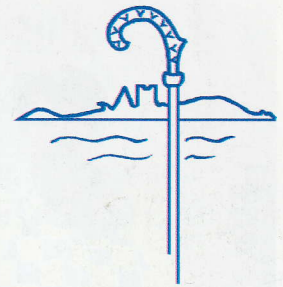


ST. FILLAN'S CROSIER



St. Fillan's Church News

Autumn 2008 Edition

Scripture Union Summer Mission



Pirates at Aberdour

Also Inside

Scripture Union

Page 3

St Fillan's Open Door

Page 7

Letter Form The Manse

Page 4

Parish & Congregational Register

Page 10

Notices

Page 5

Pilgrimage to Inchcolme

Page 10



Hard work in the kitchen during the festival lunch was appreciated by a full house.

Phil Wray and his SU volunteers motivate the Christian pirates during the family fun week.

Summertime Fun in Aberdour in August 2008 **at the Churches'/SU FAMILY FUN WEEK**

A TREASURE ISLAND, a host of Primary 1-7 pirates, a pirate king, parrots and even gold coins were discovered to be in our Church hall each morning this summer, August 11th-17th!

Every evening, the hall miraculously changed completely into FUSION CAFÉ, where games were played, questions asked, topics discussed, tuck shop visited, and hilarious group games enjoyed by Secondary age young folk.

Yes, it was our long awaited FAMILY FUN WEEK run by St Fillan's and St Columba's partnered with Scripture Union and it was well worth waiting for, say all involved. It certainly was a week of great fun and warm friendship.

The key aim was "to introduce children and young people to Jesus for every day living" and this thought was skillfully threaded through all the activities, stories, music, discussions and singing by Phil Wray, Director of Regional Ministries with SU, and his dedicated, hardworking, happy team of volunteers, many of whom gave of their summer holiday to serve in this way... as also did our local volunteers. Christine, Shiona, Jannette and Sue were spectacular pirates while Ailsa, Lesley and Ronnie were energetic Café goers!

All worked very hard for the young folk of our community .. 45 young pirates and 22 young folk at Fusion Café .. backed by their own and their group Bible studies and prayer times.

Throughout this venture there was the really strong bond of the many folk working together to make this Family Fun Week a success. That it was, is testament to the kindness and willingness of so many in our congregations and village and we thank each one of them very warmly indeed.

The Thursday evening QUIZ night was a great success bringing in many families to thoroughly enjoy the fun ... and even to win a trophy! We are also grateful to the Rotary Club for running a splendid BARBEQUE for us on Saturday 16th at Silver Sands.

When Scripture Union comes to work with a Church and community, it is usual for it to commit for two or three years, so, coming soon will be the dates for summer 2009! Diaries ready? Keep looking at the Church notice boards! Now I wonder what the theme will be next year?

Calling all young pirates, Fusion Café goers and friends ! At St Fillan's Sunday School ... and at Junior Church ... a warm welcome awaits each of you during the months ahead... meeting each Sunday in Church at 10.30am. Come whenever you can. It will be good to see you.

Letter from the Manse

A late friend of mine was a Nun from Ireland, who was part of an Open Order working in poor communities. She told the story that in one city where she worked, two Novices had joined the Convent, and were allowed out for a night at the movies.

After the film, and outside the cinema, the girls were approached by two young men who were obviously taken by their pretty faces. They invited the girls for a drink, which they refused. The boys pressed their case, and, worried by the boys' persistence, the girls turned to a Police Constable. The fatherly Officer went over to the boys, told them the girls were Novices in a local Convent, and the boys asked him to tell the girls they were sorry.

The fatherly Police Officer did so, and asked the girls why they had come to *him* for assistance. "You are a Police Officer", they replied. "How do you know?", he asked. "You are wearing a uniform and a funny hat", said the girls. "Ah", said the Police Officer, "the boys said they would have left you alone if they'd known you were Novice-Nuns. Perhaps you should wear your habit when you go out". And from then on, they did wear their uniform!

At a recent meeting of the Presbytery of Dunfermline, (a meeting of local Ministers and Elders), there was a lengthy debate about whether Ministers should wear robes during Ordinations and the Installation of new Ministers. Some were in favour, others against.

I fail to understand the problem. Priests and Ministers are ordained by God to an office that sets them apart, to enable them to carry out a very special set of functions within the Christian community and the world. Their office is denoted by the wearing of clothes that signify this, the "dog-collar" for daily wear, and robes for Services.

Through the wearing of these clothes Priests and Ministers remind others of the presence of the Church among them, and remind themselves of the sacred duties to which they have been called by God. Some of the best

conversations I've ever had have been the result of being approached by Church and non-Church people on trains, buses or in the street, who recognised the uniform, and who wanted to speak about Faith, the Church, or the hopes and fears living in their hearts; and that is a wonderful aspect of the privilege of being a clergyman!

-o0o-

Perhaps you, too, wonder whether meetings are taking over the world. The Church of Scotland certainly thrives on them! There are invitations to meetings in Aberdour, in the Forth Churches' Group, in the Presbytery, in Edinburgh and further afield. Oh joy, another chance to sit and try not to doze off.

Yet one of the most moving meetings I attended recently was a small gathering in Aberdour, during which the Archbishop of Myanmar (*formerly Burma*), The Most Reverend Stephen Than Myint Oo, spoke about the work of the Christian Church in that benighted country.

His experiences of leading believers in a country controlled by the military and in a time of severe flooding, remind us of the plight of millions of Christians across the world who are confessing their Faith in often dangerous circumstances. We **are** lucky and blessed to live in a country where all faith-communities may worship openly and without fear of persecution.

In Aberdour, the local Churches are able to work with organisations such as Scripture Union to provide a fun introduction to the Christian Faith for youngsters and teenagers alike. We are allowed to celebrate the great Festivals of the Church, such as Christmas and Easter, and we are allowed to distribute our publications without let or hindrance.

Perhaps, as we approach the 90th anniversary of the end of the First World War, we should give thanks for the freedoms and privileges we enjoy and the sacrifices made to maintain them.

Peter Gerbrandy-Baird
Parish Minister

NOTICES:

- On **Sunday 2 November** there will be an **All Souls and All Saints Service** in St Fillan's Church at **6.30pm**. If you have been bereaved recently, or mourn the loss of someone you loved and who died some time ago, please come to St Fillan's for a meditative Service. In words and music we will remember those we knew and loved, and celebrate our Resurrection Faith. There will be an opportunity to light candles in memory of loved ones.
- **Sunday 9 November** is **Remembrance Sunday**. The Morning Service will be in the **Church Hall** at **10am**, and all are welcome to attend. At **10.55am** there will be a **Service of Remembrance** at the War Memorial outside the Church Hall.

"At the going down of the sun, and in the morning, we will remember them."

- On **Sunday 14 December** St Fillan's will hold its annual "**Service of Lessons and Carols**" at 10.30am. Come and hear the story of God's promise being fulfilled in Jesus the Messiah in word and song. We will use the Authorised Version of the Bible, to enjoy its wonderful poetry.
- Also on **Sunday 14 December**, at **2.30pm**, there will be a Christmas event in the Church Hall. This will include the **Sunday School play**, and a **Junior Church presentation**. Tea/coffee and mince pies (and maybe mulled wine!) will be served afterwards. Come and join in the celebrations as Christmas comes closer!
- **Christmas Services:**

24 December:	6.30pm	Family Christmas Eve Service, Carols, story, and more ...
	11.30pm	Watchnight Service, Carols from 11.10pm-ish (Bring a torch!)
Christmas Day	10am	Family Christmas Communion Service

Sale of Work

Saturday, 22nd November 2008

At 2:00pm

In the

Church Hall

Contact details

Moderator	Reverend Peter Gerbrandy-Baird	861 522
Session Clerk	Mrs Catherine Duncan	860 611
Clerk to the Board	Mrs Karyn Crowe	860 721
Treasurer	Simon Fraser	860 361
Hall Convener	Bruce Drever	860 353
Roll Keeper	Bill Cochrane	860 786
Magazine Editor	Colin Campbell	860 085

Kirk Session Working Group Leaders

Link Group (Ecumenical Activities)	Mrs Eileen Harper	860 151
Pastoral	Norman MacDonald	860 585
Social	David Robertson	860 297
Stewardship	Ewart McSkimming	823 454
Youth Education Group	Mrs Kathleen Fergus	860 804

Board Committees

Finance Convener	Ewart McSkimming	823 454
Property Convener	Graeme Stevens	860 238

Notice regarding meetings of the Kirk Session: In line with a decision of the General assembly of the Church of Scotland, meetings of the Kirk Session of St Fillan's Church are open to members of the public. Meetings are announced on the Church Notice Boards and in the weekly Order of Service.

A wedding at St Fillan's on Saturday 30th August was an extra-special and ecumenical occasion, as the Minister was joined by the Right Reverend Martin Shaw, Bishop of Argyll and The Isles, a close friend of the Bride, the Rev'd Judy Bailey. The Bishop led an impressive and cheerful Service, described by Organist Jim Fairlie as "One of the best weddings ever".



Q. How long did Cain hate his brother?

A. As long as he was Abel.

Q. At what time of day was Adam created?

A. A little before Eve.

Q. Why should we be encouraged by the story of Jonah and the whale?

A. Because Jonah was down in the mouth, but came out all right.

Q. Did Eve never have a date with Adam?

A. No, it was an apple.

Jim Fairlie -Organist

After 12 years as organist at St Fillan's, Jim has sadly had to tender his resignation due to continuing ill-health.

It will be difficult to fill "Jim's Perch", and in the short term we will be looking for anyone who is willing to fill in whilst we look for a permanent replacement. Anyone interested please contact **Catherine Duncan**.

The Editorial Team

IF YOU HAVE ANY ARTICLES, reports, pictures etc. which you would like included in the next edition of the St. Fillan's Crosier in March please contact the editor Colin Campbell or any of the editorial team of Linda Brown, Wallace Cowan, Shiona Doig, David Graham and Alec Waugh.

***** *OPEN DOOR 2008 / 2009* *****

OPEN DOOR

begins again on Thursday 9th October at 10.30am

!!! St Fillan's Church Hall !!! !!! Everyone welcome !!!

... enjoy each month's event ... bring friends ... make new ones ...

... enjoy tea, coffee and home baking ...

<i>9 October</i>	<i>Samaritans</i>	<i>Doreen Baird</i>
<i>13 November</i>	<i>Nuclear Power and Safety</i>	<i>John Osborne</i>
<i>11 December</i>	<i>Back to the Future</i>	<i>Kate Wheaton</i>
<i>15 January</i>	<i>Aberdour through the Ages</i>	<i>John Taylor</i>
<i>12 February</i>	<i>So you think you know The Scottish Parliament</i>	<i>Paul Anderson</i>
<i>12 March</i>	<i>Gardening with Wildlife</i>	<i>Peter Christopher (of The National Trust)</i>

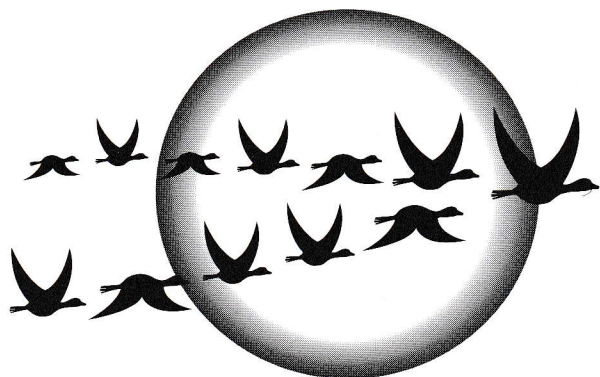
... there will be a FAIRTRADE stall each month ...



St. Fillan's Lunches

The place to be on the first Thursday of every month is The Church Hall!!! Soup and Filled Rolls, plus tea/coffee are served there from 12 noon to 1.30pm at a cost of £2.00 The food is good and the Fellowship is even better!

After the success of the first edition of the "Souper" recipe book, a second edition will be published provided we get enough recipes. Please pass any on to Catherine or Sandra.



HAVE YOU EVER WONDERED WHY MIGRATING GEESE FLY IN A

V

FORMATION?

As with most animal behaviour, God had a good reason for including that in their instincts. As each bird flaps it's wings, it creates uplift for those following. In a V formation, the whole flock adds at least 71% more flying range than if each flew alone. Whenever a goose falls out of formation, it suddenly feels the drag and resistance of trying to fly alone...and quickly gets back into formation.

Like geese...people who share a common direction and sense of community, can get where they are going quicker and easier than those who try alone.

When a goose gets tired, it rotates back into the formation and another flies at the point position.

If people had as much sense as geese, they would realize that ultimately their success depends on working as a team, taking turns and doing the hard tasks and sharing leadership.

Geese in the rear of the formation honk to encourage those up front to up their speed. It is important that our honking from "behind" be encouraging. Otherwise it's - well - honking. When a goose gets sick or wounded, two other geese drop out of formation and follow it down to help provide protection. They stay with the unhealthy member of the flock until it is either able to fly again or dies. Then they launch out again with another passing flock or try to catch up with their own.

May we be so sacrificial, that we may be worthy of such friends, in our time of need.

YOU DON'T HAVE TO BE A SCIENTIST....

....to learn from God's marvellous creation; you only need to stop long enough to observe and let God reveal His wonders to you.

"Ask the beasts, and they will teach you; and the birds of the air, and they will tell you; and speak to the earth; and it will teach you; and the fish of the sea will explain to you. Who among all these does know that the hand of the Lord has done this ?" Job 12:7-9

The Bible says ...

There is something very worrying going on in some parts of the Christian Church, which are often portrayed as 'mainstream' in the media: someone appears on television or radio, or in print in newspapers and magazines, and begins a statement with the fateful words, "The Bible says ...".

There then follows a diatribe based on a verse of the Bible, preferably one taken out of any sort of context, on which the speaker or writer, and their supporters, have based an entire Dogma. And then they add that "Scripture is inerrant". Case closed. Matter decided. They are right and everyone else is wrong.

In response, we looked at some verses from Scripture during a recent Morning Service at St Fillan's under the heading 'The Bible says ...'. Here are a few of the quotes to conjure with:

Leviticus 19: 19: "Do not wear clothing woven of two kinds of material." So we can conclude that you should throw out your wool-and-silk suits, your easy-to-iron poly-cotton shirts, and try something pure!

That great theologian and Apostle, St Paul, makes it quite clear that slavery is okay, for he wrote: "Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ" (*Ephesians 6: 5*). Therefore slavery ought not to be opposed by those who claim the Bible as the source of all their thinking and acting.

Another fact: the death penalty should be mandatory, for, THE BIBLE SAYS: "If anyone takes the life of a human being, he must be put to death" (*Leviticus 24: 17*). And the same punishment is set out for adultery and a whole series of other crimes.

Do you like cooking? Do you cook using creamy sauces? Do you add a bit of milk to this sauce or that, to make the lamb-casserole or the beef dish that bit more appetising? There is bad news for you – this is simply not allowed, for THE BIBLE SAYS: "Do not cook a young goat in its mother's milk" (*Exodus 23: 19*).

As you can see, the Bible says an awful lot of things!

Many of these things would now be laughed or scoffed at, because we understand that we have to see them in their context and historical setting. For example, slavery was a part of normal life in biblical times, but we have moved on; the Holy Spirit has inspired us to see that slavery is not a truly Christian idea and we have responded to that. But what about those who say that the Bible is inerrant? Do they refuse to wear mixed fibre clothes or cook meat in milky sauces? Do they support slavery and the death penalty based on their belief in the inerrancy of Scripture?

The problem is that those Christians who say that Scripture is inerrant are in danger of treating the Bible like a pick and mix selection. Indeed, it often seems that a small selection of rules set out in Scripture become elevated above the rest of the Bible and gain the status of immutable Divine commands which SHALL BE OBEYED! A verse here and a verse there are taken out of context, and they become the foundation of a Dogma, to be followed in all Church policy.

The problem with doing this is that these out-of-context verses are used in some parts of the Church to condemn those women who feel called to Ministry, Priesthood or Eldership to being second-class servants of Christ. They are used to condemn men and women who have a different life-style or partner-choice to our own and to make them **unwelcome** in the Christian community. Most dangerous of all, these few Bible verses are used to promote a narrow-minded, legalistic approach to some tiny aspects of human life, to the detriment of a unified Christian response to the appalling miscarriages of justice throughout the world, where children are sold into prostitution, women trafficked across borders, men condemned to being fighters for this cause or an other, and where millions go hungry, and are unable to gain access to even the most basic medical care.

The message of the Bible is clear: God is love, and following Jesus is not a matter of getting bogged down in a myriad of rules and regulations. Central to the teaching of our Lord and Saviour is a call to all Christians to live a life of prayer and worship, and then to go on and develop relationships, with God and with other people, in which welcoming, sharing and mutual care are the focus of living out our God-given lives.

The Bible is the result of true Divine Inspiration, but we should approach it with care, for as a text on its own it is pretty meaningless; we need to look carefully at the text within its own context and social setting and pray for Divine Inspiration when trying to interpret Scripture in our own time and setting.

Those who take Bible-verses out of context cannot have things both ways: either they support **all** texts taken out of context, or **none**!

So, the next time you hear someone go off on a tangent, supporting some narrow-minded attack on a minority group, and hear them use the phrase "The Bible says ...", go on, challenge them, and ask them if they want to stone murderers, or approve of slavery, or whether they like creamy sauces with their food, or wear mixed-fibre clothes...

Caroline and Peter Gerbrandy-Baird

Parish and congregational register

Bereavements

2008

Mr Danny Gault
 Mrs Blake
 Mrs Heather Nicol
 Peter Scrimgeour
 Mrs Jenny Allan
 Leslie Riddell
 Guy Russell
 Mrs Julie Finlayson
 Evan Cameron
 Gary McLeod
 Mrs Doris Giibson
 Mrs Maureen Wilson
 Mrs Margaret Mather
 Mrs Jean Morton

*Things beyond our seeing, things beyond our hearing, things beyond our imagining have all been prepared by God for those who love Him
 Corinthians 2: 9*

Marriages

2008

Douglas Thornton and Fiona Henderson
 Karl Reiter and Helen Milne
 Colin Simpson and Laura Watson
 Darryl Falls and Tracey Steele
 Graeme Eckford and Stephanie Wheatley
 Alan Miller and Judith Bailey

God is love, and those who live in love live in God, and God lives in them

Baptisms

2008

Fredrick Scott Alasdair Tjolle
 Rory Michael O'Conner
 Emma Elizabeth McRae
 Andrew Craig McRae
 Christopher Bartholomew Joseph Filser
 Alexandre Laing
 Clark David Young
 Ben Nield

Dedication

Robert McDowell

'Jesus said "Let the children come to me"'

Joining by Transference certificate

Ian McFarlane

Joining by Resolution of the Kirk Session

Mrs Sandra Tjolle
 Mrs Joan Dryburgh

We welcome and hope you enjoy your fellowship here

Please advise editor of any omissions from above - these will be included next time

Pilgrimage to Inchcolme in the company of Laston Kachumba

The annual pilgrimage to Inchcolme Island on the Maid of the Forth took place on Sunday August 31st. There was a special guest in the party, the Rev. Laston Kachumba from Malawi. Anne Stewart met Laston at the General Assembly earlier in the year. She discovered in conversation not only was Laston from Malawi, but had actually visited Alumenda our twinned congregation. Laston was delighted to accept the invitation from St Fillan's to visit Aberdour.

It was a typical Scottish summer's day when we set off from the harbour – raining relentlessly! This didn't seem to dampen spirits though. Laston was well catered for by Anne who came prepared with waterproofs to wear and to sit on. The views through the drizzle were as lovely as ever and appreciated by all. On landing the whole company made their way to the Refectory for the brief service. Laston really enjoyed the singing, particularly "Thine be the Glory" where he was seen to conduct the congregation. Later on this became clear as he conducts the choir in his own church in Lilongwe.

Laston is staying in Scotland for the best part of a year on a study sabbatical and is currently visiting Iona, appropriate having just visited the "Iona of the East". Back home in Lilongwe he has a wife called Mercy and six children. He readily described the daily routine of a minister in Malawi. There are 6 congregations associated with his church. He visits them in rotation. When he is not at a particular church the Elders lead the congregation in worship. Laston has a car and is expected to ferry members of the congregation to places like hospital. It is not uncommon for him to be flagged down in the road by a parishioner who asks him to take them to visit a family member several miles away or to the doctors for an appointment. There are no days off and precious few holidays. It is understandable then that he is thoroughly enjoying his stay in Scotland despite the weather this year.

Laston has been invited back to preach in St Fillan's at a Malawian based service during November. By this time Jim Wyse will have returned from his visit to Alumenda and will be able to give us much more information about our own twinned congregation and their new minister Balaka Thengeza.



Ann Stuart, Jim Wyse, Laston Kachumba, Lesley Gordon and Catherine Duncan on Inchcolm

Pop-Culture, and Learning how to Live Through the *Star Wars* Mythology

[The following is taken from John C. McDowell, *The Gospel According to Star Wars: Faith, Hope and the Force* (Westminster: John Knox Press, 2007)]

George Lucas' grand six-episode epic *Star Wars* is the most successful franchise in cinematic history, an epoch-making phenomenon extraordinary even by the standards of pop-culture. Yet the reception of these movies reveals something else, something deeper, about late modern cultural consciousness and longing among many in the West – the need for 'meaning'. A significant part of the generation born between 1960 and 1975 dubs itself 'the Jedi generation' ['Jedi' = guardians of *Star Wars*' galaxy], and in the 2001 census there was an only partially 'tongue-in-cheek' attempt



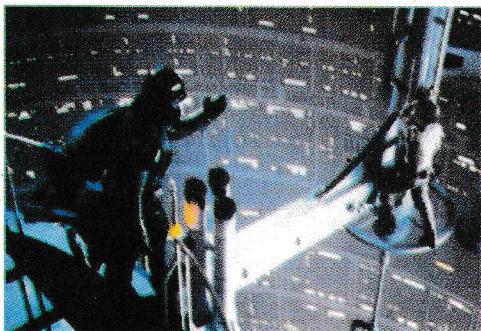
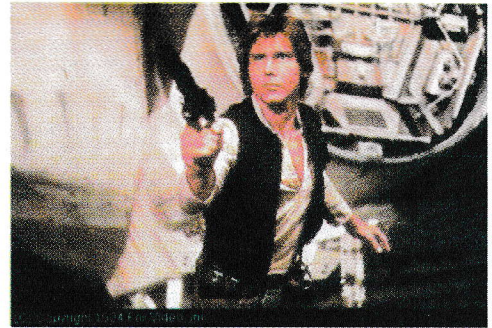


to register 'Jedi' as an official religion in New Zealand [53,000], Australia [70,000], Canada [20,000], and the UK [390,000].

But is *Star Wars* not *just good fun*, a visually arresting but simply playful and escapist six-fold set of texts? Rowan Williams warns that "A society's mass fantasies are anything but trivial". What is particularly interesting from a theologian's perspective is the claim about intentions made by Lucas. Apparently *Star Wars* was specifically designed to be broadly educational in order to remind a morally cynical generation in

the mid 1970s of the importance of being morally responsible. In fact, Episode IV [*Star Wars: A New Hope* (1977)] was largely patterned on Lucas' study of ancient mythologies, particularly when read through the lens of myth-scholar Joseph Campbell. It, together with Episodes V-VI [*The Empire Strikes Back* (1980), and *The Return of the Jedi* (1983)], is shaped as a 'myth of redemption'. The more recent prequels [*The Phantom Menace* (1999), *Attack of the Clones* (2002), *Revenge of the Sith* (2005)] provide an important conceptual parallel, being shaped in contrast around high Attic tragedies. Together, though, the two parts of the saga echo the New Testament's Adam-Christ typology.

Star Wars can make for uncomfortable viewing. Here, however, I am not referring to the quality of acting but to the challenge it can set to modern Western liberal societies with their deep individualism and their making self-promotion into a virtue. As J.P. Telotte observes about Lucas' earlier award-winning student film, *THX 1138* "lays bare some of the more disturbing elements of American cultural ideology – particularly an inherent racism, a deadening disjunction between the individual and his or her work, and a capitalist reduction of everything and everyone to bottom-line budgetary numbers." It "challenges us to be less naïve in the face of a mediated world, to be more wary about the sorts of images [and ideologies] we consume".



By offering a counter-myth the saga can offer some possibilities for hope: in particular it can ask us to think about the redemptive relationship between moral agency, moral character and personal desire, especially with regard to the social nature and responsibilities of human life. Also, despite the vague relation of violence and non-violence these films can perhaps alert us to the uneasy relationship of the cultural imagination, human responsibility, and the violent 'gods' of the secular and other 'religions' of our world. There is a yearning in our own

world for a spirituality that can resolve the tensions between religion and power with integrity, and if *Star Wars* is unable to identify what that might look like it has at least the courage to try to imagine its possibility and reveal our need of it. This is vital to the health of our existence together, whether that be in the relational micro-dynamics of person-to-person interactions or the macro-dynamics of international affairs. In the imaginative performance of making a just-peace the *Star Wars* saga, if 'read' carefully, could provide an interesting, even if a little ambiguous, set of resources.

John C. McDowell
New College
September 2008