

Mission Statement

"Our purpose is to honour and enjoy God, proclaim Jesus Christ as Saviour and Lord, serve our community in Jesus' name, strengthen one another in our spiritual life, and influence our world through prayer, witness, truth and grace."

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From the Minister

In the previous edition of this newsletter we read about two projects in the Eastern Mediterranean: an outdoor adventure centre in Galilee and refugee respite camps in Jordan. Both are Christian initiatives looking for partner churches from the UK. At its latest meeting the Kirk Session decided that the decision of which to support (or both or neither) should involve everyone in the congregation.

So what do you think?

Just to remind you, here's what the project director, Al Sutton, said about the Galilee Adventure Centre project: "...in time you could join us as outdoor pursuits instructors (folk would need to be suitably qualified) plus help with Centre product development; you could plan into youth group and general Church trips - visit and spend time with Serve Nazareth, the Galilee Society, Centre staff (as this develops) and there are Church of Scotland projects in the Holy Land as well."

And here is what he said about the Jordan refugee respite camps project: "Strath & Sleat Parish Church could twin with St Paul's to help make all this happen. You could also consider the following questions: Could these camps become part of your refugee response effort? Do you have an idea of seeing if you could receive Iraqi Christian refugees into your community? Would you like to help other Churches to receive and help people who have had to leave everything behind and to start again?"

(Cont overleaf)

Need prayer or someone to pray with you?

Email Mary Fennell 1995gideon@gmail.com

Need to talk? Questions about the Christian faith

Contact the minister, who will find the right person to speak to you.

Rev. Dr Rory MacLeod Phone: 07841 654281 rorymofg@gmail.com

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Notices lesleyinskye@yahoo.co.uk



From the Minister (continued)

At this stage, there would be no financial cost, just a commitment to take an interest and see where it all leads. Please take another look at the full reports in the previous newsletter, pray about them and then let me or your elder know what you think. Based on what you tell us, we shall decide whether to get involved in one or the other, both or neither.

Turning to the present issue, we begin a series of articles which are intended to help us reflect on our purpose as a church. The first looks back at the historical events which have shaped us. The next article, in the November newsletter, starts off by exploring how we can discern God's intentions in what is happening around us. It goes on to consider what characterises a healthy church.

The article on smacking is likely to evoke strong feelings on both sides of the argument. The reason for featuring it is that this is a topical issue which raises important principles. Who is responsible for nurturing the next generation? How far should the state get involved? Is regulation a further intrusion on our freedom, or protection for those who would otherwise be vulnerable to abuse? Is it good and necessary to have entities like the Christian Institute keeping an eye on current affairs from a Christian perspective, like a lookout drawing the church's attention to issues which might compromise, or support, our convictions?

I am delighted that we are also introducing a Gaelic article, as a regular feature. In 'Saidheans agus Dia' renowned local author and poet, Miles Campbell, explores whether science and religion are friends or enemies. This is timely, on account of an initiative which we are launching called 'Grasping the Nettle'. And you can read all about that too...

My only regret is that I have not received any letters. They do not have to be about whether you like or loathe this newsletter. You are free to address any issue of concern to the church. And if it stimulates others to respond, so much the better, for "iron sharpens iron" according to Proverbs, chapter 27, verse 17. So get the knives out!

Peacefully yours, by the grace of God, Rory

What's on???

October

Sun 1 Oct		Kilmore Communion
Thu 5 Oct	7.30pm	Kirk Session 'Learn' Evening, Manse
Fri 6 Oct	2.30pm	Wedding of Lisa Corse & Jamie Bankhead, Kilmore
Fri 6 - Sun 22 Oct		School Holiday
Fri 20 - Sun 22		Kingdom Gathering, Kyleakin Village Hall
Fri 27 Oct	12.30 for 1pm	Lunch Club, MacKinnon Country House Hotel
Sun 29 Oct	11am	Parish Service, Broadford
Tue 31 Oct	6 - 9.30pm	Local Church Review (LCR), Manse

Further Ahead:

Thu 2 Nov	7.30pm	Congregational Board, Broadford Church Foyer
Sun 5 Nov	1.30 - 3pm	Y:Sunday, Broadford Village Hall
Sun 12 Nov		Remembrance Sunday
Thu 16 Nov	7.30pm	Kirk Session, Broadford Church Foyer
Sun 19 Nov		Persecuted Church Sunday
Fri 24 Nov	12.30 for 1pm	Lunch Club, MacKinnon Country House Hotel
Sun 26 Nov	11am	Kyleakin Communion
	6pm	South Skye & Lochalsh AREA Communion
Sun 3 Dec		Advent Sunday- Christmas Gift Service
Sun 10 Dec	TBC	All age Carol Service, Kyleakin Village Hall

Christmas Gift Services

There will once again be an opportunity to donate gifts of food to make up Christmas food parcels for local families/elderly folk. These will be collected at the morning services on 3rd December and will be distributed by the team at the local social work department. Both staples and more festive items will be very welcome and should have sell-by-dates post Christmas Day. The social work team has expressed its appreciation of our willingness to do this once again and highlighted how much it means to families who are experiencing difficulties at this time of year.

Church Life (September 2017)

Funerals

Kathleen Lamont, 13 Sept, Kyleakin Church & Kilmuir Cemetery

Fri 15 Sep Interment of Dr John Gray, Kilbeg Cemetery

EXPLORING THE GOD QUESTION

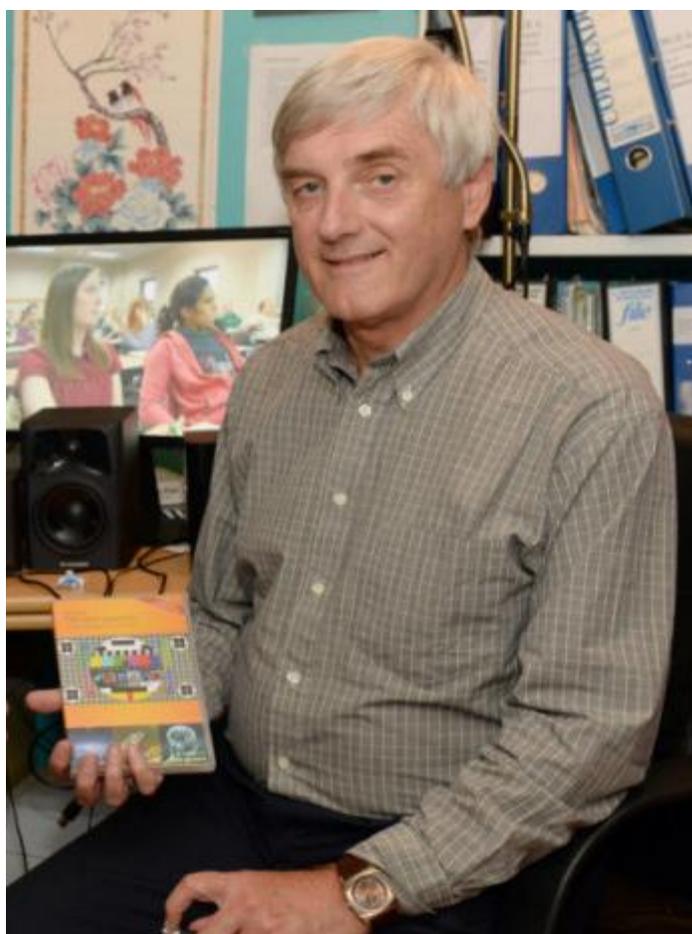
On a glorious day in late August, office-bearers from throughout the parish and around the Presbytery gathered with representatives from other churches in the MacKinnon Country House Hotel for our annual conference. Guest speaker was Iain Morris, a film-maker and Church of Scotland elder - with a mission!

A few years ago, Iain decided that Richard Dawkins was getting too easy a ride and far too much air-time, touting his atheistic views about life and creation. Though not a scientist, Iain runs his own production company and decided that gave him an opportunity he could not refuse. And so he embarked on a project called 'The God Question'.

The result is a series of three, hour-long documentaries, each one addressing a different area of science: the cosmos (and how it came into being); life (and the theory of evolution); consciousness (and the human mind). Rather than taking sides, Iain presents his material through a balanced mixture of believing and non-believing experts, his aim being to induce a sense of wonder that leaves viewers with the option of making up their own mind as to whether there must be a Creator behind it all.

Iain is convinced that the evidence for God is so strong that the Almighty is better served by allowing the wonder of his creation to speak for itself. This, of course, runs contrary to Creationists, who deny science and insist on a literal interpretation of Genesis 1 and 2. A less controversial approach is taken by 'Intelligent Design' advocates, who make space for science as a legitimate means of exploring God's creativity, but who deny Darwin's theory of evolution for according too much credit to natural progression.

Iain argues that getting bogged down in such controversies is a distraction from the real issue: that creation is like truth, so oriented towards God that we should not try to police it but encourage its investigation. That way, he contends, we allow people the space to grapple with their doubts and draw their conclusions without being thrown off-course but well-intentioned but distracting interventions

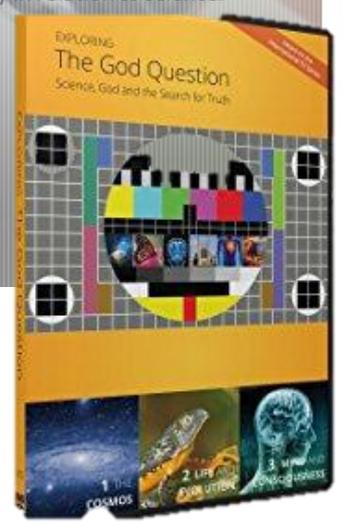
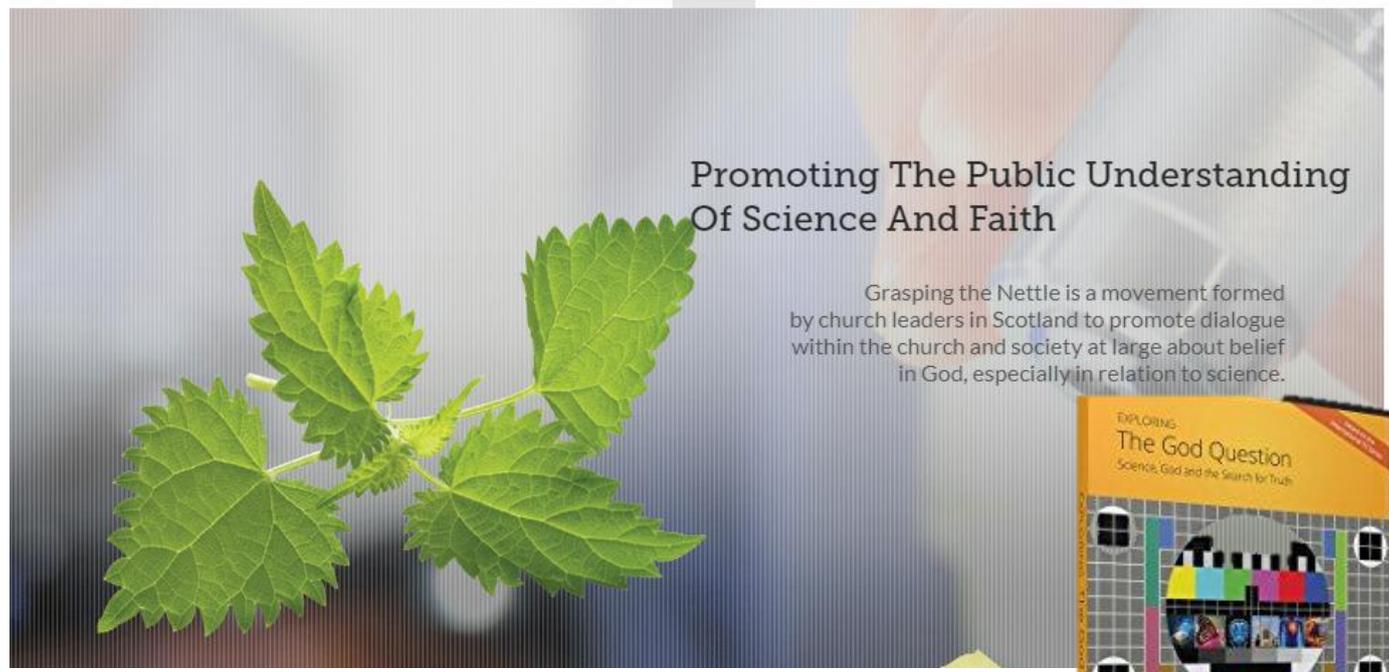
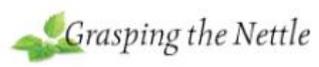


from over anxious believers who have yet to learn the lessons of Copernicus and Galileo!

The God Question series is being translated into numerous languages and is being screened on national TV stations around the world, yet the irony is that the BBC will not take it. Encouraged by the support of churches in Scotland, however, Iain recently decided to throw down the gauntlet and challenge Christians to “grasp the nettle” and use his material to engage communities up and down the land ourselves. His invitation has spawned a national movement under the banner ‘Grasping the Nettle’.

The response of churches in Skye and Lochalsh is to encourage members and adherents to use the rest of this year to familiarise ourselves with the God Question material. So look out for an opportunity through your local midweek group, or get hold of the DVDs and watch them yourself! Then join the enthusiasts who are looking forward to inviting friends, family, neighbours and work colleagues to ‘What a Wonderful World’, a celebration of culture and creation in the Kyleakin Community Hall during early March (time and day TBC). Our ambition is that this will generate an appetite for further investigation through a variety of enquirers courses like ‘Alpha’, ‘Christianity Explored’ and ‘Exploring the God Question’.

<http://www.thegodquestion.tv/explore>



Saidheans agus Dia

Bha mi aig co-labhairt inntinneach ann an Caol Àcain o chionn ghoirid air a' chuspair *Saidheans agus Dia: Air Lorg na Firinne*. Bha ùidh air a bhith agam anns a' cheist o chionn fhada: Dè dìreach an fhìrinn a th' ann nuair a thig e gu Dia agus saidheans? Chaidh tòrr cheistean a thogail aig a' cho-labhairt air an dà thaobh. 'S e Iain Morris bhon bhuidheann 'Grasping the Nettle' a bha a' stiùireadh agus a' mìneachadh ghnòthaichean, agus 's math a chaidh e ris. 'S e an dòigh-obrach a bh' aige a bhith toirt cothrom do luchd-saidheans ainmeil a bha a' creidsinn ann an Dia agus feadhainn nach robh a' creidsinn, no a bha mì-chinnteach, am beachdan a chur air adhart. Bhathas ga fhàgail aig an luchd-èisteachd a thighinn gu co-dhùnadh air cò bha ceart agus cò bha ceàrr.

Dhòmh-sa dheth, feumaidh mi aideachadh, 's ann a tha saidheans a' daingneachadh mo chreideamh ann an Dia agus ann an Dia mar Chruthaidhear. Mar as motha a gheibh saidheans a-mach mu mar a thòisich an cosmos agus na mion-laghan a th' air a' chùlaibh, an cànan DNA a tha a' gineamhainn agus a' treòrachadh beatha agus an ceangal dìomhair eadar eanchainn agus inntinn, 's ann as motha a bheir e air ais sinn gu facail an Abstoil Pòl: 'Oir riamh o chruthachadh an t-saoghail tha a nithean-san nach faodar fhaicinn, eadhon a chumhachd sìorraidh agus a Dhiathachd, air am faicinn gu soilleir, air dhaibh a bhith so-thuigsinn o na nithean a rinneadh; a-chum gum biodh iad gun leisgeul aca.' (Rom:1.20). Anns an latha an-diugh, tha na facail sin nas fìora na bha iad riamh.

Tha e cudromach gum bi sinn a' toirt seachad adhbhar airson a' chreideimh a th' againn, agus gum bi deasbad ann eadar feadhainn a tha a' creidsinn agus nach eil. Bha leithid de dheasbad agam ri bard Èireannach o chionn dhà no trì bhliadhnaichean agus às an sin dh'èirich còmhradh bàrdail a chaidh fhoillseachadh o chionn ghoirid ann an leabhran leis an tiotal *An Dà Anam / In Two Minds*. Aon de na dàin 's ann mu dheidhinn a' chruthachaidh a tha e, 's mi a' smaoinneachadh air a' Bhraig Mhòir, mar a their iad ris, 's e dol mar seo:

Streapaidh Sgitheanaich An Cuilitheann,
Chì iad brèine dhubh na làthaich,
Chì iad aiteal air sliosan àrda,
Chì iad fàth na tìm' seo buileach.



Chì iad gu tùs na cruinne,
Anns an spreadhadh dheàrrsach shoillseach
A thachair ann am priobadh saidhbhir,
'S gun do chruthaich Dia an duine.

'S gu bheil san aigne an Dia falaicht',
Aonadh bho Aonadh brìgh ar nàdair
Mar bhall criostal le taobhan deàlrach
'S aig meadhan a' bhuill an Neoni aithnicht'.

An aigne an tìm 's an cridhe ceangailt'
Ri buillsgean a' chosmois anns a' chridhe
Aig a bheil fios is cinnt iom-fhiosach
Gu bheil sìorraidheachd is tìm na aithne.

Nuair a tha mi ag ràdh 'an Neoni aithnicht' tha mi a' ciallachadh an dearbh rud air an robh Pòl a-mach, 'a nithean-san nach faodar fhaicinn, eadhon a chumhachd sìorraidh agus a Dhiathachd' oir 's ann bho a chumhachd neo-fhaicsinneach-san a tha a h-uile dad a chì sinn a' sruthadh. Gu fortanach, tha barrachd fianais againn gu bheil Dia ann na tha againn bho mhìorbhailean nàdair, gu h-àraidh an Soisgeul aig Ìosa Crìosd agus ar fiosrachadh pearsanta air Iosa tron Spiorad agus ann an dòighean eile.

Our purpose as a church: Part 1. Kirk History

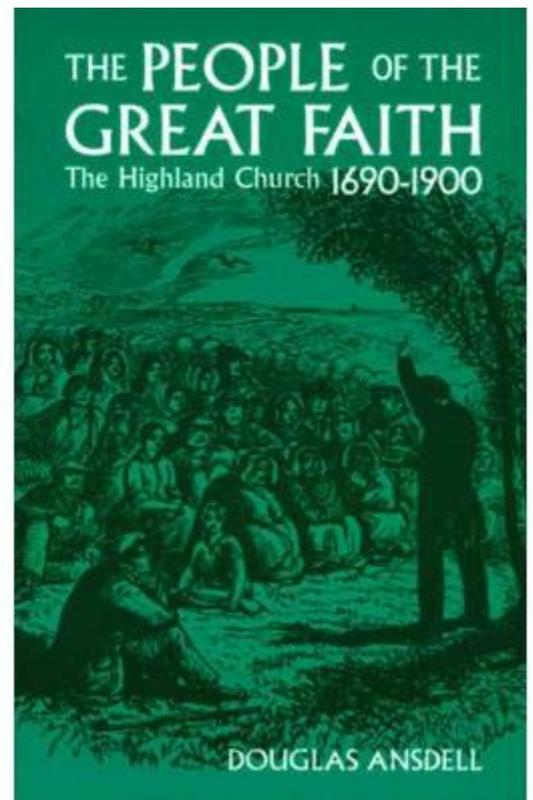
The Highlands and Islands of Scotland enjoy a reputation for taking Christianity seriously - far too seriously for some! Regardless of whether you are haunted by all those fierce, whiskery preachers of old or conscious of how a cherished way of life is slipping away against the onslaught of social upheaval we call "progress", highland spirituality is distinctive. But how did we get here and should we be worried or optimistic that we are in a season of change?

Two books that I have found helpful are Jim Hunter's classic 'The Making of the Crofting Community' and 'The People of the Great Faith' by Douglas Ansdell. The back story which both acknowledge is that highland spirituality was not always dour and Presbyterian. Indeed, for much of our history, things were very different.

Druids stalked the hills and glens during the earlier centuries of the first millennium after Christ. Then, from the sixth century, Irish monks crossed the sea, bringing their language (Gaelic) and their faith (Christianity). Names like Columba and Maolrubha are commemorated in numerous place-names around Skye and the mainland. Their distinctive "Celtic" expression of Christianity was conformed into Episcopalianism and Roman Catholicism over the years, overlaid with traditions and myths assimilated from the indigenous Pictish inhabitants of the area.

This was still the situation when the Jacobite Rebellion and its disastrous aftermath threw the old social order, characterised by the clan system, into chaos. Yet change was already brewing, through the efforts of the Campbells of Argyll to introduce Presbyterianism. Their enthusiasm for the new faith may owe as much to politics as to religion, yet they were riding a wave that would soon sweep through much of the old Gaidhealtachd.

Itinerant preachers from the eastern highlands and the central belt, most of them laymen rather than ordained ministers, introduced a fiery new expression of the Gospel which stressed the need for confession of sin, a rejection of the old ways, and whole-hearted submission to the will of God. Their efforts to secure souls for Christ were as successful as emigration and clearance were proving devastating to the traditional way of life which had held sway for centuries.



It is dangerous to generalise, yet Ansdell's overall assessment is that, in their uncompromising disregard for anything that contradicted - or even distracted from - their message, these evangelical firebrands were anti-cultural and intolerant. Most withering is his conclusion that they were also quiescent in the face of the injustices to which ordinary people were subjected, as their chiefs turned landlords appropriated their ancestral inheritance, re-defined it as "property" and then flogged it off to hard-nosed landlords and aristocrats from the south and east.

By contrast, Hunter acknowledges the galvanising power of evangelical Christianity, welcoming its arrival at just the moment when ordinary people needed a rallying point, having been betrayed by their ancestral leaders. Presbyterianism's distinctively flat structure, lacking any hierarchy of bishops and arch-bishops, offered the necessary environment in which a new breed of spiritual leaders was able to fill the vacuum. In resisting the "back door" attempts of landlords to reassert control through claiming rights of patronage (a landlord's prerogative to appoint the local minister), a measure of confidence was restored to beleaguered communities, through the establishment of the proudly named 'Free Church of Scotland'.



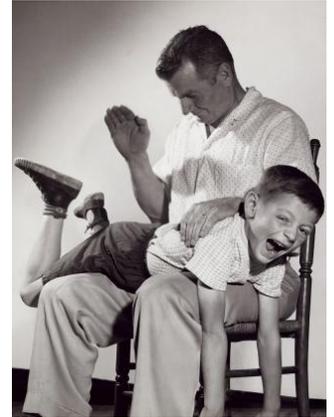
Eventually, patronage was swept out of the Established Church and in 1929 it united with the Free Church to form the current 'Church of Scotland'. The refusal of a significant minority of highland congregations to participate in the union explains the continuing existence of a Free Church, yet its legacy of independence and resistance to secular authority belongs to both present Free Church and Church of Scotland denominations.

**Next month-
Our purpose as a church: Part 2. Present & Future**

Mainstream Christian belief and smacking

INTRODUCTION

Restricting the freedom of parents to decide how they should discipline their children will lead to civil authorities getting wrongly involved in family life. There have sadly been many cases where children have been damaged by the wrong intervention by the state. The Government is rightly concerned about child protection and, of course, the authorities have a proper role in this area. But the threshold for state intervention in families must be high, because it is not the job of the state to raise children. Studies of children in care show that the state makes a very poor parent. Children need families. They need homes where they can be themselves; where they have privacy and where they are loved and protected.



IT IS THE JOB OF PARENTS TO RAISE THEIR CHILDREN

The special relationship between parents and their children is clearly seen throughout Scripture. The fifth commandment says we are to honour our father and mother (Exodus 20:12; Ephesians 6:2-3). The Bible speaks of children being a gift of God to parents (Psalm 127:3). Parenthood is given by God and parents carry a God-given authority and responsibility for the raising of children (Ephesians 6:4). This God-ordained pattern of parental authority is a general principle applying to all parents and all children.

DISCIPLINE IS A KEY PART OF LOVINGLY RAISING CHILDREN

While fathers should not exasperate their children (Ephesians 6:4), the Bible recognises that firm discipline is an inevitable part of showing genuine love to a child. God himself disciplines his children in ways that are painful in the short-term for their long-term good, and this is the pattern for parental discipline (Hebrews 12:7-11). In biblical terms, failure to discipline demonstrates a lack of parental love and is linked to disastrous outcomes. Not being disciplined is characteristic of “illegitimate children and not true sons” (Hebrews 12:8).

THE STATE IS NOT A PARENT, BUT A SAFETY NET

For generations it has been accepted that parents should be able to raise their children as they see fit. As the Supreme Court put it recently: “Within limits, families must be left to bring up their children in their own way.” It is not the role

of government to tell parents what methods of loving discipline they can or cannot use. Historically the threshold for state intervention has been high, but proposals to criminalise reasonable physical discipline overstep that and will lead to intervention in family life for trivial reasons.

Christians support the state in its proper role

Those in authority are God's servants to do us good (Romans 13). The state should have the power to act to protect vulnerable children at risk of harm. This is its good and proper role – entirely consistent with biblical teaching. Those in authority are God's servants to punish the wrongdoer (1 Peter 2).

HELP SHOULD BE PRIORITISED FOR THE GENUINELY NEEDY

God is concerned for the vulnerable and needy. He promises to be a “father to the fatherless” and a “defender of widows” (Psalm 68). As Christians we obviously support state action to protect vulnerable children. But it is completely misleading to associate loving parental discipline with child abuse. Christian parents who choose to physically discipline do so because they believe it is necessary for the upbringing of their child. There is a clear difference between child abuse and loving parental discipline.

MAINSTREAM CHRISTIAN BELIEF

Right throughout Christian history, people have believed that it is sometimes necessary to smack a naughty child. Augustine, Ambrose, Basil the Great and John Chrysostom all recognised that the Bible sees physical chastisement as having a place in parental discipline. Christian family organisations today all over the world are keen to defend parental rights in this area.

ABOUT THE CHRISTIAN INSTITUTE

The Christian Institute exists for “the furtherance and promotion of the Christian religion in the United Kingdom and elsewhere” and “the advancement of education”. The Christian Institute is a non-denominational Christian charity committed to upholding the truths of the Bible. We are supported by individuals and churches throughout the UK. We believe that the Bible is the supreme authority for all of life and we hold to the inerrancy of Scripture. We are committed to upholding the sanctity of life from conception.

Colin Hart, Director

STRATH & SLEAT CHURCH OF SCOTLAND

Times & Contacts

Our Churches

Broadford
High Street
Broadford
Isle of Skye
IV49 9AB



Elgol

Elgol
Isle of Skye
IV49 9BL



Kilmore
Kilmore
Sleat
Isle of Skye
IV44 8RG



Kyleakin

Kyleakin
Isle of Skye
IV41 8PH



Regular Sunday service times

10am Kilmore 11am Kyleakin 11am Broadford

3pm Elgol (2nd & 4th Sundays of the month) 6pm Kyleakin Fellowship

Seirbheisean Gàidhlig

6f An t-Ath Leathann (a' chiad Sàbaid), A' Chill Mhòr (an treas Sàbaid)

Midweek Meetings

Mondays 10am - Prayer for revival in Broadford Church

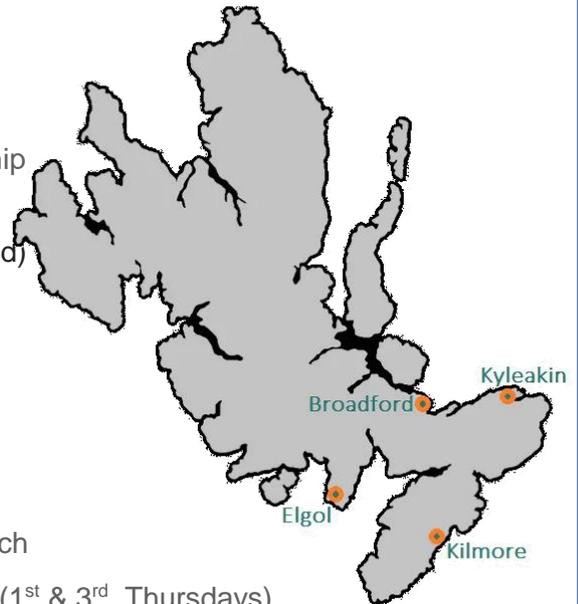
Tuesdays 7.30pm - Kyleakin Prayer Meeting, Church Hall

Wednesdays 7.15pm Sleat Midweek Group

7.30pm Broadford Bible study, Broadford Church

Thursdays 1.30pm Ladies Group, Broadford church foyer (1st & 3rd Thursdays)

7.30pm Housegroup, Grianach, Harrapool (2nd & 4th Thursdays)



Church Contacts

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Kyleakin

Tony Breen

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Harry Saunders

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