with praise 2:1-10  
*Hannah had a son who served a nation; Mary had a Son who saved the world.*

The Mark 13 passage also paves the way for the first Sunday of Advent and the thought that He is coming again.

Four warnings from our passage:

- Don't rely on outward symbols v.1-2  
*Even a very impressive Temple.*
- Don't get caught up in date setting v.3-4  
*Jesus doesn't give them what they want but He does give them what they need.*
- Don't be led astray v.5-6  
*It is easy to let this happen.*
- Don't be alarmed v.7  
*God is not taken by surprise.*

## Time with children

Before the children's talk, just have a long silence as if you are not sure what should happen, then explain how waiting can sometimes be uncomfortable.

Then you could play a waiting game, e.g. a race/competition starting with "Ready, steady, go", holding them at "Steady."

Are you good at waiting? Whether we are at traffic lights, or a supermarket queue, waiting for an appointment or just waiting for the next meal, most of us find waiting to be hard. I have heard that if you live to be seventy years old, you will spend three years of your life just waiting. I do not like having to wait but it is fact of life.

Perhaps I find this even harder now that people seem always to be in a rush. We do everything quickly. We use social media to keep in touch at once – Snapchat, Instagram or for older people email and Facebook. We are attracted by offers to cut down travel time, to get us wherever we want to go quicker.

But some things can't be rushed. Waiting is part of the necessary process. Plants in the garden take time to grow, in the fields crops take time to ripen. We all take time to grow and that can't be rushed at all.

Waiting gives us time to find out about ourselves – and what we find is not always attractive.

I am ashamed sometimes of how impatient I can get or how threatening it can feel to be doing nothing. However, waiting also gives us space to pray and time to work out what really matters in our lives. Waiting helps us discover whether we really do trust God and whether we will step outside our busy, noisy lives and listen to God.

There is a lot of waiting in our faith. In the Old Testament people waited for generations for the Promised One to come. We find the four weeks of Advent, which will come quite soon, are quite long enough and our anticipation and expectation as we get closer to Christmas can be very hard to bear indeed. In our readings today Hannah had to wait for a baby and the disciples had to wait to see what lay ahead for their country and their church. We still wait for Jesus to come back and pray, "Maranatha, come Lord, come." In the meantime we pray, "Your will be done."

## Prayers

### Prayer of approach

"O give thanks to the Lord for He is good; for His mercy endures for ever." *Psalm 118:29*

Our gracious God,  
we thank You that we can gather together to worship You,  
that though You call us personally to the life of faith  
You never call us to walk alone.

We bless You for the church,  
for the family of faith  
in all its rich diversity of age, gender, ethnicity and experience.  
For all that is has meant to us in the past  
and still means to us now.

We give You thanks  
for every time we have come here cast down and discouraged  
and You came to us and put fresh heart into us.

For every time we came here struggling with temptation  
and found here the strength to choose the right road.  
For every time we came here with a sore heart  
and found Your comfort.  
For every time we met with You  
and You spoke to us in this place.

Forgive us  
when we are demanding of others and not supportive  
when we make life harder for others rather than easier  
when we grumble rather than encourage  
when we are selfish rather than thoughtful.

We confess our sins and seek Your cleansing.  
Thank You that You have promised  
“Your sins and iniquities I will remember no more.”  
We gather with expectancy this morning  
believing that, as we gather in Christ’s name,  
You are present with us by Your Spirit,  
ready to meet with us  
to pardon our failures  
to strengthen our resolve  
and to guide us in the coming week.

Help us to serve as our forebears did.  
Give to us fresh vision for the challenges we face.  
Keep us faithful to the gospel entrusted to us  
and make us ever aware of the needs in our world.

May Jesus, the same yesterday, today and for ever,  
be at the heart of our worship  
and may all we do be to Your glory  
for His name’s sake.  
Amen

**Prayer of dedication for the offering**

Loving God, take these offerings  
that we bring to You in this and other ways.  
Help us always to have a generous heart  
a willing hand to help where there is need  
lips ready to declare Your praise  
and a spirit always wanting to think the best of others.  
We dedicate this offering and our lives  
in Jesus' name.

Amen

**Prayer of Intercession: "Keeping on keeping on"**

O God our Father, help us all to keep on  
when everything is making us desire to give up.

Help those who are tired, to keep on.  
Grant to them strength to walk that last long mile  
when they think they can't take another step.

Help those people for whom nothing seems to happen, to keep on –  
even when their work seems to make no difference.  
At such a time help them to do what they are called to do  
and leave the outcome to You.

Help those who have failed, to keep on.  
No matter how often they have tried,  
help them still to try again.

Help those for whom no-one seems to care, to keep on –  
when their work is unappreciated and not even noticed.  
At such a time help them to remember that in the end  
they work to please You and that the best reward  
is if You say, "Well done."

Help those who are criticised, to keep on –  
even if that criticism is unjust and unfair.  
Help them to go on when they are misunderstood,  
even when that misunderstanding is perverse and unfair.  
Help them to remember at such a time

that they work to satisfy our conscience and to please You  
and not to win human applause.

Help those whose hopes are disappointed and whose dreams are dead, to keep on.  
At such a time help them to remember  
that, even if in this world the dream is out of reach  
that this life is not the only life there is.

Help those whose hearts are sore, to keep on.  
At such a time help them find comfort for sorrow  
in the service of others.  
Grant that the work of their hands  
may soothe the sorrow of their hearts.

Grant to all the self-respect that will never admit defeat.  
Grant to all the sense of duty from which they will not be led astray.  
Grant to all that they would know not only the wounds but also peace in the battle.  
Grant to all that even in the darkest hour eternal glory will light their way.  
So grant that following Jesus,  
who for the joy that was set before Him, endured the cross,  
despising the shame, that we all might endure to the end and so be saved.  
We ask this for Your love's sake.  
Amen

## Musical suggestions

Two opening Psalms:

- CH4 36 (Psalm 46) – “God is our refuge and our strength”
- CH4 44 (Psalm 65) – “Praise waits for thee”

Two children's songs:

- CH4 180 – “Give thanks”
- CH4 522 – “The Church is wherever”

Two songs to magnify Jesus:

- CH4 336 – “Christ is our light”
- CH4 467 – “All my days”

Two songs before the sermon:

- CH4 615 – “Holy Spirit ever living”
- CH4 97 (Psalm 139) – “O God you search me and know me”

Two closing songs:

- CH4 485 – “Dear Lord and Father”
- CH4 237 – “Look forward in faith”

## CrossReach Week

The following information, thoughts and prayers might be helpful for use in worship as we remember the work of CrossReach and the wider work of the NHS and organisations that care for others, including the church.

Today CrossReach is one of the largest care providers in Scotland, with experience across a broad range of services. On the basis that two is better than one (*see Ecclesiastes 4:9-12*), there are many ways for local partnerships to grow and for congregations to support the Church's legacy and continued involvement in social mission. The following material might encourage some reflection upon the questions listed below and provides prayers and reflections that may be adapted for use in various worship gatherings and prayer meetings.

- What is our community looking for?
- How can we be the hands and feet of Christ?
- Do we include everyone?
- What are our attitudes to those on the margins within our community?
- What activities are we part of and do they suit our community?
- Are there opportunities to engage with or support local care organisations within our community?

### [A Brief History of the NHS:](#)

"The NHS was born out of a long-held ideal that good healthcare should be available to all, regardless of wealth.

The NHS is born on July 5 1948 out of a long-held ideal that good healthcare should be available to all, regardless of wealth.

When health secretary Aneurin Bevan opens Park Hospital in Manchester it is the climax of a hugely ambitious plan to bring good healthcare to all. For the first time hospitals, doctors, nurses, pharmacists, opticians and dentists are brought together under one umbrella organisation that is free for all at the point of delivery. The central principles are clear: the health service will be available to all and financed entirely from taxation, which means that people pay into it according to their means."

In 2018, the church commemorated the NHS's milestone. The Moderator encouraged others on [Facebook to reflect upon the work of the NHS](#), saying:

'Getting ready to celebrate the 70th anniversary of the founding of the NHS.'

'Have you stopped to think of all NHS staff do for us?'

## The connection between the Church of Scotland and the NHS

In *The Challenge of Need*, [1] Dr Lewis Cameron charts the story of the Deaconess Hospital, which provides an account of the Church's mission in social care.

Opened in 1891, the Deaconess Hospital provided care 'in one of the worst slums in the Pleasance'. The functions of the Deaconess Hospital were spiritually rooted, endeavouring to teach sick-nursing as part of the education of Christian workers. Above the entrance the dedication reads: 'Christo in Pauperibus,' (to Christ in His poor) and a memorial stone records that it is to be held in remembrance of the Lady Grisell Baillie, the first Deaconess of the Church of Scotland.

Deaconess House was taken on by the Very Rev Professor A H Charteris, after he launched a scheme to develop women's work in the church and his campaigns included the Women's Guild and the Order of the Deaconess.

In 1889, St Ninian's Mission was opened to train Deaconesses for missionary work 'at home and abroad' and the Deaconess Hospital opened in 1894 in a building next door. In 1912, as a tribute to Professor Charteris, the Charteris Memorial Church was opened next to the two foundations. An extension to the Hospital and a Nurses' Home was opened in 1936 by H.R.H. The Duke of York and H.R.H. The Duchess of York.

Under the National Health Service Act (1947), the General Assembly approved the transfer of the Hospital, its endowments and first class equipment to the Secretary of State for Scotland. Deaconess Hospital was run by the NHS until 1990, and the building is now currently in use as a halls of residence for the University of Edinburgh.

The Hospital's Department of Urology and status as the Scottish Lithotripter Centre stresses the high regard for the Hospital's services. Throughout its lifetime, the Deaconess Hospital developed as a provider of teaching, sanctorum for the poor and provider of specialised care. Gifted to the NHS, the story of the Deaconess Hospital stresses a changing face of social care.

St Ninian's Mission opened to train Deaconesses for missionary work at home and abroad, and in the first twenty years of its existence 97 of the 150 nurses who were trained went on to the service of the Church's Missions Overseas. This is an example of the Church meeting both local and international need.

The planning and delivering of health and social care services in Scotland have changed since Prof. Charteris' time. In 2016 legislation brought health and social care into a single, integrated system. Integration Authorities are now responsible for £8.5 billion of funding for local services. Integration is said to be the most significant change to health and social care services in Scotland since the creation of the NHS in 1948.

<https://www.gov.scot/Topics/Health/Policy/Health-Social-Care-Integration>

[1] Dr. Lewis Cameron, 'The Challenge of Need,' 1971.

CrossReach will be welcoming 2019 by giving thanks for its 150<sup>th</sup> year in service. This milestone is an opportunity to reflect upon the history of the Church's social care mission. It is also a warming reminder of how the Church has responded, and continues to respond to the needs of the community. Just as in the past we have responded and recognised need, so we give thanks and seek God's guidance in the plans He has for each one of us. God calls us to serve.

### **Social Care Provision for the Nation-CrossReach, Social Care Council**

The following paragraph outlines the work of CrossReach and indicates some more points to give thanks for and to pray about:

*CrossReach offers loving care to people of all ages who are in need of a helping hand, and supports them in living life to the full, whatever their circumstances. CrossReach has been at the forefront of high quality social care and has worked hard to understand the needs of the people who turn to them for help. The Church of Scotland's Social Care Council is accountable for the work of CrossReach, as it represents the social care mission of the Church. It is guided and motivated by a Christian ethos of love, compassion and care for all.*

With advancements in knowledge, research and resources, CrossReach has continued to provide support for those in need. In focusing on the needs of the individual, it provides innovative and effective ways to support others. It has links to the following services:

- [Williamwood House](#): built in the 1930s it stands as a pioneer in the treatment of individuals with dementia. Designed in the shape of a square horseshoe, residents were encouraged to walk around the house without confusion, and this represents purposeful efforts to comfort those with the illness.

- [Morven Day Services](#) (video): offer support for those on a journey to recovery. This can take the form of one-to-one sessions, or it can be group activities such as art, music and relaxation.
- [The Mallard](#): A short breaks service for children and young people with disabilities.
- [Heart for Art](#): Dementia therapy through creative projects that promote creativity, self worth and achievement.
- [Sunflower Garden](#): Support young people through the difficulties they are experiencing because of alcohol or drugs in your family.
- [Whinnieknowe](#) (video): 'Wee Ones at Whinnieknowe,' an example of intergenerational practice.

The Social Care Council invites congregations to give thanks for the 150 years of service and to join us as we mark the official date in May 2019. Look out for resources being posted on the CrossReach [website](#). You can also share your own local response to the social care needs of your community on our [Social Care Forum](#).

### **Social Care provision for the Nation – Individual Congregations/ Church**

Many congregations have responded to the needs of the community by building on the assets available at a given time. For some, this calling has developed in partnership with other agencies such as the NHS or charity groups. These projects are led by local church members who have responded to God's calling. Find out more information on groups and activities throughout Scotland the [Social Care Forum](#) here.

### **CrossReach Prayers**

The following prayers were written for CrossReach, the work it does and the people that it cares for. There are more links to help you find specific projects that you may wish to pray for or become more involved with as you reflect together:

Almighty God,  
Whose hands formed this earth  
And everything in it:  
Who threw stars into space  
And gave birth to humanity

And then sent Your Son to help us to live,  
Set our hands free, we pray,  
To help and hold  
To caress, care and carry  
In Your name and for Your sake.

Open our ears to hear the cries of those in despair  
And to listen to the stories of those in trouble.  
Then open our hearts and our lips  
To respond as You, our God, call us to.

Thank You for all those who care for the sick in body, mind or spirit.  
Thank You for those who reach out a hand  
To the poorest and most vulnerable  
And for those who offer love and dignity to all –  
Especially to the dying.  
Thank You for the work of CrossReach:  
For staff, clients and residents throughout Scotland.

Help us all, we pray,  
To make room for those whose voices are seldom heard:  
To befriend those too often forgotten,  
To dare to reach out to those others push aside –  
That as Jesus' people,  
We may show His love for all  
And point to the Father  
In whose image we are all made.

To God be the glory forever and ever. Amen

*Right Rev Susan Brown, Moderator of the General Assembly of the Church of Scotland*

Almighty God, Your mercy surrounds us,  
and we can rejoice because of this; Your mercy is for each of us right now.  
We claim it, and wait on You, Father, for a time when sorrows, loneliness and anguish  
cease. Make us more aware of Your presence and goodness while we wait on You,  
that Your glory may shine through us.

In Jesus name, we ask this. Amen

*Rebecca Tennant, Events and Community Officer for CrossReach*

Father, we thank You that just like Jesus on the Road to Emmaus, You reveal Yourself to us bit by bit, stepping stone by stepping stone. We choose to trust You, help us believe in the way You have chosen for us even when we are at our most stubborn and wilful.

Lord, help us to see Your plan for us in partnering with CrossReach to reach out and enfold all who are lonely and isolated and on the fringes of society. In this special anniversary year for CrossReach, we celebrate the 150 years of continuous loving social care provision by the Church in Your name throughout Scotland. Use us now where we are in our own communities to provide true faithful companionship and a gentle guiding hand to those in need of our support.

This we ask in Jesus' strong name. Amen

*Rebecca Tennant, Events and Community Officer for CrossReach*

## **CrossReach Further Information**

Visit the new CrossReach [website](#) for news updates. This can provide useful material for your church newsletter. Find out if your newsletter editor receives the monthly CrossReach Information Sheet. If not, they can e-mail: [bdd@crossreach.org.uk](mailto:bdd@crossreach.org.uk) and ask to be added to the mailing list.

The [Church of Scotland Social Care Forum](#) provides a platform to share resources, information and knowledge.

Upload the CrossReach Prayer Diary information onto your church website. Contact [bdd@crossreach.org.uk](mailto:bdd@crossreach.org.uk) for details. Please see the prayer topics below for consideration. These prayers have been used by our services.

### **Williamwood House, Giffnock, Glasgow**

A care home for older people living with dementia.

Pray for Williamwood residents as this winter approaches and for them to enjoy the winter programme of activities. Remember their relatives, and give them the courage to remain strong for their loved ones.

Pray for all staff; give them wisdom and patience, and health to remain committed to their work.

Pray for the Friends' Group, and keep them safe as they travel to Williamwood to enjoy fellowship with the residents.

Give thanks for the many benefits enjoyed at Williamwood - good food, good company and comfortable surroundings, luxuries that so many people do not have.

### **Morven Day Services, Kilmarnock**

Morven Day Services offer support to adults with mental health problems living in East Ayrshire.

Pray that Morven would continue to be a place where people feel safe and secure. Give thanks for the friendships that have been made and for helping people to move forward in their lives. Pray that God would give strength and courage to those who are struggling. In the midst of their darkness, may they know God's love and peace.

As staff ministers work in the vast and complex area of mental health, pray that they would not lean on their own understanding but remember that Christ once walked where they walk, stood where they stand, felt what they feel and so He understands their circumstances. Give thanks for the diverse gifts among the staff and volunteers.

Give thanks that the centre provides a supportive environment where people can learn new skills, meet and make new friends.

If you would like to raise funds, take up a retiring collection, promote or sell CrossReach Trading cards and calendars after church.

Join our fund raising campaigns such as the [Grey Cake Bake Campaign](#) and [Craftathon](#)

Further information can be found in the following resources:

[crossreach.org.uk](http://crossreach.org.uk)

[Impact Report](#) (2018/2019).

<https://www.gov.scot/Topics/Health/Policy/Health-Social-Care-Integration>

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