

Scottish Episcopal Church
Diocese of Glasgow and Galloway
St Ninian's, Castle Douglas

(Scottish Charity No: SC011079)



View across Bute to Arran
from the Isle of Cumbrae

St Ninian's Review

Issue No 49

Summer 2014

Our Pattern of Worship

***Please check St Ninian's website or weekly notices on pew sheet for details.**

Sundays

8.30am Holy Communion:

1929 Scottish Prayer Book Liturgy

11.00am Family Eucharist:

1982 Scottish Liturgy (*except 4th or 5th Sunday of the month)

11.00am Matins:

Scottish Prayer Book }

followed at 12 noon by a said Service of } *4th or 5th Sunday only

Holy Communion: }

Shorter Prayer Book Liturgy

6.00pm Evensong (2nd Sunday of the month only)

7.00pm The Sunday Evening Alternative (Last Sunday of month)

***Usually a themed Evening Service, using a variety of material from Taizé, the Iona Community, etc.**

Thursdays

10.15am Holy Communion: 1970 Scottish Liturgy

First Friday of the month

11.00am The Meditation Group meets in the Chancel (not August) for an hour's blessed silence.

Services for Saints' Days and other Occasions are detailed in the weekly pew sheet and on the Church website:

<http://stninianscastledouglas.org.uk/service-times>

The Church is open daily for private prayer

Dear Friends

In the course of June, the congregations of St. Ninian's, Castle Douglas and Christ Church, Dalbeattie, each agreed in principle to the establishment of a linked charge. The two Vestries will now meet with the Bishop or his nominee to work out a memorandum of agreement between them. It is hoped this will be ready for scrutiny by the Annual Meetings of the Congregations in the Autumn.

This has the potential to be an exciting time, with the expected appointment of a Curate next year, and the opening up to both charges of the ministries of the several distinguished clergy who have recently retired to this area. They have been officiating at Dalbeattie in rotation for some time and will be introduced to Castle Douglas over the coming months. There will also be opportunities for the development of lay ministries in both places. Meanwhile, "The Auld Rector" will be trying to get his head around how all this talent and energy can best be applied to the purposes of the Kingdom.

A new Rector will also be appointed to Kirkcudbright and Gatehouse, and it is intended that all the clergy resident in the Stewartry will operate as a team. For the moment, though, the vacancies at Dalbeattie and Kirkcudbright/Gatehouse will be continued, until we have developed an organisational structure that we believe will work.

Inevitably, this means there will have to be adjustments to the way we go about our shared ministry here. And, because I hate change as much as anyone else, I shall be working to try to ensure that whatever emerges will be a positive experience for us. The new structure will have to be seen to enhance the experience of ministry for the people of the Stewartry, and not be merely a matter of administrative convenience for the diocese. Watch this space.

I pray that, as these matters develop, you will all continue to enjoy this – so far— splendid summer, that the Commonwealth Games will lift our spirits, and the Referendum do nothing to dampen them!

Yours in Christ's service,

A handwritten signature in black ink, reading "David Bayne". The signature is written in a cursive style with a long horizontal line extending from the bottom of the name.

NEW RESOURCES GUIDE FOR MISSION PLANNING

THE next 'chapter' of the history of the diocesan strategic intention for growth has just been completed and is available on the Resources page of the Mission Action Planning website, managed by Carol Lovett :

(<http://map.glasgow.anglican.org/about-us/>).

The document as a whole summarises 'the story so far', and is a helpful way of seeing just how the original plans are coming to fruition through the hard work of an ever-increasing number of people across the diocese.

Also on that website is a copy of the most up-to-date MAP overview, summarising which congregations are tackling which strands in accordance with their yearly MAP goal-setting. Just as occurs at Regional Council meetings, this is a good way of finding out what others are attempting, so that contact can be made and sharing of good practice occur. Copies of all completed MAPs that have been sent into the Diocesan Centre are also posted on that site, and these, of course, give further details about the individual actions that go towards those overall goals.

Anne Tomlinson, as MDO

(but see below ...)

FROM JUNE'S 'DIOCESAN NEWS'



Revd Canon Dr Anne Tomlinson has been appointed as the new principal of the Scottish Episcopal Institute. She will take up office during August and said: "It is an immense privilege to have been called to serve the Scottish Episcopal Church as principal of its Institute. I ask for your prayers for the staff and students, as for myself, as together we set out in faith on this new stage of the journey." This is a new post. The Scottish Episcopal Institute will replace the Theological Institute of the Scottish Episcopal Church (TISEC) and will provide a new emphasis on formation-led training. Most

Revd David Chillingworth, Primus of the Scottish Episcopal Church, said: "The Scottish Episcopal Institute will shape the character and quality of our ministry in the next generation. The appointment of the first principal is an important moment for our church. I warmly welcome Canon Dr Anne Tomlinson in that role. Anne has helped to shape the ministry of clergy and laity in every part of our church. Her work is theologically and spiritually rooted. She is rigorous and ordered in what she undertakes. She is generous in

sharing programmes which she has developed. The Principal will work closely with the College of Bishops and I know that she will have their confidence. We uphold Anne in our prayers as she prepares for this new challenge in ministry.”

Following degrees in prehistoric archaeology, Dr Tomlinson did her formational training through St John’s College, Nottingham, then studied Practical Theology at New College, University of Edinburgh. She worked in TISEC for nine years, variously as tutor, director of pastoral studies and co-ordinator of the south-east region before becoming the Church’s provincial officer for local collaborative ministry and director of ordinands for the Diocese of Edinburgh.

For the past five years she has been Ministry Development Officer of the Diocese of Glasgow & Galloway. Married to Fred, a rector in the Diocese of Edinburgh, with a grown-up daughter, Anne is a vocational Deacon.

FAREWELL FROM ANNE (also from ‘Diocesan News’)

This being the last DNS for which I shall write, I want to take this opportunity of thanking you for the immense privilege of working and worshipping amongst you, and for all the learning which I now take into the Scottish Episcopal Institute as a result of these experiences. At the first diocesan Synod after my appointment as ministry development officer, I outlined what it meant to describe the diocese as ‘a learning community’. Basing my thoughts on Peter Senge’s classical definition of such a culture, I described it as one in which all members of the Body: are helped to develop their gifts to the full; feel that they are valued and supported in their role as disciples of Christ, whether involved in ministry in the gathered community of the church or (more importantly) in the scattered mission of God in and to the world in daily life; feel free to risk, to try new things, as disciples of the One ‘who is making all things new’.

Over these past five years, thanks to the hard and collaborative work of a wide range of people, systems have been put in place to ensure that these areas are now being tackled; systems of clergy and Reader review, peer-group support, skills training and lifelong education for discipleship, gifts discernment, communication and prayer– and, above all, the strategic intention for growth.

One of the joys of the latter is the ever-widening circle of people who have become involved and, in so doing, gained a new confidence in their calling as apostles of Christ in the world.

It’s not all been easy. Change brings out fear and fear can lead to anxiety and a lack of charity. Where I have contributed to that, in whatever way, I ask your forgiveness. My prayer as I leave is that, under the wise, holy and loving

guidance of Bishop Gregor, the Diocese of Glasgow & Galloway might continue to grow in unity and love. I ask your prayers for the staff and students of SEI in our journey of discovery into God's future— as I will offer them for you in yours.

OTTOMAN TURKEY by Sheila MacKenzie

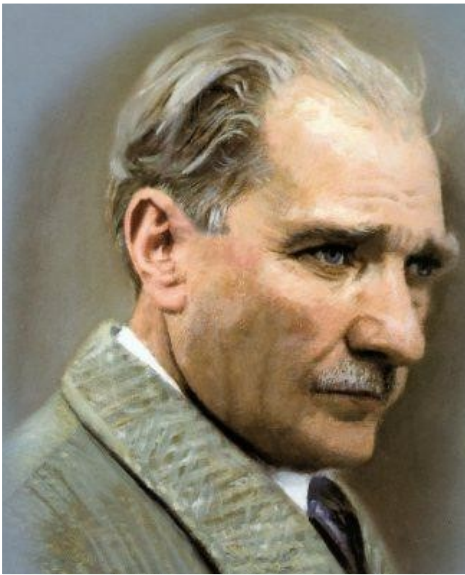


Hagia Sophia

When I arrived back at Heathrow Airport on the return journey from Turkey, I was surprised to see that W H Smith's book display was exactly the same as when I had set out. I had enjoyed such a rich and varied experience during my tour of Ottoman Turkey that I felt I had been away for a month instead of a mere ten days, and that the book displays should have been changed at least twice.

It was because I had seen and felt so much that I was hesitant when Stephanie asked if I would write something about my Turkish holiday for the newsletter. How could I sort out everything that I had experienced into a coherent account of my stay, first in Istanbul, and then in three other cities, each significant in the history of the Turkish world - and indeed the western world - up to the present day? But flattery and gentle persuasion can achieve much and I was soon at the computer keyboard trying to relive some of the highlights of my visit.

One immediate memory is of licking sticky fingers having sampled two varieties of baklava in a teashop devoted to the most succulent display of cakes I have ever seen, and later lounging on cushions in the appropriately named Cappadocia Restaurant while four of us shared traditional mezes. In Bursa we excused ourselves from viewing a small but, we were told, charming mosque so that we had plenty of time to find and enjoy the local speciality, the Iskender kebab. Could Alexander the Great really have eaten braised lamb on a bed of pitta bread? In Edirne we sat outside in a busy street to enjoy another speciality - fried slivers of liver with roasted chillies washed down with yogurt. For one who dislikes liver and can't cope with chillies, it was an unexpectedly enjoyable experience!



Kemal Ataturk

Like true tourists we embarked on the Golden Horn for our cruise along the Bosphorus to the Beylerbeyi Palace, the beautifully furnished residence which in the past had been reserved for visiting dignitaries. Along the banks of the Bosphorus we saw some striking mansions, most of which have now been converted into schools or government buildings. Among them stands Kemal Ataturk's summer palace where he died, aged 57, in 1938.

It is impossible to visit Turkey without being aware of the abiding presence of Kemal Ataturk, who forged a modern western orientated state, even though the present government is working to undermine many of his reforms. Perhaps some of the quality of the man is communicated by his words of comfort on the memorial at Anzac Cove in Gallipoli which was erected in 1934:

You, the mothers,
Who sent your sons from far away countries,
Wipe away your tears;
Your sons are now lying in our arms
And are in peace.
After having lost their lives on this land
They have become our sons as well.

These lines of reconciliation remind me of the meeting between Priam and Achilles when the bereaved father visits the Greek lines to beg for the return of his son's body. Achilles "spoke to Priam from his heart":

"How could you dare to come by yourself to the Achaean ships into the presence of the man who has killed so many of your gallant sons? You have a heart of iron. But pray be seated now, here on this chair, and let us leave our sorrows, bitter though they be, locked up in our own hearts, for weeping is cold comfort and does little good. We men are wretched things, and the gods, who have no care themselves, have woven sorrow into the very pattern of our lives."

Troy is a comparatively short distance from the Gallipoli peninsula and so we had visited these two battle grounds on the same day. I had been concerned that the ancient site would be a disappointment with doubtful reconstructions and teeming crowds but, led by our excellent local guide, we followed the path through the excavations and were helped to recognise that we were looking at

a site which had been occupied by not one but nine cities and that the Troy we know so well from Homer was probably Troy VII, a city conquered by the Greeks after it had been irreparably weakened by an earthquake. It is a beautiful site with well-constructed walkways, clear sign boards and areas full of wild flowers - when we were there poppies abounded in brilliant clumps. We could stand and look over the plain of Troy - now far more extensive than in Homer's day - and imagine the Greek ships drawn up "on the shore and the terrible slaughter that took place below the city walls."

The history of Turkey is by no means a peaceful one and yet in its capital, known in turn as Byzantium, Constantinople and finally Istanbul, the art of peace flourished. There are breathtaking vistas throughout the city as the horizon is studded with the great domes and minarets of the mosques. Their interiors are so richly decorated with patterned tiles, stained glass, elegant calligraphy and mosaics that the visitor feels bombarded with beauty. And rising above are those amazing domes soaring into the sky.



The earliest of the domes is Hagia Sophia - the Church of Holy Wisdom - built by the Christian Emperor Justinian in 537, and converted into a mosque when the Ottomans conquered Constantinople in 1453, and now having a third incarnation as a museum established by Kemal Ataturk. From the outside its appearance is uplifting but, once inside, I felt disappointed, only too aware of the scaffolding needed by those involved in restoration and of the shuffling queue that made its way to gaze at the guide book's starred features. It was,



however, sobering to realise that this great building - the dome is still the third largest in the world - was built three hundred years before our King Alfred is reputed to have burnt the cakes. As I was leaving, I looked back and saw the image of a young mother holding out her smiling child; she had the beauty of young womanhood and the dignity of the mother of God. In an instant my disappointment vanished and I realised why Hagia Sophia is so revered.

We visited many mosques, soon mastering the practice of slipping our shoes off at the doorway

and covering our heads with a shawl. We looked in particular at the mosques built by Sinan, the architect favoured by Suleyman the Magnificent in the mid-sixteenth century. Sinan had originally been a military engineer and did not build his first mosque until he was fifty. He was obviously exercised by the problem of ensuring that the dome stayed in place and did not crash to the ground. In his first attempt, four sturdy pillars, unkindly termed 'elephant legs' secured the dome but gradually he found more subtle ways to underpin the structure. The obvious pillars disappeared until in Edime, he completed his masterpiece, a huge building dwarfing the worshipper, where the dome seems to float in space with no apparent means of support. He was a remarkable man. Once, when Suleyman chastised him for smoking his hookah in the middle of a building site, he calmly replied that he was testing the acoustics.

Each of the mosques we visited had its particular beauty, some of the smaller ones having a comfortable intimacy; but each one was laid out in exactly the same way with its mihrab as the focal point marking the direction of Mecca, where all worshippers direct their prayers and, at its side, the minbar, an elaborate and narrow staircase leading nowhere, from the mid-point of which the imam delivers the Friday sermon. With the pressure on all Muslims to attend Friday prayers, it must be a powerful experience to feel the concentrated energy of their devotion directed to Mecca but I missed the sense of "God with us" which can be present in our own churches - R S Thomas sought it and perhaps found it in small deserted chapels - and I remembered with gratitude Betjeman's "simple truth":

"That God was Man in Palestine
And lives today in Bread and Wine."

Only when we came to Iznik - formerly known as Nicaea - and visited a shabby ruined building that had once been a Christian basilica did I sense something different. It was here in 325 that the delegate clergy met to hammer out the wording of the Nicene Creed to present to the Ecumenical Council for ratification. Packed into this small space, the delegates chose seven different ways to state the exact relationship between God the Father and God the Son and it is their words that we repeat every time that we celebrate Holy Communion.

Friendship and fun, epic history both ancient and modern, architecture and art in many forms, the taste of another culture and the foundation of our own faith - no wonder that I found it difficult to believe that I had experienced so much in a mere ten days.

(Sheila added that she travelled with ACE Cultural Tours under the leadership of Andrew Wilson, BS, BD ESA Scotland)

MOTHERS' UNION

Lynne Tembey, Worldwide President of Mothers' Union, gave the address at the Mothers' Union Festival Service in St John's Dumfries on Saturday 10th May, attended by members from across the diocese. The service was conducted by Canon Robin Paisley with Bishop Idris Jones celebrating the Eucharist. The occasion also marked the 65th anniversary of Galloway Region being part of Worldwide Mother's Union. After the service a commemorative tree (Cornus controversa 'variegata' - or Wedding Cake Tree) was planted by Lynne in the church garden and blessed by Bishop Idris, before everyone returned to the hall for a splendid lunch, prepared by members of South Galloway Region.



TUESDAY 17 JUNE - MU SERVICE OF ENROLMENT FOLLOWED BY LUNCH AT THE RECTORY



ST NINIAN'S MOTHERS' UNION was once again blessed with a perfect June day for its final meeting of the season, beginning with a service in church at which Sue Beddows, Stephanie Dewhurst, Rosemary Elliot and Merle Grant were enrolled, Merle having been an MU member for many years before she and her husband moved to this area.

We were able to enjoy a delicious bring-and-share lunch outside in the Rectory garden, where thanks were given to outgoing Branch Leader, Jenny Spence, and her replacement, Ann Gault, was welcomed. Kirsty Allison was also welcomed as the new secretary for the group.

The new programme will be available shortly and, if you haven't been before, you will be welcomed if you care to come and try us. The first meeting will be on Tue 16th September with a Service of Dedication at 12 noon in the church followed by lunch and an Open Meeting in the Gordon Memorial Hall.

RETREAT TO CUMBRAE by Jenny Wright



A miscellaneous group from the Scottish Episcopal Churches in Dalbeattie (10), Castle Douglas (4), Lenzie (3), Edinburgh (1) and a Roman Catholic from Gatehouse met for a retreat organised by Revd Beryl Scott and led by Father William McFadden at the College of the Holy Spirit on Cumbrae. We enjoyed food, fellowship, silence, good weather and beautiful surroundings but the highlight was four addresses given by Father William entitled "*Encountering the Risen Lord: Entering into the Mystery of the Resurrection Narratives*". I will endeavour to summarise these talks although probably not with the clarity, authority, inspiration and enthusiasm with which he spoke.

Each talk looked at the resurrection from the perspective of one of the four gospel writers and started by putting them into the context of the time they were written and the people for whom they were written. Father William explained that the differences in accounts were dependent on these factors and that, had all details been the same they would have been less believable. *(see Table 1 on next page.)*

Before the first talk, Father William gave us some background on what to expect from a retreat. He said that the first 24 hours were usually spent relaxing into the retreat and not to worry if we found ourselves falling asleep as we tried to listen to his talk, meditate or indeed to pray, and certainly I found that my eyelids were very heavy on Wednesday despite having had a good night's sleep on the second night. I think I would have benefited from another day or two; I was just getting to the phase where I had left any distractions behind.

Father William also talked about the Lectio Divina method of reading bible passages, where you actually try to imagine you are there, perhaps by 'being' one of the characters and suggested we try it. I have found this helpful in the past.

Resurrection narratives

Mark 16.1-8, Matthew 28, Luke 24, John 20

(Mark 16.9-21 was not used as it is thought to have been added and wasn't part of the original).

In all Gospel accounts, the tomb was found to be empty and people present were informed by angels (young man/men) that Jesus had risen from the dead and would meet them in Galilee/Jerusalem. In Matthew, Luke and John he did meet them with a 'new' body: he wasn't resuscitated as Lazarus was, but resurrected/transformed. The 'how' is part of the mystery. God reveals parts of the mystery as he deems necessary to different people. The differences in accounts are mainly explained by who was writing, to whom, and for what purpose.

I have tried to tabulate the differences to clarify. *(See Table 2 on page 14.)*

In **Mark**, the women kept the news to themselves; they were afraid. Fear is the opposite to Faith and Father William suggested that this fear resonates today and that the challenge is to overcome fear. He pointed out that Mark emphasised the Resurrection and events leading up to it as God's initiative and asked us to think about where God's initiative was in our lives today, what we were afraid of today and how overcoming that fear might challenge us to mission.

Table 1	Mark	Matthew	Luke	John
Who was he?	John Mark. Not one of the Twelve but accompanied Paul on his first missionary journey.	Levi, the tax collector and a Christian Jew. A disciple of Jesus.	Gentile and Doctor, also wrote Acts. Companion and friend of Paul.	Apostle, brother of James.
Who was it written for?	To the Christians in Rome who were suffering persecution.	For other Christian Jews expelled from the synagogue and those Jews who might convert.	Theophilus ('so that he may know the certainty of the things he has been taught') + Gentiles	New Christians
Purpose	To present the person, work and teachings of Jesus. Focus on Jesus the Son of Man .	To connect Jesus with the OT prophecies and to prove he is the Messiah .	To present an accurate account of the life of Christ and to present him as the perfect human and Saviour .	'...many...are not recorded... these are written that you may believe that Jesus is the Christ, the Son of God and that by believing you may have life in his name.'
Special features	The journey is God's initiative; from Nazareth to the crucifixion. Looks at 'Who is Jesus?' The suffering Jesus, Jesus empathises with those also suffering.	Focus on Jesus' teaching.	Most comprehensive Gospel. Stresses Jesus' relationship with people, emphasises prayer, miracles and angels. Prominent place for women.	John starts with Jesus being present at the beginning ('In the beginning...') and hence no birth narrative. Jesus always in control, e.g. <i>He gave up</i> his Spirit.
Source	Possibly a lot of eye witness accounts would come from Peter.	Mark + others	Mark + others	90% is unique to John.

Table 2	Mark	Matthew	Luke	John
Who found the empty tomb?	Mary Magdalene, Mary the mother of James and Salome.	Mary Magdalene and the other Mary	The women.	Mary Magdalene, reported to Peter and John 'we' don't know where they have put him.
How many men/angels?	One young man.	One angel + earthquake.	Two men in shining clothes.	Two angels appear to Mary M after the disciples have gone.
Angel's message	He is risen. Go tell the disciples and Peter. (Mentioned because he gave the info to Mark?). He is going to <i>Galilee</i> .	He is risen. Go tell the disciples. He is going to Galilee. Peter doesn't believe and goes to check.	He has risen. Reminder of Jesus' words that he would be raised on the third day.	Woman, why are you crying? Mary then turns and sees Jesus. The only Gospel to report this event but John would have been more closely involved.
Jesus' appearances	The oldest manuscripts make no mention, finishing with the women running away because they were afraid and not telling anyone.	Meets the women on the way to tell the disciples and says tell 'the brothers' to meet him in Galilee. Meets the disciples on the mountain (Great commission).	The only Gospel to report the incident of the meeting on the road to Emmaus with Cleopas + another (his wife?) Appeared to Simon and then behind locked doors in Jerusalem twice.	To Mary at the tomb. To the disciples twice behind locked doors. To the disciples while fishing.
New body			Not recognised by Cleopas until he breaks bread. Ate fish.	Mary doesn't recognise him until he speaks

In **Matthew**, although the women were afraid, they were filled with joy, the fruit of an encounter with the risen Jesus, and they go and tell. In this Gospel, Jesus meets them on the mountain, a place for important events in the OT and the Great Commission introduces the seeds of the Holy Trinity, baptising in the name of the Father, Son and Holy Spirit. We were asked to think about where was the joy in our lives. Did we remember any encounters with the risen Jesus, any mountain top experiences? Did these sustain us through hard times?

Luke gives a sense of journeying, an unfolding of the scriptures. He recognises the connection between resurrection and breaking of bread; the importance of repentance/forgiveness. He emphasises the women's role in the witness to the resurrection and their missioning role. He uses Jerusalem as the central place for Jesus to appear to the community of disciples rather than Galilee because symbolically that is where acts of God happen. He uses the Emmaus story as a powerful teaching tool showing the physical (eating fish) and the mystical properties of the risen body. He shows the path from death to glory; the need to have death to have resurrection; to have suffering to bring life. Once the disciples had seen the risen Jesus, he opened their minds to the scriptures so that they could be witnesses.

By the time **John** wrote his Gospel account, 60 years had passed and a sense of structure had started to appear; institution was coming to the fore. The charismatic and institutional were vying for prominence. Father William pointed out that to have charismatic only, disorder ruled; with institutional only, comes rigidity; we need a balance. The role of the women is decreased with Peter leading. John highlights the different ways the disciples come to believe and that with the acceptance of who he is, comes joy: fear and anxiety go. He connects Jesus' words 'Peace be with you' with an outpouring of the Holy Spirit and that in believing we have life, joy and peace. He asked what this meant for us and how would we help someone struggling with doubt?



Beryl thanks Father William

We left Cumbrae having greatly appreciated Fr William's teaching, having made new friends and wishing we could have stayed longer. I hope this account is helpful although, as I said at the beginning, I couldn't hope to put it over with the clarity, enthusiasm and expertise that Father William did.

THOUGHTS ON OUR RETREAT AT CUMBRAE

by Judi Duck

For Stephanie and me, the trip to Cumbrae was a step into the Unknown! From my limited experience of Retreat - and it was Stephanie's first - we had limitless expectation. Two nights' B&B seemed unmissable, the keeping of Silence a big challenge for both, and the attraction of a new island to be explored - let alone aspects of our faith - very alluring!

We drove there and back in the heat of the days and used our free afternoon to walk with Jenny Wright to the topmost height of Cumbrae, rewarded by spectacular views up and down the Ayrshire and Clyde coast and seascape. Meals were good and hearty, and our charming bedrooms - Stephanie insisted they were 'cells' - a welcome treat.

Then there was the real focus of our jaunt. Meeting friendly strangers and known faces made for stimulating conversations (when we were speaking) and experiencing the pattern of life at the Cathedral, with Morning and Evening Prayer, Compline and daily celebrations of the Eucharist, being valuable experiences.

But the four talks, given in the Library - a very comfortable sitting room - by Father William, were the real source of satisfaction that I would not want to have missed; such thoughtful, provoking and lively exposition, full of challenges to our understanding of the Resurrection narratives with their physical and mystical elements, and encouragement in their meaning in our Christian journey. I think we both would have welcomed discussion and questions - but that was not the nature of this Retreat - and the chance to dwell on our



Our final meal together ...



Judi and Jenny atop the hill



Our accommodation in the College



The Cathedral of the Isles, Cumbrae

thoughts, and retreat into our hearts and listen to God, as William prompted us to, was precious as well.

He also recommended sleep. And stressed the Gospels' injunction to 'Believe - and do something about it'. I complied with the first, and will carry on working with the second. I would recommend trying a Retreat as an adjunct to Church life; perhaps we could plan another ...

CHRIST CHURCH (DALBEATTIE) JULIAN GROUP

There has been a Christ Church association with Julian of Norwich and Julian meetings for many years. The original group was begun by Rosemary Morwood, late wife of Wing Commander Roger Morwood over 40 years ago. In later years the group was hosted by Gill Sinclair, a very long-standing member of Christ Church congregation. In 2012, Gill moved from Sandyhills to Castle Douglas and this brought her hosting to a natural conclusion.



Who was Julian and why have a group? For those not familiar with Julian, Gill has written this short piece of explanation:

Julian of Norwich and the tradition of silent contemplative prayer

Julian was a lay woman in the 14th Century. She was rare because she offered her life, as normally only members of a religious order did, wholly to God in contemplative prayer, in response to the visions she had received.

The Church of Julian in Norwich accepted her as a visionary and an anchoress. The priest held the burial service over her and then led her to her cell, attached to the outer wall of the church, and from that moment her life in the world was over. She never left the cell again. She gave up her identity and took the name of the church. The cell had a window through to the sanctuary. Through this she could receive the Mass. It also had a window onto the street to which people could come in spiritual need and distress. We have a contemporary document of a certain Margery Keane who came to that window many times.

We live in the world, what can her life teach us?

Firstly SILENCE. *The power of being silent before God. Silence is powerful stuff. Many times in our lives we have known this truth. In moments of real sorrow words fail us, in supporting another's agony words are inadequate, in moments of joy before a masterpiece of art, an exquisite passage of music, only silence suffices. In communicating love to someone beloved, silence is far more*

powerful than words. Only with someone truly loved can one sit in silence and contentment. Silence sharpens our awareness of the natural world, of the things around us that we do not allow ourselves the time to appreciate. And it is not long, as we wait in silence, before we begin to feel the pull of transcendence and find ourselves in another state of consciousness.

Secondly CONTEMPLATION. *This is the shift of our consciousness. We become conscious of the vastness of the universe and of the spiritual kingdom of God. Conscious of His presence with us, the joy of handing over our minds to Him who gave them to us, the peace which then comes, passing all understanding. It is this peace from which Julian speaks and which enables her to say, in the horrific time in which she lived when great plagues swept over Europe, killing a third of the people of Britain and bringing the kingdom to economic ruin, "All shall be well, and all shall be well and all manner of things shall be well".*

"O love that wilt not let me go – I rest my weary soul in Thee, I give Thee back the life I owe, that in Thine ocean depths its flow may richer, fuller be."

The group meets on the last Tuesday of the month, 2.30–4.30 pm, for a short discourse on Julian's teachings followed by silent meditation which usually lasts for half- to three-quarters of an hour, finishing with tea and cake and time for fellowship. It is hosted by Sue Thomas at her home at Meikle Richorn near Dalbeattie. The group is ecumenical, with members of Christ Church, other local churches and none, joining together for shared silence. Willing members lead our meetings, taking turns month-by-month, but there is no obligation to do this. We welcome enquiries and new members. If you are interested, have a word with Gill Sinclair: 502696. She regularly attends the group and is willing to offer/share lifts.

OUR TIME AT KINGS GRANGE by Rosemary Elliot



My parents, James and Helen Prior, on retiring from Hong Kong, bought Kings Grange in 1958. The first few years were very happy, having friends in Galloway and relatives in other parts of Scotland. The time was lively and hospitable. Initially I worked in Edinburgh, coming home for weekends and we attended Haugh of Urr Parish Church.

In 1963, I was working in London when it became

clear that my father, James, was becoming seriously ill with pancreatic cancer, so I decided to leave my London life and come home. My brother Allan was then living in Australia. He was sent for and it was a great relief to meet him off the train at Dumfries station. Like many other ex-pat families, the four of us were seldom together.

One evening, Allan and I were sleepily watching television (Dixon of Dock Green) when my mother called us and we were all with my father when he died peacefully. We rang Dr Sutherland, who came with the district nurse to do the necessary. My mother was given a mild sedative and went to lie down in a room we called Rosie (because of the wallpaper) and I went to sort out our evening meal of cold chicken and baked potatoes.

The weather in the meantime was deteriorating rapidly, as remarked upon by the district nurse. On leaving, she gave Allan a package to burn. Allan asked me, "What shall I do with it?" so I said, "Put it on the drawing room fire." We did not know there was surgical spirit in the package and *Whooosh!* - the whole chimney caught fire. Whilst waiting for the fire brigade, all the lights went out (it was common practice during bad storms to cut off the mains electricity) plunging us into pitch darkness.

When the fire brigade arrived, I was standing on the lawn looking up at the chimney and could see a lot of smoke but no flames. There was a large beam of light from the fire paraphernalia lighting the hall for the fireman to pull hoses through into the drawing room. They soon dowsed the fire.

My mother came downstairs bearing a rather fine three-branch Georgian candlestick with all three candles lit, her blue eyes wide open, saying, "Whatever's going on here?" She was relieved of the candlestick before another fire started.

The fire brigade left, the storm abated and the mains electric came back on again. I returned to the kitchen to the aforesaid cold chicken and to put the potatoes in the *Esse*, but where was the chicken? In bits and pieces under the table - the two cats and black Labrador had scoffed the lot, so I had to open a tin of corned beef! All of this had happened within only an hour or so.

The following morning, we found that a large tree - a *Wellingtonia* - had fallen across the bottom of the drive. The late James Biggar very kindly had it pulled back for us. To me this tree was symbolic of my father and what he was - a fine, upstanding man.

I married Robert Elliot in 1966 and, when Kings Grange was sold in 1969,

we came up from Wales with our baby daughter, Frances, to help with showing the prospective buyers around. I can remember Frances in a pink 'babygrow' crawling on the carpet in front of the fireplace where all this had happened three years before.

The agony and ecstasy! Through the tragedy of my father's untimely death, my marriage and a baby, the house always had a kindly, cossetting atmosphere, so God bless it!

**MARJORIE WRIGHT FOUND THESE RECIPES,
(taken from Borgue Women's Guild Recipe Book)**

Bible Scones

4oz 1 Samuel ch.1 v24

1oz Psalm 55 v21

Pinch of Mark ch.9 v50

1tablesp Jeremiah ch.6 v20

1tablesp 2 Samuel ch.16 v1

½ gill Hebrews ch.5 v13

(by courtesy of Mrs J Fergusson, Gatehouse)

Minister's Fudge

8oz shortcake biscuits or a mixture of shortcake and digestive biscuits

1-2 level tablesp carob powder or drinking chocolate

4oz margarine

2 level tablesp syrup

2 level tablesp dark soft brown sugar

7oz chocolate

Crush biscuits. Melt margarine slowly, add syrup, sugar and carob powder. Mix well then add crushed biscuits. Cover with melted chocolate.

ST NINIAN'S REVIEW - ADVENT 2014

If you have anything you would like to contribute to the next edition of The Review, please give or send it to me by sometime in early November. I don't mind if it's on paper, typed or handwritten, or you can send it by email to:

johnsteph@mkcott.wanadoo.co.uk

*Many thanks,
Stephanie Dewhurst*

GROWTH STRATEGY - LEARNING AND DISCIPLESHIP

As part of this strand, some members of the congregation have been using Bible Reading Fellowship notes with varying degrees of success. Some are quite happy with the basic daily reading notes 'New Daylight' while one found they weren't challenging enough and a couple more found some of the writers not to their taste. Others tried the more challenging 'Guidelines' and found them too much and some said they preferred to read a book; preferably one that had been recommended.

As a result of this I have spare copies of New Daylight and Guidelines for the period beginning September. Also we have had suggestions that we have a recommended reading list and a small library. This is being looked into; in the meantime it would be helpful to have book reviews which could be displayed on the noticeboard; just a few words of content and recommendation (or otherwise) would do. Have you read anything recently that you would like to share?

Jenny Wright

THE Scottish Episcopal Church's website has been overhauled, featuring for its launch videos from each of the Church's bishops addressing aspects of church and Christian life. Bishop Gregor Duncan's theme is prayer. To view the site visit <http://www.scotland.anglican.org/news-and-issues/videos-media/>

FROM THE REGISTERS

Baptism

29.06.14	Spencer Thomas Manning
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Funerals

9.05.14	Doris Needham
6.06.14	Grace Laidlaw
23.06.14	Penelope Mary Grant Bain
27.06.14	John Maurice Armstrong Yerburch
8.07.14	Norman Silgram

LE TOUR de YORKSHIRE by John Dewhurst

As you will probably be aware, Saturday 5th July saw “Le Grand Départ” of the Tour de France from Leeds. Stephanie and I were invited by friends in Ilkley to stay with them and watch Le Tour as it passed through the town. It should be said now that Stephanie does not share my enthusiasm for all things cycling, but she was happy enough to visit our friends and explore Ilkley and its surroundings.



Even on the Friday before the race, a terrific atmosphere was building up in the town. We were both very impressed by how businesses and private homes alike were showing their support for the event - shops had impressive window displays and old bicycles (sprayed yellow) were ubiquitous. Houses were festooned with miniature jerseys in yellow (overall leader), green (points leader) and red-on-white polka dot (King of the Mountains). The town centre churches were getting involved as well. All Saints’ Parish Church (CofE) and Christ Church (Methodist) opened their halls to serve refreshments to spectators - Stephanie donned her waitress apron to help while I was waiting for the race. The churches had combined to raise funds for the Syrian refugees, with a succession of volunteers outside All Saints’ Church pedalling a great many “extra miles” on exercise bikes. All Saints’ also held an International Service for the Tour on the Friday evening and made good use of the church’s prominent position in the town centre to display this banner.



“The King of the mountains - meet Him here”



As for “Le Tour” - the riders sped past me in seconds, but that did not come as a surprise. It was good to have been part of the crowds who made “Le Grand Départ” such a huge success. Well done Yorkshire - and that comes from a born and bred Lancastrian!

*The crowds start to gather
before the race*

ST NINIAN'S MEN'S GROUP



At our supper on Monday 16th June, the speaker was Dr Jim Duck. He gave a very colourful and informative presentation to illustrate what he, Judi and the group of other people who had gone with them to Africa, had been doing to help to improve the way of life in different ways for the local people. His talk gave rise to many varied questions. The meal which everyone really enjoyed was, as usual, provided by the Scottish Pantry.

The next meeting is on Monday 15th September, when Mr Bob Laidlaw will speak about "The Christmas Truce 1914". If you have never been to one of our suppers, you would be very welcome to attend. For further information please speak to Ian Mather or Steven Dill (01556 505910).

TOUCHÉ!

A minister parked his car in a no-parking zone in a large city because he was short of time and couldn't find a space with a meter.

Then he put a note under the windscreen wiper that read, "I have circled the block ten times. If I don't park here, I'll miss my appointment. Forgive us our trespasses."

When he returned, he found a parking ticket from a traffic warden along with this note, "I've circled this block for ten years. If I don't give you a ticket I'll lose my job. Lead us not into temptation."

WHO'S WHO

Rector	: The Revd Canon David Bayne	01556-503818
Hon Assistant	: The Revd Canon David Main	504669
Lay Reader	: Mr Douglas Allison	504279
Lay Worship Leader / Pastoral Assistant / Hon Secretary	: Mrs Jenny Wright	502184
Hon Treasurer	: Mr Fred Coulthard	502965
Property Convenor / Lay Rep	: Mr Clem Gault	502583
Freewill Offerings Convenor / Alternate Lay Rep	: Mr Ian Mather	505910
Third Lay Rep	: Mrs Ann Gault	502583
Vestry Members	: The Rector (Chairman) Hon Secretary Hon Treasurer Property Convenor	
Elected Vestry Members	: Mr Ian MacQuarrie	01557-820530
	Mrs Stephanie Dewhurst	502736
	Mr Ian Mather	505910
	Mrs Sue Beddows	670286
	Miss Sheila MacKenzie	01644-420623
Organist	: Mr Maurice Till FRCO LTCL ARCM	620619
Sanctuary Guild	: {Mrs Vivien Bremner	01644-470239
	{Mrs Audrey Slee	01644-420466
Co-ordinator for the Protection of Vulnerable Groups	: Miss Sheila MacKenzie	01644-420623
MU Branch Leaders	: {Mrs Ann Gault	502583
	{Mrs Elizabeth Woodburn	610519
Thursday Club	: Mrs Ann Gault	502583
Men's Group Chairman	: Mr Ian Mather	505910
Administrator / Hall Bookings / Magazine & Website Editor	: Mrs Stephanie Dewhurst	502736
Magazine Distributor / Traidcraft	: Mr John Dewhurst	502736
Sunday School Leaders	: {Mrs Rosie MacQuarrie	01557-820530
	{Mrs Ann Gault	502583
	{Mrs Roz Stevens	503589
Little Fishes	: Mrs Roz Stevens	503589