

# ST. FILLAN'S CROSIER



## A surprise appearance of the minister at the flower show!

This wonderful caricature of our minister made by Andreas Campbell out of a potato, a shallot and a black grape, won third prize at the village flower show on September 3<sup>rd</sup>. It caused much amusement to the congregation as it made an appearance in the pulpit the next day!

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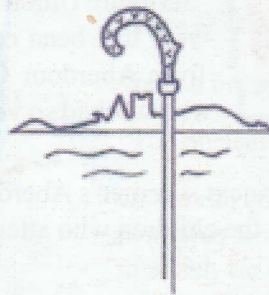
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The theme of the week was Rockies Plaice a fish and chip shop, in which the children heard the stories of:-  
 The Ascension Acts 1:1- 11,  
 The man who couldn't walk Acts 3:1- 21  
 Cornelius Acts 10: 1-29, 34, 44, and 45.

The Fun week was consistently well attended with a record breaking 44 Children on the final day.

There was a family quiz night on the Tuesday evening which was well supported and won by the team "Columba's up the Road" and great fun was had by all.



On the Thursday evening there was a BBQ held at silver sands where the Children played games on the beach after they had tucked into their burgers and sausages.

For the final day of the fun week parents and carers were invited to come along and join us for coffee and cake and to see what the children had been doing and to join in some of the activities, this was well attended.

The previous three years had been organised and led by the Scripture Union Team with the help of Aberdour Churches. This year had been entirely organised and run by a team of people from Aberdour Churches. My grateful thanks go to that team who worked so very hard throughout the year and throughout the

week to produce a fantastic week.

The wheels are already in motion for next summer's Aberdour Churches Family Fun Week such was the encouragement we had from the children who attended this year.

Below are some quotes from the children's evaluation sheets:-

*"Great Fun, more than great fun, terrific, coming back next year"* – Alicia

*"This was great, defiantly coming back next year"* – Finn

*"I liked this year's song"* – Dylan

*"I had lots of fun"* – Lucy

*"Thank you"* – Jessie

With such positive comments from the children we have been greatly encouraged to carry on this work that God has guided us to do.

Throughout the week we were given donations by parents and from the Rotary Club who ran the BBQ and a total of £140 were donated to Save the Children.

A final thanks for all of you who supported us in various ways especially in your prayers.

*Christine Waddell.*



## Sunday Club

**Spread the word to all children and parents  
 St Fillans Sunday Club is open  
 to all young people  
 at 10:30 in Aberdour Primary School  
 On the last Sunday of every month from 10:30 – 11:30**

## Letter from the Manse

"Change" appears to be the motto of my life just now. Changing personal circumstances at home, as well as helping my Parents move from their home of 50 years to nursing accommodation outside Amsterdam have made 2011 a challenging year.

Neither my Brother nor I had appreciated losing the place we called 'home' for so long would be such a traumatic experience. Having to say goodbye to toys, a 1965 sledge and other things we thought of as permanent has had quite an effect on us. It reminded us how lucky we have been to grow up in a warm, loving and comfortable home, where, amid strict discipline, we had great fun as a family.

Meals were always taken together, and were opportunities for discussion and story-telling.

Being called into our Father's study to have your Greek or Latin homework checked was much less fun!

As our Parents move into their new home, Alexander and I give thanks to God for the love and enjoyment we shared together in the big old house, and for the strong ties of affection and friendship that bind the four of us together in the ever-changing circumstances of life.

-o0o-

The annual Pilgrimage to Inchcolm was a wet and windy affair, much enjoyed by the 138 people who attended.

Our brief act of Worship among the ruins of the ancient Abbey reminded me that the Church in Scotland has worshipped Almighty God for many centuries in many different ways. Changes in liturgy, Bible translations and forms of Worship were sometimes welcomed, sometimes resisted, but in a Church needing to minister to the people of Scotland in different centuries, change was and is inevitable.

At the beginning of the 21st century, the Church of Scotland is seeking ways in which it may continue its Ministry to all the people of Scotland at a time of dwindling Church attendance and resources, and an ever reducing number of full-time Ministers.

At a recent meeting at '121' (the Church's HQ), I learned more about the concept of "Locally Ordained Ministry". The idea is that we identify

men and women who feel called to the Ministry of Word and Sacrament but wish to serve as volunteers in a given Parish.

These unpaid volunteers are to be selected, educated and trained to higher standards than Readers, and will, after Ordination, serve in one Parish, or in a Parish Grouping. They will be expected to give 10 hours of work during the week, plus a Sunday Service.

This concept of 'Ministry' is very different from what the Church of Scotland has known for the past few hundred years. Yet it is not so far removed from early medieval Priests who ploughed their own glebe, and conducted Worship and other priestly functions next to growing their own food.

There are two ways of reacting to such changes.

We can bury our heads in the sand, and say:

"The present system will see me out".

Or we can come to a better understanding of the pressures facing the Kirk nationally, and seek ways in which we can adapt to changing situations, and work to ensure that in years to come there will be an active Ministry of Word and Sacrament in Scotland, supported by Elders and other volunteers, trained and skilled in leading Worship, taking funerals and heading mission and outreach.

It may not suit every Parish, but on the whole I suggest we opt for the latter, and experiment in working together in a changing Kirk in new ways.

Rather than the words from that great hymn "*Abide with me*": '*change and decay in all around I see*', let us embrace the future mindful of the great Reformation phrase: "*Ecclesia reformata, semper reformanda\**", reminding us that the commitment to continual reform is intrinsic to a Reformed Church.

*Peter Gerbrandy-Baird*

Parish Minister

\*"*A Church reformed, always requiring to be reformed*".

(in: *The Constitution and Laws of the Church of Scotland*, Very Rev'd James Weatherhead, 1997, p19).



## St. Fillan's Lunches

12 noon on 1st September ushered in our fifteenth year of serving delicious home-made soups, freshly filled rolls, tea/coffee/juice and biscuits to an ever increasing number of customers.

It is heartening to know St. Fillan's Lunches – started to facilitate a time and place to meet together for fellowship on the demise of our Woman's Guild group – is now so popular with everyone who comes - man, woman and child alike.

At "Lunches" (first Thursday of every month) we are always happy to welcome anyone from anywhere who wishes to join us as a customer or as one of our catering team. If **YOU** would like to join our team of volunteers ( on duty once or twice a year with an apron provided) please speak with Sandra (823454) or Catherine (860 611).

And..... last, but by no means least, a big THANK YOU to all our customers, contributors, cooks and volunteers. Where would "Lunches" be without you?

**Sandra, Ewart and Catherine.**

*(p.s. The Woman's Guild – now "The Guild" meets, as a Forth Churches Group, centrally at Dalgety Church. There is a copy of this year's prospectus on the notice-board in Church and more details may be had from Maureen Campbell (01383) 726 238.)*



Thank You!  
for your  
flowers and Arrangements

Thank you!  
for your donations

Thank you!  
for  
distributing

## CHURCH FLOWERS

Flowers bring us so much pleasure, whether growing in gardens, arrangements in Church or received as "Thinking of you" tokens.

This year we were delighted to welcome some new volunteers to provide and arrange, or make a donation for Church flowers and with their distribution. If **YOU** would like to "choose a date" on which to 'do' the flowers, please speak with Catherine Duncan (860 611) and/or Eleanor Morrison (860 241) if you would be willing to deliver flowers once/twice per year. We will shortly be preparing the rosters for next year. **THANK YOU** again.

**Dr Paul T Nimmo**  
**Meldrum Lecturer in Theology New College**

### **Sketches of the Protestant Reformers (II)**

In the last article in this series, we followed the life and career of Martin Luther, commonly viewed as the first Reformer to take a successful and lasting stand against the church of his day. Central as Luther was to the early years of the Protestant movement, however, there was more to the early years of the Reformation in continental Europe than simply Luther and the events associated with his activities in Wittenberg. Further south, on the other side of the Alps, personalities and events would also conspire to bring Reformation to the churches of some of the cantons of the Swiss Confederation in the early years of the sixteenth century.

The focal point of the Reformation in Switzerland was Zürich, and the focal person was a man named Huldrych Zwingli. It was Zwingli (and his followers) who ultimately paved the way for the success of the Reforming movement not only in Zürich, but also in some of the other Swiss cantons – including the cities of Bern, Basel and, indirectly, Geneva. However, it was also Zwingli who initiated perhaps the first major division within the Protestant movement. And it was Zwingli, uniquely among the early Reformers, who died in battle, defending his city from attack by Roman Catholic forces. In this article, we turn therefore to consider his life and work.

Zwingli was born in Wildhaus, a small agricultural community in the high ground of the north-east of modern-day Switzerland, just a few weeks after Luther, although, as we shall see, his political and theological context were rather different. The young Zwingli was initially schooled by his educated uncle, a cleric, but he moved west at the age of 10 to a high school in Basel. The city of Basel was a diverse and cosmopolitan university city, located on the Rhine at one of the key trade crossroads of western Europe. After four years there, Zwingli enrolled in the University of Vienna, before returning to Basel in 1502 to study for his Masters degree. On graduating in 1506, he was ordained as the priest of the large parish of Glarus, in eastern Switzerland. He served the parish there for ten years, before two separate issues reduced his popularity. On the one hand, he became more outspoken about his opposition to the local trade in mercenaries – vestiges of which ‘trade’ remain in the use of the ‘Swiss Guards’ in the Vatican City. On the other hand, Zwingli was a staunch supporter of the papacy and the Papal States in their fight against the French, a difficult position to hold once the French had defeated the Swiss on the battle-field in 1515. A year later, he moved to become a priest in the small village of Einsiedeln, a centre of pilgrimage some thirty miles west.

These years in the parish ministry were years of learning for Zwingli. In Basel and Vienna, he had not only gained a solid scholastic training in the classics of medieval theology, but he had also been exposed to the latest in Renaissance humanism. He was an avid reader of the texts of the Dutch philosopher Erasmus, for example, and took the opportunity to meet with Erasmus during the latter’s residence in Basel. However, his theological and biblical knowledge was rather less well-formed during his years in education, and this was remedied in his time in parish ministry: he developed an impressive ability in both Greek and Hebrew, and his library contained an impressive array of classical, philosophical, and theological texts. The surviving annotations in the margins of these texts indicate how much careful study they had received. Zwingli later recounted that it was at this time that the seeds of his later reforming work were sown, for during these years he first turned ‘to Christ and to Scripture’.

It is worth mentioning in passing something of the political and ecclesiastical context of Zwingli’s time.

The medieval Swiss Confederation was a rather unusual jumble of cosmopolitan cities and rural communities, a patchwork union bound together by common interests, notably self-defence. Although famed for its mercenaries, however, the Confederation had limited military or political might of its own. Indeed it was hemmed in by larger neighbours: the kingdom of France to the west, the Empire of the Habsburgs to the east, and the Papal States to the south; even beyond its shifting alliances with these various powers, it was itself riven by internal rivalries. Medieval religion in the Swiss Confederation, meanwhile, was perceived to suffer many of the same abuses that were discerned to be present in Luther’s Wittenberg: nepotism and corruption in the church and among its clergy, inadequate pastoral training for priests, uneven pastoral provision for communities, and little will – on the part of either ecclesiastical or secular powers – to carry through meaningful reform of the church and its worship. Nevertheless, religious life in pre- Reformation Switzerland remained vibrant and colourful, and central to its communities.

In 1518, Zwingli was elected to the important stipendiary position of the ‘people’s priest’ at the Grossmünster in Zürich, a position which required him both to preach and to carry out pastoral duties. His election came about as a result of his growing reputation as a fine preacher and writer, and would certainly not have been hindered by his political views of being pro-papacy and anti-mercenary. Zürich was an important centre of trade, a proud city-state with one eye on territorial consolidation and the other on commercial profit. It was a rather conservative city in one sense, with a strong guild system that exercised great civic power and a powerful aristocracy that zealously guarded

its privileges. Little did either the guilds or the aristocrats of Zürich, let alone its councillors and citizens, realise what changes this preacher would ultimately bring to their city.

From the beginning, Zwingli's preaching in the Grossmünster was expository in nature, reaching out in his Friday (market-day) and Sunday sermons not only to townspeople but also to itinerant traders and rural farm-workers with the message of Scripture. His practice was to preach successively through different books of the Bible, not hesitating to draw practical implications for his day, whether opposing the mercenary system or decrying moral abuses and indulgences. In addition, Zwingli offered classes in the Münster and in his home, and rendered faithful service to the city during the plague of 1519. Such activities strengthened his position with the City Council, of which Zwingli himself became a member in 1521 on joining the Chapter of the Münster.

The heart of Zwingli's theology lay in conforming all Christian doctrine and practice to the teaching of Scripture. This led, as it had in Wittenberg, to a profound questioning of medieval religious practice. Between 1520 and 1522, the common Reformation criticisms of fasting, clerical celibacy, and the intercession of the saints were raised. In 1522, famously, a number of Christians broke the Lenten abstinence from meat by eating sausages. Zwingli – an abstaining witness – strongly approved of this action in a sermon soon after, speaking up for Christian liberty in accordance with Scripture and ultimately carrying the Council and the city with him. In the ensuing years between 1522 and 1527, despite muted Catholic opposition, further Reformation impulses became a reality in the city: images were removed from churches, the liturgy was rewritten, the mass was abolished, religious houses were dissolved, and the church calendar was reformed. At the same time, greater provision was made for the education of the clergy, the hierarchy of the church itself was radically reordered, and the radical Reformers – such as the Anabaptists – were outlawed. In the midst of this period, Zwingli married Anna Reinhard, a widow, with whom he subsequently had four children.

While the process of reform in Zürich was both radical and swift, it was nonetheless carefully planned and diligently executed, and never proceeded without the support of the Council and the people. Zwingli worked by way of persuasion and preaching rather than by violence or coercion, and his reforming impulses extended beyond the church to the city as a whole, with the Council introducing a variety of new legislation governing the social and political life of Zürich at this time. By the late-1520's, the Reforming movement was well underway not only in Zürich, but also in many other cantons, including Basel (under the leadership of Oecolampadius) and Bern (under the leadership of Berchthold Haller), and in the cities of southern Germany as well. Zürich nevertheless remained the spiritual and intellectual heart of the movement, with Zwingli as its *de facto* leader.

While the Reformation in Zürich itself was secure, however, it remained under threat from other powers – both ecclesiastical and political – beyond its boundaries. In recognition of this, Zwingli organised the Reforming cantons into a new movement, the Christian Civic Alliance; however, this move merely provoked the non-Reforming Swiss cantons to counter-organise the Christian Union. A further threat to the Swiss Reformation arose in 1529, when the reconvened Roman Catholic Diet of Speyer in Germany proscribed all Protestant teaching and offered no hope of toleration for the 'Zwinglians'. This caused Zwingli to investigate the possibility of a united front with the Lutherans, and a meeting with Luther himself was facilitated by Philip of Hesse in the hope of reaching theological agreement.

Though agreement was reached on fourteen articles out of fifteen, and on five out of six clauses of the fifteenth, they remained divided on the very last clause – concerning the eucharist. For Zwingli, the eucharistic elements were mere symbols of the body and blood of Christ; for Luther, they truly contained the body and blood of Christ. On this impassable rock, the unity of the Reformation ultimately foundered.

With Zürich facing increasing political isolation, it renewed its attempts to overpower the Catholic cantons in Switzerland, though – under pressure from the canton of Bern – these attempts comprised economic sanctions rather than military actions. As Zwingli feared, this provoked first resentment, and then invasion, and in October 1531 the non-Reforming Swiss cantons attacked Zürich. Zwingli – acting as a military chaplain to the soldiers of the city – fell in the Battle of Kappel at the age of 47, fighting to defend not God or Switzerland but his home city of Zürich.

Huldrych Zwingli stands at the heart of the Swiss Reformation, a man whose ambition for God and the Gospel perhaps ultimately led to his downfall. He shared Luther's desire to return to Scripture alone, to preach justification by faith, and to reform the church. However, his attention to the centrality of providence, the importance of the Law, the memorialism of the sacraments, the separation of spiritual and material things, and the reform of society as a whole gave his theology a very different series of emphases. These emphases were of profound significance not only for the Zürich of the 1520's, but also for the subsequent development of the Reformed tradition, both in Switzerland, and in other countries such as England, the Netherlands, and Scotland. While the name and life and work of Zwingli are generally overshadowed in that tradition by John Calvin, it was in the Grossmünster in Zürich that the Swiss Reformation started.

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L	L	B	B	S	V	X	U	S	E	L	C	I	N	O	R	H	C	L

Can you find 46 Books of the Bible?

Free lunch at St. Fillan's lunches for the first all correct entry to Anne Stuart 860049

## VACANCY FOR CHURCH HALL CONVENER

I have carried out the post of hall convener for around 14 years taking over just after the renovation of the hall in 1997.

The hall is a very important asset to the community of Aberdour. During the months September to May the facilities are used 6 days a week (rarely on a Sunday). There are 6 young people organisations, guides, rainbows, brownies scouts, cubs and beavers and 2 young children's groups using it Monday through to Thursday with 2 evenings for country dancing and keep fit dancing and on a Monday afternoon, carpet bowls. On Saturday mornings throughout the year many coffee mornings take place and of course the hall is an excellent facility for meetings and concerts. One rather unusual use is when

Sunday schools from other parts of the country come to Silver sands in the summer for their annual picnic on a Saturday afternoon they frequently book the hall for a few hours just in case it rains and they cannot go to the sands.

The job of the hall convener is to take bookings for many of these projects and to provide a talking point if someone needs to discuss some aspect of the hall use.

I have enjoyed the job and have frequently found it to be very interesting, but after all those years, I would like to pass on the responsibilities to someone else. If you are interested in finding out more about the job please give me a ring on 860353 or speak to our session clerk, Catherine Duncan.

*Bruce Drever*

## Thank You!

We want to thank everyone who helped make our wedding on 30th July such a beautiful and emotional occasion: Revd. Peter for the excellent service, both heavenly and hilarious; David Crawford for the beautiful music; the Flower Festival contributors and helpers for the amazing displays that graced the church and our day; and to all who shared the occasion with us and helped behind the scenes.

Our family and friends have nothing but praise for all involved in creating such a lovely celebration: the place, the atmosphere, the liturgy and music – even the weather – was perfect. We thank you – and thank God for you.

*Roger & Melanie Copleton*

## \*\*\*\*\* Open Door & Diary Dates \*\*\*\*\*

With our fleeting summer almost over our thoughts turn to activities and interests to see us through the winter months. Once again **Open Door** resumes its winter programme of monthly talks which I recommend to inspire and brighten the dullest of days.

A welcome is extended to everyone to come and enjoy the fellowship, coffee and delicious home bakes. There is also an opportunity to purchase a small selection of fair trade produce and some unusual gifts closer to Christmas.

The autumn/winter series of six monthly talks takes place in the Church Hall at 10.30am on the 2nd Thursday of each month from October to March with the opening meeting commencing on Thursday 13th October.

As the new chairperson this year I would like to extend our thanks to Sue Lloyd for all the hard work she has put in as chair over the last 3 years and to Richard Lloyd for his invaluable technical support.

*Lynn Bastow*

### Dates for your Diary 2011/2012

#### \*\*\*\* Open Door \*\*\*\*

13 October	<i>Only when the Plane Comes</i>	<i>with Bruce Davies.</i>
10 November	<i>The Wild and Not So Wild West Prt 1</i>	<i>with Arthur Lloyd</i>
8 December	<i>Our Links with Calcutta</i>	<i>with Canon Val Nellist</i>
12 January	<i>Working For Peace In Palestine</i>	
	<i>Tales From a Palestine Village</i>	<i>with Jan Benvie</i>
9 February	<i>Operation Christmas Child</i>	<i>with Sally Watt</i>
8 March	<i>The Wild and Not So Wild West Prt 2</i>	<i>with Arthur Lloyd</i>

### Parish and congregational register

#### Bereavements 2011

**Feb. 15** - Mrs. Greta Benfield; **Apr. 24** - Mrs. Jean Nicoll; **June 2** - Mr. Tim Clark, Fergus Jones; **10** - Mrs. Wendy Perrin; **July 10** - Mrs. Maureen Coates; **20** - Mrs. June Owers.

*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 2011

**May 28** - Sue Murray and Rob Matthias; **July 28** - Judith Gorham and Robbie Coates; **July 30** - Melanie McLaughlan and Roger Copleton; **Aug. 14** - Michael Torrie and Louise Scally; **Sept. 16** - Chloe Thomson and Kenneth Mackenzie.

#### Marriage Blessing

**Aug. 13** - Lesley and Andy Richardson.

*Those whom God hath joined together let no man put asunder.*

#### Baptisms 2011

**Apr. 10** - Cameron Alan Steel; **May 15** - Erin Hermione Baker; **Aug. 14** - Niamh Amber Ellen Pritchard; Joanna Lillian Helena Filser; **Sept. 11** - Harry Angus Walker.

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

#### Joining by Transference Certificate

Mr. Bill and Mrs. Marie Ashcroft; Ms. Marlyn Sharpe.

#### Joining by Resolution of the Kirk Session

Ms. Elma Laing; Mr. James Dickson; Mr. Malcolm and Mrs. Helen Steel; Mrs. Margaret Gilmour; Mrs. Jenni Milroy.

*We welcome and hope you enjoy your fellowship here*

*(NOTE: Please advise editor of any omissions from above – these will be included next time)*



## **THINGS TO MAKE YOU THINK. THINGS TO MAKE YOU SMILE.**

### **DOES GOD EXIST?**

*A man went to a barbershop to have his hair cut and his beard trimmed. As the barber began to work, they began to have a good conversation. They talked about so many things and various subjects.*

*When they eventually touched on the subject of God, the barber said: 'I don't believe that God exists.' 'Why do you say that?' asked the customer. 'Well, you just have to go out in the street to realize that God doesn't exist. Tell me, if God exists, would there be so many sick people? Would there be abandoned children? If God existed, there would be neither suffering nor pain. I can't imagine a loving God who would allow all of these things.'*

*The customer thought for a moment, but didn't respond because he didn't want to start an argument. The barber finished his job and the customer left the shop.*

*Just after he left the barbershop, he saw a man in the street with long, stringy, dirty hair and an untrimmed beard. He looked dirty and unkempt. The customer turned back and entered the barbershop again and he said to the barber: 'You know what? Barbers do not exist.' 'How can you say that?' asked the surprised barber. 'I am here, and I am a barber. And I just worked on you!'*

*'No!' the customer exclaimed. 'Barbers don't exist because if they did, there would be no people with dirty long hair and untrimmed beards, like that man outside.'*

*'Ah, but barbers DO exist! That's what happens when people do not come to me.'*

*'Exactly!' affirmed the customer. 'That's the point! God, too, DOES exist! That's what happens when people do not go to Him and don't look to Him for help. That's why there's so much pain and suffering in the world.'*

### **Summer thoughts**

Over the summer holidays I visited two churches in Speyside. I found that you had to be on the ball to know when to stand or sit. Neither stood for the minister entering or leaving, one sang a verse at the start seated and one had the offering plate at the door which you could miss so there was no offering during the service. I realised that if I find it confusing, how do visitors who are not used to attending church cope with any church service?

Both churches though were very welcoming, helped by having tea and coffee at the end of the service. One had remove some pews from the back of the church to make space and the other took the opportunity when rebuilding the church after a fire to turn the church through 180 degrees to create a meeting room, kitchen and toilets in what was the chancel.

I was disappointed in my visits to find churches locked during the week. It made me appreciate how lucky we are that St Fillans is open to visitors throughout the year.

*David Graham*

### **"Letters from children:**

Dear GOD Maybe Cain and Abel wouldn't have killed each other so much if they had their own rooms. It works with my brother. - Larry

DEAR GOD I bet it is very hard for You to love all of everybody in the whole world. There are only 4 people in our family and I can never do it. - Sarah

Dear GOD Thank you for the baby brother, but what I prayed for was a puppy. – Jane"

## “Heaven’s Grocery Store”.

I was walking down life’s highway a long time ago.  
One day I saw a sign that read, “Heaven’s Grocery Store”.

As I got a little closer the door came open wide,  
and when I came to myself I was standing inside.

I saw a host of Angels, they were standing everywhere.  
One handed me a basket and said, “My Child shop with care”.

Everything a Christian needs is in that grocery store,  
and all you can’t carry, come back the next day for more.

First, I got some Patience, Love was in the same row.  
Further down was Understanding, needed everywhere you go.

I got a box or two of Wisdom, a bag or two of Faith,  
I just couldn’t miss the Holy Ghost, it was all over the place.

I stopped to get some Strength and Courage to help me run this race,  
but then my basket was getting full, and I remembered I needed Grace.

I didn’t forget Salvation, which like the others was free,  
so I tried to get enough of that to save both you and me.

Then I started to the counter to pay my grocery bill,  
for I thought I had everything to do my master’s will.

As I went up the aisle, I saw Prayer and had to put it in,  
for I knew when I stepped outside, I would run right into sin.

Peace and Joy were plentiful, they were on the last shelf.  
Song and Praises were hanging near, so I just helped myself.

Then I said to the Angel, “How much do I owe”?  
The Angel smiled and said, “Just take them everywhere you go.”

Again, I politely asked “How much do I really owe?”  
The Angel smiled again and said, “My Child, Jesus Paid Your Bill A Long Time Ago.”

Ron DeMarco

*Contributed by Dave C.*

### ABERDOUR SCOTTISH COUNTRY CLUB

Dancing started again on the 14th September in St. Fillan’s Church Hall.  
This is an adult class up to the age of 80 and beyond! Dance to live music.

Why not try something different this winter  
and keep fit at the same time!!

Look out your dancing shoes and come and give it a try.

Cost is £2 (including tea and biscuits)

(All proceeds go to St. Fillan’s Church)

For further information telephone Sandra on 01383 823454

# DATES FOR THE



# DIARY.....



**Forth Churches Group Advent Services..... all at 6.30pm.**



**Sunday, 27th November**

**Sunday, 4th December,**

**Sunday, 11th December**

Dalgety Parish Church  
St. Fillan's Parish Church, Aberdour  
Inverkeithing or North Queensferry  
(Venue to be confirmed)

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**Sunday, 18th December St. Fillan's Parish Church 10.30am.**  
(Morning Worship jointly led by the Worship Group and Young St. Fillan's)

**Remembrance Sunday – 13 November:**

Service in the Church Hall: at **10am**, followed by the Act of Remembrance at the War Memorial at **10.55am**. Worship will be led by the Parish Minister and the Rev'd Maureen Stirzaker, Assistant Priest at St Columba's.

**Christmas Services:**

Christmas Eve: **6.30pm** Family Service;  
**11.30pm**, Watchnight Service

**Christmas Day:**

**10am** Family Christmas Communion Service  
(All welcome- please bring a present to show).

## SALE OF WORK Saturday November 19th



### *Welcoming and Introducing our newest Elder.*

During Morning Worship, on 7th August, our Kirk Session was delighted to admit John Gordon to the Eldership here in Aberdour.

He was brought up in Montrose where his father was a congregational minister and he joined the BB's there. He attended Edinburgh University and is a qualified chartered accountant. Before retiring he was Financial Director of a group of companies in Glenrothes specialising in the oil industry.

John (a formerly ordained Elder) and his wife Brenda, live in Inverkeithing Road, directly opposite St. Columba's Scottish Episcopal Church, and he brings with him much experience gained at his former church, Edinburgh – St. Andrew's and St. George's, which he attended from 1990 until they moved to Aberdour in 2008.

John has been appointed to serve District 4 – The families in Station Place, High Street, Manse Place, Kirk Cottages, and Inverkeithing Road North.

In welcoming John to office in St.Fillan's we wish him, and Brenda, a long, fulfilling and happy time with us.

## Supper at Emmaus (Picnic at Aberdour)

To celebrate the end of the Young St Fillans year we had a feast of favourite cakes and sandwiches as a treat.

Before we sat at the table we studied Caravaggio's painting of The Supper at Emmaus.

Two of Jesus' disciples were walking to Emmaus after the Crucifixion when the resurrected Jesus drew near and went with them, but they did not recognise him. At supper that evening at a tavern in Emmaus 'he took bread, and blessed it, and broke it'.

Their eyes were opened, and they suddenly knew him. Christ is shown at the moment of blessing the bread and revealing his true identity to the two disciples.

Caravaggio's innovative treatment of the subject makes this one of his most powerful works. The depiction of Christ is unusual in that he is beardless and great emphasis is given to the intensity of the emotions of Christ's disciples which is conveyed by their gestures and expression. The viewer too is made to feel a participant in the event.

We set up our picnic and enacted the moment when the disciples realised that Jesus was at the table with them. Victoria shows Christ in a halo of serenity. Dylan and Andrew depict Luke throwing his arms out in astonishment. Faye is turning to rise from the table in shock, with her elbow thrust out towards us as the other disciple is doing in the painting. Ellen and Iona have their heads in their hands at the wonder of it all, and Daisy's expression registers utter amazement at what she has seen and looks ready to tell the whole of Aberdour.

Then we had our picnic.



Photograph by Lynn Bastow

Anyone wishing to contribute to future editions of St. Fillan's Crosier please contact Shiona Doig on 01383 860791 or e-mail to [allan@hame.org.uk](mailto:allan@hame.org.uk)