

Christ Church, Dalbeattie & St. Ninian's Castle, Douglas

SC010918 & SC011079

Newsletter No. 34 Feast of Christ the King,

22<sup>nd</sup> November, 2020



PAX

Dear Brothers and Sisters in Christ,

*On our arrival in Rome Paul was allowed to stay in lodgings of his own with a soldier who guarded him.*

*Paul spent the whole of the two years in his own rented lodging. He welcomed all who came to visit him, proclaiming the kingdom of God and teaching the truth about the Lord Jesus Christ with complete freedom and without hindrance from anyone.*

*Acts 28: 16, 30-31*

During my *Lectio Divina*<sup>1</sup> this week, I came across this passage from The Acts of the Apostles. Here we find St. Paul living an isolated life, not dissimilar to ourselves, but with the threat of martyrdom hanging over him rather than the current pandemic we live with. Luke in Acts portrays Paul as a prophetic figure, marked by God's protection and power. He is also shown in communion with other Christians despite his terrible isolation during his years of imprisonment and trial. We may imagine ourselves in a similar position to Paul: Our lives have been turned upside down. Restrictions have been placed on our lives, affecting every aspect of our day. Our world has changed and has been reduced, for many of us, to just four walls! We read in the Letter to Timothy "*I am suffering and wearing fetters like a criminal. But the word of God is not fettered*" 2 Tim 2: 9 How these words echo our situations.

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<sup>1</sup> Lectio Divina is a contemplative way of reading the Bible. It dates back to the early centuries of the Christian Church and was established as a monastic practice by Benedict in the 6th century. It is a way of praying the scriptures that leads us deeper into God's word. We slow down. We read a short passage more than once. We chew it over slowly and carefully. We savour it. Scripture begins to speak to us in a new way. It speaks to us personally, and aids that union we have with God through Christ who is himself the Living Word.

The Word of God and striving for holiness can set us free in these challenging days. In the Rule of St. Benedict Chapter 40 (that we will reflect upon later in this Newsletter) we learn how we are called to grow to perfection by not being imprisoned, or held hostage by wine, or anything else from which we need to be loosed, because it holds us back from achieving unity with Christ. Our world has evolved in an unimaginable way and we are called to evolve too. You may feel cut off and adrift, from your life and its normal foundations. Yet, our Faith is our bedrock and it beckons us to continue travelling – even in the confines of our cell like life. Looking back to the ways of yesterday are not the way forward. We are to engage in new ways! This week St. Ninian's held their first Zoom vestry. Our AGM planned for February next year will probably have to be a mixture of Zooming, and God willing, being able to meet in person. Christ Church will shortly be walking this road too. We are all having to adapt. Some of us are missing the absence of Eucharists, just as some of us missed SPB Morning Prayer in earlier times. During difficult times God makes His presence felt in new ways. Bede Griffiths OSB wrote "*The Holy Spirit is at work in all creation and within all humanity, drawing all [people] and all things to unity in Christ, that is, into His mystical body. The realisation of this unity begins within ourselves. From the depths of our being we learn with Christ to say 'Abba, Father'. It is there we touch the source from which all of life flows.*" This is naturally easier to say than to live, but we are being called to live differently, and to be Church in New Ways. This is something our congregations and Vestries must pray through, at home, and together. We need to be open to the Spirit, and each other and not be judgmental, as we feel our way into the future, which at times can look so bleak. Perhaps this prayer of Bede may help us as we struggle through the days of our lives:

O God that art the only hope of the world,  
The only refuge for unhappy men.  
Abiding in the faithfulness of heaven,  
Give me strong succour in this testing place.  
O King, protect thy man from utter ruin.<sup>2</sup>

May God strengthen and open you to seeking Him in this new way of being.

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<sup>2</sup> From More Latin Lyrics, trans Helen Waddell, Ed. Dame Felicitas Corrigan

May we have the Courage to step out anew in Faith and Commitment to God, His Church and each other.

Yours in Christ

Christopher  
Rector



A Message From Bp Kevin

In this challenging situation, what do we have to offer?

We offer hope.

There is hope, even in, especially in the midst of pandemic and legal restrictions.

There is hope in our faith that love is the source of all life and energy.

The truth is that the love Jesus showed on the cross, in his passion and death, that love is self-giving and endures all things.

The stories of Jesus' resurrection show that love is of God, it is the hidden force in our world and in our lives. It transforms and transfigures our entire experience. Love is stronger than hate, which killed Jesus.

There will be a vaccine because, in love, many scientists and medics are working to find the formula. Many people are prepared to test the experimental vaccine. That is the truth of love which is proof of its power.

The truth that we know in faith, that love is the hidden force which transfigures and transforms our lives and builds the Kingdom of God in the communities in which we find ourselves.

There is hope, also when some of our churches decide they must close again for a while because of the new restrictions. As I said at the beginning of the pandemic, we close our doors in love, not in fear.

Let us always remember that we live in the hope of new life. Let us share that hope, in whatever small ways we can. A phone call to someone on their own, shopping for those who are vulnerable, sharing through food banks... There is hope!

And always, we pray in the hope and the certainty that love is of God, love is stronger than hate or any natural phenomenon. That is the love that we share, and in the sharing, we make God's presence real.

In this time of crisis, please be in touch if there is anything I can help with.

In the sure and certain hope of God's love and presence,  
+ Kevin  
Glasgow and Galloway  
17 November 2020

**Please continue to pray for:**

Erle & Anne Gardner, Marion Gardner, Barbara Chadwick, Thelma Gemmell, Gill Piper & Francis Turnbull. Remember especially those who are struggling particularly at this time.

RIP Revd Sally Russell & Gill Sinclair. Please pray for them & their families at this time; Sally and Alistair, Gill and Nicki and Hugh.

**Prayer Themes for Wc. 22<sup>nd</sup>, November**

Feast of Christ the King Give thanks for the blessings we have received this year. Share with God your concerns and fears, as we arrive at the end of the Churches' year.

For the NHS, our local surgeries, and all at DGRI. For those affected by the Corona virus throughout the world. Pray particularly for all refugees. All who are persecuted. The people of the Yemen, Bangladesh, Lebanon, all who are experiencing 'Lockdown', and our own communities.

Monday: For those in danger of losing their jobs and those sectors of industry which are not allowed to open. For those in financial difficulties.

Tuesday: For University students & staff and all at school.

Wednesday: We pray for our care homes and especially their residents at Bothwell House, Hanover House, Carlingwark Care Home, Barlochan House Care Home, Munchies Park House, and Alma McFadyen Care Centre. For those at home who are dependent on carers and those who look after them.

Thursday: For our Governments and all in authority.

Friday: Continue to pray for the American people in the aftermath of their elections. For President Elect Biden & President Trump as he prepares to stand down.

Saturday: For Guidance of the Holy Spirit in our churches' Mission as we live in times of great change. Pray for the mission of our church and our church family as we prepare to enter the season of Advent.

Gospel Readings for the 34<sup>th</sup> week of Ordinary Time (Proper 34)

Sunday	Christ the King	Mat 25:14-30
Monday	Clement Bp Rome	Lk 14: 7 – 11
Tuesday	Andrew Dűng-Lac	Matt 24: 45 – 51
Wednesday	Catherine of Alexandria	Matt 10: 28 – 33
Thursday	feria	Lk 21: 20 – 28
Friday	Fergal Bp	Lk 12: 35 – 38
Saturday	feria	Lk 21: 34 – 36



**The Rule of St. Benedict: Chapter 40 The Proper Amount of Drink**

*Everyone has his own gift from God, one this and another that (1 Cor 7:7). 2 It is, therefore, with some uneasiness that we specify the amount of food and drink for others. 3 However, with due regard for the infirmities of the sick, we believe that a half bottle of wine a day is sufficient for each. 4 But those to whom God gives the strength to abstain must know that they will earn their own reward. 5 The superior will determine when local conditions, work or the summer heat indicates the need for a greater amount. He must, in any case, take great care lest excess or drunkenness creep in. 6 We read that monks should not drink wine at all, but since the monks of our day cannot be convinced of this, let us at least agree to drink moderately, and not to the point of excess, 7 for wine makes even wise men go astray (Sir 19:2). 8 However, where local circumstances dictate an amount much less than what is stipulated above, or even none at all, those who live there should bless God and not grumble. 9 Above all else we admonish them to refrain from grumbling.*

We see in this chapter that Benedict is not authoritarian. He does not simply give an order and expect people to follow. He has listened to his fellow monastics and accepted the reality of their position regarding wine. After dialogue, he accommodates within the bounds of reason and moderation while stating his preference: “wine is not a suitable drink for monks”. His fellow monastics cannot be convinced, even when Benedict brings to bear the witness of the Desert Fathers and Mothers. Abba Poemen, for example, is quoted in the *Lives of the Fathers* as stating simply that “wine is not for monks.”

The case for over indulgence regarding food is continued here. How can the monastic, or anyone who wants the Reality of the life of God to permeate their life, facilitate this while their attention is so caught up in excess and the effects that this excess would have on them?

Benedict is mindful of this and in response calls on all monastics to grow in their own unique God-given giftedness. For some the self-control to abstain from wine is simply not with them. For others to abstain is just one aspect of their growth into “perfection” or fulness of life. Everyone, regardless of what has been given them, have their own journey of integration to negotiate. Abstinence from wine is a part of the journey for some. With moderation, wine need not be an obstacle for others.

The compassionate Benedict continually makes room for our ‘weaker’ needs. In our weaknesses are the seeds of a humble acceptance of our limitations. A community of the Rule is a safe place for us to grow in this acceptance and humility. This safe place is also the place where openness to grace is lived and encouraged. When it comes to preserving love in community (living *into* grace) the Rule urges us not to compromise.

This chapter also sees the Rule continue its stance against grumbling. Benedict, in the interest of community harmony, urges community members not to grumble if there is no wine available. The temptation to grumble, and grumbling itself, can reveal what we are attached to. Grumbling can be the product of an inner reactivity around the people, events, and things of attachment. It seems likely that wine (more so than food) was something that the monastics of Benedict’s time had an inner reactivity to when it was absent.

Recently, we ran out of coffee. Coffee at the house is greatly valued. We quickly bought some more from a local corner store. Unfortunately the coffee tasted like “plastic hazelnuts in mud”. Grumbling began to stir.

The coffee was thrown out and new, better coffee, was bought. Our attachment to coffee was exposed. Not only could we not go without, the coffee had to be good enough.

Reactivity and grumbling can point us towards what is getting in the way of freedom in life and God. These things can often be 'small', everyday things. Sometimes they are more than this. Reactivity around attachments gets in the way of an experience of the inner liberty that is dependency on God. The experience of life is one of freedom when we are accepting and living out of this one and only necessary dependency. We are dependent on divine Being for our being. Often our attention is on our attachments rather than focused on the extravagant, free gift of God's life within us.

What small things in the everyday, if they were gone tomorrow, would cause a reaction in us that would be out of proportion to their absence? Coffee? The morning paper? An evening whiskey? Some routine we did not before realise we had *quite* an attachment to? In this chapter the Rule asks us: were these little things, because of our attachment to them, coming between us and a deepening experience of our dependency on God? Can we at least moderate these things?<sup>3</sup>

### Cattern Cakes



Cattern is a corruption of the name Catherine because these cakes/biscuits were traditionally baked on St Catherine's Day (25<sup>th</sup> November). St Catherine of Alexandria was martyred in 310AD, originally due to be tortured to death on the wheel, legend says that when Catherine touched the wheel it broke so she was beheaded instead. The Catherine Wheel firework is named after her as is the Catherine or Rose window found in many churches and cathedrals. Catherine is the patron saint of young, unmarried girls, lace-makers, spinners, and rope-makers.

(Makes 12 cakes/biscuits)

#### **INGREDIENTS:**

9 oz/275g self-raising flour

1/4 teaspoon ground cinnamon

<sup>3</sup> <https://theruleofbenedict.com/2015/01/13/chapter-40-the-proper-amount-of-drink/>

1 oz/25g currants  
2 oz/50g ground almonds  
2 teaspoons caraway seeds  
7 oz/200g caster sugar  
4 oz/100g melted butter  
1 medium egg, beaten  
extra sugar, for sprinkling  
extra cinnamon, for sprinkling



### **METHOD:**

- Mix all the dry ingredients together in a bowl: flour, cinnamon, currants, ground almonds, caraway seeds and sugar.
- Add the melted butter and the beaten egg and mix well to give a soft dough.  
Roll the dough out on a floured board, into a rectangle about 12" x 10" – 30cm x 25cm.
- Brush the dough with water and sprinkle with the extra sugar and cinnamon to taste.
- Gently roll the dough up like a Swiss roll, not too tightly, and then cut the rolled up dough into 3/4" – 2cm slices.
- Place these slices on to a well-greased and lined baking tray or biscuit/cookie sheet, making sure that they are spaced well apart.
- Bake in a pre-heated oven 200C/400F/Gas 6 for about 10 minutes, or until golden and crispy to the top.
- Allow the cattern cakes to cool on a wire rack. Sprinkle with extra caraway seeds, sugar and cinnamon if you like.
- Store in an airtight tin for up to 7 days.

Recipe from *Cattern Cakes and Lace* by Julia Jones. © 1987 Julia Jones/Dorling Kindersley Ltd.

### Traidcraft Christmas Catalogue



Please contact Sue Beddows t. 01556 670286 for a catalogue and to place your order.

Stewartry Food Banks

Manager Sarah-Jane Allsopp. If you cannot attend tel: 07730 788 335 or

email [projects@castledouglas.info](mailto:projects@castledouglas.info) and they will deliver to your door.

Stewartry Food Bank, 198 King Street, Castle Douglas  
Open 12noon to 2pm Monday to Friday

Stewartry Food Bank, 24 High Street, Dalbeattie.  
If you need food, drop in Monday-Friday 12noon-2pm.

### Useful Contacts

**National COVID-19 Helpline** 0800 111 4000

For people who don't have family or existing community support and can't get online and who are over 70, disabled, require the support of mental health services, are pregnant or receive a flu jab for health reasons, will be directed to our dedicated local team who can offer essential assistance.

**NHS24** 111 [www.nhsinform.scot](http://www.nhsinform.scot)

**Emergency** 999

**Doctor Out of Hours** 111

**Dumfries and Galloway Council** 030 33 33 3000

[www.dumgal.gov.uk/SupportDG](http://www.dumgal.gov.uk/SupportDG)

**Business Support Helpline** 01387 260280 Mon-Fri 9am-5pm

**Multi Agency Safeguarding Hub** 030 33 33 3001

**Social Work Out of Hours** 01387 273660

**Third Sector Dumfries and Galloway** 0300 303 8558

**Dumfries and Galloway Citizens Advice Service** 0300 303 4321

[www.dagcas.org](http://www.dagcas.org)

**Samaritans** 116 123

**SHOUT** Text SHOUT to 85258 for free

**Scotland's Domestic Abuse Helpline** 0800 027 1234

**Age Scotland** 0800 12 44 222 Mon-Fri 9am-5pm

**Shelter Scotland** 0808 800 444 Mon-Fri 9am-5pm

**LGBT Helpline Scotland** 0300 123 2523

**Childline** 0800 1111

### Dumfries & Galloway Community News

[https://content.govdelivery.com/attachments/UKDGC/2020/11/20/file\\_attachments/1606885/Community%20Newsletter%202020%20November%20small.pdf](https://content.govdelivery.com/attachments/UKDGC/2020/11/20/file_attachments/1606885/Community%20Newsletter%202020%20November%20small.pdf)

# The Sheep & the Goats

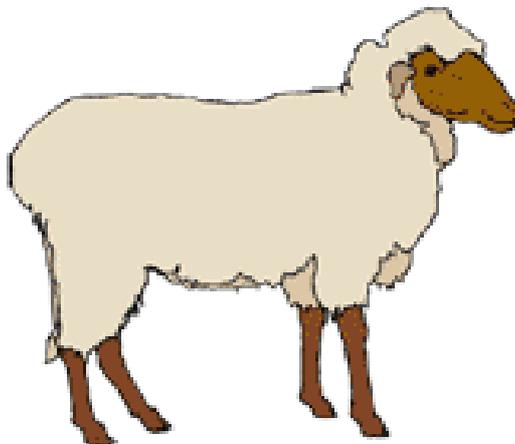
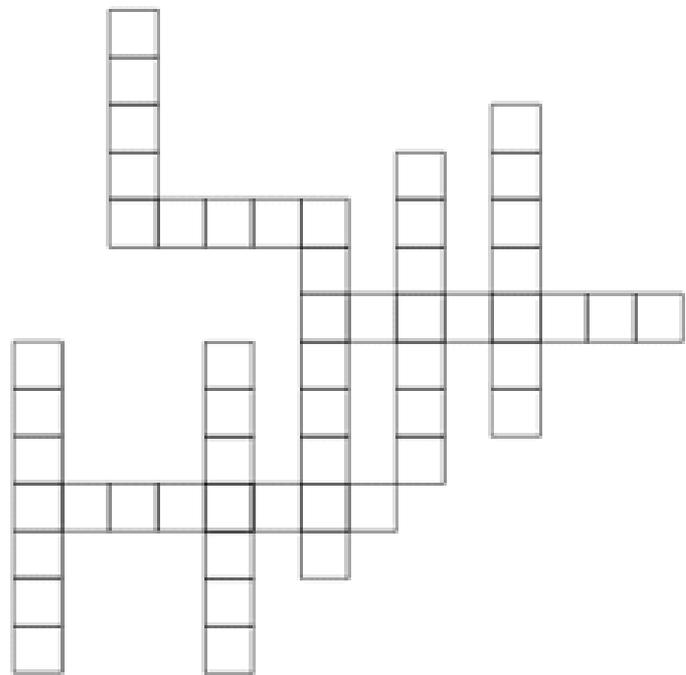
Matthew 25:31-46

Use the **green** words from the text below to complete the crossword puzzle.  
Then answer the question at the bottom.

It is said that the Son of man will sit on a throne of glory with angels surrounding him. The nations will gather before him and he will separate them - like a shepherd separates his sheep and **goats**. The Son of man will put the sheep in his right hand and the goats in his left hand.

The King will tell the **sheep** to come and enjoy the kingdom, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Naked, and ye clothed me: I was sick, and ye **visited** me: I was in prison, and ye came unto me." The sheep will ask when they did those things for the King. The King will reply that anytime the sheep helped their neighbor in those ways, they were actually helping the King.

Turning to the goats, the King will be angry and say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was **thirsty**, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye **clothed** me not: sick, and in prison, and ye visited me not." The goats will be confused and insist they never saw the King needing help. The King will say that when you ignore your **neighbor** in need, you ignore the King. Therefore, the sheep will be **rewarded** with life **eternal** and the goats will be **punished** forever more.



According to the parable, why is it important to help someone in need?

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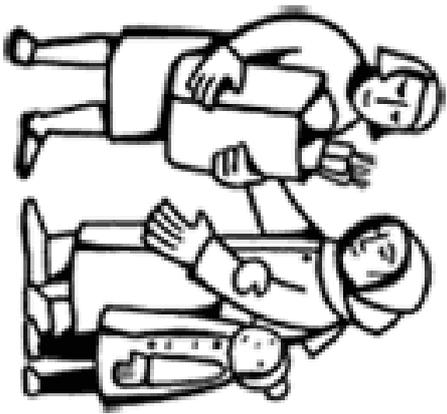
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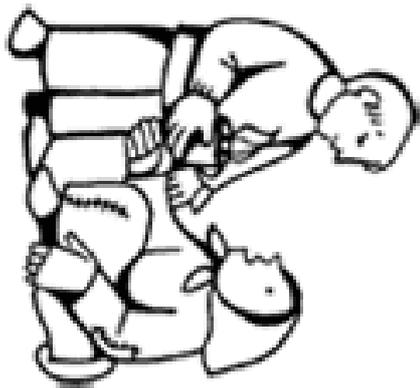
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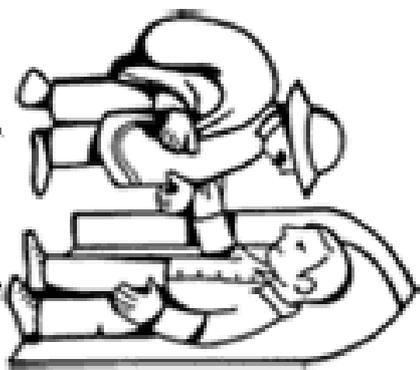
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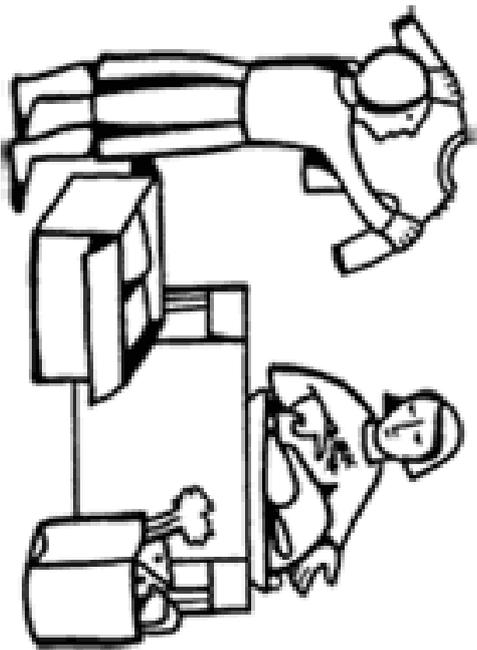
Feed the hungry



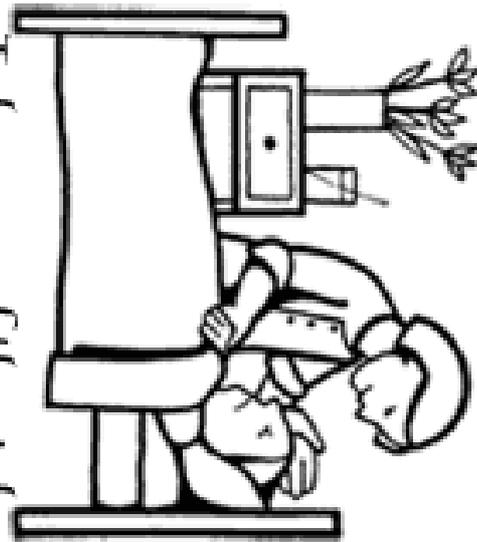
Give drink to the thirsty



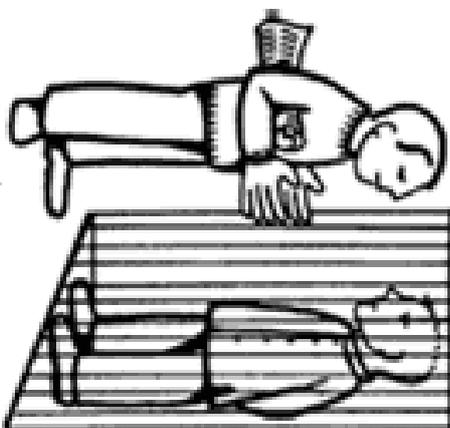
Welcome the Stranger



Clothe the naked



Take care of the sick



Visit the prisoner