



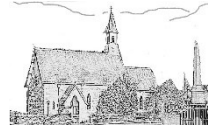
Holy Trinity



St Andrew's



Kilmaveonaig



All Saints'

The Newsletter of Highland Perthshire Linked Charge



**HOLY TRINITY, Pitlochry
KILMAVEONAIG, Blair Atholl
ST ANDREW'S, Strathtay
& ALL SAINTS', Kinloch Rannoch
SCOTTISH EPISCOPAL CHURCHES**

**Rector - The Reverend Canon Liz Baker
01796 472005**

Autumn Edition 2023
September, October & November



Photograph: Seonaid Hastie Smith

Rector's Reflection - Let Justice and Peace Flow

Autumn is upon us again and we have had a summer season of extremes in weather all over the globe; floods, heatwaves, and wildfires; can we doubt that the climate of our planet is changing?

As September begins we celebrate the 'Season of Creation'. Since 1989, the 'Season of Creation', 'Creation Time', or 'Creationtide' has grown to be a lively global and ecumenical movement in Christian churches, dedicating the Sundays of September and the first in October (closest to St Francis' Day, 4th October – our celebration is on 8th October) to worship, prayer, reflection and action on the Commission of the Risen Christ, to bring Good News to All Creation. (Mark 16:15). It's a chance to celebrate what it means to be Church against the real, urgent and increasing threat of climate and other environmental crises. And to rediscover the meaning of a distinctive human calling of justice, care, guidance, and partnership with - as well as dependence on - fellow creatures with whom we share so much.

But why have the season of Creation in September and early October? Well, it is in October that we celebrate the life of Francis of Assisi, now rightly seen as the Patron Saint of the Environment. But for me the season of autumn speaks theologically to the heart of what has gone wrong with humans relationship with the earth. You see autumn is a time for gathering in the harvests, for reflecting on how fruitful the spring and summer have been, and how well they have provided for us to survive the winter. It is also a time to look at our own personal harvests and indeed the harvest the human race has produced.

For even if you have no belief in the human effect on climate change, it must be obvious that human beings instead of caring for God's creation, have taken to heart only some these words from Genesis1:

Genesis 1:28 King James Version

28 And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And we have wilfully ignored the instruction to be 'fruitful 'and 'to replenish the earth' and have gone for 'subdue it' and for 'dominion' over 'every living thing that moveth upon the earth'. The results are not hard to see, land pillaged for its riches of gold and gems, for its timber and oil,

seas overfished and polluted with plastics and sewage, and what is even worse, assuming we can subdue almost all of humanity on the planet. Condemning our fellow beings to poverty, violence, and suffering. God calls us to 'do justice' 'love mercy' and walk 'humbly' with him, we are also called to love, 'God' and Neighbour' as ourselves.

So we must ask ourselves as September approaches what can we as small congregations and individuals do to make a difference? As ever it is standing up for what is right, to show how as followers of Christ we cherish the earth and all its creatures, fellow humans included.

Then as the Season of Creation ends, we come as the days shorten and grow colder to the season of remembrance, firstly remembering the 'cloud of witness' that have gone before us at All Souls & All Saints and then with the remembrance of the death and desolation of war.

Throughout history it seems we have not let justice and peace flow, and yet as the season of remembrance draws to its close and we begin the new cycle of the seasons once again, as we prepare to welcome the Christ Child to the manger, we must also contemplate the infinite love and mercy of God, which offers us afresh each December the knowledge that we have the story of God's marvellous gift, the giving of himself in human form to communicate to our tired and hurting world. If we can truly follow him and keep his ways, then peace and justice may indeed flow and the words we speak and the hymns we sing during the seasons of autumn, of creation and remembrance, may not be just empty words, but led us to a newer and more abundant way of life.

Liz Baker
August 2023

Rachael's Ordination ...

... takes place on 23rd September at 12.00 noon, St Mary's Dunblane. Please let Liz or Lesley know if you would like to attend so we can send likely numbers.

EVENTS AND SERVICES IN September/October/November **(Further details in weekly Pew sheets)**

3rd September - Season of Creation Begins

23rd September - Rachael Ordination as Priest 12 noon St Mary's Dunblane

7th October - 11.00 to 3.30pm Autumn Fair Holy Trinity

8th October - 3.00pm Pet Service celebrating the Feast of St Francis

5th November 10.30am – Joint Charge Service at All Saints'

Holy Trinity Church, Pitlochry

Holy Trinity is open daily during daylight hours

Sunday services – Normally 9.30am Holy Communion /All Age Communion

Thursday Services – 10.30am Morning Prayer also on zoom

1st October - Harvest Festival

1st November - 7pm All Souls' Service

8th October – 3.00pm Pet Service

5th November - 10.30am Joint Charge Service at All Saints'

Kilmaveonaig (St Adamnan's Church), Blair Atholl

Kilmaveonaig is open daily throughout the year

Sundays at 11.15am – First Sunday, All Age Communion; third Sundays, Holy Communion; Second and fourth Sunday, Matins/ Morning Prayer or Communion by Extension

1st October - Harvest Festival

5th November - 10.30am Joint Charge Service at All Saints'

St Andrew's, Church, Strathtay

Sundays at 11.15am - First Sundays Mattins; second and fourth Sundays, Holy Communion; third Sundays Service of the Word/Communion by Extension; fifth Sundays Joint Service Church of Scotland.

8th October - Harvest Festival

5th November - 10.30am Joint Charge Service at All Saints'

All Saints', Kinloch Rannoch

3rd September - 9.30am Holy Communion

1st October - 3.00pm Harvest Festival

5th November - 10.30am Joint Charge Service at All Saints'

On 27th August we welcomed Bishop Ian Paton to St Andrew's Strathtay, where at a Joint Charge Service he commissioned eight Eucharistic Ministers from our Congregations.

Congratulations to: Mary Barclay, Gina Charleson, Ann Covell, John Martin, Tony Taucher, Jennifer Valentine, Alison Wyllie and Val Holtom

STORYTIME IN THE GARDEN

Our 4-week programme of stories and activities during the summer holidays in partnership with Pitlochry Festival Theatre attracted a lovely group of mums, dads, and small children. The weather rather let us down, although we did manage to get outside a couple of times to look, listen and let off steam. The theme for the 4 sessions was care for the environment and each other, in a simple way 'loving all our neighbours' and why this is important.



Paper Bird Plates from 4th August Storytime in the garden



Autumn Storytime in the Garden Friday 13th October 10.30am

A story of faith, hope, and renewal, with activities and a chance to plant a seed to grow your very own tree.

All welcome.
Refreshments Provided.

NOT ENGLISH BUT ANGLICAN

A few weeks ago I was at Holy Trinity and met with a lady who referred to us as 'The English Church' I spent quite some time tell her something about the Scottish Episcopal Church and it occurred to me that it was time to reproduce Gordon Pont's elegantly written article on this very topic, for those who have never read it, here it is:



Not English, but Anglican By Gordon J H Pont

You will remember that when Pope Gregory asked about fair-haired children in the slave market in Rome; he was told that they were Angles from Britain. According to the Venerable Bede St Gregory said something like 'No - not Angles, but angels'. In '1066 and all that' the writers' version of this was 'Not Angles, but Anglicans'.

To use a similar phrase, the Scottish Episcopal Church is 'not English, but Anglican'- it has a history of its own, and is firmly rooted in Scotland – we are not just the 'chaplancies for English emigrants and visitors' you find in towns in Europe, for example, although, of course, people from England and everywhere else are welcome in our churches, whether as visitors or new residents. Let me explain.

The way different parts of the Church acted at the Reformation in the sixteenth century varied – while all agreed about some things, not least making the Bible available to people in their own language, for some the aim was to dispose of as much as possible of what the mediaeval church believed and did. For others the aim of reformation was to dispose of what was wrong, but to retain the rest. Two points of difference were the sort of ministers there were and the way the Church worshipped – for some, the ministry of Bishops, Priests and Deacons that went back to early times was essential, for others, not so important; for some, continuing to have liturgical worship which used prayer books, but in the local language, was also important, while others preferred total freedom from traditional forms.

We see examples of the first in the Church of England, which retained the three-fold ministry of Bishops, Priests, and Deacons, and worshipped with the English Prayer Book, and of the second in The Church of Scotland, where the form of ministry is Presbyterian, with only one order of minister or presbyter, and there are no formal set forms of service. This contrast is well-known. What is not so widely appreciated is that in Scotland after the Reformation there were also Christians who retained the three-fold ministry and liturgical worship. After 1560 there were times when the 'official' Church in Scotland was Presbyterian (without Bishops), and times when it was Episcopalian (with Bishops), until 1689, when the Presbyterian Church became the 'established' Church in Scotland, but for political rather than doctrinal reasons. This was because many Episcopalians were loyal to the Stuart Kings, like James VII and II, who were deposed in 1688 and replaced by King William of Orange and Queen Mary.

Their continuing allegiance to the Stuart dynasty resulted in years of difficulty for the Episcopal Church, and clergy were ousted from their churches. Very few congregations now can trace their history back to pre-Reformation times, but the little church at Kilmaveonaig, above Blair Atholl, is one. Particularly after the Jacobite Rising in 1745, the Episcopal Church was reduced 'to the shadow of a shade' as Walter Scott put it. Nevertheless, the life of this little branch of the Church in Scotland continued, and the succession of Scottish Bishops was carefully maintained. To order the life of the Episcopal Church, the Bishops drew up the first Canons (church rules) in 1727, and published a 'Scottish Liturgy' in 1764 - from these the present Code of Canons and our services today have evolved over the centuries.

Of course, in Scotland there were some Episcopalians and people from England who were willing to recognise - and to pray for, which was the critical factor - the Hanoverian monarch, and a number of congregations were formed, whose clergy were 'qualified' to act under the various Acts of Parliament passed in London during the eighteenth century. The death in 1788 of Bonnie Prince Charlie brought an end to hopes of restoring the Stuart monarchy, and laws against the Episcopal Church were gradually repealed, and the way was open for reconciliation with the qualified chapels. The number of members and congregations grew in the nineteenth and twentieth centuries, and many churches were built.

Before that, however, one particular event in the eighteenth century demonstrates the distinct life of the Scottish Episcopal Church. In 1776 the United States of America became independent of Britain. A serious problem arose when Church people there were looking for a new Bishop for their new country. A Bishop can only be consecrated by at least three clergy who are already Bishops, so in 1783 when the Reverend Dr Samuel Seabury was elected by the clergy in Connecticut to be their new Bishop, he came to England to ask to be consecrated. But it was decided in England, by the archbishops among others, that this was impossible, because of the close relationship between the Church of England and the state, illustrated by the oaths of allegiance to the King made by English Bishops, which could not be taken by an American.

There had been earlier contacts between the Scottish and American Episcopal Churches, and Dr Seabury then sought the help of the Scottish Bishops. He was consecrated Bishop of Connecticut in Aberdeen on 24 October 1784 by three Scottish Bishops. He went back to America promising to encourage the Church there to look to the Scottish Liturgy for a pattern for its Communion Service, which it did. This event in the life of the Episcopal Church in the United States was significant. As Bishop Edward Luscombe says, 'it might fairly be said that the Anglican Communion had its beginnings outside and despite the Church of England'.

Let me finish by imagining that St. Gregory went further along in the slave market and saw other fair skinned children, this time with reddish hair. When he asked, 'More Angles?' he was told that these were from Northern Britain. 'Picts or Scots?' the Pope asked, to be told, 'We don't know that, your Holiness, but they say they are Episcopalians'. 'Ah,' the Pope said, with a kind twinkle in his eye, 'Not English, but Anglican'.

© Gordon J H Pont 2008

This article was originally published in the Newsletter of Holy Trinity Church and Kilmaveonaig in March 2007, and revised for broadcast on Heartland FM on 20 May 2007.



**From FAURE TO FLANDERS AND SWANN,
A Recital by The Reverend Canon Roger Quick
(from the inside out)**

"I'll do a concert any time you like...." A throw away remark by Roger Quick, and of course we took him up on it. It was so easy to organise: Take a beautiful Village hall, newly renovated with Neil Mackintosh at the helm, a very nice Chappell upright piano and a brilliant musician – add to this a receptive audience and what more could I have asked for other than an invitation to join in the fun, which happened as well! What *fun* it was. Accompanying Roger was like playing with a musical rock, whatever happened, the show would go on, and so it did.

Roger is a master musician but also an impressive impresario and his introductions were sublime. Who else would have a mother who felt that her son would benefit from an interview with Donald Swann?

Who else would have been organist and choirmaster at the age of 12, in the Nazarene Church in Leeds where his father was Minister. Roger admitted that he thought he was possibly slightly too young for such commitment, but his Junior Exhibition to the Royal College of Music set him on his way to a musical career, the fruits of which we experienced on the night of August 14th.

His compositions were so varied, his spirituals so soul-searching and his performance of Kenneth Leighton's Piano Sonata no 1 was, to my ears, phenomenal; then there were the improvisations on the tune of Morning has Broken in the style of Chopin, Bach and Scott Joplin. I have a feeling that we went on a musical and at times emotional journey all 120 of us.

Thank you all for coming and he will be back.

Lavinia Gordon



P.S. Could I recommend Roger's two books, "reflecting the daily mixture of crazy laughter and tears (at St. George's Crypt) published by Darton Longman and Todd, "Entertaining Saints" and "Sheltering Saints."



HOLY TRINITY Autumn Fair
7th October 2023
11.00am to 3.30pm .

We are looking for helpers, cake baking and prizes for the tombola.

Notices

Please note that on Sunday 8th October there will be no morning service at Holy Trinity, but a Pet Service will take place at 3.00pm on that day, in the garden, if fine.



Join us for an
Afternoon Tea
 IN AID OF
BREAST CANCER NOW The research & support charity
 Sunday 17th September
 From 2pm - 5pm
 Fortingall Village Hall
 Fortingall
 PH15 2LL
 ALL WELCOME
 SC051072

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FRIDAY 8th DECEMBER at BLAIR CASTLE

time to be confirmed



A recital of piano music interspersed with excerpts from diaries and other writing to celebrate the Centenary of The Duchess of Atholl (Duchess Kitty)'s election to Parliament: the first Scottish woman MP.

Tickets and information from www.atholl-estates.co.uk
alaviniagordon@gmail.com

Duchess Kitty

Katharine was born in Edinburgh in 1874, the eldest of three sisters, daughters of Sir James Ramsay, the tenth baronet of Banff. A budding composer, she was educated at the Royal College of Music where she was a contemporary of Ralph Vaughan Williams. A career as a musician was not to be as she took up a lifelong interest in politics. In 1899 she married John Stewart-Murray, Marquess of Tulliebardine, the son of the Duke of Atholl and became Duchess on her father-in-law's death in 1917.

The firebrand politician, known as Duchess Kitty, embarked upon her political career. She was persuaded by Lloyd George to stand for parliament and at the age of 49 was elected as M.P. for Kinross and West Perthshire in 1923, the first woman selected to represent a Scottish seat at Westminster.

She was also an adventurer, travelling to Valencia, Barcelona and Madrid in 1937 to see the effects of the Spanish Civil War – witnessing the impact of Luftwaffe bombing and visiting prisoners of war.

In addition to her political career, Duchess Kitty was a keen composer, setting music to accompany the poetry of Robert Louis Stevenson and writing the melody "The Scottish Horse" to be played on bagpipes.

The history of religious observance discovered in a visit to the Moray Coast

The Breadalbane Heritage Society spent four days touring round the Moray coast and these were the sites which I found very interesting in tracing religious history in the area.



Clava Cairns near Cul-loden are about 4000 years old and like many sites of that age two of the four cairns align with the setting of the sun at the winter solstice. A further cairn is circular with no entrance but with stone rays leading to standing stones. The cairns are surrounded

by stone circles. Although their exact religious significance is lost they have certainly been the site of cremations and the effort required to erect them must mean they have been very important to the people of the time. The Victorians recognised their importance so they used some of the cairn stones to erect a wall and planted trees to make it seem a druidic grove.

In Forres the Pictish Sweyno's stone is one of the last carved Pictish stones, dating from about the late ninth or early tenth century when the Picts were adopting Christianity and its symbolism.





During the Middle Ages there was a blossoming of religious life in monastic communities. A Cistercian monastery was established at Kinloss Abbey in 1150 as a daughter house of Melrose. It provided not only the residence of the monks but was also visited by passing royalty: Edward I in 1303, Edward III in 1336 and Mary Queen of Scots in 1563 in spite of the fact

that the monasteries had been dissolved and the last Abbot, Walter Reid, had left in 1553 and taken a wife.

The history of Roman Catholic and Episcopal church organisation was shown in a visit to Spynie Palace and Elgin Cathedral, the second largest in Scotland (outdone by St. Andrew's by about 20 feet). Medieval bishops were princes of the church and held sway in the state as they were often relatives of kings and certainly had influence over the political events of the time,



being visited by royalty and aspiring contenders for the throne.



In 1206 Pope Innocent III granted permission for Bishop Brice de Douglas to build a cathedral at Spynie and the palace remained the place of residence for the bishops even when the Cathedral at Elgin became the worship centre. Spynie was an impressive building with the cathedral area and luxurious apartments in surrounding towers.

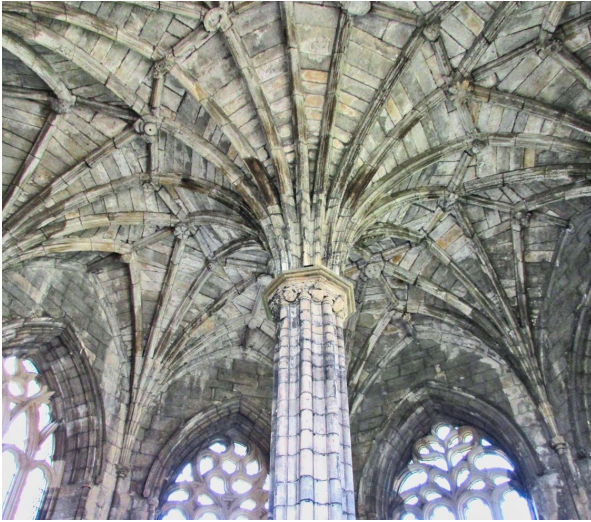


In 1224 permission was given to transfer the seat of the bishop to Elgin. The cathedral and the surrounding buildings were extensive, housing 23 canons by 1242 under Bishop Andrew de Murray. The ordinary people of the town had to worship in the local town church as the cathedral was reserved for the canons and religious orders. A disastrous fire in 1270 led to much rebuilding

and the cathedral suffered at times during the wars of independence, especially in 1303 when Edward II of England caused extensive damage, although it escaped the burning of Elgin by Edward III in 1336. The Wolf of Badenoch however took his revenge on those who had opposed him in 1390 when with a band of “wyld wykkyd helandmen” he burned the cathedral with 18 of the other residential buildings. Bishop Bur was then granted permission to rebuild by Robert III.

The reformation of 1560 meant that Elgin Cathedral fell out of use because it was not a parish church. The fabric deteriorated and in 1567-8 the lead roofing was removed and shipped to the Netherlands but the ship carrying the lead sunk in the harbour due to the weight. In 1569 the roof was replaced and various Catholic and Protestant services began to be held well into the 1600s.

In spite of the repair the roof of the choir blew off in 1637, the rood screen was burnt for firewood in 1640 but the greatest disaster was the collapse of the largest third tower on Easter Sunday 1711. All this deterioration was due the changes in the position of the Episcopal Church in Scotland after the Reformation. Throughout the sixteenth and seventeenth centuries bishops and Episcopal worship were either banned or in power. In 1689 bishops were abolished and the cathedral became the possession of the Crown.



Much of the area was ruined and for many years had provided shelter only for the homeless such as Marjorie Gilzean with her baby son, but from 1834 by the efforts of a local shoemaker, Robert Reid, much of the rubble was cleared and elaborately carved stonework preserved. The best preserved or restored structure is the chapterhouse where the canons

would assemble for meetings. The fan ceiling is decorated with carved bosses depicting the arms of those who contributed to its restoration and emblems to instruct the clergy as they looked upwards (including a bishop clutching an ale pot to warn against over indulgence).

To complete the picture the Episcopal Church in Forres is in a very interesting Italianate style and is obviously a lively community with a new priest this year.

Lesley Whitwood





Down
Memory
Lane

More photos
like these
would be most
welcome!!



These photos have been submitted by Jean Kirby from her photo album! The Rector was Colin Preston Thomas and it wasn't unusual for Holy Trinity Congregation to raise £2000 at a Summer Fayre!! There was once an annual summer picnic for the congregation which the first photo probably depicts.

God Says Yes To Me

I asked God if it was okay to be melodramatic
and she said yes
I asked her if it was okay to be short
and she said it sure is
I asked her if I could wear nail polish
or not wear nail polish
and she said honey
she calls me that sometimes
she said you can do just exactly
what you want to
Thanks God I said
And is it even okay if I don't paragraph
my letters
Sweetcakes God said
who knows where she picked that up
what I'm telling you is
Yes Yes Yes

Kaylin Haught (1947-2018) - a poet from Albion, Illinois
(submitted by Libby MacRae)

The Arts Society Tayside

[The Arts Society Tayside](https://theartssocietytayside.org.uk)

<https://theartssocietytayside.org.uk>

Our New Season commences on Monday 11th September

We meet on the second Monday of the month from
September through to June,
choosing to attend either the morning lecture between
11am –12 noon or the afternoon lecture between 2pm - 3pm
at Birnam Arts, Station Road, Birnam, PH8 ODS

In addition to our [Lectures](#) The Arts Society Tayside also runs a
number of [Visits](#), special interest days and garden outings

New Members are very welcome

For further information please contact our Chair

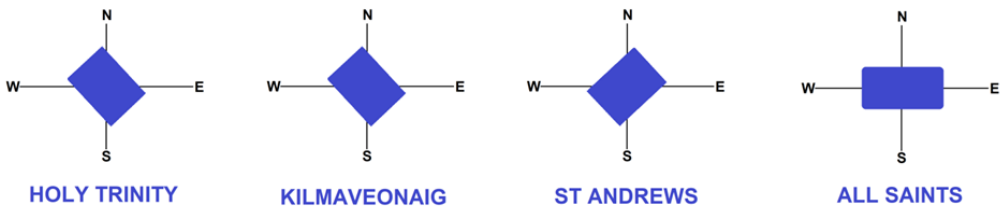
Jane Gordon

01350 724232

tastchair@gmail.com

WONKY CHURCHES

We usually refer to the end of the church containing the altar as the East end. This was a common practice in medieval times, when churches were usually constructed on a West-East axis. There is no evidence that it was more than simply a tradition; there is no “thou shalt build thy church facing East” commandment. Just as well! The diagram below shows the alignment of the four churches in the Linked Charge.



The surprise is Kilmaveonaig, as it is so old. More surprising is that the altar before the current one was on the South wall anyway. The other three churches are very post-Reformation so one would not expect them to adhere to the old tradition, although All Saints comes pretty close.

So where did the West-East tradition come from? There is no agreement among historians but the following suggestions have been made:

- East is where the sun rises, symbolically representing Christ and his second coming. *"For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man"* [Matt 24:27] The sun, of course, only rises in the due East at the Summer Solstice, progressing more to the South as the year progresses.
- Some suggest that the 'East' end should face the rising sun on the feast day of the saint to whom the church is dedicated – a difficult thing to achieve for All Saints church! I might check this theory out at Kilmaveonaig on the feast day of St Adamnan (September 23rd) as long as someone cooks me breakfast.

- An old Jewish tradition of praying towards the temple in Jerusalem might have influenced early Christians to want to pray facing the new 'holy of holies': the altar. Interestingly, both Kilmaveonaig and Holy Trinity face South-East to Jerusalem but that is probably just coincidence.

There are as many exceptions to the rule as there are churches following the tradition, so we ought not to get too bothered with it. The tradition which touches me more is when we all face the reading of the Gospel, which is often from the body of the church. That, to me, suggests the centrality of the Word of God, which is how it should be. So the next time you are sitting in your wonky church, don't let it spoil the sermon.

John Martin



*Drone view photo of Holy Trinity and the Serenity Garden
taken by John Martin*

Big Ben's Brother Bell

I have written previously about the bells at Kilmaveonaig and St Andrew's Strathtay, so it's time to complete the survey of church bells in our Linked Charge with the bell at All Saints' Kinloch Rannoch. Unlike the two former bells, which were made in Edinburgh and Perth respectively, the bell at Kinloch Rannoch was made in London. It is the work of Mears & Stainbank who produced bells in the Whitechapel Foundry. It dates from 1898 (some 34 years after the church itself was consecrated) and is 457mm (18 inches) in diameter. The bell still rings easily via an external rope and it sounded wonderfully mature and clear when I rang it on Sunday 30 July 2023.

Climbing up into the bell tower is way above my pay-grade, but the two photographs taken by drone and from the ground are not too bad.

The bell has a good pedigree! The Whitechapel Foundry was also responsible for Big Ben in the Elizabeth Tower above the Houses of Parliament in London. It is the "bong" before the news on BBC Radio 4 and ITV's News at Ten. That bell was cast in 1858 to replace an earlier one which had cracked.



All Saints' Bell from the East

Not surprisingly, Big Ben is considerably larger than the bell at All Saints. Big Ben weighs more than 13 tonnes and has a diameter of 2.7m (nearly 9 feet) so perhaps its younger brother at Kinloch Ranoch should be called Wee Ben!

Also in the Elizabeth Tower are smaller bells which play the chimes before Big Ben strikes the hour. Those chimes are usually known as the *Westminster Chimes* but the tune actually comes from Great St Mary's Church in Cambridge and are properly known as the *Cambridge Quarters*. In turn, the tune is based on the air *I know that my Redeemer liveth* from Handel's *Messiah*. It also has words attached to it in the form of a prayer, derived from Psalm 37 as follows:

All through this hour
Lord be my guide.
And by thy power
No foot shall slide.

John Martin



All Saints' Bell from the North

Highland Perthshire Linked Charge

Holy Trinity Church is a Registered Scottish Charity No SC007020
Kilmaveonaig is a Registered Scottish Charity No SC005481
St Andrew's is a Registered Scottish Charity No SC017058
All Saints' is a Registered Scottish Charity No SC003117

Contacts



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Treasurer to The Linked Charge David Noble 07977 574697

Holy Trinity Vestry

The Rector		
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Gina Charleson	<i>Lay Rep./Rector's Warden</i>	01796 473025
Ann Covell	<i>People's Warden</i>	01796 470129
Paul Covell	<i>Reordering & Technical Co-ordinator</i>	01796 470129
Val Holton	<i>Alt. Lay Representative</i>	01796 549235
Agnes Keegan	<i>Fabric Convenor</i>	01796 549235

Kilmaveonaig Committee

The Rector		
Lavinia Gordon	<i>Secretary</i>	01796 481230
Andrew Gordon	<i>Treasurer</i>	01796 481230
Pam Godwin	<i>Lay Representative</i>	01796 482826

St Andrew's Vestry

The Rector

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Jennifer Valentine	<i>Rector's Warden</i>	01796 474444
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Alistair Barclay		01887 840380
Roger Pope		
Tony Taucher	<i>Fabric Convenor</i>	07874 024352

All Saints' Vestry

The trusteeship of All Saints', under OSCR rules, is in the process of being transferred to Holy Trinity.

HPLC Website:

www.hplc.scot

Facebook:

[Highland Perthshire Linked Charge](#)

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**Copy for the Winter Edition (December, January, February) to the Editor
by**

midday on Monday 27 November 2023

In addition to notices, relevant and interesting articles are welcome.

Scottish Episcopal Church

HIGHLAND PERTSHIRE LINKED CHARGE SERVICES

Holy Trinity, Perth Road, Pitlochry
Contact – Robin Baker - 01796 472005

Kilmaveonaig (St Adamnan's) Blair Atholl
Contact - Mrs. Lavinia Gordon 01796 481230

St Andrew's, Strathtay
Contact - Ms. Lesley Whitwood 01887 840416

All Saints, Kinloch Rannoch Square
Contact – Robin Baker—01796 472005

Service Times:

Holy Trinity 9.30am

St Andrews 11.15am

Kilmaveonaig 11.15am

All Saints – 9.30am 1st Sunday of month

ONLINE ZOOM SERVICES

Sundays - 6.00pm Evening Services

Thursdays - 10.30am Morning Prayer – from Holy Trinity

Events

Holy Trinity Serenity Garden Group – Tuesdays 11.00am am and Open Church with Coffee and Conversation. All welcome

St Andrew's House Group – Last Wednesday of the month contact Ms. Lesley Whitwood 01887 840416 for details

Sundays and other Festivals

September

Sun 3 Pentecost 14
Sun 10 Pentecost 15
Thur 14 Holy Cross Day
Sun 17 Pentecost 16
Thur 21 St Mathew
Evangelist
Sun 24 Pentecost 17
Thur 29 St Michael & All
Angels

October

Sun 1 Pentecost 18
Sun 8 Pentecost 19
Sun 15 Pentecost 20
Wed 18 St Luke Evangelist
Sun 22 Pentecost 21
Mon 23 St James
Of Jerusalem
Sat 28 St Simon & St Jude
Apostles
Sun 29 Pentecost 22
Tue 31 Vigil of All Saints

November

Wed 1 All Saints'
Sun 5 Pentecost 23
Sun 12 Pentecost 24
Sun 19 Pentecost 25
Thu 23 Thanksgiving Day
Sun 26 Last Sunday after
Pentecost: Christ
the King
Thu 30 St Andrew Apostle