



# Argyll & The Isles

*News and Views from Around the Diocese*  
Winter 2008 – No. 90

## FROM THE BISHOP



**MOTIVATION** is always a thorny issue. There are those who would claim that no one can ever act out of pure motivation. There are always doubtful motivations in those who wish their names to be put forward for high office in any of our institutions. And that includes bishops! In a much larger 'theatre', the motivations for good in the United States President-Elect, Barack Obama, are regarded at present with a loftiness that might be almost impossible to realise. In Chicago, on the night of 4<sup>th</sup> November, Obama's acceptance speech had a soaring expectation and grace that is rare in our time. I found tears gathering in my eyes. The tone he established drowned out the murmurings of cynicism as he urged us: "Put your hands on the arc of history and bend it once more to the hope of a better day".

Of course, the difficulties will come in their battalions as the reality and compromise of intractable crises and dysfunctions pile into the Oval Office. However, I sensed as I watched him speak, that his rhetoric was not only finely crafted, but that there was stillness and a centredness from which his words sprang, with the undoubted help of speech-writers.

Our Diocesan 'issues' (an over-used word, I fear) may seem somewhat overshadowed in comparison. However, the reality is that we are charged to give meaning to our expansive claim that in Argyll and among The Isles we dwell in a climate which nurtured those who brought to wakefulness the infancy of Christianity in Britain and beyond. Our task is to realise what was begun and held always in the present by those who have gone before us. Our Diocese is punctuated with small congregations that are struggling but remain hopeful.

I have found myself all too often acting out of anxiety about our future. One danger is to run from the realities in order to avoid the anxiety. The other danger is to manipulate others to feed self-promotion, as a means of avoiding anxiety. The lesson, if I have 'read' Obama appropriately, is to come to our Christian responsibility in these parts from a still centre, which brings with it an acute awareness as to what the truth is and how to respond gently but firmly to that truth. That truth is the immediate love of God.

The stories told in this issue are signs of growth from the 'small hours' of God's rumour among us. Among the articles, there are a few notes from our recent Diocesan retreat led by Canon Brian Hardy on Silent Prayer and its implications. For me, as your Bishop, I can only tell you that Silent Prayer is the essential Christian practice on a daily basis, more honoured, I must add, in the breach than in the observance. One article challenges the reader to think about what it is to be an Anglican, using his own distinct Anglican journey as a spur to thought. I hope that you will consider contributing to this magazine by writing for it yourself and, perhaps, include your own reactions, by way of letters, to what the magazine has published.

The Lambeth Conference was, for both Elspeth and I, an experience which will not come our way again. Of course, there was the creation of new friendship; the debate, the listening, the learning... But most of all, it was a challenge. I have written, quite extensively on my experiences in five reflections which are available on our Diocesan Website ([www.argyllandtheisles.org.uk](http://www.argyllandtheisles.org.uk)

Elsbeth, who participated in the Spouses Conference, has also written of her experiences. Her article, which was written for 'Inspires' (the Magazine of the Scottish Episcopal Church) is also included in this issue. Although I have spoken frequently of our deep gratitude to all in the Diocese for providing the funds for our participation, I cannot stress enough that what I gained is the challenge, as your Bishop, to be a model of the Christ-like life, no matter how far short I may fall in realising that challenge. Of course, that challenge is one which I can only pass on to you. That 'passing on' has only significance, of course, if it is an inspiration in my own life. So thank you.

The challenges that are immediately before us, and not in the future, are critical ones. For example, The West Highland Region charges (Portnacrois, Duror, Ballachulish, Glencoe, Kinlochleven and Onich) have, through their representatives, been working for several months towards being 'linked charges', which a new canon of the Scottish Episcopal Church has offered. Although the conversations between each charge have been long and, at times, burdensome, nevertheless, I feel that they are more deeply aware of the needs of each other. The responsibility for nominating a new Rector of the Region lies with the charges together. A great deal is expected of any new Rector: not simply in the exercise of liturgy and pastoral work but importantly in building lay ministry teams in each area of the region. I ask your prayers for each charge as they begin the process of advertising and appointment. *If you know of any priest who may be interested in applying, please do ask them to write to Audrey Walton, my secretary, at the Diocesan Offices: (Mrs Audrey Walton, The Bishop's Secretary, St Moluag's Diocesan Centre, Croft Avenue, Oban PA34 5JJ. [bishop@argyll.anglican.org](mailto:bishop@argyll.anglican.org))*

I make no apologies for concluding with some of the enthusiasm and vision of Barack Obama's acceptance speech. "This is our moment: to put our people back to work and open doors of opportunity; to....reaffirm that fundamental truth – that out of many, we are one; that while we breathe, we hope, and where we are met with cynicism, and doubt, and those who tell us that we can't, we will respond with that timeless creed that sums up the spirit of a people: Yes We Can. Thank you, God bless you, and may God Bless you."

In the Love of God,

*Bishop Martin*

## **CHRIS TODHUNTER** **Gentleness, Humour and Insight**



**IN** the world of Cathedrals in England with which I have had many years experience, those who were appointed to administrative jobs were those who were expected to respond to crises and 'sort the place out', or those who were 'long-players' – able to see the long-term issues and provide a strong but steady influence on administration and management. Never have I experienced both in the same person, at least not until now. The first type of person after they 'sort it', seem not to be able to stop 'sorting it' and become, frankly, counter-productive. The latter are not good at remaining clear when crises erupt and when tensions are high. Chris Todhunter has, in my experience, been able to keep both in balance.

Chris arrived as Diocesan Secretary and Treasurer in 2005, when there were some difficult crises. He handled his work, responsibilities and relationships with calmness, speed and skill. He also began to ask me what my 'aim' for the Diocese might be. This in turn, in tune with the stewardship renewal process, is what gave birth to our Diocesan Vision [*'Christ calls us to live like Him, in Word, Sacrament, Prayer and Service amongst others.'*] on which this Diocese hopes to move forward.

Of necessity, in my view, the Bishop's job in this Diocese in particular, is to be available where the congregations and communities of the Diocese are. This, of course, means that I am away from Oban at least 75% of my time. This can be frustrating for the staff in the Diocesan Office, and in particular, for Chris as the Secretary and Treasurer of the Diocese. I am deeply grateful for his encouragement, support and tolerance.

Chris was a Royal Naval officer, has worked in industrial management and is a corporate lawyer. The Diocese has been more than fortunate to have 'access' to this experience and skill. He is also a son of an Anglican Priest which has brought empathy to the circumstances of our charges.



Many of the clergy and lay people of this Diocese have benefited from Chris's attentiveness and advice. These will be sorely missed.

In the meanwhile, Peter Kemp, who has been part of the Scottish Episcopal Church's Administration Board, is helping us think and plan carefully for the succession, with Chris's help. All the charges in the Diocese will be kept informed as to any appointment that will need to be made.

We wish Chris, his wife Rosemary and their son Harry, every best wish and God's blessing for their new life in East Anglia.

*Bishop Martin*

### **Lambeth 2008. The Spouses Conference.**

#### **To Canterbury: 'The Bishop's Wife's Tale'**



*Elspeth Shaw*

Our journey south in two coaches to Canterbury was certainly long with a three-hour hold up on the M6. The Scots were a conversation item for a few days because the journey had been described by the Archbishop of Canterbury in his opening address as "disagreeable". In fact it contributed to the beginning of many extended conversations with people from all around the world as we stood in the sunshine on the outer lane of a motorway. It took a while to get orientated on the campus and to appreciate that we were to be there for three weeks. Rarely have I ever been away for three weeks, either with family or friends, let alone hundreds of bishops and their wives. It was such a privilege! For the spouses there was a different feel to our conference and I can only describe it by the fact that many had consciously come, voluntarily accompanying their spouse, a lot of sacrificing - holidays, pay and many leaving young families and dependents. As Jane Williams expressed so eloquently "I expect there are few among us that,

when we were teenagers day-dreaming of who we might marry, ever imagined that it would be a bishop!"

Along with many others I had been invited by Jane Williams to lead a bible study group of about six wives. We were studying the same "I am" passages from St John's Gospel as the bishops. I have come home with a wealth of memories feeling proud to be part of the Worldwide Anglican Communion. *Elspeth Shaw*



*Bishop Wayne Wight of Delaware in St John's Cathedral, Oban*



*Bishop Wayne holding St Moluag's Staff on Lismore*



*The Bishops of The Anglican Communion assemble for The Lambeth Conference in Canterbury Cathedral*



*Bishops Surya, Wayne, Martin and Mdimi at The Cathedral, Cumbrae*

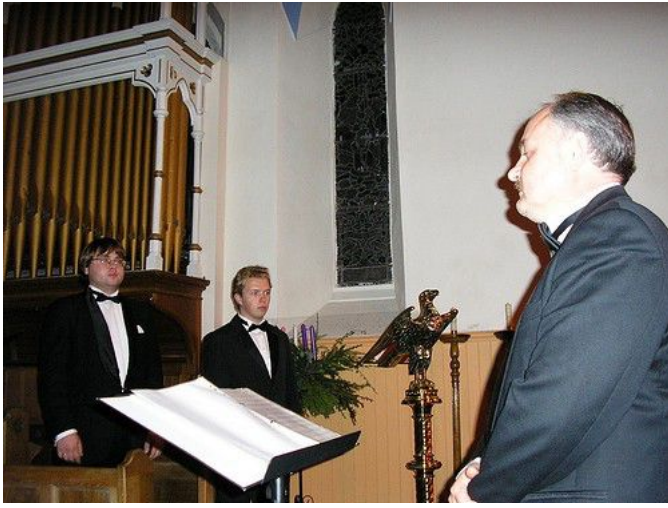
## **HOLY TRINITY, DUNOON 'God, Music, Russia and Molly'**

**THERE** are times in the life of our congregation when it feels as if all life revolves round the church. Can't be bad – can it? At least it shows that we are alive, even if our rector is half dead keeping up with it all. And, what is more, we're developing ways of keeping each other in the loop: a monthly newsletter has joined the blog to inform and entertain and leave no-one with any excuse for not knowing what's going on.

On the congregational development side we have an OT Bible Study group studying Genesis, using Trevor Davies' 'Looking God in the Eye' as a discussion starter which has provided much food for thought and some surprising insights and re-evaluations of attitudes to the old stories, while another group is looking at St Mark. John McIntosh has conducted several Music Workshops – a teatime activity to learn new music and improve our ability to enjoy singing; these last about an hour and tend to be shorter in the winter because of the chilly church. We have had two successful congregational days, one discussing homosexuality and the church and the second looking at liturgy with a view to developing an understanding of the different emphases of the Blue and Grey liturgies. Ongoing activities include housegroups, a Book Group, the Lay training classes, and the work of the Cursillo group.

The past few months have seen the development of three focus groups involving the members of the Vestry: Individual Development; Life of the Church Community; Involvement in the Wider Community. As a result, there is currently a group working on the arrangements for the forthcoming visit of *Voskresenije*, who are returning for their sixth performance here, with the aim of making it a more inclusively social event.





*The Russian Voskresenje choir during a previous visit to Holy Trinity, Dunoon*

Recently, a group put together boxes of goodies for troops in Afghanistan, where the son of one of the congregation has been serving.

Looking outward, Holy Trinity initiated a joint Michaelmas event on the pier, working with an Emergent Church in the town to transform the currently disused Victorian pier building into a magical space of light and sound. Members of the congregation travelled to St Paul's, Rothesay for a joint Sea Sunday celebration on a day when the rain on the roof actually silenced Kimberly in mid-sermon and reminded us of the arduous nature of the work of seafarers. And at the time of writing, we are about to embark on a series of Pub Conversations: a lunchtime informal meeting in a town centre pub to share talk on aspects of belief with anyone who cares to join in.

And in the immediate future? We will celebrate All Souls' tide with a service drawing on the Swedish tradition of lighting the graves, followed by a Hallowe'en party in the Rectory. We have +Martin and Anne Tomlinson visiting us at the end of November for a Congregational Development Review (we could be there all day ...). We have an Advent Carol Service on Advent 4, with singers from outwith the church as well as our visitors from St Paul's. And throughout it all, we continue to fight the damp, the rain and the chill to attend our church and encourage others to join us.

I almost forgot the most compelling development of all for some of our congregation. When Kimberly's away, we get to feed Molly, the Rectory cat.

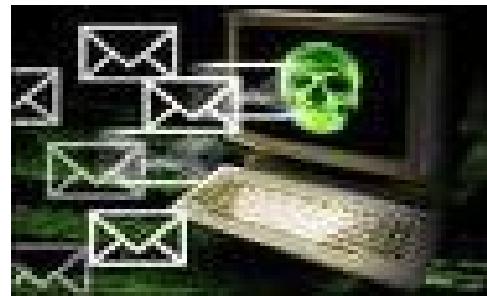
*C.McIntosh, October 08*

## ST COLUMBA, ISLE of SKYE

**'Great – but please be careful!'  
IT matters from Roger McDowall.**

I have to admit I enjoyed Christine McIntosh's article, "Technophobia no more?" in the Summer edition no.89. Two words, of real significance to anyone who uses the Internet regularly, were not mentioned, "Security" and "Privacy". The programmes she mentioned, with enthusiasm, have been challenged on one or both grounds by some IT professionals.

I declare my interest in that I use none of them, preferring Windows Live Messenger over Skype, Outlook 2007 over Google Mail. Further, I do have a concern over Blogger.



Most people have heard of "viruses" in connection with computers and we can add the terms "malware" and "Trojans" to include software and items you neither want nor need on a computer. Sophos, one of the world's pre-eminent IT security firms blames Blogger for spreading over 10% of these items. Blogger suffers from the ability to add to a "blog" a comment or link which can lead to a malicious page or item somewhere, and Sophos has estimated from their experience, that well over 16,000 malicious pages are uploaded to Blogger each day.

Google Mail has been challenged on privacy grounds. To adapt Christine McIntosh's "post office" analogy, Google Mail uses a system which is the equivalent of someone's letter being opened in the Sorting Office, read to find out what interests the writer and recipient have, then sending each junk mail to match those interests. Every email is scanned for "keywords" and the Internet equivalent of junk mail, called, more politely; "targeted advertising" is downloaded to your computer. This may be done by machines, but it still raises the question as to how far we would want this done to our private correspondence. There are totally free email programmes which do not intrude in the same way.

Skype has equally been condemned by some, in that it works by linking all users in a common net, so

that your PC is being used to transmit calls made by other Skype users as they are yours, as if each were a mini telephone exchange. It's for this reason that it is hard to find a business using Skype as companies are unwilling to give opportunities to intercept confidential calls, in fact with several major companies this ban is part of their security policy. Skype claim that calls are encrypted but this does not prevent interception.

The greatest gap in the article was any reference to protection against 'evils' which can be found, or advice to use up-to-date anti-virus software always, programmes which defend against intrusion (commonly called Firewalls and a part of the latest Windows operating system though available independently) and to keep the system updated with all the latest security updates.

Another danger, particularly for a church or for clergy, is to be fooled by an email appeal for help in need. Sadly, the majority are fraudulent, again something which can be easily checked in the majority of cases.

One other danger, and I had to prove this to a charge in this diocese, is to make sure a web site is secure. They had given an opportunity for comments to be posted about their area, but also left it open for anyone to delete or edit comments in inappropriate ways.

Christine's final hope that "we have the will to demand a broadband connection in every part of our diocese" is indeed a hope as we are faced with the economics of BT who are far less interested in providing a service to remote areas than in supplying a cheaper one in areas of high population. Sadly, we are unlikely ever to live in the situation I found in remote areas of Oregon in May where it was community pressure and community needs which has forced the telecoms companies to provide full broadband and wireless connections to even the smallest centres. I would hope for, but doubt seeing in this diocese, a similar situation to where I was sitting in the centre of a town of 62 people sending emails to family and to others, with full Internet access on my laptop on a totally free wireless network.

*Rev. Roger I. McDowall* Isle of Skye

*(From the Editor: I do hope, Roger and Christine that you will be willing to give advice on IT matters. Skype I do find wonderful in that I can speak to my Son and Daughter – and see them – in London, always being careful of not entering into sensitive subject, as I would where possible in all email and internet communication.)*

## **SAINT COLUMBA'S Gruline, Isle of Mull**

**SINCE** last I wrote we have had our Sunday services led by many summer chaplaincy clergy; we are, as ever, grateful for their many kindnessES shown to us during their respective visits. Some of them have been coming for more years than we can remember – others came for the first time, hopefully the first of many. We offer a heartfelt thank-you and say 'Haste ye back!' to them all. In addition to their normal duties we must thank those clergy who have visited the sick, dealt with pastoral problems and consecrated extra wine and hosts, the very elements that allow our lay leaders to offer Eucharistic worship when there are no clergy. Our worshipping numbers have not only been maintained but show signs of growth – some of this increase has been from new members who live and Mull and have heard about us from friend or acquaintance; the remainder are new holiday makers who have found our little church in the centre of the island during their pilgrimages and peregrinations. An increasing number have researched our web site and made initial contact with us through this medium.



*Ensemble 1685*

On Sunday 29<sup>th</sup> June we kept the Feast of Saints Peter and Paul in high style. That great feast day coincided with the annual visit of 'Ensemble 1685', a chamber choir from the West Midlands under the direction of Richard Jeffcote (*see above*) This accomplished group comes to Mull each year as a 'fringe' event to the Mendelssohn on Mull Festival. By tradition they begin their visit by singing the Mass for us on Sunday.

This year they sang *Missa Brevis* by G P da Palestrina and the motet *Tantum ergo* by Tomás Luis de Victoria during the Administration of the



Communion. Thank you Richard and your choir members – we wait in earnest expectation for your visit next June. Among other summer visitors to Saint Columba's was the authoress Susan Howatch who joined us one Sunday in July, accompanied by the Emeritus Dean of Guildford. Our normal summer season concluded at the end of September with a visit by Bishop Douglas Cameron who celebrated the Feast of Saint Matthew and our Harvest Thanksgiving with us. A special thank-you must go here to James and Nichola for again hosting our highly successful Harvest Luncheon.

That time is now upon us when most of the visitors have returned to their homes and the island is commensurately quiet. We only have the annual car rally in October to look forward to, and I regret that this international event does not seem to bring Christian pilgrims to our church doors. Perhaps we should advertise our services in their literature – a question that our Vestry might like to address. We are delighted that Bishop Mark from Moray, Ross and Caithness will be our celebrant and preacher for two Sundays in October. He and his family have been regular holiday makers on Mull for many years. His visit this year has been necessarily delayed by his involvement in the Lambeth Conference. Bishop Martin has planned a couple of visits in the spring, just before the start of Lent (how far away that all seems!). In the meantime we shall, as is now customary, rely upon our own members and resources for the leadership of our worship. Full details of this programme, for those who are interested, can be found on our web site ([www.grulinechurch.org.uk](http://www.grulinechurch.org.uk)).



I mentioned in our previous report that the giant sycamore trees that stood in our churchyard had been seriously pollarded. Regrettably the wrong photograph was published, one that showed the church, but not the trees. (*Please see correct photograph above*). In recent weeks a contractor has relaid and levelled the gravel drive from the

road to the church porch. Owen Tyson has made a wonderful job of breaking through the churchyard wall into an adjacent area of pastureland that is destined to be an extension to our graveyard. He has also fitted new gates to allow access. We offer a big thank-you to all who have given their time and talents in these many ways.



Future projects include: minor repairs to our roof, to keep the winter storms at bay; repainting of roof timbers and doors and some remedial work on, or perhaps complete replacement of, our altar rail kneelers. These practical tasks are never completely finished and we are ever grateful to those who labour behind the scenes in so many practical ways, both large and small.

It won't be long before we must start preparing for our Candle-lit Advent Carol Service and events leading up to Christmas. Then it will be Lent and decisions about what to study next year. It is all part of that great continuum of prayer and thought about God that has sustained the church for nigh on two thousand years – long may we continue to play our small parts. More news of these many events anon...*David Fuller*

*Saint Columba's, Gruline, Isle of Mull*

## **‘What it means to me to be an Anglican. What about you?’**

By David Fuller.

**I**N the Summer 2008 – No 89 edition of Argyll & The Isles Bishop Martin gave us the five principles that make him an Anglican. May I respectfully offer a somewhat different set, a set that for me distinguishes Anglicanism uniquely and makes me a member.<sup>1</sup>

For the last 120 years Anglicanism has been defined by the Lambeth Quadrilateral (sometimes called the Chicago-Lambeth Quadrilateral because its formulation was based on a proposal from the Chicago Province of the Protestant Episcopal Church of the USA a year or two earlier). In 1888 the Third Lambeth Conference adopted Resolution 11 which was, in effect, a definition of what a church must believe if it is to be considered as part of the world-wide, Anglican Communion. It requires that all accept:

- (a) the Holy Scriptures of the Old and New Testaments, as ‘containing all things necessary to salvation,’ and as being the rule and ultimate standard of faith;
- (b) the Apostles’ Creed, as the Baptismal Symbol, and the Nicene Creed, as sufficient statements of the Christian faith;
- (c) the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with unfailing use of Christ’s Words of Institution, and of the elements ordained by him; and
- (d) the historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

It is clear that a continued adherence to these clauses is a necessary condition of Anglicanism. But is that all there is to being an Anglican? I suggest that the quadrilateral, which is as important today as it was in 1888, is just the basis of Anglicanism. So, what else do I hold dear?

Perhaps my first love, as an extension to the first clause, is the Book of Common Prayer. This is a uniquely Anglican document and its fame, popularity and regular use have spread across the globe. How many other churches have a book that contains virtually all of its corporate services, Mattins and Evensong (the Daily Prayer of the

Church), The Offices of Communion and Ordinal, including appropriate Biblical texts, all between the covers of one volume? Add Miles Coverdale’s incomparable translations of the Psalms and the book’s timeless liturgical language and we have a gem, *par excellence*. Puritan sympathies came to bear on Thomas Cranmer’s wonderful book of 1549 and superseded it by those of 1552, 1559 and 1662. It also seems to me that it is to the 1549 Book that the church should return. If I should ever have to face the BBC’s ‘Desert Island Discs’ inquisitor (a very unlikely event!) I would happily exchange the mandatory copy of the Complete Works of Shakespeare for the Book of Common Prayer; else take it as my book of choice. Here in Scotland I am more than happy to accept the 1929 Scottish Prayer Book, *in lieu*.

The second condition contained within the quadrilateral refers to the two great Christian statements of faith, the Apostles’ and Nicene creeds. The Prayer Book contains a third creed, now virtually unused, the Athanasian Creed. It is sometimes referred to as the *Quicumque Vult* (the Latin translation of its two opening words – Whosoever will...). This third century document is a wonderful exposition on the Most Holy and Undivided Trinity, a tenet of faith that is surely at the very heart of Anglicanism. There was a time when it was said or sung instead of the Apostles’ Creed at Morning Prayer some fourteen times during the year, on many of the church’s great festivals and saints’ days, and, of course, on Trinity Sunday.



Although only two sacraments are mandated by the quadrilateral (those called Dominical, that is, ordained by Christ himself) parts of the Anglican Church accept the five minor sacraments: those of confirmation, matrimony, absolution (now sometimes called the rite of reconciliation), unction and holy orders. I believe that acceptance and use of all seven sacraments is one of the joys of Anglicanism.

I would also add an Anglican extension to the final clause of the quadrilateral. I believe that the historical, three-fold orders of bishop, priest and deacon are at the very heart of our faith.

<sup>1</sup> See:  
<http://christianity.about.com/od/denominations/p/christiantoday.htm>.



It seems to me that they are entirely based on Biblical foundations.

My fifth reason for being an Anglican is my love of liturgy with its ritual and ceremony: that incomparable theatre that is incorporated within the worship of Almighty God, particularly in those services associated with the Holy Mysteries, that is the Holy Eucharist and Benediction of the Blessed Sacrament (the devotional practice of prayer and praise before the Blessed Sacrament). Following revivals in the nineteenth century, associated with the Oxford Movement, much of the Anglican Church returned to forms of worship that were believed to have been the norm in the early Church. In these forms of worship every thing is done to the greater glory of God, giving mere mortals a perfect glimpse of the ‘beauty of holiness’ and maybe even a foretaste of heaven itself.

In summary, my devotion to Anglicanism derives from its famous quadrilateral but with important extensions to all four clauses; with additions of the Book of Common Prayer, the Athanasian Creed, the minor sacraments and priestly orders, plus a deep love of the Anglican Church’s ritual and ceremonial.

Now, what defines Anglicanism for you?

*David Fuller*

*Saint Columba’s, Gruline, Isle of Mull*

## **ALL SAINTS, INVERARAY**



### **Never take the ‘easy’ option**

### **You never know what’s around the corner!**

**ONE** recent Sunday morning Bob & I went down to All Saints Church, Inveraray, not knowing what to expect. We were aware that one of our congregation was away & that three were poorly – including our organist.

At 10.30, when our service was due to begin, no one had appeared to join us. Nonetheless, we decided to continue with a full service and, tho’ neither of us can sing, we would include all four hymns the Psalm & Responses – no mean feat for two such lacklustre voices.

We had reached the penultimate verse of the first hymn when the door opened and a man entered, sat down & joined us. You can imagine the warm welcome he received, not least because he could SING. Our service continued and I had almost reached the summing up of the Homily, when once more the door opened and a lady popped her head in. We again offered a warm ‘welcome’ and in she came ~ closely followed by seven friends. Suddenly we two had become ... TEN!

The ladies, all Roman Catholics from Dublin, were on a coach tour of Argyll, and mentioned to the tour guide that they would have liked the opportunity to attend Mass. He informed them that there was such a service in Inveraray, at 12.30, after the coach had left, BUT, there was an Episcopal service starting at 10.30. If they wished, though they would be a little late, the coach could drop them off close by. This they did and swelled our congregation considerably. It was a joy to have them share in our worship – we extended the service so that they could feel they really had participated, and we made new friends into the bargain.

How thankful Bob and I are that we decided against “taking the easy option” of reading through a shortened version of the service before an early departure home – on such a horrid dark & wet autumn day it was a real temptation. So, don’t be discouraged if your numbers are down to (almost) zero ... we should have missed so much!

*Stella Collyer, Lay Chaplain.*

## **ST JOHN’S CATHEDRAL, OBAN**

**IT** is with great sadness that we must report on the closure and sale of the church building at Ardchattan for financial reasons. The tiny congregation, which is The Church of the Holy Spirit will continue to meet in the home of one of the members and in this way provide a model to which we could all aspire.



Simply to say that the Cathedral Bazaar took place on Saturday 26<sup>th</sup> July raising nearly £5000 for cathedral funds does not do justice to the effort which goes into one of our biggest and busiest events of the year. We take over the Corran Halls for the day, although the event itself only lasts for a few hours in the afternoon the planning and preparation goes on through out the year involving the whole congregation and friends and supporters from the other churches in Oban and beyond. Despite the fact that this is the middle of the holiday season, a veritable army appears with home baking (for which Oban is rightly famous); handicrafts such as knitted baby clothes, dolls and blankets which have clearly been months in the making, preserves and tablet, quicker to make but a hot and tiring process none-the-less; plants tended on window-sills, in greenhouses or lifted from gardens and bric-a-brac collected over the year and stored ready for the day. For the two weeks prior to the Bazaar volunteers have sold raffle tickets in the Co-op and Tesco's car park, in a Caravan borrowed from the Oban Times. On the evening before the event strong-armed volunteers have lugged tables from the Cathedral across to the Corran Halls so that the stalls can be set up from early morning. On the day itself stall-holders arrive early to set out and to price the goods on display and prepare the afternoon teas. Then the Provost is piped in, onto the stage and declares the Bazaar open. The following two or three hours are frenetic as the stalls are cleared of their goodies, and our customers enjoy their teas. And it still isn't over as there's the washing and sweeping up to be done, money to be counted and the list of takings from the various stalls to be collated ready for announcement in church the following morning.

The Mothers' Union continues to be busy, successfully providing a Baby Changing and Feeding station at the Argyllshire Gathering (despite the best efforts of Health and Safety) and holding a very successful September meeting including a visit to the Isle of Seil, to Kilbrandon Church to see the beautiful stained glass windows by Douglas Strachan.

On Sunday 19<sup>th</sup> October, technology came to the Cathedral along with Oban's Youth Worker and directors of H2O (Hope to Oban) who used the 'sermon slot' and a huge screen to give us a powerpoint presentation and testimony of the work of the organisation in the town. This ecumenical organisation is proving very successful to the extent

that it is now looking to appoint a second youth worker.

With the help of Anne Tomlinson, the vestry has established an ecumenical training session for pastoral care, which is running at the Rectory through October and November. The sessions are based on the Methodist 'Encircled in Care' training resource and have been condensed and adapted to our local situation.

#### *Music in the Cathedral*

The Cathedral Choir led choral evensong on 20<sup>th</sup> August.

The talented Angela Brownridge was with us again during September for a piano recital.

Glenalmond College Chapel Choir visited us on 5<sup>th</sup> of October to give a recital.

The Cathedral Choir led us in observing the 50<sup>th</sup> Anniversary of the death of Vaughan Williams on 12<sup>th</sup> October during our sung eucharist with music by the famous composer.

We have again seen various charities making use of our facilities for fundraising, including Oban Hospice and Oban Bach Choir and Orchestra.

#### *Looking ahead:*

Our annual Charities Christmas Card Sale on November 8<sup>th</sup> will have taken place by the time this magazine is published, and is followed the next Saturday by a Charities Sale at which we raise funds for two nominated charities, this year the local Multiple Sclerosis Therapy Centre and the Erskine Hospital for ex-Service men and women will benefit.

Our Advent Ecumenical service will take place on Sunday 30<sup>th</sup> November at 6.30pm. This is always an atmospheric and deeply moving service.

The Cathedral Christmas Party will take place on Saturday 13<sup>th</sup> December.

We will again be holding our Christmas Eve Service for Children in the Cathedral on Christmas Eve at 3.00pm, when we sing carols, tell the Christmas Story, and build up the Christmas Crib.

*Jane Elliott*

*October 2008*



## St KIARANS, CAMPBELTOWN 'A Cornucopia of experiences'

AS the result of some publicity in the local newspaper, a representative of the new Ministry Team at St Kieran's was invited to lead the end of term service in one of the rural Primary Schools.

The St Columba Conventicle took place at Southend in early June and with the weather being particularly good, there was a strong attendance of midges to accompany the gathered congregation!

Towards the end of June we held another successful Coffee Morning in the Town Hall and this was well attended.



The highlight of July must surely have been the visit of Archbishop William Brown Turei from New Zealand (*see photograph above*) With the Service resting in the safe hands of, the recently retired, Rev Peter Rice, ably assisted by Canon Keith Pagan, the Archbishop, although feeling somewhat jet-lagged, dispensed a sermon full of wisdom. Taking the Parable of the Sower for his theme, he stressed the need for us to be patient in our expectation of a harvest. Harvests sometimes fail! With the Lambeth Conference looming, he was at pains to point out the need to listen to what people were saying, to allow people to be who they were and to remember the importance of culture in spreading the gospel. The church was well filled for the occasion and a congregational lunch was enjoyed by all who remained after the service. One of our congregation, Bob Millar, was pleased that he and the Archbishop had a mutual acquaintance in New Zealand. The world is a small place!

On Monday 14<sup>th</sup> July Canon Pagan held an hour of silent prayer to commemorate the 175<sup>th</sup> anniversary of the founding of the Oxford Movement. Three

different organists deputised during the summer months – Angela McEwan, James McVicar and Marion Hole – and it is good to know that, even though isolated geographically, we can call upon people who can step in to do such an important job.

There have been a number of joint ventures with the local churches through the latter part of the summer. An open-air service was held at the harbour. A concert with a potluck supper included, was held at the Roman Catholic Church Hall. The Mthunzi & Lilanda Initiative came to share music linked to the traditional industries of Argyll and the Isles and Zambia. The aim of the Initiative is to help young vulnerable children recovering from abuse through music, dance and drama. In late September a Joint Outreach Service, to mark Harvestide, was held at Stewarton. This service included a violin solo - "the Ashokan Farewell" a piece written in the style of a Scottish lament - performed by a trainee teacher at the local Secondary School. This was well received. Instead of a formal sermon there was a Dialogue between one of the local Ministers and a representative of one of the Young Farmers Club. From this, the congregation gained a fuller understanding of some aspects of a farmer's life and challenges.

Another highlight of the summer months was the service designed to coincide with the local Mull of Kintyre Folk Music Festival, when the town is filled to capacity with visitors. This celebration of the 1982 Liturgy paid tribute to the Gaelic heritage of Scotland. Brigadier John MacFarlane, from Taynuilt, joined us for the occasion and took responsibility for the Collect for Purity, the Old Testament Lesson and Post Communion Prayer, all in Gaelic. The hymn for the Gradual was a solo "Mar a thogras fiadh an sruthan" (*As the deer pants for the water*). The congregation participated in Gaelic at the Peace, the Responses to the Intercessions and in the Responses to the Kyrie and the Communion Song 1. Megan Hill, a senior student from the Grammar School, played Gaelic airs on the clarinet as voluntaries, and accompanied all the hymns on the organ. The hymns sung were all by Horatius Bonar, the great Scottish hymn writer, whose 200<sup>th</sup> anniversary falls this year. The considerable interest in Gaelic as part of Scottish culture was demonstrated by the large attendance for the occasion, three times our normal, and afterwards there was an opportunity, over tea and coffee, to speak with some of those present, which included seven from Germany and two from Eire.

In support of the language, our church has now erected the Gaelic Welcome sign gifted to it at the Diocesan Synod.

Harvest Festival was especially memorable, with the church being beautifully decorated with flowers and fruit.

A representative from St Kieran's had the chance to experience an unusual event in the town – a House Blessing. This was performed by two Greek Orthodox priests who had made the long journey especially from their base in Edinburgh. The depth of commitment was apparent as the appropriate Liturgy was intoned and the all-encompassing nature of the blessing was experienced. The Episcopal Church, the Roman Catholic Church and the Full Gospel Fellowship were all represented at the occasion.

On 12th October, the birth date of Ralph Vaughan Williams, we celebrated the contribution made to the music of the church by him. All the hymn tunes we sang were composed by him or had been arranged by him and the sermon mentioned his great contribution to hymnody, in his editing of the "The English Hymnal".



*Knife crime was one of the topics covered in congregational discussions.*

Congregational discussion has continued every month with the usual wide variety of topics being covered – Paul's determination in spreading the gospel, Sharia Law, knife crime, gay issues, the role of Elisha in carrying on ministry where it might have ceased, the "tainted" genealogy of Jesus and the role of the Virgin Mary in the spiritual life of the church.

*David O McEwan*

**Say this in Gaelic (Can seo anns a'Ghàidhlig)**  
*(From the Editor: I tried and got stuck on 'dhl'!  
That's assuming I got all the rest right!)*

The Gaelic Language (Scotland) Act 2005 received Royal Assent on the 1st June 2005. Enshrined in the Act is the aspiration that Gaelic should enjoy equal respect with the English language in Scotland. The Diocese of Argyll and The Isles encompasses parts, or all, of the three District Councils initially chosen to spearhead the implementation of the Act – Argyll and Bute Council, The Highland Council and Western Isles Council. These Councils have all drawn up Language Plans to take forward this requirement.

### **Is Gaelic just for native speakers?**

No. Many people from all over Britain and abroad are interested in keeping the Gaelic language alive. The Scottish Episcopal Church is often labelled the "English Church", because of the many English people who find a natural cultural home in it, and one of the most important contributors to Gaelic education was an Englishman, Edward Dwelly, (1864-1939). He was born in southern England, near Arundel and he became interested in Gaelic when he was stationed in Scotland with the British Army. He compiled a Gaelic Dictionary, published in 1911, which is still in use today. For his efforts, he was awarded a civil pension by King Edward VII. The Germans are the most enthusiastic continental supporters of the language and Gaelic language classes are run on the Island of South Uist every summer, especially for German-speaking learners.

### **Can the Scottish Episcopal Church be part of helping to keep the language alive?**

Yes. The repetitive nature of the Liturgy lends itself very well to learners using the language in that context. The complete text for both the 1970 and the 1984 Liturgies can be downloaded from the Provincial Website [www.scotland.anglican.org](http://www.scotland.anglican.org) free of charge.

Four places where Gaelic might be used with ease in the 1982 Liturgy are – the Peace, the Responses to Intercession Form 1, the Kyrie and Communion Song 1. On the Diocesan Website [www.argyllandtheisles.org.uk](http://www.argyllandtheisles.org.uk) it is now possible to hear how to pronounce some of these responses. This is a resource which will be added to in the future.



In this article we will look at ways of sharing the Peace in Gaelic.

The word for “peace” is “**sìth**”, pronounced “shee”. So, in exchanging a handshake, one could just say “shee”.

If one wished to be more adventurous then other options might be

**Sìth maille ruit** [shee maluh root]

Peace be with you

or

**Gràs agus sìth dhut** [grass ahgus shee dhoot]

Grace and peace to you

In the next edition of the magazine we shall look at ways of using Gaelic in the Intercessions.

Give Gaelic a helping hand. Support the language by accessing the material on the websites and look for opportunities to use it.

There is a Society, within the Episcopal Church, which promotes the use of Gaelic in its Liturgies. It is called the Gaelic Society of the Scottish Episcopal Church and its aims are:

1. To consolidate and develop the use of the Gaelic language in the Liturgies of the Scottish Episcopal Church in Gaelic-speaking areas and elsewhere.
2. To promote a wider awareness of the place of Gaelic in the history and traditions of the Scottish Episcopal Church, both within the Highland area and further afield.
3. To use the media to promote worship in Gaelic in accordance with the rites of the Scottish Episcopal Church.

Anyone who is interested in these aims is invited to the Annual General Meeting of the Society, at St Andrews Scottish Episcopal Church, Fort William, at 11.45 am on Friday, 28th November, 2008. A “Gaelic” Eucharist will be celebrated at 12 noon, after which there will be lunch, followed by the Annual General Meeting at 2pm prompt.

*David O McEwan, Lay Chaplain, St Kieran's, Campbeltown*

## ST ADAMNAN'S DUROR



**WE'RE** not there yet after all! Rev'd Peter Rice, with much regret amongst all of us, Episcopalians, Church of Scotland, Roman Catholics and no denomination at all, has left. But the six congregations have still to come to an agreement as to how to go forward together. And the key word is together. It is not an easy furrow for us to plough: differing traditions, ways of doing things, varied personalities and financial resources, we are all wondering how it can be achieved. The charges (in alphabetical order) of Ballachulish, Duror, Glencoe, Kinlochleven, Onich and Portnacrois may well form a joint charge which will function under the supervision of Peter Rice's successor. Bishop Martin, the Provost and Chris Todhunter are due our gratitude for their continuing work towards achieving this end.

It is worth mentioning that whoever comes to take on the six charges will have help from Rev'd Donald Davidson in Kinlochleven and several lay helpers within the group. But it should be noted that it is no easy task; it has adversely affected the health of the last three incumbents who have valiantly tried to do the job. Whoever he, or she, is chosen, or more to the point, chooses, to look after us will be made very welcome and can look forward to a degree of cooperation from the six charges which should make life a little easier in an exacting job. Not that we ourselves are difficult, but the distances involved are somewhat off-putting with people scattered between Kinlochleven and Appin which are over 30 miles apart.

No appointment is likely to be made immediately and so we will continue to enjoy the ministrations of Rev'd Kit Jarman who introduces a breath of fresh air into our services and whose thought-provoking sermons are something of a joy. We are grateful to Kit for the way he has put himself

unselfishly and caringly at our disposal. Thank you Kit!

As to ourselves. We were delighted that a pre-Lambeth group of Bishops from USA, Kenya New Zealand and India came to Duror Community Centre to a ceilidh organised by Elspeth Shaw which they seemed to enjoy and in which they from time to time took part. If anyone can suggest a collective noun for a group of Bishops please let me know! Harvest Festival resulted in a record quantity of tinned and dry goods being donated, as usual, to Possil Park. Thanks to the family now living in the Rectory we have probably solved the problem of not being able to have the church open during the day. Mid- November will have seen a small concert of Baroque music given in St Adamnan's by Marion Geddes, late of Duror and now living in France playing the viola da gamba and a French lady singer called Anneke who, with Marion has given several similar performances in France.

Action is being taken gradually on the recommendations contained in the Quinquennial Report. We hope that our AGM in November will see a basic plan of action evolving. Probably one of the first things will be a digger to remove all the soil, shrubs and detritus which have all built up round the base of the church walls. A small trench filled with gravel could help to keep moisture out! And then we must look into the roof space. There is no trap door into it so one must be cut in the ceiling and we all rather dread what we'll find there. If there are bees, at least we have John Connolly who can move them - and put some St Adamnan's honey onto the market, at special rates for readers of Argyll & the Isles of course.

If this is the last issue before Christmas, then our good wishes go to you all.

*Kim Malcolm*

*October, 2008*

### **Sermon on Hebrews 13: 8**

*David Fuller, St Columba's, Gruline*

I take for my text this morning some words from our Epistle, words from the eighth verse of the final chapter of the Epistle to the Hebrews – 'Jesus Christ is the same yesterday and today and for ever'. What can we make of this text? We could spend the whole of this sermon, and many others, just considering the first two words – Jesus Christ. For theologians, the whole academic discipline of Christology is devoted to him. When we read

through all four gospels we quickly realise that we have learned very little about the person called Jesus Christ, the so-called 'Jesus of History'. In these accounts we are given no indication of what Jesus looked like, we are told almost nothing about his childhood, adolescence, or, indeed, much about the first thirty years of his life. This is because these are details that the evangelists considered that their readers just didn't need to know. Did he have long or short hair? Were his eyes blue or brown? Was he tall or short in stature? We are not told any of these particulars. However, the details that we are given are of fundamental importance to our belief in him. He was declared to be: Messiah, Christ, Son of Man, Son of God, The Lord, and God. Archbishop William Temple said, 'The Jesus for whose existence we have evidence at all, is a gigantic figure, making stupendous claims'. Yet, despite all this he was human, just like you and me. He experienced the common emotions of love, sorrow, fear, anger and compassion. He knew what it was like to be tired, hungry and thirsty. He had limited knowledge of the world and often had to resort to questions. Saint Mark tells us, 'Jesus asked the father, "How long has this been happening to him?" And the father answered, "From childhood".' Thus the New Testament presents us with a twofold picture of Jesus Christ: the hungry, tired, Jewish teacher; and the resurrected Lord, the judge of all, living and departed, and all in one person.

**Jesus Christ yesterday.** He was and is the Son of God, 'begotten of the Father before all worlds', as our Nicene Creed tells us. He was the creator of the universe, an insignificant portion of which we inhabit. Saint John tells us, 'All things were made by him, and without him was not anything made that was made'. At a point in God's own time Jesus became incarnate; he was born to a virgin, teenage girl in Palestine. He came to preach a kingdom of God on earth. For his pains, and because he proved not to be the kind of Messiah that the Jewish leadership had led the people to expect, he was condemned on trumped up charges of treason against the occupying Roman powers and sentenced to an agonising death by crucifixion. As we all know, three days after his death he rose triumphant, commissioned eleven close friends to continue his work of salvation, and returned to the side of his heavenly Father. That he is seen, some two millennia later, to have done a splendid job for his Father is evidenced by the two billion who today claim to be Christians – a third of the population of the planet! That was the Jesus Christ of yesterday.



**Jesus Christ today.** Before he left this world to return to his Father, Jesus entered into a new type of covenant with his disciples. He gave them his promise that he would be with them always, even to the end of the age. In an upper room on the eve of his crucifixion he rehearsed a set of procedures with his friends; procedures that they were to adopt when he was gone from them, and when they had been empowered to do so through the indwelling of the Holy Spirit, the Paraclete, that Jesus said he would send to them. We know the details. They were to take bread, bless it in his name, break it and eat it – this, he said, would be his Body. Similarly they were to take wine, give thanks for it and consume it – this would be his Blood. The authority to perform these actions, given at Pentecost, has, we believe, been handed down through the Christian church for nigh on two thousand years, through tactile contact, that is, through the laying-on-of-hands, through a succession of archbishops and bishops, in an unbroken chain. That is what is called the Apostolic Succession, and, again, we affirm in our creeds that we are, ‘a holy, catholic and apostolic church’. The church has adopted Christ’s Eucharistic procedures so that we may know him today because he is, as he promised, with us always. Through our penitent and contrite acceptance of this Blessed Sacrament, by taking the host and drinking the wine, we are brought into direct contact with Jesus Christ today. The priest who consecrated the bread and wine that await us on our altar was given authority by his bishop at his ordination to call down the power of the Holy Spirit to effect the translation from bread and wine to Body and Blood. This happened in that part of the Prayer of Consecration called the epiclesis. The words that the priest used were Christ’s words; the actions the priest took were Christ’s actions. Through those prayers and actions Jesus Christ was here, in Gruline, at Saint Columba’s Church, that very morning when these elements were consecrated. Yet, through these elements, we can meet with him, today. We only have to confess our sins and be given God’s absolution, then we can step forward to receive him into ourselves.

The author of the Epistle to the Hebrews spent much time in detailed and complex argument about the priestly nature of Jesus, how he was the High Priest of the order of Melchizedek and came to replace all of the ancient, sacrificial systems of his Jewish forebears. Our writer knew all about this sacrament, that we call the Holy Eucharist, or the Holy Communion, or the Holy Mass. He understood the work and the power of God the Holy Spirit in this divine undertaking. Thus he was able

to write about Jesus Christ – the Jesus Christ of today.

**Jesus Christ forever.** Today is just one day in the eternity of time – tomorrow will be another one. When we come back or go back to our churches next Sunday, or whenever, exactly the same conditions will obtain. We shall still be able to approach the altar and receive this sacrament yet again. It is for us the very nourishment for our immortal souls, the parallel of the food that our physical bodies need. And so the processes go on, and on, and on – we could say forever. Whenever we approach the altar, Jesus Christ is there, waiting for us, and he always will be, forever. Still bearing the scars of crucifixion he sits at his Father’s side awaiting our calls on him. Just as when he walked this earth and answered the prayers and pleadings of the poor, the maimed and the dying, so he sits and waits for our prayers. And he will always be there, waiting for us to turn to him in supplication and thanksgiving, forever. Even when, in moments of worldliness we forget him, he never forgets us. We can depend on him; his character never changes. We will always know that his love for us cannot decrease; we can always depend on his commitment to us in all things, at all times, in all places, in every way. Though the world changes, and circumstances change, and people change, and we change; Jesus never does. Jesus Christ is there, forever. Perhaps we should pause at this point and query the word ‘forever’. There is no doubt that, from the Godly perspective, Jesus Christ is the same forever, but, what about from our point of view? Our transient, earthly existence means that we are not ‘forever’, so do we need to believe in Jesus Christ ‘forever’? Jesus made it quite clear that he would come again, in power and majesty to ‘judge both the quick and the dead’, to quote this time from the Apostles’ Creed. All created things will come to an end. Theologians use the word ‘eschatological’ to refer to these end-time events. Should this eschatology affect our understanding of ‘Jesus Christ forever’? No. Whether quick or dead, that is, living or departed, we believe that we shall be part of God’s kingdom, on earth or of the great company in heaven, that multitude that no one can number. On which ever side of the grave we find ourselves, Jesus Christ is, and will continue to be, the same forever.

In our study of these few words we have thus far left out an important one. Jesus Christ is the **same**. My text said, ‘Jesus Christ is the **same** yesterday, today and forever’. Here we face a dilemma. Is this Son of God, the Jesus Christ who was incarnate in our world, lived here for thirty or

so years, and returned to heaven, the same now as before he left his Father's side? It can be argued, on the one hand, that God, and that includes the Son of God, is unchangeable, immutable and inflexible. But, God the Son now has a human understanding of what it is like to be tempted, to be hungry, to be tired; indeed, to die! And these are just a few of many examples. God did not previously have any such intimate knowledge. So, my final question must be: is Jesus Christ the **same** yesterday and today and forever? What do you think?

*David Fuller*

*Saint Columba's, Gruline*



## **OBERAMMERGAU PASSION PLAY 2010**

Led by *Bishop Martin Shaw*

15th — 21st May 2010

### **DAY One 15<sup>th</sup> May Stansted to Munich**

To the village of Benediktbeuern in upper Bavaria...a four-night stay at our 8th century monastery, in the retreat house.

**Day Two** -To the monastery of Ettal, and then the spectacular churches of Andechs and Diessen.

**Day Three** -To one of Germany's most well-known pilgrimage shrines, of Our Lady of Altötting, in the heart of Bavaria. We visit the church where, as the Pope, Joseph Ratzinger at the time, was baptised in 1927 and also the house where he was born.

**Day Four** -To Wieskirche, Germany's best known pilgrimage church, now a UNESCO world heritage site and the **8th** century Benedictine Abbey of Ottobeuren.

**Day Five** - Oberammergau

**Day Six** - The Passion play commences at 2:30pm, the interval is at 5pm.

**Day Seven** - Munich Airport for our return flight to London Stansted.

Price £1069.

If you are interested in participating, please get in touch with Bishop Martin and he will send you the appropriate information you need.

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