

**THE SCOTTISH EPISCOPAL CHURCH**

*A Member of the Anglican Communion*

**ELIE:**

**ST. MICHAEL & ALL ANGELS**

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**PITTENWEEM:**

**ST. JOHN THE EVANGELIST**

SCOTTISH CHARITY NO: SC0 10982

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COMBINED CHURCH WEBSITE: [www.eastneuk-episcopal.co.uk](http://www.eastneuk-episcopal.co.uk)

**SUNDAY SERVICES – HOLY COMMUNION**

ST MICHAEL'S - 9.45AM.

ST JOHN'S - 11.30AM

**Sunday Worship is also currently live-streamed from St John's -**

For details please contact St. John's Secretary or visit

[www.eastneuk-episcopal.co.uk](http://www.eastneuk-episcopal.co.uk)

**SEC EUCHARIST** is available each Sunday at 11am [www.scotland.anglican.org/broadcast-sunday-worship](http://www.scotland.anglican.org/broadcast-sunday-worship)

**Contributions to the Church Newsletter** are always welcome and generally invited for the 15th of the month. The next issue will be for October when the Editor will be Anne-Marie Smout who can be contacted at: [anne-marie@smout.org](mailto:anne-marie@smout.org)

## Message from Revd Steve Butler

Dear friends,

As I write, the United Nations have issued an unprecedented warning about the critical point we have reached in how climate change is changing our world. A few years ago, if I had heard this pronouncement, I would have assumed it was a dramatised script for a disaster movie. However, we have all learned in recent times, that nothing should surprise us anymore. Because *we* have not, as yet, been affected by extreme weather conditions, it is hard for us to believe that the world is in danger. This makes me think of Jesus' words, spoken in a different context – *blessed are those who have not seen, and have yet believed.*

The Scottish Episcopal Church now encourages all congregations to mark the Season of Creation during the month of September, including Climate Sunday on 5th September and Harvest Festival during the month. Worship materials for the Eucharist and Daily Prayer have been authorised by the Bishops – and each Sunday in September we will use the version of the Eucharistic Prayer that has been produced, as well as use our intercessory prayers to state and mature our intention to be people who care for the earth. It is both the least we can do, and of immense importance to join our voices to those in heaven and on earth, who would cherish and pray for God's good earth.

This global celebration began in 1989 with the Ecumenical Patriarchate's recognition of the Day of Prayer for Creation and is now embraced by the wide ecumenical community. Prayer is a powerful experience and tool to raise awareness and foster transformational relations.

The ecumenical partners behind the *Season of Creation* website have decided that their theme for this year is '**A Home for All? Renewing the *oikos* of God**'. In the introduction to their published resources they say:

“The word ecology (*oikologia*) describes the relationships between animals, plants, non-sentient organisms and minerals that each play a vital role in maintaining the balance of this beloved community. Genesis 2.15 reminds us that among our co-creatures, the Creator has given humans a special vocation to tend and keep the *oikos* of God.

Sustaining just ecological, social, economic and political relationships requires our faith, reason and wisdom. By faith, we join the Psalmist in remembering that we are not stewards of an inanimate creation, but caretakers within a dynamic and living community of creation. The Earth and all that is not a given, but a gift, held in trust. We are called not to dominate, but to safeguard. By reason, we discern how best to safeguard conditions for life, and create economic, technological and political architectures that are rooted in the ecological limits of our common home. Through wisdom we pay careful attention to natural systems and processes, to inherited and indigenous traditions, and to God's revelation in word and Spirit.”

So in our own *Season of Creation*, let's take the opportunity to do some theological learning – and seek some spiritual formation, as we try to be citizens of the kingdom of heaven, here on earth.

Grace and peace be with you

Steve

**SHEILA BARCLAY**

**A tribute by Bobby Dickson**

With the death of Sheila Barclay, St Michael's has lost a very diligent and exceptionally hard-working member of our Vestry. Far more important we have lost a special person who was loved by everybody. For many years Sheila was the Peoples' Warden and the Fabric Convenor. Everything raised in the Quinquennial Review was listed and tackled and she was constantly checking the structure of the Church and the need to maintain a regular cycle for the painting both inside and outside.

Sheila and her sisters were the loved daughters of Mr and Mrs Derbyshire. He was stationmaster at Cheadle North. She had a childhood playing with her sisters and going for long walks in the surrounding country. After leaving school she trained as a shorthand typist working for an aircraft manufacturer near Manchester. On a double date with a friend from work she met her husband to be, Bob Barclay. It was love at first sight for both and soon they were married. The marriage of over 60 years was a devoted and true partnership. Soon they moved to work, firstly

at Lincoln and then Kent still deeply involved with aircraft, and as their young family grew up Sheila took the chance to practice her new driving skills on the runways. That skill was to become an important factor of Sheila's life later when she came to Fife. There she organised help for those who needed transport whether to hospital or for some other need. In Kirkcaldy she decided to train as a nurse and having passed all her exams she prepared to join the St John's Ambulance service when - as Sheila put it- "A wonderful surprise happened" and Suzanne and Kirsten had a new sister, Amanda.

When Bob started his own business, Sheila joined Fife Regional Council and for 30 years worked as a secretary in the mornings before travelling to assist Bob every afternoon. The true meaning of a love-based partnership was obvious to all involved. Twenty years ago the family moved to Elie where Sheila's kindness and friendship ensured that she was a loved and special person to many. She joined Elie & Earlsferry Golf Club and she and Bob used to play regularly together. On the day of her Funeral the Club flag flew at half-mast.

Above all Sheila valued her family with Bob, the three daughters and their families. Their devotion to her was evident to everybody as Sheila's health deteriorated and to see her radiant smile as the family arrived to visit her was so special. For them the loss of such a wonderful wife and mum is very personal; to all her friends especially at St Michael's, her passing has left a great void.

The easing of the COVID restrictions enabled more than 60 people to attend one or both of the services at Kirkcaldy Crematorium and later at St Michael's. Both services were conducted by Steve Butler and nobody left other than assured by his words and prayers that Sheila was safe in God's everlasting care. Sheila's deep religious belief and faith governed her life. In Kirkcaldy she was a council member of the Kirkcaldy Festival of Faith, a group linking churches, and throughout her life she was a constant reader of the Bible, many passages of which she knew by heart. She kept a personal copy of the New Testament and during her final illness in the Victoria Hospital she read it every day. Her faith in God and teaching of Christ was absolute and unshakeable.

May she rest in peace.

## **Bishop James Kennedy (c.1408-1465)**

By Anthony Lodge

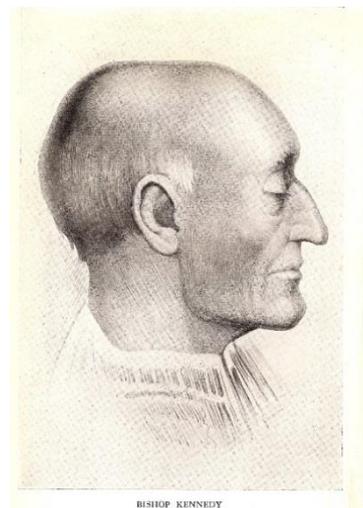
The presence of James Kennedy's armorial bearings on the south gable of Pittenweem Priory's refectory (now the town hall) and on the front of the gatehouse (removed to the west wall of St John's at some time in the 19th century) is a strong clue that this man was closely involved in the setting up of the priory in the middle years of the 15th century.



Kennedy's name is well known to citizens of St Andrews, thanks less to James himself than to his niece, Kate, focus of the annual Kate Kennedy procession. Who was James Kennedy and in what way was he involved with Pittenweem?

The fact that Kennedy was of royal blood - grandson of Robert III (1390-1406) - meant that, from birth, he could expect influential support and rapid advancement.

In due course, therefore, he emerged to become an important figure, as ecclesiastical statesman, diplomat, and royal adviser, in the reign of James II (1430-1460) and in the minority of his son, James III. Being the third son of his parents, Kennedy opted at an early stage for an ecclesiastical career. He entered the University of St Andrews about 1426, taking his master's degree in 1429 before moving to the new University of Louvain (modern Belgium), where he graduated as bachelor of canon law in 1433. Four years later he was made bishop of Dunkeld and became leader of the papalist party in Scotland. The Pope duly rewarded him first with the abbacy of Scone (1439) and then with the bishopric of St Andrews (1540), in which office he remained until his death in 1465. Given his position at the head of the largest diocese in Scotland, Kennedy could not avoid involvement in the politics of the realm at the highest level,



especially in the last five years of his life, during the minority of James III. His staunch support of the crown was almost certainly a factor in the rebellious Earl of Crawford's attack on his Fife possessions in 1445. However, judging from his career, Kennedy seems to have been less interested in politics than in the betterment (material as well as spiritual) of his huge diocese, which stretched across all the east of Scotland from Berwick almost to Aberdeen. On the spiritual side, in 1540, he founded a college in St Andrews university to promote in particular the study of theology. He dedicated the college chapel to St Salvator, probably after St Salvator's cathedral in Bruges (modern Belgium), with which he had been familiar since his student days.

In 1458 he commissioned the magnificent tomb still present in the chapel and in the same year built the Greyfriars Franciscan Friary in St Andrews. All trace of this vanished with the religious revolution of 1560, but it stood at the western end of Market Street close to the modern Students' Union. On the material side, Kennedy recognised the central importance of commercial links particularly with the Low Countries (then the wealthiest region in northern Europe). To facilitate trade, he is believed to have initiated harbour works in Cellardyke and to have built a magnificent house close by, known as the Bishop's House, demolished in the early 19th century. More spectacularly, he commissioned a huge ship of 500 tons, which he named the *Salvator*. to carry goods to and from the Continent.



*Kennedy's mace gifted to St Salvator's college*

It is within this general context that we must see the establishment, at some time in the 1450s, of the priory in Pittenweem. Some sort of monastic establishment had existed on the site for 300 years - a manor-house for the administration of the estate, barns and storehouses and a chapel. What was lacking, however, was a resident community of monks / canons, and - crucially for modern historians - reliable documentation, telling what was going on at an official level and what life was like on the ground. The evidence pointing to James Kennedy as the initiator of the project to establish a full community of nine Augustinian canons in Pittenweem is circumstantial, but convincing nevertheless: in 1447, he exchanged the great abbey of Scone with all its connection to the Scottish crown, for the much less endowed priory of May-Pittenweem. A disinterested project to establish a full community of canons in Pittenweem would be entirely in keeping with what we know about James Kennedy's concern for the pastoral care of his flock. The fact that he displayed his armorial bearings so prominently about the place suggests he was quite proud of his work. The Gatehouse was not built just for show, however. With neighbours like the Lindsays in Balcarres, he couldn't be too careful. It is just a pity that in Pittenweem, as with the Franciscan friary in St Andrews, so much documentary and archaeological evidence was lost with the Reformation.

## **WHO WAS ST ETHERNAN?**

Chris Smout

St Ethernan, generally assumed to have been the same person as St Adrian, was the saint of Pictish times whose shrine on the Isle of May brought purpose and prosperity to the medieval Priory of Pittenweem, and whose image was on the priory seal. The shrine was for many centuries the object of pilgrimages: but who Ethernan was or when he lived is mysterious, like so much else connected with that period of our history.

According to the Catholic Online website he was a former Bishop of St Andrews, who retired to the May and was killed there by the vikings in 875, along with 6600 of his followers. His martyrdom is celebrated on March 4<sup>th</sup>. Apart from the inherent impossibility that the island could ever have supported so many people, when excavations took place in the 1990s no trace was found of such a massacre or of mass burials at any point in the island's history. Yet nobody doubts that the Vikings did raid the May at some point.

The authors of the account of the excavations thought that the likeliest person to be identified with St Ethernan was a man whose death was announced in the *Annals of Ulster* (kept in Iona) in 669, with the terse entry 'Ithernan died among the Picts'. They identified him with a person identified in runic inscriptions on no less than four Pictish cross-slabs - one at Scoonie by Leven in Fife, one from Brodie in Moray, one from Fordoun in Angus and one from Aberdeenshire. Church dedications or place-name evidence also link him to Kilrenny (where there was a Pictish monastery), to other places in Fife, and to Madderty in Perthshire and Rathen in Buchan. It is surmised that he was a

missionary who was sent from Iona to convert the Picts to Christianity, and that he was also in communication with the Columban monks of Holy Island and Lindisfarne. The Isle of May was the ideal stop-over point for travellers from Nothumbria to the Pictish kingdoms, and he could well have died on the island in the course of his travels.

But all this is two centuries before the date of those Viking raids. When was the first church on the May? The archaeologists (very surprisingly) found signs of Christian burials in a cemetery on the island as early as the fourth century AD, and while the first stone church dated to the tenth century, they considered it had probably been preceded by a seventh century wooden church –perhaps the first to house the shrine of St Ethernan.

At some point in the middle ages, St Ethernan changed into St Adrian and acquired the quality of being able to cure infertility in women. He also was now claimed to be of Hungarian descent (like St Margaret); but it was all a little uncertain. The first reference to him as Adrian comes in 1420, when Andrew of Wyntoun, prior of Moatmoak, said that he had lived on the May in the ninth century, and a little later, Walter Bower, abbot of Inchcolm, added the information that he had died with a hundred of his followers. This was all made official in the Aberdeen Breviary of 1510, which was drawn up partly to emphasise the particular merit of Scottish saints.

Adrian's reputation led to his shrine becoming an important site for pilgrimage to the Isle of May, including attracting even queen-to-be Mary of Guelders in 1449 when on her way from the Netherlands to marry James II. The priory at Pittenweem prudently kept a hermit living on the May to receive the offerings of the visitors, even after the site had been abandoned as a permanent monastic site due to the risk of English sea raids. Many of the pilgrims were in poor health when they visited, and died and were buried on the island: one body discovered by the archaeologists had a scallop shell wedged in his mouth, which was propped open to receive it by a rabbit bone. This would indicate to St Peter on the last day that the pilgrim had also visited the shrine of St James of Compostella.

King James IV was a frequent visitor to the shrine, also taking the chance to try out his latest guns on the unfortunate breeding seabirds. On one occasion when the king visited the island, the hermit presented him with a seal, and the hermit also turned up at court with a present of plump rabbits. James V also venerated St Adrian and had a reliquary made to keep one of his bones: this would save the inconvenience of having to visit the island in person. With the Reformation, of course, all this came to an end. In the churchyard of Anstruther Wester you may still see a large stone coffin that traditionally served as boat to float St Adrian's body ashore. But this story must be a Victorian fantasy, as the whole point of the pilgrimage to the island was that his body was still in situ. Every age seems to have had their own idea of this holy man. I prefer the earliest: he who 'died among the Picts in 669'.

## **BOOK REVIEW: 'TALES FROM THE EAST NEUK'**

*Janis Irvine*

The sun is shining as you walk along the High Street in Pittenweem towards the West Braes where a row of bungalows get a wonderful panoramic view of the waters of the Forth and you stop by a bench to look over the steep bank of greenery to the scene below. It looks idyllic; you can see the sturdy plug of the Bass Rock with its teeming bird population and across the watery expanse to the far shores of Edinburgh and East to North Berwick. You may see a group of rowers expertly handling a skiff in the white crested waves or see tankers plying their way from Grangemouth to the open sea. If you are truly lucky you may even see dolphins!

You head further along to the busy car park, past the young people at the putting green on your right or on the swings to your left, then on to the old wooden seating pavilion where you pause to look down at the brave swimmers in the newly refurbished outdoor pool and marvel at the number of people clutching towels and buckets as they descend the steps to join them. You then make your way down the path to the shoreline where foragers look for sea-worn glass, children are building sandcastles and dogs excitedly chase sticks in the waves. People sit contentedly on the sea wall eating their fish suppers or sit chatting on folding chairs sipping wine under temporary awnings. Towels flutter from ad hoc clothes lines and sandals, buckets and spades sit by open doors. There is a magical aura to it all, of leisure, of play, of beauty and of ease.

You move on to the picturesque House on the Rock and round the corner to where the old stone pier gently slips in to the water, then saunter along the promenade where you begin to notice a change — the waves lap hard against the granite rocks that protect the concreted, railed shore line, a light house stands at the end of a pier and one or two trawlers are making their way out to open waters. Further on you see the safe harbour these boats have just left and

where many more still wait their turn to go. Their registration numbers tell you they are not all local Kirkcaldy-registered KY vessels - GK for Greenock, OB for Oban, CY for Castlebay or INS for Inverness may be among them.

You have now reached the real heart of this proud fishing town. What you have seen in the first part of your walk is a view that is a comparatively new one for Pittenweem. For centuries Pittenweem has been a seafaring place and that has meant hard work, little in the way of leisure and where life has been lived on the edge. It is perhaps ironic that the pretty cottages passed on your walk were once the homes, and work places, of the very fishermen who worked the fishing boats but who, given a fair wind and hard-fought savings, couldn't wait to leave them to live in more comfortable housing up on higher ground away from the hardships these cottages represented and which their families had endured for so long.

Pittenweem's seafaring stories, which are in essence examples of the stories of all of the UK's coastal villages of the past, are to be found collated in a new book edited by Willie McNaughton, himself now a Pittenweem man and a key member of the Pittenweem Fishermen's Memorial Association. This book is packed with the accounts of the people of the East Neuk who continued to make their living from the sea, and sometimes the land, throughout the twentieth century to the bonds, of the universal respect given from one seafarer to another, of what cost there is in gathering the staples for your plate of fish and chips or your fancy seafood salad and of the part women and children played, for theirs, too, is a story of hard graft and often of deep sorrow.

Read "TALES FROM THE EAST NEUK" and understand better why there is a wee door and a short boom high in the gable end of some cottages, why there are ground floor areas in some with steps leading up to living accommodation above and, perhaps most of all, to understand better what a privilege it is to live amongst the people who actually created the coastal villages of the East Neuk. These are tales to reflect on as you lie safely in your bed at night, perhaps listening to the shipping forecast "..... sea areas Forth, Tyne: Westerly or north-westerly 4 or 5. Moderate or good, occasionally very poor later .....".

Oh, and remember to have a box of tissues by you when you read these tales as you are likely to need them!

**'Tales from the East Neuk' — Pittenweem Fishermen's Memorial Association**

edited by William D. McNaughton. Published 2021. ISBN 978-1-5272-9756-2. Price £12.

Available from Pittenweem Library, Clock Tower, the Hub, FMA, the Dory Restaurant, PFMA online, Scottish Fisheries Museum, Anstruther Post Office, Willie McNaughton or Ronnie Hughes

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**Date for your Diary – Doors Open Day -**

**St John's Church and Pittenweem Priory - Sunday 5<sup>th</sup> September 10 - 4pm**

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## **St John's Summer Fayre 31 July 2021**

Our Fayre took place on Saturday July 31<sup>st</sup>, and, after trusting the forecasts, the rain, which had prevented much of the setting up from taking place, moved away as promised and we were rewarded with a dry and warm afternoon. Gazebos quickly dried off as baking and teas were hastily arranged on long tables along with bric-a-brac and books. The Water into Wine stall, Nails in Straw and Tombola proved popular games of chance, and over 600 tickets were carefully folded into the Raffle box, for Steve to pick out prize winners. Around 140 people enjoyed teas at tables accommodating small household groups, and following restrictions we operated a one-way system, allowing all stalls an equal opportunity to sell to all - plants and produce, looking fresh after the rain, sold well and many a bargain was snapped up elsewhere!

Thanks are due to the 26 helpers who made the Fayre happen this year – restrictions meant new ways of working were adopted, some to be used again! Special thanks to all who travelled distances to help us out, and to Sandy and Suzanne Butler in particular, for providing live music which brought the Garden to life, alongside bunting and teas! As our main fundraiser – and only 2021 event so far - it raised £1900, so thank you to everyone who contributed time, donated items or prizes, or bought goods to make this such a successful and happy community event.

We were so glad to be let out, and folks seemed so glad to be let in....

Liz Rogers/Events Group.

St John's Summer Fayre, 2021 – by Jane Forbes

The Events Committee assembled  
Determined to launch a great Fayre:  
Well-spaced out, sanitised, pristine -  
The mantra this year was 'TAKE CARE'.

Liz was calm, good natured and focused  
Producing her skilled master plan.  
Her Grahame measured most precisely:  
He is clearly a military man.

Damp bunting and bric-a-brac mingled.  
The tombola was ticketed; set.  
Books were gathered and sorted and laid out:  
But you still ain't seen nothing yet!

The rain at eleven was endless:  
The gazebos all groaned with their load.  
The home baking was packed and delicious;  
The plant stall still in 'wet garden' mode.

At one thirty the gods smiled upon us  
Tea tables were wiped down with speed.  
The 'Track and Trace' queue it grew longer:  
That rare afternoon out proved a 'need'.

The punters were laughing and spending  
And the weather stayed sunny and dry.  
Live music soared over the garden;  
The community spirit was high.

Adults chattered and displayed their bargains  
While the children clutched toys from their stall.  
Plants and cakes were borne home in high triumph;  
The wine and water stall proved a real draw.

The refreshments team never stopped pouring;  
The musicians kept giving their best.  
The raffle was drawn; people clapped hard.  
The St John's folk felt happy and blessed.

We greeted our friends from St Michael's.  
We greeted our friends from the Kirk.  
We welcomed both neighbours and tourists.  
People's kindness made up for the work.



*Photos by Graham Forbes*

**Diocesan Pilgrimage - 10th September**

Bishop Ian is encouraging us all to come together on at least part of the pilgrimage day. The pilgrimage will follow the Fife Pilgrim Way and end at the Cathedral ruins in St Andrews. There are four options of the distance people can manage from 10 miles down to half a mile. For further information or please contact Alasdair Coles at [alasdaircoles@btinternet.com](mailto:alasdaircoles@btinternet.com) or 01334 473193 or 07729 962723