

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

April 2011

"Far be it from me to glory except in the cross of Christ,
by which the world has been crucified to me and I to the world." Galatians 6:14



In the Beginning...

Our church is so covered in scaffolding now that we can hardly see its stone exterior walls. We have little idea of the work going on there and what the final result will be. We won't know what it will all look like until the work is finished in the early autumn. It's all something of a mystery now. The scaffolding is a kind of cocoon. We have to wait to see what new look our walls will have when they emerge from their present covering.

Waiting at another scaffold long ago were Our Lady and some women, St. John, a few soldiers, and a number of idlers who had come to watch and heckle. There was no mystery about the final result to them: they had come to watch men suffer and die.

Waiting by another stone long ago was a small guard detachment of soldiers. There was no mystery about what they were doing. Their duty was clear: keep the young dead Rabbi's followers from stealing His Body that was lying dead behind the stone covering his sepulchre.

And where were those followers? Hidden away. They were waiting for nothing. Their plans and dreams were at an end. There would be no crowns, no Kingdom, after all. It was time to go back to their old lives. The One they had called "The Lord" was dead. There was no mystery about that. It was a fact.

And then something strange and wonderful happened. Something completely unexpected. When the covering was removed, there was something mysterious, something new to see and consider: an empty tomb.

And they did not have long to wait before they saw their Lord again – not as He was, but now triumphant and glorious, having overcome Death itself. In Him they saw what, through Him, they themselves might become: humanity made new.

Transformed human life through Christ is available to all of us, and that is the point of Good Friday and the heart of our Easter joy.

With ever blessing for Holy Week and Easter,

Fr. Clive



Sunday Afternoons at St Salvador's

By ten past one the urns are boiling, the tea is made, the mugs are on the table, the food is prepared and the volunteers are ready. We pause, praying together for our outreach ministry and for all who will come to us and then the doors open. Sometimes a rush of people come through the doors some going straight for food bags and some heading for the hot drinks. We offer tea, coffee and hot chocolate and the teapot and urn are kept very busy, along with the milk jug and sugar bowl. Food is handed round once folk have found a seat or a place to stand and conversations flow back and forth. Many know each other and are happy to sit and chat together. Sometimes things start slowly and there is a chance to chat as hot drinks are prepared. Names are exchanged and we try to remember them week by week but we are not always successful in that.

Some of those who come live in the local hostels. Some have housing but it may be inadequate. Some are struggling to manage on the income they have and some are trying to get the benefits to which they are entitled paid properly. Some are young, some are older. Some are single, some in couples and some with families. Some share their concerns with us, some do not. We offer what advice we can, a listening ear or prayer if asked.

Many tell us what a beautiful building we have for worship and are interested in seeing around the church. They comment on the smell of incense and many enjoy the

background music we play.

One Sunday afternoon a young man whom we had not seen for some months came through the door. He had come to say good-bye. He and his girlfriend were moving south to be near their respective families. When we had first met them they were struggling with accommodation, benefits and losing a baby to a miscarriage. Over the months they would come to us and then we didn't see them for a long time. The young man was beaming when he told us that he had been working and thus able to save up for what they needed for their new flat. Even better their baby boy was due in the next few weeks. As he left, with our good wishes and delight, he said thank you for the help we had given them and told us how much they appreciated what we do Sunday by Sunday.

Another Sunday a man we had been seeing over many weeks came in with good news and a broad smile. He had got a job after months of trying.

We have had a number of Eastern Europeans come to us and they were particularly pleased that one week we had been given a donation of ethnic foodstuffs to share with them.

Over the months we have had people come and go. Some have been rehoused in different parts of the city or finally have their benefits sorted and they no longer need what we provide. Some move on from Dundee and some just disappear. We have links with the soup kitchens in town and with other groups that provide services for those in need so we are part of a larger network of support.

Some of our volunteers are from St Salvador's but many others are not. We generally have between 6 and 8 on duty each week and we are very grateful for the time they give us. Part of our ministry is to provide an opportunity for fellowship and the interac-

tion between volunteers and our “beloved waifs” is an important part of this. We are told that having a place to come and meet with others is as important to some as the food we provide. Sometimes behaviours can be challenging and not all our interaction is comfortable but we do what we can.

By 2.15pm most folk are away but one or two remain to chat and finish last cups of coffee while the clean up crew get to work. The floor is swept, the rubbish put out, the dishes packed up for the rectory dishwasher and the church left ready for worship.

Our philosophy has always been “we will share what we have” and what we have depends on the generosity of those who support our work. Some of our contributors come from outwith the congregation and we are grateful for all the donations and help we receive.

If you would like to be involved in this ministry at St Salvador’s there are a number of ways of doing so.

We would appreciate prayer for our work and for those we serve. We need money: cash can be given to Fr Clive or Katie (and will be receipted), or a cheque which should be made out to St Salvador’s and be clearly marked for the food cupboard. Each bag costs about £2 and we average 35 bags a week given out. Donations of items for the food cupboard are also needed, especially UHT milk, cereal, tea and biscuits (supermarket own brand or basics brands are ideal). We make up bags from the cupboard if we need more than 35 on a Sunday or we get an emergency referral from an outside agency.

If you would like to come along and help us you would be most welcome or if you would like more information please contact Fr Clive.

Katie Clapson



Pam Callaghan

Just before noon on Monday, 28th March, Pam Callaghan died at her home on Lammerton Terrace, attended by her daughter Sarah and Tony.

Pam had been very ill for some time, both in hospital and at home, but managed to cope throughout with her characteristic patience, good humour and continuing interest in her family, friends, church and the world around her.

Pam received her last communion and anointing in the week before she died.

Saying that Pam was a Former Warden, Vestry Member and Flower Arranger does not begin to describe her role at St. Salvador’s. She was a good friend, a generous supporter, a convivial hostess, a wise counsellor and a generally positive influence on us all. Pam herself would admit that she had a saucy sense of fun. We shall miss her. Please pray for her and for her family.

Rest eternal grant unto her, O Lord, and let light perpetual shine upon her. Amen.

EASTER FLOWERS

We love to have our beautiful church fully decorated with flowers for Easter. If you would like to contribute toward this year's flowers, please give your donation to the Rector or to Susan Smith. Thank you!

WORLD DAY OF PRAYER 2011

Our local World Day of Prayer service for 2011 was held at St Peter and St Paul's Roman Catholic Church on Byron Street. About 30 people attended a service put together by the women of Chile on the theme of sharing our gifts with one another. Through the service we learned something about Chile, its ethnic makeup, its history and the current concerns of its people and we prayed for and with them. The theme was based around the gospel account of the feeding of the five thousand by Jesus and we were challenged to share what we have with others. As the sharing of bread is a fundamental element of hospitality among Chileans, however poor, we were encouraged to think about the gifts we have received from God and how we can share them.

We enjoyed listening, singing and praying together and after the service we were given excellent hospitality.

Katie Clapson

The Paschal Candle is given this year in memory of David and Margaret Hume by their daughter, Muriel McKelvie.

Rest eternal grant unto them, O Lord: And let light perpetual shine upon them. Amen.



HOLY WEEK AND EASTER SERVICE SCHEDULE

Palm Sunday: Sun. 17 Apr.:
Low Mass at 9 AM; Sung Mass,
Palm Procession & the Passion at
11 AM

Mon. in Holy Week:

Mon. 18 Apr.: Mass at 7 PM

Tues. in Holy Week: Tues. 19 Apr.:
Mass at 7 PM

Wed. in Holy Week: Wed. 20 Apr.:
Mass at 10 AM; Tenebrae at 7 PM

Maundy Thursday: Thurs. 21
Apr.: Solemn Mass & Stripping of
Altar at 7 PM; Watch till midnight

Good Friday: Fri. 22 Apr.: Mattins
and the Litany at 9 AM; Solemn
Liturgy at 3 PM; Stations at 7 PM

Holy Saturday: Sat. 23 Apr.:
Mattins and Ante Communion at
9 AM; Solemn Vigil and First
Mass of Easter at 9 PM

Easter Day: Sun. 24 Apr.: Masses
at 9 & 11 AM

Three Holy Days

The Holy Three Days ('Triduum Sacrum') of Holy Week commemorate and re-live the saving work of God through the Death and Resurrection of His Son Jesus Christ. The Triduum begins in the early evening on Maundy Thursday and concludes with the first celebration of Easter late on Saturday night. It is like a single drama in three parts.

Maundy Thursday is the night when Jesus gave the gift of the Holy Eucharist to the Church. He also gave his friends the commandment to love one another. On this night we also recall the Lord's agony in the garden and the arrest and betrayal that followed. What we do in church that night is filled with conflicting images. There is the joy of the Eucharist, celebrated with all its splendour. There is the exhortation to care for one another. There is also sadness expressed in the stripping of the altar as the church is prepared for Good Friday. There is a sense that the Lord has already been taken away. We pray before the Sacrament on the altar of repose. Unlike the disciples who could not stay awake for one hour in the garden, we watch with Christ.

The Good Friday Liturgy is marked by very ancient traditions. The Passion is recited with great solemnity. The Solemn Prayers are offered. A Cross is brought into view so that people may come forward to offer their devotions. Communion is given, (not celebrated in the usual way) from the consecrated Bread that was saved from the previous night. There is a sense of sadness in the Church, but at the same time there is also the recognition that the battle against sin and death has been fought, and that Christ's work has been finished.

The 'Queen of Festivals' is one name given to the Easter Vigil by the early Christians, and so it should be. The lighting of the fire and the Easter Candle both proclaim God's saving activity in the world and symbolize the failure of the darkness to overcome the Light of Christ. The Prophecies that are read point the way to the work of the Saviour. The blessing of the font, the

renewal of baptismal promises (and if possible, the actual celebration of Baptism) point to our personal identification with the One who brings new life to his Church and his people. The Liturgy ends with the celebration of the Eucharist where we rejoice in our rising with Christ from death to life. **Ω**

Fr Clive

Reprinted from "Crucis", April 2007.

Upcoming Fund-Raising Events

QUIZ NIGHT

Thurs. 28 April at 7.30 PM in the church.
£2 per person.
Teams of around 5 people.

COFFEE MORNING

Sat. 28 May from 10.30 AM to 1 PM in church.
Tombola, bric-a-brac, plant and craft stalls.
£1.50 entry.

DUNDEE STRATHSPEY AND REEL SOCIETY IN CONCERT

Sat. 4 June at 7.30 PM in church.
Tickets £6 (£5 concessions)
Tickets available from Dundee Ticket Office, 6 City Square, Dundee (Telephone 01382-434940) and at the door.

JUMBLE SALE

Thurs. 16 June at 7 PM in the Church Hall.
Free entry.



THE GIVING PYRAMID

Currently, despite the best income from our properties that we have ever had, we are unable to afford full time ministry. Our outgoings are more than our incomings by about **£1000 every month**. To run St Salvador's costs approximately **£1200 each week**, or approximately **£170 each day**.

As Christians within this community of St Salvador's we are all responsible for the upkeep of our church and its ministry.

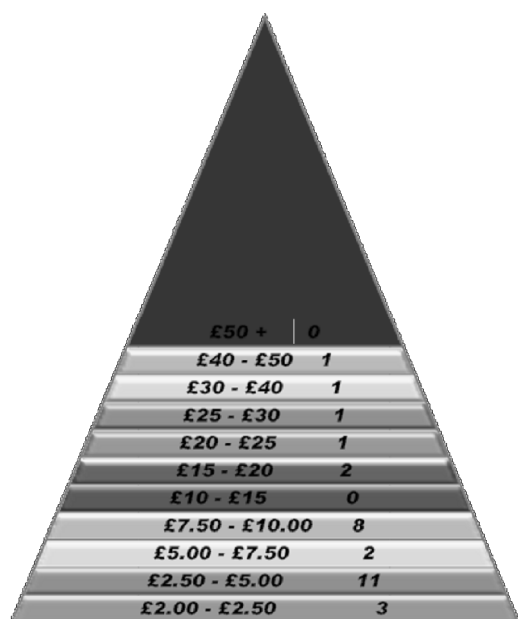
The pyramid on this page shows what each of us put into the collection plate on a weekly basis. The information is based on the free will offering envelopes and standing orders.

Thirty people give regularly to St Salvador's using free will envelopes or standing orders. Free will envelopes allow us to claim gift aid, meaning that your donation goes even further. Standing orders mean that you can still give to St Salvador's on the weeks that you don't manage to come to church.

The pyramid breaks levels of giving into bands and shows how many people regularly donate in a given band. For example the bottom blue band shows that 3 people in the congregation regularly give between £2 and £2.50.

As part of an attempt to keep the ministry of St Salvador's going we the vestry are asking everyone (ourselves included) to consider giving more on a weekly basis and move their giving into the next band.

Alan Geddes



LINKS FUND-RAISING LUNCH

On Wednesday, 23rd February more than forty people attended the SECMA Links meeting held at St Mary Magdalene's Church Hall at which an excellent four course lunch was served by some of the lady members.

Prior to and also after the lunch, members and friends were able to make purchases at the Bring and Buy stall, which displayed many interesting items for sale.

While enjoying coffee and fruit, Christine Arjun, the wife of the Cathedral's Provost, gave a most entertaining talk about her native Fiji and its culture and pointed out some of the differences between there and here, such as language and religion and of course , the weather. She also spoke about the influx of Indians to their shores in the nineteenth century to work on the land and in the sugar plantations. It is easy for one to travel around, with the sea nearly always in sight or nearby and be able to see an abundance of flowers and fruit growing.

Provost Jeremy then spoke of his time there as a lawyer and how he was expected to advocate at a trial almost as soon as he had arrived, with little time for preparation. He also gave us an insight into some of the local customs and had brought some decorated native bowls and materials to view that were in use daily there.

A most enjoyable afternoon was had by all and a goodly sum was raised for SECMA.

Muriel McKelvie

REPORT OF THE ANNUAL DIOCESE OF BRECHIN SYNOD

The annual Diocesan Synod was held at Chalmers Ardler church on Sat. March 5th 2011. We began with the Eucharist at which Bishop Bob gave a very positive and encouraging sermon, a copy of which is to be found in this issue of *Crucis* and which I encourage you to read in full. We had an opportunity to remember Bp John Mantle who died last year.

The business of synod was chaired by Bp Bob Gillies and all the usual reports were accepted as were the budget and quota for the coming year. The report from the Mission and Ministry Board included a presentation about the launch of the 'Church in Society Resource' Booklet, copies of which are available to read through at the back of the church.

We were given a very moving report about the recent visit to our partner diocese Swaziland. It was interesting to see a map of the country with the places that we regularly pray for highlighted and we were encouraged to continue with our prayers and fundraising for the work of the church in this beautiful country beset by so many problems. The high incidence of HIV Aids across the country presents huge difficulties for the medical services, such as they are and the economy as a whole as well as for the social infrastructure. The population is decreasing and many children are being brought up by grandparents or by older siblings. We were shown ways in which the church is working with local people to help with food and medical support. One example was a project to provide children with food and how something as simple as a donation of spoons (taken out in a suitcase) with which to eat the food prepared makes a huge difference to the children's health.

This report brought home to us the very real challenges faced by people in Swaziland.

The report of the consultation relating to the Ethical banking motion was received and the motion to encourage congregations, where possible, to engage with ethical banking was accepted.

The main synod ended early thanks to the efficient way in which business was handled and it was followed by a meeting of the Electoral Synod called for the purpose of extending the time frame for the election of a bishop as laid down by the relevant canon and explaining why this was needed. The election for our new bishop will now be held in May.

Katie Clapson

Mrs. Mary Andrews—for whom we have been praying—is the mother of Martin Andrews and lives in Devon. She has recently undergone major surgery on her hip, so please let us keep her in our prayers as she recovers.



THE BISHOP'S CHARGE: BRECHIN DIOCESAN SYNOD: 5 March, 2011

I never thought I would ever arrive at the stage when I would become old enough to start saying to myself such things as: "I've seen it all before" or "We've already tried that" or "don't do that because such and such will happen". Well, just to let you know. I have arrived at that stage in life.

I've seen and lived through all the various programmes of church growth and evangelism that has come from the Province over the last thirty four years. When I was a curate we had 'Gossiping the Gospel - telling little stories of salvation'. Then there was 'Spring to Life', 'Purpose of Your Church' and MISSION 21. Even earlier there had been 'To serve Thee better'.

In my last two years in the Diocese of St Andrews, Dunkeld and Dunblane the Bishop had set up a professionally run 'Strategic Review' for the Diocese as the prelude to a deliberate programme of mission, now called 'Casting the Net'.

I will be quite honest and say that of some of these I have been quietly sceptical and whimsically dismissive, whilst at the same time being totally convinced of each and every one of them. In spite of my advancing years I have yet to become cynical of programmes of church growth.

Church growth is vital for the future of our Episcopal Church and yet to embrace church growth is for us to move into a new and unfamiliar territory. I have seen church growth at local level and can verify how scary it is.

It is scary because as congregations we have become all too clever at the pain-free management of decline. Various of you have heard me say those words before. I repeat them now, and I'll keep on repeating them, because we need to find ways of escaping from the presumption of decline. My former college principal, Alistair Haggart, a man whom I revere greatly, said to us as ordinands that we were being prepared to serve in a church in decline. My brother in law, who is a computer salesman, would never send his reps out with such a negative message.

So, somehow, the task before every Diocese is to reverse the presumption of decline and change the mindset we have individually and of our congregations corporately towards the reality that churches can grow.

I read a PhD thesis recently about the MISSION 21 programme of the late 1990's. One of the arguments laid out in that thesis was that a programme of church growth will only be of limited success if it deals with peripherals and does not change the whole ethos of the congregation.

One of my small Aberdeenshire congregations has had individuals in it praying for growth to happen for some seventeen years. Initiatives have been attempted and all have come to naught, thwarted at the first mention. Then suddenly and quite unexpectedly one vestry meeting last October the wind of God's Holy Spirit blew through the meeting and now there's no looking back. The 1820's organ is to be revitalised into the fine instrument is already is, and so too is the interior of the church.

These aren't just structural changes. They are happening because from deep in the individual and corporate souls of the people of that congregation has come a new mindset and yes we can change our church because as Christians we have changed.

And they're saying, Yes we can grow and we will grow, in numbers and in quality as the lived body of Christ now.

It's not a mega-church of hundreds where this is happening. It's a small, traditional tweed-encrusted country church with a newly discovered heart for growth and mission for which seventeen years of prayer has preparing.

In each of your congregations conditions must be allowed to arise whereby the seeds of growth can be sown. If your congregation is tiny and / or dispirited, before it can grow it needs to re-discover confidence in its faith in the Lord who saves.

For such places the first move in growth is from a disheartened congregation of three (let us say) to a buoyant congregation of three. Then there might be the chance of a fourth coming along. Prayer is crucial for church growth. Prayer, of itself alone, won't make a congregation grow,

but if people individually and collectively don't pray then any growth will lack deep rooting and will risk drying out in heat, burnt by a searing wind or being frosted away. If you say you don't know how to pray then get a couple of others to join you once a week and start praying for growth, you'll soon get the habit. And don't be upset if your efforts take seventeen years to get going. The point is you need to start.

Leadership and Trust are crucial as well. In his interview in our Provincial Church magazine Inspires a couple of years back Sir Tom Farmer spoke of the importance of 'relationships' in any successful organisation. Good relationships are crucial for the church setting. We cannot expect other people to move into a relationship with Christ if, looking on, they see his followers forever arguing amongst themselves.

Tension and conflict create disquiet and sap energies that should be deployed to better effect. John Ruskin, that 19th Century social economist, offered some interesting thoughts on this. I concede I haven't checked the original sources but I am attracted by what I heard in a radio talk about him. What he said in this context about economics can be applied to the church and to our part in Christ's mission.

Ruskin challenged the 'hard economics' of a outcomes driven management approach to business. Setting targets, defining goals, making people accountable when they fail to achieve what is set for them is all very well if there is a secure framework of good relationships in the workplace, or wherever. If there isn't ... damage is likely to result.

For Ruskin good relationships were achieved by setting in place three factors: affection, trust and loyalty. Affection, Trust and loyalty. If the manager, to continue the business economics analogy displays and lives these three features towards her or his workforce then the workforce will soon mirror these in their relationships one with another. And in addition they will return them to the manager so that on the day when word goes out that 10,000 ball bearings are needed within 24 hours the workforce will not only produce the 10,000 but will do so ahead of deadline. Affection, trust and loyalty are thus reciprocated and reflected in everyone's energy.

Likewise in church and in ministry. I know we all will say good relationships are important for clearly they are. But we can be more specific. Namely for clergy and laity alike to embody affection, trust and loyalty. These are Christlike qualities which when lived out will spread through a congregation and be the best lived antidote to any contentiousness there might be. These are also healthily infectious qualities which will soon be picked up by newcomers to the church as well as by those new to the message of Christ.

Affection, trust and loyalty are qualities that will not only broaden and deepen the discipleship of each congregation committed to Christ but will offer an insight into Our Lord's relationship with them and of how this should mark each person's relationship with their Saviour.

"God so loved the world" (Affection)

"That he gave his only Son" (Trust)

"That all who believe in him should not perish but have life eternal." (Loyalty)

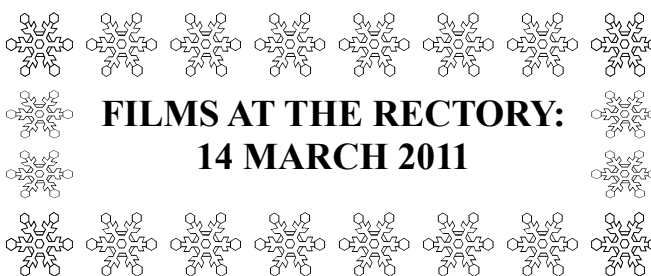
Affection, trust and loyalty. Three qualities that are at the heart of all that our Lord has done for us. Qualities that he wants us to return to him in all that we are for one another, for to paraphrase scripture, "insofar as we have done it unto the least of those around us we have done it unto him".

Bless you all. Amen.

+Robert Gillies



Behold the Lamb of God



FILMS AT THE RECTORY: 14 MARCH 2011

Jesus of Montreal, 1989, is in Québécois French with English subtitles, although the actors frequently break into English.

Daniel [Lothaire Bluteau] is an actor of uncertain background, hired to freshen up the annual Passion play given by 'The Sanctuary', a Roman Catholic site of pilgrimage. He gathers actors together much as Jesus gathered his disciples, and the parallels between their lives and the play continue. 'I want his head!' announces an advertising agent after seeing another actor in the opening scene, and his head appears later on advertising posters. Daniel turns over the tables of a beer advert casting session in disgust at the director's contempt for the auditioners. This leads to his arrest and appearance before an indecisive judge. His lawyer takes him to a skyscraper and offers him a great career in advertising 'The city can be yours!'

Despite the popularity of the new play, church authorities object to the actors' biblical interpretation and try to stop the performances. This leads to conflict, and Daniel is injured during a crucifixion scene and admitted to hospital. He briefly recovers and walks out, later collapsing in an underground station. He dies and becomes an organ donor 'giving life' to others. The lawyer suggests to the actors that they found an experimental theatre company as a memorial organisation.

The film won a number of prestigious awards at the time. It is cleverly composed, thought-provoking, often amusing and frequently moving. I would recommend viewing it more than once.

M. Andrews

Released in 2003, and based on a story by famous Canadian author Farley Mowat, *The Snow Walker* is set in the Arctic in 1953. Charlie Halliday, a former WWII fighter pilot – suffering from what we would recognise as post-traumatic stress – is a pilot. Like many of the whites there at the time, he does not associate with the Inuit people, and he is an arrogant, trivial and selfish sort of man.

On a plane trip, Charlie runs across a small family. A young female, named Kanaalaq, has what Charlie suspects is TB. In exchange for some valuable walrus ivory, Charlie agrees to fly her to a hospital in the city. En route there, Charlie is forced to make a crash landing. Although both Charlie and Kanaalaq are unharmed, the plane is destroyed, they are in the middle of nowhere, the radio doesn't work, they have only a few supplies, and Charlie's whereabouts are unknown to others since he had made a detour from his original route on personal profit-making business. Furthermore, the two of them can't communicate with each other as Kanaalaq only knows a few words of English and Charlie knows no Inuit. Charlie is subject to fits of rage alternating with despair. When he almost dies trying to walk alone to safety, Kanaalaq finds him, and he begins to learn, through her generous and gentle ways, how to survive in the harsh land. His life is her gift to him, at no little cost to herself.

Kanaalaq, portrayed superbly by Inuit actress Annabella Piugattuk, is the Christ figure in this film. *The Snow Walker* is abundant with themes such as sacrifice, sharing and community that relate to Christian values and faith.

A. Noltie and Fr. Clive

We continue to collect used postage stamps (domestic and foreign) and post cards, as well as old spectacles and (clean) tin foil to raise money for a variety of good causes. Please bring any contributions to church and leave them in the basket at the back. Thank you!

St Salvador's Directory

Web: www.stsalvadors.com Registered Charity SC010596 **E-mail:** enquiries@stsalvadors.com

St Salvador's Church, St Salvador Street, Dundee, DD3 7EW (access via Carnegie St)

Saint Salvador's is a member of the Scottish Episcopal Church (SEC) and is in the Diocese of Brechin. The SEC is part of the Worldwide Anglican Communion headed by the Archbishop of Canterbury.

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Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £12 p.a. inc. p&p. Also available free as a PDF.