



INSPIRE



WE WILL REMEMBER THEM

MANNOFIELD CHURCH

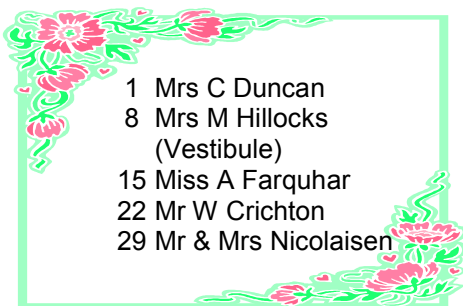
Scottish registered charity SC 001680
www.mannofieldchurch.org.uk

CHURCH CALENDAR

NOVEMBER

Sun 1	10am	Morning Worship
	6.30pm	Evening Worship with Sacrament of Communion
Wed 4	10.30am	Midweek Service
Sun 8	10am	Remembrance Sunday
	6.30pm	Evening Worship
Wed 11	10.30am	Midweek Service of Remembrance
Sun 15	10am	Morning Worship
	6.30pm	Evening Worship
Tues 17	7.30pm	Congregational Board
Wed 18	10.30am	Midweek Service
Sun 22	10am	Guild Dedication Service
	6.30pm	Evening Worship
Wed 25	10.30am	Midweek Service
Sun 29	10am	Morning Worship with Sacrament of Communion
	3.15pm	Craigielea
	4.30pm to 6.30pm	Advent Family Celebration See P11
	6.30pm	Advent Worship

Flower Calendar



1 Mrs C Duncan
 8 Mrs M Hillocks (Vestibule)
 15 Miss A Farquhar
 22 Mr W Crichton
 29 Mr & Mrs Nicolaisen

CONGREGATIONAL REGISTER

Deaths September

20 Mrs Jean Adamson
 20 Mrs Mary Mowat
 25 Mrs Edwina MacDonald



October

4 Mrs Edith Hannon
 8 Mrs Anne Watt
 14 Miss Sheena Wilkie

Change of Address

Miss Emily Barclay

PLEASE NOTE

The deadline for the next issue of *InSpire* is Thursday 19 November

Material for *InSpire* should be deposited in the Church Office or emailed to:

roddy@mccollassociates.com
office@mannonfieldchurch.org.uk

POPPY SCOTLAND APPEAL

There will be a Retiring Collection on Remembrance Sunday (November 8th) for the Poppy Scotland Appeal (formerly the Earl Haig Fund).



Dear Friends

During the few months of autumn much of our attention within the church is focussed on 'Remembering' and 'Thanksgiving'.

November 11th remains an important date in our heritage; a date when we remember the self-sacrifice of those who have in the past served, and even now, serve in the armed forces. At church services and public events thankfulness is expressed to those who have lost their lives doing so.

Autumn is also a season when we express a different form of thankfulness. As the harvest is brought in from the fields Thanksgiving services take place in churches and schools which acknowledge the provision of God's care for his people.

One of the hallmarks of any Christian community is an ongoing commitment to praise God for the blessings of life and to thank Him for demonstrating a continued interest in our welfare.

For us as Christians it is important to thank God each day and not just on special Sundays or at particular times of year.

How can we do this?

One way is through our prayers.

Another way we do this is by acting ethically. More specifically this means modelling in our own behaviour those qualities ascribed to God and revealed in Jesus. As God is loving, so we must be too!

We also thank God when we are optimistic and when we demonstrate that we are willing to trust and celebrate God's watchfulness over our lives.

Another opportunity to show our gratitude is shown as we live responsibly as respectful stewards of the world's beauty and her limited resources.

Thankfulness is not a discipline reserved for special occasions. It is part and parcel of the every day life of a Christian.

Best Wishes

Keith

k5blackwood@btinternet.com

Threefold Amen

Look around the organ console in most churches and you will find somewhere a small faded piece of paper, often sellotaped to cardboard, which contains the music for the 'Threefold Amen'. Although often played and sung at a steady volume, the written version includes considerable dynamic variation with the ending dying away quietly. It is used very commonly, in Mannofield virtually exclusively, at the end of the services.



The origins of the threefold amen are somewhat obscure. It is often known as the 'Danish Amen' and was probably used in the Lutheran Church in Denmark in earlier centuries. It appeared in the first Church Hymnal in 1898 without any note of its provenance. The editors of the Third Church Hymnal omitted it altogether and included seven alternatives but this seems to have had little, if any effect on its popularity and use. It reappears in CH4 admittedly with some attempts to increase the musical flow by changing the time values of some notes and omitting pauses but is still dies away in ending. The inclusion in CH4 of seven other 'amens' including the old setting by Gibbons, the musically more substantial Dresden Amen, John Bells' canonic setting where successive groups around the sanctuary take up the theme and a couple of South African versions do not seem to have made any substantial impact to our traditional way of ending the service.

So is there a problem? Well consider what we have done and are about to do. The service has ended and the members of the congregation having renewed or reinvigorated their faith are ready to go back into the world to actively live the Gospel's word. So why do we have music which signals an ending or closure. We sing three phrases which sound more like 'that's it for another week' accompanied by a sigh rather than an upbeat 'let's go and do it'.

There is a long tradition of sung amens in Christian worship but not at the end of the service. The 'Great Amen' used to come after the great thanksgiving prayer at Communion. Maybe it is there that we should have our sung Amen.

But wherever we sing it, we should do so wholeheartedly with music to match. Moffat & Patrick in the 1927 Handbook to the Church Hymnary compare the Amen to signing one's name to an important document – not something to be done casually. Yet they comment that it is often done in a manner that makes it sound like an anticlimax rather than gathering up the heart of the people.

Perhaps we should pay close attention to the words of the composer Walford Davies: 'An Amen cannot be too good. It is music's chance to embody the great Christian affirmative. In singing an Amen it is as well to pretend that you may never sing another'.

Alastair Chambers

POVERTY ALLEVIATION AND THE CONSTRUCTION INDUSTRY

Dave Langford: Professor *Emeritus*

School of the Built and Natural Environment Glasgow Caledonian University.



Dave recently visited Zambia to attend the annual conference of the Association of Schools of Construction in Southern Africa. He delivered a keynote address on the theme of Poverty Alleviation and how construction could contribute to the campaign. Whilst it is recognised that poverty is not solely an African problem, Dave's remarks are focused upon the African interest.

The cause of poverty alleviation has been close to the social and political ambitions of those of a socialist and/or progressive Christian persuasion for a considerable time. Whilst some Schools of Divinity have argued that "the poor you always have with you" (John 12:8) and by connotation "always will"; this is a counsel of despair. Whilst some \$50 trillion has been spent on aid since World War II (much of this on short term disaster relief) the long term solutions for poverty alleviation are still elusive.

Why is this the case? In the context of the construction industry - provider of major infrastructure projects - the capacity and capability of construction firms in poor regions of the world are underdeveloped. However, there are signs of optimism; the inward investment into Africa in 2008 was greater than the inflow of aid money. Such inward investment provides an opportunity to build up local construction firms and professional practices.

The resurgent interest in the campaign which can contribute to poverty alleviation can be traced back to the early 1980's with Live Aid and building to the G20 summit in Edinburgh in 2005 and the Millennium Debt goals. But WHY NOW? There are three prongs of pressure.

Firstly, the role of advocates in history cannot be ignored. Certainly, the brusque approach of Bob Geldorf, the arguments of Bono and the dignity and *gravitas* of Nelson Mandela have acted as powerful advocates for poverty alleviation. The movement has been a remarkable piece of evidence for a thriving counter-culture. At a period in history when the values of 'the market' were dominant, if not all-conquering, the anti-poverty movement captured the imagination of so many who could see that an end to poverty was possible. In such a climate, the second strand is brought forward by politicians and other powerful business figures. Blair, Brown, Clinton, Obama, Gates, George Soros and many others took up the cause. Thirdly, natural disasters evoke the compassion of humankind and propel the idea of equality.

Yet, poverty alleviation has to get beyond external support in order to set in motion the flywheels of local economies. This is where the international construction industry has such a powerful role to play. Much of the major infrastructure provision in the poorest parts of the world was designed and built by the construction giants who are domiciled in the USA, UK, Spain, France, Italy and China. The international construction industry has a powerful role to play in the provision of infrastructure which is so vital in kick-starting the economic mechanisms for the alleviation of poverty.

Continued P.6

POVERTY ALLEVIATION AND THE CONSTRUCTION INDUSTRY

Consider the three basic infrastructure provisions in Africa and the Developed Countries:-

	Africa	Developed Countries
Electricity Generation:		
Kilowatts per 1000 of the population	105	2044
Water Access:		
% of the population	62	99
Roads:		
by KM per KM squared of land	0.08	0.58

This shows that Africa has 5% of the electricity, 16% of the roads and 60% of the water supplied when compared to the developed world. This situation is ripe for remedy and the construction industry is willing and able to build the necessary infrastructure.

At the planning and design stage of an infrastructure project, a component of the project strategy needs to be aligned towards poverty alleviation. Whilst many infrastructure projects depend upon aid money to get going, assurance is needed to ensure that the project is financially viable. If it is, then less aid is likely. Aid money comes with ties linked to procurement clauses, political bonds and often the importation of foreign skills and supplies. Financially viable projects also give rise to secondary demands for goods and services around the delivery of a major infrastructure project. Works need not be driven by delivering the project in the shortest time but more to maximise the use of labour. One construction job can support up to nine other people. Performance measurements need to assay how the project contributes to poverty alleviation along with conventional measurements of time, cost and quality. The works need to be broken down into sufficiently small components to enable small, indigenous firms to participate in major developments so as to maximise local content. Participation enables 'know-how' to be transmitted; this combines the 'hard skills' of the technical tasks with the 'soft skills' of negotiating contracts, motivating staff and the other skills which make up the DNA of a business. Engendering trust is especially important. The 'know-how' can be seen as containing both 'technical skills' and 'market knowledge'. Large construction firms, or indeed any firm, often seek to hide and protect these invisible assets. The cause of poverty alleviation demands that they bring them out into the open as part of their wider, corporate social responsibilities. This can be part of a strategy of creating local firms which have a life beyond a single major construction project. Such small firms will be part of a network of businesses and people which can learn from the multi-nationals who are skilled in getting things done. Such networks are vital resources for the emerging firm. It is also important that tools and equipment are left behind to benefit emerging local firms. *Continued P. 12*

HOW MANY TIMES DOES
THE LETTER S APPEAR IN
THE NAME OF THE
WORLD'S LONGEST RIVER ?



Solve the puzzle by writing in the name of the fathers of the sons and daughters given in the clues.

@akidsheart.com

Across

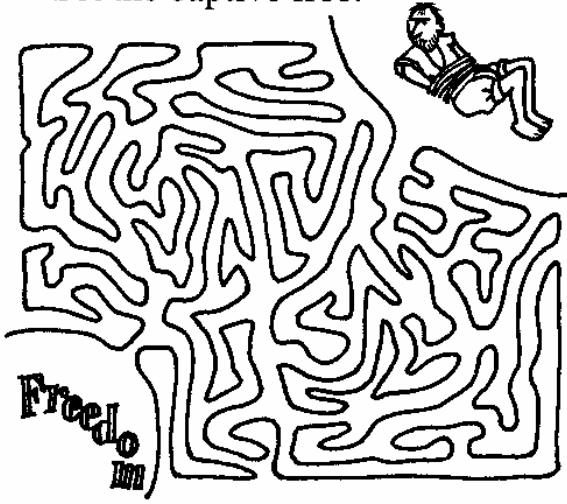
- 4. Ephraim and Manasseh
- 5. Rehoboam
- 7. Hezekiah
- 9. Moab
- 11. Nimrod
- 12. Obed
- 15. Joshua
- 16. Esau and Jacob
- 17. Jesus
- 18. Isaac and Ishmael
- 19. Samson
- 21. Joseph and Benjamin
- 23. James and John, The sons of thunder

Down

- 1. David
- 2. Jonathan, Merab, and Michal
- 3. Cain and Abel
- 4. Simeon Peter
- 6. Samuel
- 8. John the Baptist
- 10. Absalom and Solomon
- 13. Rachel and Leah
- 14. Shem, Ham, and Japeth
- 20. Jehoshaphat
- 22. Jesse

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Set the captive free.



Q: Why could the butterfly not go to the dance?

A: Because it was a moth-ball!!!

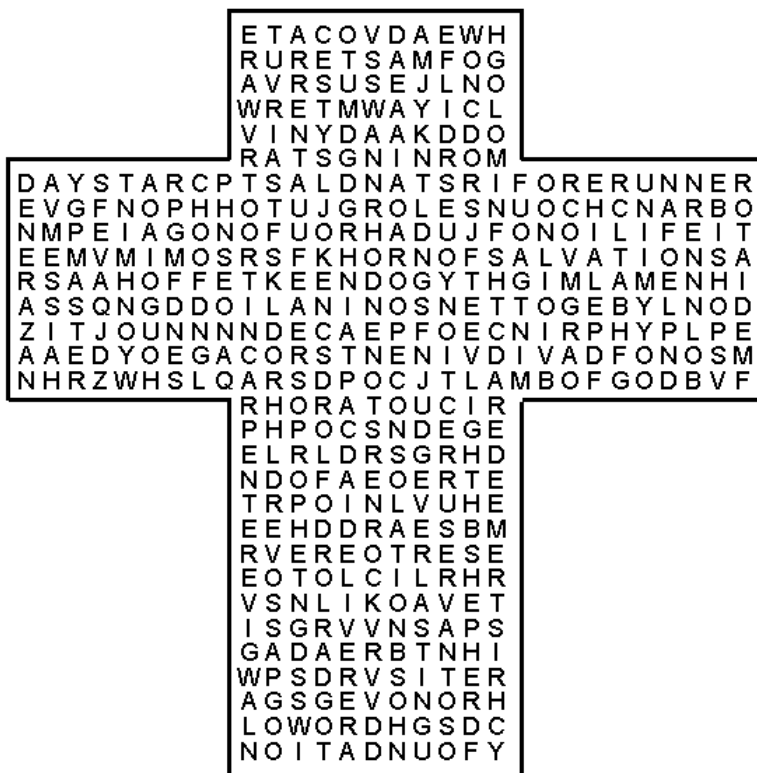
Q. What do you call a ghost that only haunts the town hall?

A. The Nightmayor!!!



"I TOLD YOU WE SHOULDN'T HAVE PUT THE CATS OUT LAST NIGHT...."

But Whom Do You Say That I AM?



- | | | | |
|-----------------|-------------------|-------------------|--------------|
| Advocate | Door | Lawgiver | Redeemer |
| Almighty | Emmanuel | Life | Resurrection |
| Alpha and Omega | Everlasting | Light | Rock |
| Amen | Faithful and True | Lion of Judah | Savior |
| Apostle | First and Last | Lord | Servant |
| Beloved Son | Forerunner | Lord of Lords | Shepherd |
| Bishop | Foundation | Master | Son of David |
| Branch | Governor | Master | Son of God |
| Bread | Head | Mediator | Son of Man |
| Captain | High Priest | Messiah | Vine |
| Carpenter | Holy and Just One | Mighty God | Way |
| Chosen | Horn of Salvation | Morning Star | Wonderful |
| Christ | I AM | Nazarene | Word |
| Consolation | Jesus | Only Begotten Son | |
| Cornerstone | Judge | Passover | |
| Counselor | King | Priest | |
| Day Star | King of Kings | Prince of Peace | |
| Deliverer | Lamb of God | Prophet | |

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Last month's solutions - Poems 1. 'I wandered lonely as a cloud' W. Wordsworth
 2. 'Oh, to be in England' R. Browning 3. 'If I should die, think only this of me' - R. Brooke
 4. 'And did those feet in ancient time' - W. Blake 5. 'The curfew tolls the knell of parting day' - T Gray
 6. 'In Xanadu did Kubla Khan' - S T Coleridge

Advent

Celebration and Worship



- Who:** *Everyone is invited!*
- What:** An evening of fun, fellowship and food! We will enjoy a Potluck dinner, followed by Advent themed crafts, decorating of the church, and then end the evening with a family Christingle worship.
- Where:** Mannofield Parish Church
- When:** Sunday, 29 November 4.15 for 4.30-7.30 pm
- Bring:** Your potluck dinner contribution

For more information please contact Alisa Ferlicca: email alisa.ferlicca@gmail.com or mobile 07838835778

Potluck Details for your help and guidance:

Dinner will be served at 4:30pm.

Food should be in a normal quantity that would feed a family.

Food should not need re-heating, or need to be refrigerated. Also, please no cold meats or cream.

Please feel free to bring in addition any special requirement foods, depending on your family's needs.

Suggested food items include: chilli, soup, lasagne, pasta, macaroni and cheese, pizza, curry, cheese sandwiches, variety of salads, vegetable sides, potato sides, tarts, biscuits, or tray baking goods. Please refer to the sign up lists located in the church regarding who is bringing certain dishes.

Prayer for Remembrance Sunday



Loving God, in a world where justice has not rolled down as waters, nor righteousness as a mighty stream, where knowledge floods in, but there is only a trickle of wisdom, we pray for this Church.

Turn our efforts to good, so that as our understanding increases, our sense of responsibility will deepen, and we will complete our time here having made the world more habitable, and ourselves more humane.

We pray this, O God, in the power of Jesus Christ our Lord.

Amen

POVERTY ALLEVIATION AND THE CONSTRUCTION INDUSTRY

One of the important elements of the intervention of international contractors will be to convey the importance of repair and maintenance of the facility being built. Many projects have become a burden to their community for the want of the skills to maintain the facility. An international project allows records to be collected such that the competency of local businesses can be catalogued and a data base of local subcontractors and suppliers can be formed for the benefit of maintenance work and subsequent projects. These actions enable capacity building for local suppliers and contractors which in turn enable the local firms to navigate their way through bidding conventions and building regulations. These actions should enable local firms to participate in international projects and build their competence through training and the absorption of 'know-how'. Such training requirements need to be built into the contracts. Trade apprenticeships and professional indentures are part of the trade when multinationals engage in infrastructure projects

One cannot leave this subject without referring to 'the elephant in the room' which is corruption. This vice does not only affect developing countries. In a recent survey conducted by the Chartered Institute of Building (CIOB) 41% of the 1,400 respondents said that they had been offered bribes. (*Corruption in the UK Construction Industry, CIOB 2008*). Yet, the perception remains that many of the poorest countries in the world are the most corrupt. The anti-corruption organisation, Transparency International, produces a Corruption Perception Index which measures GDP (corrected for Comparative Purchasing Power) and the perception of corruption. Countries with the lowest GDP have the highest perception of corruption. Eleven of the lowest seventeen most corrupt countries in the world are in Africa. Hopefully, the recent establishment of the African Governance Initiative can improve matters.

The issue of poverty alleviation is not only a moral issue. For those who care about these matters, poverty alleviation has profound social implications. In a recent book '*The Spirit Level*' by Richard Williamson and Kate Pickett, the authors analysed 30 years of data to show that the more equal a society is, the greater the benefits which accrue to all; less crime, less stress, less drug use and better health. Poverty alleviation is not just a cry for help from 'them'; it is to the benefit of us all.

STRAY THOUGHTS

Grumble?

No; what's the good?
If it availed, I would;
But it doesn't a bit,
Not it.

Laugh?

Yes; why not?
'Tis better than crying, a lot.
We were made to be glad,
Not sad.

Sing?

Why, yes, to be sure;
We shall better endure
If the heart's full of song
All day long.



Christmas Carol Singing

For our community

Mannofield Church Hall

Tuesday 1st December 2009

2.00pm

Come along and enjoy afternoon tea and a Christmas Sing-a-long



Tickets may be obtained from the Church office, Countesswells Road Monday - Thursday 9.00am - 12noon

Alternatively tel: 315144



There is no charge for the tickets but donations will be welcomed.

Mannofield Church Lunch Club

Come and join us!

19 November

Thereafter
3rd Thursday each month



Lunch is served at 1pm

Entertainment 2 - 3.15pm

Cost -- £3

A cup of tea before you leave!

Need transport?

Contact: Mhairi Clark tel. 317982

NOTES & NEWS

HOMECOMING COFFEE MORNING



28 November
10am – 12noon

Homebaking Stall
Christmas Tree Parcels
Raffle – Scottish Hampers

Adults £2 Children £1

Proceeds in aid of Guild Projects

Donations to Home Baking Stall may be handed in on Friday 6.30-7.30pm or on Saturday morning.

Choir – Help!



We make our annual appeal for help with the Service of Lessons and Carols to be held on Sunday 13 December at 6.30pm.

Additional singers are urgently required and they are invited to attend a half-hour practice following the morning service on 22 and 29 November and 6 December with a final rehearsal on Thursday 10 December (to be confirmed).

Anyone who wishes copies of the proposed carols in advance should ask a choir member or the organist.

THANK YOU

Sheila Murray wishes to thank her many Church friends for their love and support at this time.



GUILD



November

- Tuesday 3 *Something Fishy*
Demonstration by
Downies of Whitehills
- Thursday 5 Monthly Coffee Morning
10am – 11.30am
- Tuesday 17 *Something Ancient*
Family History with June
Cruickshank
- Sunday 22 Dedication Service
10am
- Saturday 28 Homecoming Coffee
Morning

Aspire Book Group 2009-2010 Reading List

- November** The Hiding Place, by
Corrie Ten Boom
- December** The Shadow of the
Galilean, by Gerd
Theissen
- January** The Book of
Lamentations, by
Rosario Casellano
- February** Travels with a Donkey
in the Cevennes, by
Robert Louis Stevenson
- March** Paradise, by Toni
Morrison
- April** A Prayer for Owen
Meany, by John Irving
- May** Travelling Mercies, by
Anne Lamott
- June** The Tartan Pimpernel,
by Donald Caskie and
Mike Hughes



Ushered in by members of the Pickled Cow, shown to your seat and served hot dogs, popcorn and nachos – all 65 movie goers were now ready for the showing of ‘The Age of Stupid.’

The first few minutes take us on a whirlwind journey from Creation to the year 2050 where the main character, the last man on earth, (played by Pete Postlewaite) is reviewing data files highlighting the significant effects of climate change. He is wondering why, in 2008, humankind did not act when it had the chance to stabilise and protect our magnificent planet for all future generations.

Through ‘fly on the wall documentary style’ stories we follow the lives of 5 main characters. These characters are based all over the world and come from diverse social and economic backgrounds. Their unfolding stories demonstrate the contradictions and maybe the naivety of a modern consumerist society hungry for ever increasing natural resources and the ambitions of those in the developing sub continents aspiring to a capitalist, globalised dream.

Through these personal stories, this film asks difficult questions.

If we are to accept Franny Armstrong’s premise for making this movie, humankind is metaphorically on an environmental tightrope. Our daily actions are making the balancing act for the planet more and more impossible to sustain.

At the end of a hard-hitting 80 minutes there was a noticeable quiet in the room, a powerful piece of cinematography had captured the attention and emotions of all the viewers.

We all left acknowledging that there are many tough decisions to be made on the road ahead. However, with audiences like ours all round the world, momentum and awareness is building to effect positive change and improve our stewardship of our planet.

Finally, a personal thanks to everyone who attended and ran the event, which raised £200 towards our own forthcoming eco-congregation led initiatives.

Colin McColl, Eco congregation convener

CHURCH CONTACTS

Minister	Rev Keith Blackwood	k5blackwood@btinternet.com	315748
Associate Minister	Rev Alisa Ferlicca	alisa.ferlicca@gmail.com M 07838 835778	277428
Youth Ministries Worker	Tim Still	tj.still@btinternet.com M 07535 356346	
Secretary	Mrs Gill Terry	office@mannofieldchurch.org.uk	310087
Church Officer	Nick Youngson	nicholas.youngson@which.net M 07850 733402	322239
Session Clerk	Bob Anderson	Nnikibob@aol.com	743484

Footsteps of Paul Mannofield Church's Trip to Greece June 2010 12 Days, cost £1,750



Thessalonica, Kavala, Philippi, Veria, Meteora, Athens, Corinth
Mykonos, Ephesus, Patmos, Rhodes, Crete, Santorini

Refundable Deposit of £100 to be paid to church office
by 26 November 2009



THE PICKLED COW Drama Group
Proudly Present

A Great Western

A Wild West Parable Pantomime



Wednesday	2nd December	@	7.30pm
Thursday	3rd December	@	7.30pm
Friday	4th December	@	7.30pm
Saturday	5th December	@	2.30pm

On stage at Mannofield Parish Church
Great Western Road, Aberdeen

Return ticket forms to the office or
any PCDG member
Also available by email
thepickledcow@hotmail.com

