



# Holy Trinity Church Newsletter

March 2020



Holy Trinity Church, Dunoon

## Recent Incumbents

**David Ralton**  
**Andrew Swift**  
**Kimberly Bohan**  
**Hugh Lee**  
**Alexander Guinness**  
**Colin Wheatley**  
**Allan McLean**  
**Martin Shaw**  
**Philip Isaac**  
**Iain MacKenzie**



Candlemas

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Holy Trinity Scottish Episcopal Church

Spring - 2020

## View from the hill ...

For all of us, suffering is one of the deepest and most perplexing mysteries of life. Whether it is enduring illness, pain or loss ourselves, or watching someone dear to us suffer, we struggle to find meaning and reason in it. During the next weeks Christians all over the world will be thinking of the sufferings of Jesus, following the last days of His life up to His betrayal, arrest, trial and crucifixion, and many people will find courage and strength in seeing their own sufferings reflected in the Passion of Jesus.

What Jesus shows us is God's passionate involvement in our suffering. God comes in Christ to share our pains and sorrows, and bears them with us. When we have to watch someone we love suffering, we often say "I wish I could take that pain on myself" - and in Jesus that is exactly what God does for us. That wonderful vision of the Old Testament prophet "Surely he has borne our griefs and carried our sorrows" has actually come true in the sufferings of Jesus. That is the measure of God's love for the world and for us.

In our frustration and confusion we often ask "what have I done to

deserve this?" But suffering does not work like that, and God certainly does not operate in that way. Some of our suffering is self-inflicted; some is the result of human stupidity and wickedness; much is just the accident of nature and circumstance. That is the way the world is, and many people have suggested that if there were no possibility of suffering we could never know the wonders of love and joy. But none of it is directly inflicted by God - indeed, Jesus shows us that God's purpose for us is healing and vitality.

In the same way, our anguished question "why does God allow it?" leads us nowhere. God does not will our suffering; God certainly does not cause it. But God cannot arbitrarily interrupt the moral order of God's universe to spare us pain; instead, in Jesus, God enters into all that pains and diminishes us, and works to bring something good out of it. Remember that the story of Jesus's Passion leads on to Easter, which proclaims God's purpose of bringing good out of evil. We see that demonstrated so movingly in Jesus's prayer for the forgiveness of his executioners - a window on to the redemptive power of all his

sufferings.

Not long ago, I chanced upon a comment by a modern writer, herself handicapped and suffering from brittle bone disease, who was the mother of a daughter born with a serious genetic disorder which led to a life of much pain and disability until her death at the age of twenty-two. Out of all her heartache and outrage, the mother wrote that the only definition of "Almighty" that meant anything to her was "that there is no evil out of which good cannot be brought". There can be no finer statement of Christian conviction than that.

As we share again the darkness and the pain and the horror of Jesus's own sufferings for us, my prayer is that all who are passing through times of trial and pain and anguish may know the presence of the Saviour who shares their sufferings, and through that may come to know the triumph of Easter, the great affirmation that pain does not have the final word, and God's redeeming love can still bring us hope and joy and pleasure even in the darkest and most difficult times.

DR

## 'Living in the Light - a Lent Bible study based on the Lectionary readings'

This Bible study follows the Lectionary readings for Year A of the three year cycle. The readings from the Old Testament take us through the long story of God's relationship with humankind, and a people's struggles with faith and temptation. In the New Testament we touch on Jesus' own struggles with temptation, and key moments in his life and teaching which help us in the lead up to Easter. The sessions are 'The old Adam and the new', 'The long journey', 'Love poured out', 'Walking in the light' and 'From death to life'.

A sign up sheet will be in church to give an idea of numbers. It is a good Lenten discipline to come to the session each week, but the course is designed so that each session has meaning on its own. So if you can only manage to get to one or two, please do!

Thursdays 5<sup>th</sup>, 12<sup>th</sup>, 19<sup>th</sup>, 28<sup>th</sup> March and 2<sup>nd</sup> April, 3.30pm to 5.00pm, in the Rectory

(Note: this item is repeated from last month.)



Stock

**Holy oils stocks (usually engraved with I, B or C) are used to store the Holy oils. The oil of Chrism used in Confirmation, Baptism and consecration of a Bishop. The oil of the Sick used in Unction (the act of anointing as a rite of healing).**

### Vestry News

The last meeting of the Vestry was 20th February 2020.

We began the meeting again using Dwelling in the Word – a short time of Bible Study based on 2 Corinthians 4, 1-12 led by the Rector. This helps us focus on God's purpose for us here.

We had more training on the duties of Vestry, this time on Safeguarding and the processes in place for the protection of children and vulnerable adults.

The Treasurer reported the financial position of Holy Trinity for the first four months. While our income and expenditure are still on budget, the budget this year is based on having a loss at the year end. We discussed having a stewardship campaign soon with a view to requesting everyone to consider their giving to Holy Trinity. The Rector indicated that he would preach on the subject before Easter.

The Vestry unanimously agreed to commission Architeco to produce a phased and costed plan for the development of the extra land we were

gifted. This will enable us to begin seeking grants and will be funded by realising some of our investments, which will of course, have the knock-on effect of reducing our income next year.

We discussed mission and, in particular, the mission opportunities from the Land Project.

Under the worship item on the agenda we discussed proposals for Lent and Easter. We also discussed the most up to date advice from the College of Bishops on the Corona Virus.

Under fabric the Rector reported that he had completed the Canon 35 Application to install a sink and cupboards in the gathering area. These plans are on the notice board and any comments should be passed to the Rector or Secretary in the next two weeks.

We discussed the future events suggested by the Events Team.

The meeting closed with the Grace.

MM

### Events Team - The Latest

On Saturday, 22nd February, a small gathering enjoyed a short talk and slide show about the Kruger National Park. The atrocious weather did not dampen the enjoyment of all those lucky enough to be there. Maureen gave a brief history of the origins of the Kruger Park and then shared with us a selection of her photographs of some amazingly beautiful birds together with sightings of lions, leopards, rhino, elephants and, Maureen's personal favourite, hippos. A delicious afternoon tea was enjoyed by all.

Many thanks go to Maureen for hosting this event at Eden Cottage, to all who provided the tea and, most importantly, to everyone who attended when the sum of £150 was raised by donation.

This is a very encouraging start to our re-launch of the "£50" challenge, congratulations Maureen.

Any one of us can put on a small event such as this. Perhaps a workshop – bread making, cake

decorating, crochet, watercolours - absolutely anything at all. If you can do it, or know someone else who can, and are prepared to host or suggest a small event please let us know. If you have an idea but are worried about logistics, catering or anything else, please speak to a member of the team, we can and will help.

The Events Team are: Val, Jennifer, Pat, Sharon, Duncan, Dorothy and myself, Pauline.

For our next event, we will be running a Home Baking Stall at Younger Hall Kilmun, on **Saturday 21st March** and will be seeking donations of home baking and putting together a rota for volunteers to staff the stall.

On **Saturday 18th April, 14:00-16:00** the Puddings and Poems Event will take place at the Rectory, details will follow shortly. [This is a change from the originally published date.]

Many thanks for all your support, Pauline Revill



Sarah's Birthday



The **Drop in Coffee Group** meets on the first Thursday of each month in Walkers Café 10:30 -11:30. An informal gathering for chat, sharing and laughter.

The next **Book Group** meeting is on Tuesday 17 March at 45 Hill Street. The book they will be discussing is "**Island Song**" by Madeleine Bunting

## Diocesan Synod 2020

This year's Diocesan Synod was Bishop Kevin's last, and we shall really miss him. At the Diocesan Eucharist, he gave one of his legendary sermons, taking as his text Luke 12:32 "Jesus said to his disciples 'Fear not little flock'." He reinforced this exhortation in his opening report on Synod Day, allaying any fears that Argyll and The Isles diocese will be disbanded and subsumed following his departure - or 'translation' - to Glasgow and Galloway on June 30th.

Bishop Kevin leaves our diocese in a far better state than he found it ten years ago - lay and ordained ministry is vibrant throughout the diocese. Holy Trinity got a mention, of course! Once he has departed, the process of electing a new bishop will start. This is a fairly lengthy process, so don't expect a new bishop this year. Meantime, we will be looked after by an interim bishop and Margi Campbell, the dean. The Preparatory Committee features two members of Holy Trinity - Maureen and Colin - and Di and Michael will both be on the Electoral Committee.

At the end of the Synod, Bishop Kevin made an emotional farewell speech, Sr Clare Lockhart, one of his earliest mentors, made a presentation on behalf of the diocese and there was hardly a dry eye in the house.

DT



**Bishop Kevin with Christine McIntosh**

## Skye Adventures

I had the great privilege of being asked to help out in January at St Columba's in Portree on Skye while their rector took a well-deserved rest. The weather was adventurous with 80mph gusts of wind and non-stop rain, swirling mist and spindrift swirled up off the sea, but the community made up for it all. It's lovely seeing other bits of the Episcopal Church and discovering how much they are family with us, and where they are different. I was really impressed by one ministry there, possible because they are in a prominent position right in the centre of town: the Bread Basket. Every single Wednesday all year a dedicated group provide delicious hot lunches to anyone who comes by. Even the most idyllic towns have a hidden side: people who are battling in one way or another, and it was directed at them initially. Many of them have become a small community now looking forward to companionship each week. However, 'ordinary' townsfolk and 'respectable' church folk come too, so that you have a wonderful mix of all kinds of people - a real cross section of Church in its truest sense.

Another revelation was the ruin of St John the Baptist Chapel just outside Dunvegan - the first Episcopal place of worship on Skye from mid 1800's to early 1900s. Reading its history made me realise how tough things were for those Episcopalians first re-establishing themselves after the Act of Toleration. It could take nearly a day to travel from Dunvegan to Portree, and the parish priest also covered Ardnamurchan and Court Hill Chapel on Loch Kishorn near Loch Carron. Can you imagine those journeys before proper roads and cars! It reminded me again of how important it is that people in a parish realise that the parish is them, and the church in their area depends utterly on their faithfulness from day to day. The priest provides pastoral care, sacraments, teaching and leadership, but the Church is the people.

All in all, as I looked at this little community and its scattered rural sisters where I have preached: Court Hill, Kinloch Rannoch, Crieff, Comrie, Lochearnhead, Killin, St Pauls and our own Holy Trinity, I realised once again how glad I am to be Episcopalian!



**The Old Man of Storr**



**St John the Baptist Chapel**

## Just a thought

**In Lent, Sundays don't count. If you include Sundays, you get more than forty days which would be more than Our Lord, and that wouldn't do. Also, every Sunday is the Feast of the Resurrection, so we must keep it. And, of course, Sunday begins at dusk on Saturday evening. St Patrick's Day doesn't count either.**

**Melanie McDonagh,  
The Tablet 29 Feb 2020  
(slightly adapted)**

## Our Regular Services

Our main service of the week is on Sunday morning at 10:30. It will take the form of a Sung Eucharist or Communion from Reserved Sacrament. Both services have sung parts of the liturgy as well as hymns. Children are most welcome and there is an activity space at the back of church.

We routinely have a said service of Holy Communion on Thursdays at 17:30. This is a short (30-40 minute) quiet and more reflective service.

Compline is usually said on the 4th Wednesday of the month at 19:30. A quiet service of prayer at the end of the day.

On the 24th day of each month we gather to pray for Israelis and Palestinians caught up in the conflict in the Holy Land. This is a short (10-15 minute) time at 10:00 (15:00 if a Sunday). This is an Ecumenical prayer vigil using texts supplied by Christian Aid.

## Holy Trinity Scottish Episcopal Church

55 Kilbride Road  
Dunoon  
PA23 7LN  
Phone: 01369 702444  
E-mail: rector@holytrinitydunoon.co.uk

**Scottish Charities No. -  
SC008066**



Holy Trinity is part of the Anglican Communion, in the same family of churches as the Church of England, the Church in Wales, the Church of Ireland, and The Episcopal Church in the United States. We are also in communion with the Scandinavian Lutheran churches and the Old Catholic churches.

You can contact the Vestry Secretary by phone on 01369 703058 or secretary@holytrinitydunoon.co.uk  
Protection of vulnerable groups (adults or children) – local coordinator is Dinkie McEwen 01369 705257.

[www.holytrinitydunoon.co.uk](http://www.holytrinitydunoon.co.uk)

### **Coronavirus (COVID-19) outbreak - updated Guidance for churchgoers (Fri, 6 March 2020) includes the following:**

- **Cease physical contact on arrival at church and departure until further notice, as well as during the Peace which should be limited to a nod or a smile and a verbal “and also with you” while members remain in their pew or chair.**
- **Communicants should remain a respectful distance from the next person on their way to the communion rail, and at the rail.**
- **The sharing of the Chalice is suspended until further notice, and communion should be offered in one kind i.e. taking the bread only, placed into the hand.**
- **Church members should stay at home and not attend church services if they feel unwell and display influenza symptoms such as a cough, breathing difficulty, and fever. Pastoral support to those who believe they could have the virus should not involve personal visits, and can instead be offered by telephone call until such time as a medical test clarifies the person’s condition.**

### **The Paschal Triduum**



**D**uring April many of the world’s more than two billion Christians will celebrate one of the most important rites in the Christian calendar: Easter.

While Easter observances are as old as the Christian church itself, in traditional Anglican practice, the heart of the celebration is the Easter or Paschal Triduum, beginning on Maundy Thursday and lasting until Easter Sunday.

A Triduum is a period of three days leading up to a festival, and the Easter or Paschal Triduum has been observed in one form or another since the early centuries of Christianity, growing out of the Easter Vigil on Holy Saturday to include Maundy Thursday (which commemorates the Last Supper and Jesus’ “mandate” to his disciples that they love one another), Good Friday (which

commemorates Jesus’ death on the cross), and Easter Sunday—which celebrates his resurrection.

These services are considered to be a continuation of each other, and so, unlike most liturgies in the Anglican rite, they do not end with a dismissal. The whole three days is considered “sacred time,” and when believers depart from the church, they are understood to be carrying the service out into the world around them.

Churches that are more “high church” or Catholic in their devotional practices might include such traditions as the veneration of the host following the Maundy Thursday service, the kissing of the crucifix and the stripping of the altar; those who identify with more “low-church” forms of Anglicanism might forego one or all of these practices.

Many churches also place their Easter celebrations within the wider context of Holy Week, which begins on Palm Sunday with Jesus’ entry into Jerusalem.