



Argyll & The Isles

News and Views from Around the Diocese
Spring 2009 – No. 91

FROM THE BISHOP



St Columba's Bay

ONE of the great tragedies of the pain of the Holy Land is that the actual root causes of the agony are lost in the dramatic and negative rhetoric that often goes with such circumstances. Of course, it was precisely such a context into which Jesus of Nazareth entered. The one we know as Jesus the Christ is the one who is still present in the agonies of The Middle East and indeed of the world as a whole! I have been reading and studying a wonderful book on theology called "Borderlands of Theology" by Donald MacKinnon whose family originated from Argyll. He writes this: "I must say that I should cease to believe altogether unless I believe that Jesus had indeed prayed that the hour might pass from him, had indeed been left alone to face the reality of absolute failure. It is fashionable nowadays to speak of Christ as victor, as if the agony and disillusion, the sheer monstrous reality of physical and spiritual suffering which he bore were a mere charade. But the Gospels recall our imaginations to a figure in the garden of Gethsemane prostrate on the earth, afraid and desolate, bidding men and women to see in him the ground of all creation." For me at any rate, my own complaints and indeed misplaced anxieties about my own life are put in perspective not only by the news but also by that profound sense of Christ being "the ground of all creation" in the midst of that agony.

This "ground of all creation" also goes before *us* in every single moment of our lives and work in this our beloved Diocese of Argyll and The Isles.

Sadly, in 2008, there was the closing of the church at Ardchattan. Here was a church and a little congregation which had that unique Argyll and The Isles feel to it. The church and the rectory were in fact all one building as was the case with quite a few churches in this Diocese in the past. So here was an image of the church where the priest, the congregation, the building and the community conveyed a unity and integrity. However, time has taken its toll, not only on the number of Episcopalians that live anywhere near the building, but also on the condition of much of the church and the rectory. It was therefore with sadness that the building was sold, the proceeds of which have gone towards maintaining and sustaining the life of the Diocese and its future. So in that sense, out of the sadness has come at least some benefit and new hope. A lot of work has been done to make sure that the small number of Episcopalians who have a strong loyalty to Ardchattan are nevertheless being looked after both spiritually and liturgically.



Ardchattan Church and Rectory

An incalculable amount of work has been put into the sustaining of the College and Cathedral of The Holy Spirit on Cumbrae. Not least of all the staff and congregation have worked hard not only to maintain the retreat, conference and guest programme but also to maintain the standards of liturgy and music in The Cathedral.

Island Retreats Limited is the company responsible for the management of these resources. The directors of that company have also worked hard with the company's manager Jean Ainsley to handle and develop the very difficult financial and organisational issues that have occurred. I am deeply grateful to all those concerned. The Dean of the Diocese is now the chair of the company. One of the great joys of going to Cumbrae is being able to sing a few song recitals with Alistair Chisholm. In particular I greatly enjoyed Alistair's season of Vaughan Williams music during which I sang the famous song cycle called "Songs of Travel".

In this Diocese, the term Lay Leader has been in use for some years. However, since I have been in the Diocese, I am aware that there are many forms of Lay Leadership in charges. For example someone who quietly gets on with the preparation of liturgy, who visits the homes of those who are housebound, those who preach and are musicians, they also are Lay Leaders. So I have developed the role of Lay Chaplain. This role gives a lay person in leadership the authority locally not only to relate to individuals and institutions but also to be recognised as the reference point of the congregation particularly in circumstances where there is no resident priest. This development is in the early stages and is not 'set in stone'.

Three years ago, the Province of The Scottish Episcopal Church initiated a process of Stewardship Renewal, with the talents and inspiration of Dean Fostekew providing appropriate resources for each Diocese of the Province. Indeed at one of our previous pre-Synod days a lot of work was done in preparation for Stewardship Renewal in our own Diocese. I am very grateful to all those who took part in the Steering Group in the Diocese for not only designing appropriate resources for our charges but also being available around the Diocese to help others engage with them. Financially, both on an individual basis and also as far as the charges are themselves concerned, increased giving for many people is a considerable problem. In the context of the Synod's review of the financial year and the publication of quota from each charge, generous giving nevertheless is of prime importance for the Ministry and Mission of this Diocese and the charges themselves.

At the end of December, Chris Todhunter, the Diocesan Secretary and Treasurer retired. Here is a person who brought his organisational skills as well as his gentleness and listening. I am personally

deeply grateful to Chris not only for providing a secure and firm foundation for our work but also for his friendship throughout the Diocese. We are equally fortunate now to have the skills in management and organisation of Peter Kemp.



Peter Kemp and Jean Ainsley

From January this year, Dr Peter Kemp, has been our Diocesan Secretary, 'homologated' (that word so dearly loved by our Dean, Norman MacCallum!) by the Diocesan Synod earlier in March. Chris Todhunter was both Diocesan Secretary and Treasurer. Now the job is split between Peter and Jean Ainsley who has become our Diocesan Treasurer. Peter comes to us with a long experience of organisation and administration in the Scottish Episcopal Church. His background is in education particularly in Information Technology, being involved at the forefront of the Internet in its early days. He has also been involved in University Administration, particularly at Stirling. He is married to Joan, who is a scientist and an IT specialist. Both Peter and Joan are servers at St John's Cathedral. We are trying to develop the administration in the Diocese in a new and, hopefully, more cost-effective way, thanks to the experience and advice of Chris Todhunter. Please make use of our Diocesan staff and their skills. They are there to be helpful.

Over the last two years the Province has been conducting 'A Strategic Review' on the administration of the Province and indeed how that links in with the administration of each Diocese. Both Chris and now Peter are anxious to see how we as a Diocese can develop administratively in the context of a financial atmosphere nationally and internationally which will inevitably mean structural changes.

We are now well placed with Peter to develop new and flexible ways that reduce costs further as well as developing greater effectiveness in our Mission and Ministry. I am grateful to Sue Pollard and Audrey Walton who provide essential backup not only to the administration of the Diocese but also to my own work as Bishop personally. Throughout the Diocese, which consists of small congregations on the whole, it is not easy to find those who are skilled in management and in finance. So to all of you who give of your time and of your commitment to the administration of your charges, a warm thanks.



Reverend Adrian Fallows and his wife Patsy

The process that led up to the appointment of Adrian Fallows as the new Rector of the West Highland Region was important for the Diocese. In recent years the Province has been developing a new way of looking at “Linked Charges”. Canons are being developed to allow congregations to work gradually and carefully towards deeper co-operation with each other. No longer can the assumption be made that a Stipendiary Priest will be responsible for every aspect of leadership in all charges in the Diocese. The development of congregations involves allowing all the talent both known and latent to be used for the Mission and Ministry not only of the charge but the district in which it is set. All the baptised have a ministry! By congregations working together in their administration, in their shared liturgy and worship as well as in the pastoral care of each other, these new developments provide flexibility for Christ’s desire for the church. In The West Highland Region, for almost a year representatives of each of the six charges have met to work and pray together about the vision and organisation. When the post of Rector of the WHR was advertised, we were pleasantly surprised by the

number of people who applied and the quality of those who were short-listed. What is essential is that the responsibility for recommending to me someone to be appointed was held locally.

Thanks to the skill of Chris Todhunter and of our Dean, Norman MacCallum, this overall process became a learning experience for all involved which bodes well for similar processes being used elsewhere in the Diocese.

Since I have been Bishop I have only had the privilege of presiding at the Ordination of one Priest. However, I am glad to say that during the past year two further people have made initial steps towards discerning their vocation to possible ordination to the priesthood. Joyce Watson from Iona is currently coming towards a critical and joyful moment of her own training towards ordination. She will be ordained Deacon at 1.30pm on Sunday 28th June in St John’s Cathedral, Oban. Please ensure that you pray for her.

Towards the end of November last year, Dr Anne Tomlinson resigned as the Provincial Director of Local Collaborative Ministries. As most in this Diocese will be aware, her contribution not only to the development of Local Collaborative Ministry but also to the hope of the future of this Diocese has been considerable and deep-rooted. David McEwan, the Lay Chaplain of Campbeltown along with Brigadier John MacFarlane did an important piece of work early in the year on the state and condition of Local Collaborative Ministry throughout the Diocese. As you might imagine, this varies considerably depending on the circumstances of each charge. What I am aware of is that in many places where Local Collaborative Ministry and its resources are used, more responsibility is taken by Lay Ministry Teams. For myself the term Congregational Development is preferable than LCM, which is flexible in a Diocese that does not want charges to be described as being this or that ‘type’. All charges are concerned with their development! The issue is what resources are appropriate for particular circumstances. To this end I and my colleagues in the Diocesan Board of Mission and Ministry believe it is important to create a role in this Diocese of a Congregational Development Officer who can help us “roll out” resources and support. Creation of the role is ‘work in progress’.

The Lay Leaders and Lay Readers Day in the Autumn looked at Lay learning with the help of the new Provincial Lay Learning Project Officer, David Liddle. There is a demand among an increasing number of lay people to be reintroduced [if not introduced!] to the basics of Christian teaching. At our recent Diocesan Synod, David helped us to look at these questions: How does each of us learn given our personalities and experience?

What resources are available that are both stimulating and enjoyable? Given the geographical circumstances of this Diocese how do we make such resources more available?

One of the educational resources available throughout the Province is Cursillo. This is a simple Spanish word which means “A short course”. Over the period of a long weekend from Thursday until Sunday participants gather with a lay team and a few Clergy to form a closely knit Christian community and be immersed in the depths of basic Christian teaching and experience the Love of God. Those in this Diocese who have experienced Cursillo (they are known as Cursillistas!) will tell you how much they have enjoyed the experience and been enabled by it. I would like to see more charges making use of this resource not only for learning but for inspiration. Cursillo originated in Spain following the devastation of the Spanish Civil War. Cursillo was and remains a resource to rebuild Christian community firmly on the vocation of Christ to us. “You have not chosen Christ. Christ has chosen you”.

Many of us were heartened by the bringing together, earlier in 2008, of a considerable number from across the Diocese to look at the issues of Homosexuality, Christianity and the Church. Thanks to the skills of Alison Clark and her fellow-facilitators, difficult issues were shared with gentleness and understanding. It may be that no unanimous agreement arose from the day but certainly deeper understanding did. May that understanding and listening continue. My own sense is that an increased understanding of homosexuality is not going to be moved forward only by the issuing of papers, the conducting of debates and the formation of commissions but will be through the deep God-given skill of listening and loving.

Michael Harvey a businessman struck upon a simple idea some years ago which gave birth to “Back to Church Sunday”. This has proved a

considerable success in many Diocese of The Church of England and in other denominations. The Scottish Episcopal Church will be participating in this initiative on the 27th September. The Diocesan Board of Mission and Ministry will be helping the Diocese to prepare for what is in fact a very simple event. [See the DBMM report]. How do we attract people who have left the church to return to it and indeed stay there? Please make sure the date for ‘Back to Church Sunday’ is firmly in your diaries.



The Lambeth Conference was obviously a highlight for Elspeth and me in 2008. Both Elspeth and I have written about our experiences. If you have not already had the opportunity to do so, you might be interested in reading my reflections on Lambeth which are available on the Diocesan website. If you do not have access to the website then please do get in touch with me and I can easily send printed copies to you. The Archbishop of Canterbury has intellectual depth, a contemplative spirituality and reflective skills. These gifts sustain an unlikely group of people from across the World into the Anglican Communion which we experienced at the conference. The Communion is experiencing seismic divisions but, nevertheless, is struggling to find a way not only of staying together but working together. I shall never forget being looked straight in the eye with gentleness and challenge by a Bishop from Sudan who said to me: “Martin, Christ walks before us in the pain of Sudan in every one of our steps!”

Every year, I have taken a group of Clergy and their spouses for days of reflections at Bishop’s House, Iona. For those who come it has not been at all easy for them to get away. My overall experience of them is that those who take part gain a deepening understanding and intimacy with each other. In March, 14 of us, clergy and spouses came together, led by Allan Maclean, who was the previous Provost of the Cathedral in Oban. He is a leading historian of the Scottish Episcopal Church, and has affection for the story of this Diocese. He left us with a challenging question: How do we honour the considerable and important traditions of this Diocese and indeed of the Scottish Episcopal Church as a whole and be more open to the multiple layered culture of our time, which may risk ‘selling the family silver’?



Canon Allan Maclean with Clergy and spouses outside Bishop's House, Iona. March 2009



The Rev'd Peter Rice(left) admires the spontaneous art work of Canon Hugh Lee(right) in St Columba's Bay, Iona, March 2009.

2009 is of course "The Year of Homecoming" throughout Scotland. The West of Scotland is uniquely important in terms of the way Scots have been dispersed to various parts of the World not only in centuries gone by but more recently as well. For this reason, I have called the Diocese together for a festival on Sunday June 7th. All the charges now have the outline of the

programme for the day and I sincerely hope that each charge will commit itself to participating in this day if it possibly can. Richard Holloway, the previous Bishop of Edinburgh will be preaching and there will be activities for young people as well as bringing together the many musical resources we have throughout the Diocese. That Sunday also marks the 40th anniversary of my Ordination to the Priesthood and so it will be a privilege to celebrate that with you. By the time that you are reading this report I am hoping that more details of the day will be available for you and the charges. I am aware that asking people to come to St John's Cathedral in Oban demands time, expense and travel, but with this notice perhaps organisation for that event can be made more easily.

The day begins with a light lunch at 12 noon; continues with a rehearsal for everyone attending, with the Festival Eucharist itself being at 3.00pm, with Richard Holloway as the preacher. Young people from the Diocese will also be involved.

On a personal note, Elspeth and I are delighted to share with you that our daughter Madeleine will be married to Eamonn Mulhall in St John's Cathedral on Friday the 1st of May. Like Madeleine, Eamonn is also a singer as well as an experienced teacher. As you can imagine one of the prominent features of the marriage service itself will be glorious music provided by musicians and singers.

God bless you,

*+Martin
Argyll and The Isles*

In this issue of our Diocesan Magazine, there are three different, but I believe, complementary articles on The Anglican Church, which are, I assume a response to David Fuller's article on the subject in the previous issue. Keep them coming.
+M

St Margaret's, Whiting Bay Isle of Arran

Since I last reported, all at St Margaret's have been saddened by the death in November of Margaret Marriott, the longest standing member of our little congregation. Her faithful support of the Episcopal church on Arran goes back before the establishment of our present Church of St Margaret to the days when services were held in Charles and Elsie Woods' front room at Sandbraes. She had by then also long been a keen member of Elsie's choir. In more recent times at St Margaret's, Margaret Marriott has always been a stalwart supporter of all our endeavours. She was a valued and forthright member of our Vestry, often able through her family and local connections to help in very practical ways. And her wonderful cooking and baking was a conspicuous feature of so many of our social and fund-raising events. Latterly, Margaret had struggled so valiantly against the cancer to which she eventually succumbed: she kept going against all the odds, making it to church whenever she could, for the last time not long before she died, for the Baptism of her latest grandchild. That occasion exemplified not only her deep Christian faith, but also the importance to her of her extensive family – she was a devoted mother and grandmother. We at St Margaret's certainly miss her. May she rest in peace, and may she rise in glory.

Christmas this year at St Margaret's was quiet, as so many of us were away with family off the island. I suppose that is a feature of many small congregation like ours whose members are nearly all incomers, and have their connections elsewhere. But the Christmas season also gave us cause to celebrate the installation of a new altar frontal. Actually, it is only new to our present church building, for the Guildford Frontal has been on Arran for more than twenty years. I quote from Elsie Wood's entry in *Argyll and the Isles* Issue 21, Summer 1985:

“Our little chapel was adorned [during Holy Week, 1985] by our very special frontal. Miss Catherine Bullock was commissioned to design and embroider a frontal for the Children's Chapel in Guildford Cathedral. Imagine her disappointment when she delivered her completed work to find she had been given the wrong dimensions. As the altar was a stone one nothing could be done about it and the beautiful frontal stood on show while somebody else hastily made another one.

After Miss Bullock's death in 1969 her sisters decided they would prefer it if the frontal was used in a church. They advertised it in the Church Times. It was exactly the size required here and we were lucky enough to be given it as a gift. It is of rare beauty embroidered in pale blue silk, with golden crowns being encrusted with semi-precious stones.”



The Guildford Frontal

After Elsie's death, the frontal, which had become stained and dusty, went into storage until it was brilliantly restored by two ladies of our congregation during the past year: our gratitude is due to Mary Boughton, and especially to Eileen Mills for her outstanding skills with textiles. From now on we intend to use it at festive seasons such as Christmas and Easter. We thank God that we are blessed with such a beautiful object to enhance our worship.

John Roberts

St Kieran's, Campbeltown

October closed with an important ecumenical meeting of the Scottish Bible Society. The theme was the work of the Society in Brazil and this was most informative. On the following day, Elaine, the speaker from the Society, addressed the local Ministers' Fraternal and there was an open discussion about the importance of getting people to interact with the Bible. Elaine was very interested to learn of the monthly Bible discussions held at St Kieran's as part of its ongoing Ministry of the Word.

In November, the confidence that we have built up through open discussion was in evidence, as we commemorated All Souls Day, and people were able to talk freely about their personal grief in losing close family and in how they dealt with it – “the bitter waters of the wilderness being made sweet by the death of Christ on the cross”.

The public Armistice service this year was strongly supported by St Kieran's. The morning was sunny, but a bitter wind was blowing, as the uniformed organisations paraded to the War Memorial. During the following week, our new organ was installed. It is an Allen Protégé digital instrument and the speakers for the organ have been carefully concealed within the old pipe organ, thereby preserving the attractive frontage of the instrument.

In December, members from St Kieran's took an active part in a joint outreach evening meeting at Machrihanish. Although the night was exceedingly cold, the service was "standing room only", as energetic singing was accompanied by a contingent from the local Brass Band. Christmas Day was a happy event with young children there to lighten proceedings and lift our spirits. The traditional Carol Service with its focus on the work of Christian Aid was held a few days later.

In January, in the absence of the organist, one of the congregation played the organ using the playback facility, which allows music to be pre-recorded for such an eventuality. On the 25th January, due note was taken of the anniversary of the birth of Robert Burns and the gospel was read in Lowland Scots. St Kieran's hosted the AGM of the Bible Society and all those attending appreciated the comfort of our seating and the warmth of the central heating – the original 1891 pipes!

A representative from St Kieran's was asked to address a meeting of the Campbeltown Benevolent Society during February and this brought to light the work going on quietly and unobtrusively by a stalwart group of ladies from Kintyre towards needy people in the area. Our Ash Wednesday Service was well supported with 10 people being present.

In March, the World Day of Prayer was held in St Kieran's Roman Catholic Church. The service was well attended, with about 50 people present. This was most encouraging and it was a reversal of a downward trend in participation in ecumenical events in the town. On the following day, we welcomed Bishop Martin and Elspeth to our celebration of the installation of the new Allen organ. In a packed church, the Bishop blessed the organ, and participated in the concert by singing two arias from the St Matthew Passion and the Creation respectively. The celebration concert was based around performances given by former and present pupils of Campbeltown Grammar School, who had also helped sustain services at St Kieran's in the past. In addition to pieces for organ, performances included the euphonium and clarinet as well. Jazz on the organ and audience

participation in two hymns added a further dimension to a successful evening.



The installation of the new organ



On the following day, the congregation gathered to celebrate the baptism and confirmation of Jo and Connor Chinn. This was a very happy occasion and 22 people remained after the service for a splendid congregational lunch prepared by the ladies of the congregation.

*David O McEwan
Lay Chaplain*

Say this in Gaelic (Can seo anns a'Ghàidhlig)

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.

In this, the second article on using Gaelic in the Scottish Liturgy (1982), we shall look at a way to use Gaelic in the Intercessions (Form 1). Luke's account of the Day of Pentecost reminds us that different languages can exist together quite comfortably in a state of spiritual recognition. Bearing this in mind, then, those who wish to respond in English can do so in that language at the same time as those who wish to use Gaelic.

The response used in Form 1 of the Intercessions is "Father your kingdom come". In Gaelic that becomes -

Athair, thigeadh do rìoghachd. [aahhir
heekugh doh reeuchk]

In the last edition of the Diocesan Magazine concern was expressed about how to pronounce **dh**. Think of the **ch** in the word **loch** and give it a voiced sound as in the French pronunciation of the letter **r**. Remember too that in Gaelic, with very few exceptions it is the first syllable in a word that is stressed (see the highlighted syllables above).

In the next edition of the Magazine we shall look at ways of responding to the Kyrie and the Communion Song 1 in Gaelic.

Please access the Argyll and The Isles website at www.argyllandtheisles.org.uk to hear sound files and for further information.

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

Easter on Cumbrae 2008

(First of all I want to apologize for my English, which is non-native, but I hope you will understand my story anyway)

Last year, for the first time in years I did not have any obligations for work during the Holy Week and I wanted to be away from Holland and celebrate part of Holy Week differently. I had been to Iona the summer before, but that is a long and difficult journey, even from Glasgow. Then I saw the possibility of a retreat on Cumbrae and I took the plunge. I booked and went to Cumbrae on Maundy Thursday and stayed till after Easter. The weather was terrible the day of my arrival, lots of rain and the Cathedral and College did not look very inviting. I felt a bit lost: a Dutch woman on her own on a very small island. But things changed quickly during the following days: there were quite a few people, some of them rehearsing as a choir for the services, others were like me, on a retreat. And Bishop Martin was there, with Elspeth, his wife and Canon Pagan and of course Helen, who was warden at the time. They all made me feel very welcome.

I walked over the island, which is very small, but lovely and the weather improved during the days. But above all, I loved the services in the Cathedral. I am a protestant, a real Calvinist as we only know them in The Netherlands (we like to think!). Our services are mostly very 'simple' and although we learned a lot of our fellow Catholic believers, the services in the Anglican tradition were very new to me. I sometimes sing in a project-choir in cathedrals in the UK (when the cathedral choir is on leave), so I know some of the rituals and customs in the Episcopal Church.

But I was not prepared for the richness of the rituals during Holy Week and Easter. Sometimes I was a bit hesitant, but mostly I just drank it in with all my senses.

Because, that is what I felt the most: I did not only hear and see, but I smelt, tasted, touched and felt and it made me really emotional, because it also touched my heart. I can only name a few things, although there were many more: the washing of the feet by Bishop Martin: only then, I felt a little of what it means to be serving another and being served, the 'stripping' of the cathedral on Good Friday and the decorating on Saturday evening, the midnight Mass with the lighting of all candles, the beautiful singing of the choir....

And with that all, there was a seriousness mixed with humour, I loved. In Holland we don't know that, I think it is the famous English humour. It is beautiful to make a 'holy joke' without ridiculing something. It makes the ritual light and more serious at the same time.



The Good Friday Procession of Witness around Millport.

I had a blessed retreat and a lovely stay with wonderful people. It really had an influence on the rest of my year. And yes, again I have no obligations for Easter this year and yes, I will be on Cumbrae again. Will I meet you there?

*Anja de Vries
Gouda
The Netherlands*



ARDCHATTAN - SHARING THE SPIRIT

How does one justify the sale of a church? The march of time, industry and 'progress' sometimes casts before us situations which we'd rather not face. The closure and sale of the Church of the Holy Spirit at Ardchattan on Loch Etive shore, tragic though it was, has gone forward, the building is in secular hands, and the congregation meets, like early Christians and with as much dedication, in a congregant's house (she's not just a congregant it must be said - this faithful lady served Holy Spirit for many years, despite her recently failing health).

The more portable pieces from the church are now in storage at St John's Cathedral awaiting a new loving-home; some are being re-polished, a few stitches put into textiles and all those available for re-homing have been inventoried. Those unavailable have found a permanent home at St John's and will be emerging regularly to partake in the life of the congregation - these include commemorative pieces from the HMS Glenroy, Canon Dodson's lectern, the original St John's cross and the Ardchattan Roll of Honour.

Amongst the treasures from Holy Spirit available for re-homing are an altar and pulpit exuding character, a colourful lectern mounted on Etive granite, a range of prayer desks and prieu dieus (some in solid oak with hinged hassocks), a small range of embroidered hassocks in glorious colours barely a generation old, a small electric organ and some fine pieces redolent of an earlier age, but still relevant and usable today (a brass taper-holder with sliding knob, a silver plated christening shell, vintage stoles and other textiles in mint condition, and a linen chasuble embroidered like a sampler). There are crucifixes and a rood, an oak hymn-board, a hand bell which was probably the original school bell, heard for miles around echoing across the loch, and a small collection of prayer books, hymn books and Bibles, some with the church name and other local characters of old inscribed on the fly leaves (are relatives of Geoffrey Finch, the Misses Hamar, Charles Pinches, Evelyn Muir or A.F. Covett still out there?). Amongst the more modern pieces are a good sized poly-cotton surplice, several priest's cinctures, two pairs of chalice veils and burses (white and green) and a beautiful tapestry depiction of Christ the Good Shepherd.

There are many more pieces from Ardchattan available for re-homing than can be mentioned here and all can be viewed at St John's; Saturdays are best for viewing whilst Dean MacCallum and Bishop Shaw have the full inventory.

Holy Spirit as a sacred building has indeed gone, but even in that there is hope, for in the dispersal of many of Ardchattan's well-loved treasures, the spirit, character, blessings and beauty of this little church can be shared with others in a way that could never have happened before. And one day, if industry, progress and the march of time sees otherwise "and the congregation requires a building again, there will still be enough pieces reserved, loved and cared for in Oban, to serve them anew.

Lindsay Campbell

CONFLICT IN THE ANGLICAN COMMUNION: Hogmanay 2008

Tracing The Roots

The locus classicus for the birth of the Anglican Via Media is the Elizabethan Settlement, attempting liturgical comprehension with The Book of Common Prayer of 1559, and theological comprehension with the appeal to Scripture, Tradition and Reason. The Scottish Episcopal Church can accept this ideal, even though it antedates the formal organisation of Episcopalians in Scotland. It has never, however, prevented the co-existence of conflicting loyalties to varying schools of thought and practice, as every Cleric is keenly aware.

The leaders of the Churches have at times encouraged the various ecclesiastical parties to live alongside each other as if in competition. As a parish priest in northwest London, I lived with the consequences of the Diocese of London's deliberate policy of providing parishes of Evangelical and Anglo-Catholic Churchmanship for the suburban communities that mushroomed around the commuter lines that spread their tentacles out from Central London, on the grounds that churches of definite churchmanship "worked". A parallel more recent development was the previous Bishop of Edinburgh, Richard Holloway's importation of Evangelical Clergy of a more conservative stance, because of their record of running "successful" parishes.

In urban areas, this has not proved unduly disastrous, as the parishes and Clergy are grouped together in Deaneries or their equivalents within their Dioceses, and under the same Bishop. There is a striking contrast between this relatively amicable, if often uncomfortable, local co-existence and the situation in the so-called "younger" Churches of The Anglican Communion, which have developed from the Missionary Movement, often sponsored by Missionary Societies with strong "party" loyalties. For example the Churches of Kenya, Uganda, and Nigeria with their strongly Evangelical tradition, and the ex- SPG and UMCA Dioceses elsewhere in Africa. The current difficulties of The Anglican Communion, it seems to me, have their roots in this historical development.

The Church of England cannot escape its responsibility for this history, and for much of the hardening of "party" attitudes at home. The

secularisation of the English Universities which can be dated from 1854 led to the establishment of Theological Colleges, most of which were founded with a distinct "party" ethos. Thus the Churchmanship of the Clergy was greatly strengthened. (If one wishes to learn what a Clergyman-or-woman is like, the first thing one looks for in Crockford is where he or she was trained!) And the Missionary Societies have grown strong loyalties within the Theological Colleges, and so the problem has been compounded.

It is not the purpose of this essay to discuss possible solutions to current problems, but to examine the historical development in hope that past mistakes may avoid being repeated or perpetuated.

The Reverend Canon Michael Porteus

(note from Bishop Martin : "Michael and his wife Kate are leaving Skye in May. Once again, the Diocese and, in particular St Columba's, Portree are grateful for their love, support and encouragement of so many.)

Why I am an Anglican

I am an Anglican because I believe Christianity to be the True Faith.

I am an Anglican because it holds the Trinitarian faith expressed in Scripture and the Creeds.

I am an Anglican because I believe it to be Holy – Existing for the Praise and Worship of God, led and guided by the Holy Spirit; Catholic – part of the Universal Church of Jesus Christ (perhaps its best expression!); Apostolic – because it continues the Faith of the Apostles.

I am an Anglican because I find the Liturgy enables me to Worship. Its rich language and metaphors draw on centuries of experience and are updated from time to time. It upholds the principles of the early church and of the Reformation - Worship in the common language of the people so we can understand and join in worship.

I am an Anglican because it relies on three "legs". Scripture, Tradition, Reason. And so includes the three traditions Evangelical, Liberal, Anglo-Catholic. These three, like the apexes of a triangle, do not have distinct boundaries but meld into one another and we live together with varying degrees of hostility and respect.

I am an Anglican because I believe in Episcopacy so we have oversight, support and accountability. Just as the Church is more than a collection of separate, private individuals so it is more than a loose group of individual self-accounting congregations. Anglicanism gives expression to our mutual responsibility.

I am an Anglican because it assumes we each play our full part in non-church society. We are not called out of the World but to be Salt and Light in the World.

I am an Anglican in spite of problems and difficulties with some of the structures and some of the people. I believe that an important part of the Christian faith is living with frustrations and learning from them. Some aspects which other people hold dear I think are fundamentally wrong, and some things I hold dear others find offensive.

The Reverend Andrew J Williamson M.R.Pharm.S.

From the Editor Bishop Martin: “At the March 2009 Diocesan Pre-Synod Day, Murdoch Gatward, addressed the representatives on an exciting new development for our Diocese. The top floor of the Diocesan Centre has been leased to The Imani Development Group. Of course, this will help Island Retreats Limited in its financing of the three Diocesan resources that it manages. However, we have accompanying us at the Centre, an organisation that is firmly based in Christian spirituality in its attitude towards international trading. Most people will be familiar in the Diocese with 'Fairtrade' and, I am glad to notice, more and more are using Fairtrade products. So the presence of Imani will be an awakening for us and for the whole Province. Murdoch Gatward, the Managing Director of Imani, (and known to many in the Oban area for his work with young people (H2O), gave me this brief outline of the concerns and operational life of “Imani.”

+Martin

“I trained as an electrical then agricultural engineer with MA in Management. I am a Member of the Institute of Engineering Technology, Member of the Institute of Agricultural Engineers and a Fellow of the Chartered Management Institute. I have a PGD and Masters Degree in Management as well as engineering qualifications. I Lived and worked for TEAR Fund in Southern Sudan for 2.5 years and

Tanzania for 7 years, with Traidcraft/DFID South Africa 1 year and Malawi 2.5 years. Prior to going to Sudan, I worked in a commercial engineering company. I worked for Traidcraft as producer development manager Africa for 15 years. Currently Managing Director for Imani Development UK an Economic, Trade and Development Consultancy company with its European office in Oban. I am also a Director of H2O and a member of the Church of Scotland here in Oban.”

Imani Development: *The Imani Development Group* was established in 1982 in Zimbabwe as an economic consultancy firm to assist in the process of development and growth, particularly in Eastern and Southern Africa. Imani is a private consultancy group offering a range of services directed towards the industrial, agricultural and commercial sectors as well as policy makers and development agencies. Imani is a firm rooted and based in developing countries for developing countries.

Imani Development (International) Ltd is the coordinating company which, together with the following companies, constitutes the Imani Development group:

Australia - Imani Development (Austral) Ltd,
Malawi - Imani Development (Malawi) Ltd,
Mauritius - Imani Consultants (Mauritius) Ltd,
South Africa - Imani Development (South Africa) Ltd,
Swaziland - Capricorn Africa Economic Associates Ltd,
Uganda - Imani Development (East Africa) Ltd,
United Kingdom - Imani Enterprise Ltd,
Zimbabwe - Imani Development (Pvt.) Ltd.

In addition to these companies, the Group has a network of associate consulting firms throughout Eastern and Southern Africa and the Indian Ocean region, as well as in Europe, North America, West Africa, India, South East Asia, the Caribbean and the Pacific region.

Services - Cover the areas of macro and microeconomic policy, trade and enterprise development, market surveys, trade policy and investment advice.

Clients - include national governments and institutions, regional institutions, development institutions, donor agencies (including the European Commission, World Bank, African Development Bank, ACP Secretariat, Commonwealth Secretariat, USAID), business organisations, and private companies. The Group has considerable experience of working closely with national institutions, both private and public sector, including government departments, national trade and investment development organisations, banks, chambers of commerce and industry, and private firms.

Imani and Fairtrade: Imani undertakes consultancy work in Fair trade largely in Africa but increasingly for companies in the UK like the Co-op, the Fairtrade Foundation and Cafédirect who it has a 3 year rolling contract with to deliver producer support and development activities.

Journey to the Edge of the World

St Kilda - even the mention of this archipelago, out in the Atlantic Ocean, forty miles or so from the Outer Hebrides, evokes a reaction from many; and various emotions arise when talking about it. St Kilda is not named after any saint, but is simply a cartographer's error in the 17th century; a point was placed between the S and Kilda. The origin of the group of islands and stacs is an extinct volcano - and the main island Hirta, from the Norse meaning watering place - was inhabited for 4000 years until 1930 when the few remaining inhabitants asked to be re-settled. There have been more books written about these islands than any other group; such have they captured the imagination of men since the evacuation. In the 1870's St Kilda was 'discovered' by tourist ships, and since then many boats have called, but it has not always been possible for passengers to land - such is the weather. But the coming of tourists brought problems - not least money. The visitors wanted to buy a souvenir but the St Kildans had not used money - their rent being paid in feathers, oil and tweed. Then the owner also wanted money and so 'trade' entered the St Kildan's life and in a way this need to change their way of life led to their request to leave. The 20th century brought more problems than blessings to them. So in 1930 the 36 remaining islanders departed and all fell quiet. Even the tourists did not return, except that one or two of the old inhabitants were able to visit with the help of a passing trawler.

In 1957 all changed when the Ministry of Defence set up a rocket tracking station on Hirta,

built some huts for the Army personnel and would have demolished what was left of the old village (above) had not the National Trust for Scotland owners since 1956 - managed to stop them. In recent years the Trust have restored six of the original houses, which are used for parties working on the buildings, or groups Natural Heritage who carry out studies on the Soay Sheep- wild animals and descendants of the original sheep brought to Britain.

When these houses were built in the 1860's they were the best houses in the Highlands and Islands, though with the zinc roofs and the prevailing winds life in them may not have been all that quiet compared with life in their previous turf roofed houses called 'black houses'. The faith was brought to St Kilda by S. Brendan the navigator and held strong for centuries. The present church was built in 1830 with, what was then, the largest pulpit in the Hebrides. Also by this time the small medieval church had fallen into ruin. The 1830's church has been very sympathetically restored, even the pews are copies of the original. I am not sure that the beautiful pulpit fully fits the austerity of the building. Although when built it was Church of Scotland in 1845 it joined the new Free Church (founded in 1843 over patronage of livings) and remained true to their simplicity of worship to the end.

And so it was that some of the Episcopalian congregation of the Island of North Uist set off last August to visit St Kilda. We left home at 6.30 am to get the ferry to Harris from whence we went in a very comfortable 12-seater boat on the three hour journey in the rough Atlantic with a force four wind. What an impression Hirta makes as one approaches it. The cliffs of over 1000ft plunge straight down; then round the corner, past the stricken Fleetwood trawler 'Spinningdale' and into the relative calm of Village Bay. We were taken ashore in a rubber dinghy and I realised how the Army buildings rather spoil things. Although they have now been painted dark green; and are used by Qinetiq, who now man the radar station. To walk around the village is rather eerie and I felt that we were trespassing. But in the church there was a wonderful feeling of peace and timelessness.

So what does a Catholic minded priest do? Unpack the traveling Mass Kit and with the permission of the National Trust for Scotland, the Feast of S. John Vianney was duly kept with a Mass in the old Free Church. We were actually joined by a man from a cruise ship who was looking for some quiet before leaving, he was delighted to be able to make his communion.

It was only when I returned home and spoke to one of my congregation, who could not come because of illness, the widow of a former Army Chaplain, once stationed on Benbecula, that I learned that the Army never used the church and this was possibly the first Mass to be said in the church and also the first to be celebrated under the jurisdiction of the Diocese of Argyll and the Isles and S. Peter's Stornoway (which is responsible for all the Outer Isles except a little bit of Lewis given to a Roman priest). Before we left Hirta, a Land Rover took us up to the radar beacon - over 1000ft high up a very steep road. I could not get out to see the view, the inside of the vehicle was safer by far. After five hours we had to leave and were then given a tour round the stacs, 800ft sheer out of the sea, which are covered by birds, thousands of them: Gannets, Puffins and Skuas an awe inspiring sight. Then it was three hours return in the boat at the end of a 'day out' truly fulfilling a desire I had had since I was 10 years old. I must say it was a strange feeling walking around that almost deserted isle. A very mysterious place indeed where we certainly felt at the edge of the world.

*The Reverend Donald Strachan. (North Uist)
[Donald is the Chaplain General of the Scottish Guild of Servers. This article was from a recent issue of the newsletter: 'The Server']*

TOGETHER AT LAMBETH: The Scottish Episcopal Church – History

(Editors note: The Rev'd Dr Alison Peden wrote this brief paper for The Scottish Episcopal Churches preparations for The Lambeth Conference 2008)

The questions that seem to arise from a study of the history of the SEC are:

- how does the church relate to the state in Scotland?
- what is episcopacy about?
- what about England?
- how is the church relevant to the society around it?

There are, of course, different responses to these questions to be found at different times. The most convenient distinctions are: The Reformation (1560-1603); The Stuart Church (1603-89); Jacobitism (1690 -1792); 19th century; 20th century

(1) The Reformation: The struggle in the later C16th was about church organisation, not (primarily) doctrine. Since Mary Queen of Scots was Catholic, early Protestants argued for a church independent of the state; but the church needed state power to enforce Protestantism.

Should bishops be royal agents in Parliament or locally-appointed supervisors of presbyteries? Scotland needed English support against Catholic power. The reformed Scottish Church was under-resourced to serve and educate its flock.

(2) The Stuart Church: Royal control of the church became associated with episcopacy and English practices. The Civil War (1642-1660) sharpened the division between episcopacy and Presbyterianism; clergy on both sides were alternately ejected. Moderate voices (Leighton) began to be drowned out by extremists on both sides (Sharp/Covenanters). James VII/II (a Roman Catholic) was unpopular in Scotland & deposed 2 bishops who opposed his legal toleration of Catholicism.

(3) Jacobitism: Episcopalians were among those who refused to swear allegiance to William & Mary and their successors because of their oath to James (Jacobus) VII & his successors. Presbyterianism was formally established in Scotland. The Jacobite rebellions in 1715 & '45 were defeated and severe repression of non-juring Episcopalian worship followed, enforced partly by the (Anglican) British army. 'Qualified' (juring) chapels had freedom, and some served this army. Bishops formed a College and then later organised the territorial dioceses. The SEC was deepest rooted in NE Scotland (and for a time in the Highlands), and gradually adopted Prayer Book practices. Elsewhere it had gone from being somewhat fashionable (eg. in Edinburgh) to seditious and then legal (after 1792) but impoverished and insignificant.

(4) The 19th Century: Scotland rapidly changed from being a predominantly agricultural/peasant society to an industrial/urban one; there was a huge population movement from north to south especially Glasgow. In the mid-century, younger clergy led mission projects there and in Dundee. There was less concern about problems in the Highlands, and episcopal resistance to 'LCM' solutions to personnel difficulties there. Scottish society was being Anglicised by immigrant labour, tourists (and English-educated lairds). The SEC may have offered them a chance to find at least a Scottish identity. The schism of Qualified and non-Qualified chapels began to be resolved by the Synod of Laurencekirk (1804), but about 10 evangelical congregations broke away as 'English Episcopal' chapels in 1820s. English influence from the other wing of the church, the Oxford Movement, had a huge impact on episcopacy and liturgical practice. They restored the prestige of bishops and built cathedrals for them which they considered to be centres of mission and proper observance. The SEC became more organised and slightly more representative in its government, and the education of clergy became more formal and seminary-based.

(5) The 20th century: The churches had to respond to the challenges of devastating wars; rapid advance in science, and huge social changes that involved a rapid decline in churchgoing. In an era of growing Scottish nationalism, the SEC has been stung by the epithet 'the English Church', though it does provide a home for Anglicans. Major developments have been the ecumenical movement; the growth of women's and lay ministry, and experimentation with liturgy. In an increasingly secular society, the SEC found opportunities to make its voice heard and to respond flexibly to change partly because of the disestablishment and small size that were once seen to be a disadvantage.

The Reverend Doctor Alison Peden

CHRIST CALLING IN THE DESERT

A Lenten Reflection

Wasteland of deepest contrast
Locked in eternity's now.
Landscape of present and past:
Mirror of Calvary's brow.
Into that desert You wandered,
Courting those weeks of despair.
Meeting with death You responded –
Clinging to fasting and prayer.

Hunger and thirst overcame You
As flesh became weak and inert.
Lonely and desperate You wandered,
Aching and weary and hurt.
Loving the world You created,
Foretasting the death of mankind.
Tempted like us in all things –
Weeping in anguish of mind.
The "Angel of Light" came towards You,
As dark as a midnight hell.
You wrestled till sweat became blood –
And rebuked in God's name till he fell.

Wasteland of deepest contrast
Locked in eternity's now.
Landscape of heaven and hell:
Mirror of thorns on Your brow.
My God, in that desert You wandered,
Preparing the way for us all.
Still in the desert You're waiting
For those who respond to Your call...

Lydia Maria Goymer

The next two articles are by The Reverend Peter Rice)

Nights under the Stars

(Editor's comment: Maybe the theme of this article seems strangely 'out-of-sync' with the Church's Year, but its strength applies throughout the year.

It was very dark last night in Lochgair, as I returned from the village Burns Night Supper. The stars were bright, and I was reminded of many evenings and mornings at sea, when I had to desperately hunt- during that short period of twilight between the emergence of the horizon and the appearance or loss of suitable stars- to fix the ships position; as we travelled across the worlds Oceans. But looking at the Stars reminds me, post Epiphany, of the church's season focussed on Joseph's flight into Egypt with Mary. The stars have always been important to travellers, whether at sea or on land, as we found as the Christmas and Epiphany stories unfolded.

Over Christmas I read with great interest the previous edition of "Argyll and the Isles"; and I was particularly struck by David Fuller's article on his love of Anglicanism. It was a good setting out of the basic canons of our Anglican theology, and it gives one a wonderful warm sense of how lucky we are in our traditional sense of prayer and celebration, summed in our English, Scottish and worldwide Liturgies. It is the essence of the sense of a Mother Church.

However as the seasonal celebrations have proved, Christianity is about Incarnation and involves that most wonderful of things, a baby; AND as we all know for a baby to be born, we need a mother **and** a father. Our Church as outlined by David provides the motherly security and comfort of our worship pattern, year in year out. BUT if we are not careful, it lulls us into a sense of complacency and occasional arrogance, and we do not wish to leave its womb-like comfort zone. The womb of Christ then becomes the Tomb of living faith. That is where fatherhood comes in. It is God the Father that constantly calls us to get up out of our comfortable cosy world and take forward the message of faith into an inhospitable world.

In our Christmas story it is Joseph, the surrogate father, who, stimulated by God, takes Mary on a (very risky) journey to Bethlehem.

It is the Wise Men, who leave the comfort of their homes to also travel to see the new born baby. Our faith always has at least two aspects; firstly the comfort of our daily prayer and the Holy Sacrament; secondly the challenge to get out there and serve others.

The Jewish faithful are required to say the SHEMA prayer daily;
(*Hear O Israel, Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength*)

It is a prayer echoed by our Lord in his sermons and absolutely central as a good Jew, to his teaching; but with one important difference, he adds: *And Love your neighbour as yourself.* Although this phrase is inherent in Jewish teaching as well, it is Jesus that articulates it in this way and , at a stroke, defines our mission as Christians.

Anglicans are a truly world-wide Church, we are NOT just to sit comfortably in our little cosy Church groups, nursing our liturgy and being very prayerful (but that is of course important); we are to get out into the real world and love our neighbours, **REALLY LOVE THEM.** Whether they are from different denominations; or within our faith; other faiths; or those of no faith at all.

It makes not one jot of difference.

Our job as Christians and enshrined in the Easter message is to turn the tomb of Jesus into the womb of Christ. **The tomb into the womb.**

Jesus himself is asked who is my neighbour? His answer is the story of the good Samaritan. So in our case it is both our Roman Catholic and Church of Scotland brothers and sisters in Christ, our Jewish or Muslim friends AND the most importantly the poor, the lonely and the unloved in our communities and across the wider world.

Yes I love our Liturgy, our Prayer Books and our Music, but this Epiphany as we approach Candlemas AND in the light of what has happened in the world in recent weeks and through our faith, I echo the Archbishop of York's wonderful amendment to the Shema prayer:

Love the Lord your God with all your heart, with all your soul, with all your mind

AND with all your strength Love your neighbour as yourself.

It is what we are ALL called to do. AMEN.

The Reverend Peter Rice

SERVING OUR NEIGHBOUR

.....*but who is our neighbour?*

O be joyful in the Lord, all the earth;

Serve the Lord with gladness

and come before his presence with a song.

In a sense these words of the Jubilate sum up our approach to faith in the everyday;

and in these troubled times of wars between states who all profess a belief in a single (but different yet merciful) God; we need to think seriously about who is our neighbour.

For many people of all religions it is enough just to worship God and they feel that is all that is expected of them, and consequently that is all they need to do!

BUT remember the Shema.

Hear O Israel, Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength

And Christs addition

Love your neighbour as yourself.

FOR WE ARE ALL CALLED BY GOD TO SERVE hence our Diocesan objective;

Christ calls us to live like Him, in Word, Sacrament, Prayer and Service amongst others.

However here in the Highlands and Islands, the Episcopal Church is only one part of the Christian community, and we are all brothers and sisters in Christ; who must act together if we are to survive; because it is our Faith that is judged by others, not our individual denominations. For, although our worship devotions may be different, we are all called to unity.

That great Anglican, Archbishop William Temple once said "The Church primarily exists for those outside it" and he is right.

The lesson we must demonstrate is our love and support for one another, both at home and across the globe. We can do this in numerous ways, and on the whole many of our communities achieve this; as is shown for example by our work abroad in Zanzibar or at home in Possilpark.

BUT THERE IS ALWAYS ROOM FOR OTHER INITIATIVES BY CHARGES IN CONCERT WITH THEIR PARISH COMMUNITY GROUPS.

We must not act like a private club, we must work with the other Church congregations in our local community to achieve the Christ-like life.

By doing this as a whole community, we are also demonstrating another facet of our faith; in the Sacrament of Holy Communion, the body of Christ is broken and distributed among us. By working together as a Christian community, we are making Christ whole again!

The tomb of Jesus thereby becomes the womb of Christ
in each and every community.
*O be joyful in the Lord, all the earth;
Serve the Lord with gladness and come before his presence with a song!*
WOW!

The Reverend Peter Rice.

Letters:

Dear Sir,

I've just taken a few minutes out from Advent Carol Service preparations to look at the latest edition of Argyll and The Isles, and noted the comments made by Roger McDowall.

I really don't see the problem with Google Mail, and I use it all the time, especially for business. Surely everyone knows not to send any sensitive material by email, no matter which server you use. This was ingrained into me when doing my ECDL, when I was told to use email as if it were a postcard.

Regarding Spam, I find the spam filter excellent, and, unlike Orange, my previous server, I never seem to have anything that is not spam misdirected into the Spam folder. Also I've not had any of those highly indecent mails I used to get with Orange.

Regarding Google Ads, I simply ignore them - they appear on the right side of the window which is my duff side anyway, so I don't notice them. What does amuse me is, when clearing out the spam, I get a Google Ad for a recipe! Today it was for a spam goulash!

Regarding Skype, since the death of the friend with whom I would chat for hours on Skype, I just don't use it now. It's on "invisible" which stops the unwanted calls, but it's there if I want to use it, say, for cheap calls to landlines.

Yours,

Janice Lamb, Cathedral of The Isles, Cumbrae



The photograph above was taken during the Sung Eucharist at St John's Ballachulish on 8th March 2009. Led by Angelus Singers they were joined by members of the charges of The West Highland Region and St Andrew's, Fort William.

Dear Friends,

If you have internet access, please look up www.angelussingers.wordpress.com for a formal account of the day. For an informal description read Irish Piskie on the same site. However, from the many thanks received, this extract, from a devoted member of St Mary's, Glencoe and St John's, reflects vividly the sentiments of the day (despite the challenging West Highland weather conditions!):

"Thank you for organising such a great treat for us all with Sung Evensong – a long time since I enjoyed a service so much as I did and everyone else – and seeing so many Church of Scotland and Roman Catholic there too shows ecumenism is working – so roll on your next one on 19th July – (Gaelic Service to welcome Clan MacInnes).

Everyone played their part well: readers, organist, choir was superb and Donald Davidson, the minister. Glad to hear St John's restoration was benefiting so well".

Vestry and Friends of St John's, Ballachulish

New Editor of "Argyll and The Isles"

In the future, please send all material – articles, photographs to the new editor: The Reverend Ken Skipper, 18 Elder Crescent, Bowmore, Isle of Islay, PA43 7HU. Tel. no. 01496 810321. Ken's email is kgsbow@tiscali.co.uk. Photographs should be emailed as jpeg attachments. THE DEADLINE FOR THE SUMMER EDITION IS FRIDAY 26TH JUNE AND EARLY CONTRIBUTIONS ARE PARTICULARLY WELCOME.

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