

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

April 2012

"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

Easter Sunday The Resurrection of the Lord

In the Beginning...

I was annoyed with myself. I came home from grocery shopping, only to discover that – despite the care with which we had prepared our list – there were a number of essentials that had been overlooked, and so not purchased.

Have you ever done that? Tiresome, isn't it? No matter how carefully you prepare, sometimes something quite crucial can be missed out.

The women coming to the tomb early in the morning had prepared carefully to anoint Our Lord's Body. They came to do what had been omitted due to His hasty burial. They had prepared the spices and ointments. Presumably they had assembled what was needed to wash the Body before anointing and to wrap Him in new cloths afterwards. They would have asked for directions to the tomb, perhaps.

On the way to the place of Our Lord's burial, suddenly one of them had a thought. Despite all their preparations, they had forgotten something basic, something important. "Who will move the stone for us?" was

the question we are told they were discussing among themselves as they approached the tomb.

"Who will move the stone?" When the women arrived, they discovered that God had moved the stone out of the way for them. In fact, the task they had come to do was now unnecessary. They were told that they had a new job to do: "Go and tell that He is risen!"

There is an old saying that Man proposes and God disposes, meaning that, whatever our plans, it is God's plan that counts. There's something our careful planning may have overlooked. God may have a better plan altogether.

When all our plans for our lives or those of others are complete, there may yet be something we forgot, a stone to roll out of the way. When we get to that point, God's plan for us or for others may well astound us.

A happy and blessed Easter to all,

Fr. Clive

He has risen, alleluia

Alleluia Alleluia

LOCAL GROUP DONATES FUNDS TO HILLTOWN CHARITIES



Photograph from left to right ; - Bobby Heron Group Member , Ewan Gurr Discovery Food Programme , Grant Johnson Group Member , Father Mulholland St Mary's Forebank Our Lady of Victories , Joyce Guthrie Community Learning & Development Worker , Duncan Macpherson Group Member , Father Clapson St Salvadors Holy Saviour , Frank Markie Group Member , Alan Duncan Manager Grey Lodge.

In October 2010, Dundee Partnership funding was secured to produce a booklet of the social history of the Hilltown.

This gave local people the opportunity to meet on a weekly basis where ideas evolved and generated enjoyable reminiscences of relived stories and memorable events.

Visits to the Local History Department, City Archives and on-line research provided a wealth of information; the group were able to access a variety of local history resources.

At times it was as big a problem what to put in the booklet as to what to leave out.

The talking stopped and the work began. The research, the writing, the proof reading, the rewriting proved to be an extensive learning curve.

The booklet, "Rolling Doon the Hull", received a pleasing response at the launch in December 2011 at the Grey Lodge and was on sale during the festive period.

We have raised over £400 to give to local charities, this has rewarded all concerned with a modest sense of worth and a great deal of satisfaction.

For further information on this booklet contact Joyce Guthrie on 435814 or joyce.guthrie@dundeecity.gov.uk.

Vestry News

The big news for this month is that at our most recent meeting your vestry plunged headlong into the 21st century. How you may well ask..... We used modern technology to include Martin in our deliberations despite his being many miles away in Argentina. Thanks to Skype and a handy laptop computer we had Martin with us in colour and sound. It was lovely to talk with Martin and to share our meeting with him. We may not be ready for conference call vestry meetings yet but we have embraced technology and it worked!

Treasurer Craig Cassells was co-opted a full voting member to replace Susan Smith.

Our main concerns lay with organising for the upcoming concert in support of the Kovenets monastery, the completion of the restoration project and meeting the conditions laid down by the Heritage Lottery Fund and Historic Scotland, OSCR compliance for our accounts and the appointment of an independent auditor. We also discussed the church heating system and the rectory boiler.

After Easter an SGM will be called to accept the new constitution for St Salvador's which will make us OSCR compliant in this regard and a meeting of the vestry with Bishop Nigel will be organised.

Katie Clapson



HOLY WEEK & EASTER SERVICES AT ST. SALVADOR'S

2 April, Mon. in Holy Week:
Mass at 7 PM

3 April, Tues. in Holy Week:
Mass at 7 PM

4 April, Wed. in Holy Week:
Mass at 10 AM
Tenebrae at 7 PM

5 April, Maundy Thursday:
Mass of the Lord's Supper
at 7 PM

6 April, Good Friday:
Mattins at 9 AM; Liturgy at
3PM; Stations at 7 PM

7 April: Holy Saturday:
Mattins at 9 AM
Easter Vigil at 9 PM

Sun., 8 April: Easter Day:
Masses at 9 & 11 AM

9 April, Easter Mon.:
Mass at 10 AM



A REFLECTION

“Why do you look for the living among the dead?” This is what the angels asked the women at the empty tomb in St. Luke’s account of the Resurrection (24:5). The question must have mystified them. The women had yet to meet the Risen Lord. We, on the other hand, meet Him regularly in Word and Sacrament. Annually during Holy Week and Easter we enter into the story of Christ’s betrayal, suffering, death and triumph. By now, most of us know the story very well. We’re about to hear all about it again. How is it, then, that the question that the angels asked the women on the first Easter Day still seems to challenge us? How many of us are we still looking for the living among the dead?

Most of our contemporaries – if they had any contact with Christianity at all – have left the story behind with a particular pastor, congregation or phase in their lives. The story that we are about to hear again is something that is confined to their past. But is it also confined to our past? Is ours a Lord who lives on only in our memory, in the past?

I recently came across a poem by the

Rev. W H Vanstone (1923-99), an English scholar and priest who served his whole ministry in suburban obscurity, coming to grips with the heart-breaking problem of mission among comfortable people who just don’t care.

The poem looks at Joseph of Arimathea, who gave Our Lord his tomb. He has Joseph think that now the Lord is safe, kept forever in the place that he has given Him – not just the tomb, but also the place that the Lord will occupy in Joseph’s mind and heart as He was when alive. The poem ends with Mary Magdalene conveying a message to Joseph, who’s staring at the empty tomb later. She tells him that the Lord could not rest content to be Joseph’s past, but has risen to be his future as well.

The past is past. “Why do you look for the living among the dead?” The Death and Resurrection of Jesus Christ is not only something that **has** happened; it is also something that **is** happening. It is as much a present and future event as it is a historical one. During Holy Week we seek not the memory of the Lord as we enter into the sacred mystery of the Cross and empty Tomb, but we seek the Lord Himself, to walk with Him through humiliation, suffering and death to life.

Fr. Clive





*My father, if it is possible
let this cup pass me by*

Brechin Diocesan Synod

03 March 2012

held in Chalmers Ardler Church,
Dundee

Admin Board

- report that overall income was down, as a result of losses on investments, but the diocese remains solvent.

Mission and Ministry Board

- suggest appointing a dedicated communications person for each charge.
- request that all in posts relating to PVG should be checked to ensure that they meet new PVG criteria.
- reminder for timely completion of paperwork relating to stipend support from participating churches.

- Diocese has new service for transfer of funds to companion links, based on model developed by Holy Trinity Monifieth.

General Synod

- indicated that SEC is reviewing its online resources and drew attention to the monthly 'Church in Society' leaflets.

Bishop Nigel

- aims for Brechin to be the most improved diocese in 2012.
- is raising the profile of the diocese through his fortnightly articles in the Courier.
- wishes to be invited to outreach events where church people are involved.

Susan Smith (Alternate Lay Rep)



Come Celebrate!

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St Donnan and his Companions, Martyrs (17 April)

Donnan was an Irish missionary of the late sixth century who worked in Galloway, Argyll and the islands of the Inner Hebrides. He established a monastery on the island of Eigg, where he and fifty-two companions were massacred by Viking pirates around the year 617.

St Mark, Evangelist (25 April)

Mark went with St Paul on his first missionary journey, along with his cousin Barnabas. He made later journeys with Barnabas alone. He was in Rome with Paul, and with St Peter. His Gospel is believed to be based on Peter's teaching in Rome: its concise, direct and vivid style tells us something of Mark's personality. Tradition dating from the third century says that he founded the Church in Alexandria.

Many thanks to Mr. & Mrs. Jack Bell for the donation of the Paschal Candle in memory of their daughter, Janet Mary Kirk.

Thanks also to Alan Lockhart for his donation toward new handheld candles for the Easter Vigil this year and next year's Candlemas.

Thank you to all the donors of "Gifts in Kind".



MARTIN'S ARGENTINIAN ADVENTURE

The Anglican Cathedral of St John the Baptist in Buenos Aires (<http://catedralanglicana.com/>) is smallish (for a cathedral), low church and friendly. The altar is westward facing and placed in the chancel, with modern candlesticks and chalice. The Rector, Michael Wilkie, sits in his stall in alb and stole, with the assistant priest, Marcelo Centurión, opposite for most of the service except for the consecration and communion.

The services are bilingual, with a specially printed leaflet containing the week's prayers, responses, hymns, collect, prayer requests and notices. English and Spanish take precedence in the service on alternate Sundays, but always with some parts in the other language. The Gospel is read in both languages.

As well as the service sheets, Bibles are given out with English and Spanish on opposite pages, so that you can follow the readings yourself if you are nippy enough to look them up in time.

Our first Sunday was 19 February, and the service was mostly in English. The congregation was similar in size to that in St Salvador's. The giving of the peace was quite involved, with everyone getting up to shake everyone else's hands, and the communion seemed to be intinction only (although this was not the case the following week). The blessing was given without the use of the sign of the cross. The Old Testament reading was announced as a reading from the 'Hebrew Scriptures', although the lapse into this questionable modern liberal practice did not seem to be perpetrated the following week. I was reassured that the sermon seemed perfectly sound theologically.

After the service we were invited to the hall for refreshments and an opportunity to chat to the clergy and other members of the congregation, which was varied in age and background. 26 February was billed as a family service, was mostly in Spanish, and also marked the begin-

ning of a programme of Lenten activities and disciplines. The sermon was given by the Spanish assistant priest, with translations into English by a female member of the congregation. He used a bowl and a plastic ball (to represent Noah's Ark), some coins (to represent the sinful majority) and some water to demonstrate the separation of God's people from the rest during the great Flood. It was a considered effort but I found the visual aids a little lame, and the theological explanations afterwards were sound but too complex for the children. Full marks for effort, however!

After the service we were invited back to the hall again, this time for lunch (comprising snacks and sandwiches brought in by the church members and shared). Some English girls cooked some pancakes, which were served with lemon and sugar, as an example of the British Shrove Tuesday tradition.

Before and after eating, we did some 'games' run by the Rector. First he gave out some sheets of paper with cartoons on them and some empty speech bubbles which we were encouraged to fill in with appropriate comments. The cartoons were on a common theme - the church, priest and congregation - with the church being carried on a litter. One cartoon showed everyone pulling in different directions, with cracks appearing in the church, another showed the priest sitting on the roof, another showed the litter on the ground with the congregation running away in all directions, another with the priest holding the church up on his own, another with the priest running behind. The idea was, of course, to illustrate all the ways in which a church can be dysfunctional, and once we had had fun with our captions, the Rector explained the meaning of all the different pictures, and the way things should really be.

We also did a wordsearch game, and then another game where a table was filled with a variety of different objects, where we were asked to come up, pick an object that had some meaning for us, then later stand up, give our name, and say why we picked the object. Although some of these games might have seemed a little silly, they did help provide a sense of 'event' and got everyone interacting, and we all enjoyed ourselves.

The afternoon was completed by looking at the coming Lenten programme, and asking people to sign up for various jobs throughout the year, i.e. reading, intercessions, flowers, altar frontals, coffee/juice, gardening, sidesmen, choir, etc.

Four different Lenten Bible study groups were starting up based at different times and in different areas of the city. I gave our telephone number so they can let us know about the one nearby. Interestingly, one of the groups was described as 'biblia y maté' or 'Bible and maté' (maté is a unique kind of Argentine tea, often drunk out of a special small cup with a steel straw, and a liberal supply of hot water to top it up).

Also, every day during Lent the Cathedral doors will be open for an hour between 1.00 and 2.00 p.m. for anyone to drop in: Monday - Confessions (pastoral listening); Tuesday - Community prayers; Wednesday - 'Downtown Christians' (open to local banks/businesses); Thursday - Space for quietness; Friday - Contemplative prayers.

Every Wednesday between 2.00 and 3.00 p.m. - there is a programme similar to St Salvador's where clothes and food are given to men, women and children as necessary.

Every Wednesday between 3.00 and 5.00 p.m. - there is a 'workshop and snacks' for women (presumably women of the church who want to help with mending things, and the snacks will be to keep them going!).

The present Rector was installed in June 2011. He previously had a congregation in another part of Buenos Aires, and originally came from England. He manages quite well in both languages, although sometimes trips up when he is speaking Spanish and has to ask for help!

Ed. Note: Martin was due to return on Sunday 25 March, but Yady suffered a fall and broke her leg, necessitating hospitalisation. This has delayed Martin's return. At time of writing, Martin is trying to make alternative arrangements for a flight home, while he and Damon stay with family and friends in the San Miguel district of Buenos Aires. Please pray for Yady's recovery and for Martin's safe return to us!

The Bishop's Charge to Synod Saturday, 3 March, 2012

Getting off to a good start

My first five months have flown by! I am enjoying the people and the places and the fresh challenges and opportunities Brechin Diocese presents to a new bishop. I have been doing a great deal of looking, listening and learning.

I have nearly completed my three dimensional visitation – first, presiding and preaching at each Charge, second, meeting each Vestry and third, having a pastoral conversation with all the clergy. I have met the Lay Readers and joined the various Boards, Committees and Groups making up the life of the diocese. Nobody need feel left out and further dates are going into the diary.

Over the winter months I attended a large number of public events in Dundee and elsewhere and engaged with both universities, with St Margaret's Home, pre-school nurseries and community projects. I would particularly welcome more invitations to local outreach events where our people are involved.

We have, I think, raised our profile considerably with the new-look *Dundee Courier* and its innovative editor. The monthly *Brechin Bulletin* is an important organ of diocesan family communication and I hope that it is handed to worshippers and not just left at the rear of our churches. In a year's time *Grapevine* will be a hundred issues old!

Bishop Alan Scarfe's recent visit marks I believe a rekindling of our 30 year relationship with Iowa. The Provost and I are travelling there later this year for their clergy summer school and diocesan convention respectively. A new Bishop of Swaziland will, God-willing, be elected in July and we will continue to support the particularly demanding situation in that diocese and perhaps learn to receive more from folk there.

Anne and I have welcomed a steady stream of visitors to Bishop House for coffee and chat, suppers, parties and overnight stays and have further ideas for later this year.

People

First of all on behalf of Synod I want to thank Hilary Gibson for her diligent eight years' service as Diocesan Secretary which covered two Episcopal vacancies. The Administration Board will shortly be making a presentation to her. If you have ideas about the nature of the role of Diocesan Secretary in the next few years or suggestions of names, please have a word with Professor Peter Sharp or myself. I am confident we will have someone in place for the autumn.

Since last Synod Mrs Pat Millar has become our Companion Dioceses Link Officer; the Rev Kirrilee Reid has been appointed as our Diocesan Director of

Ordinands and Vocations Advisor, and we have gained from a neighbouring diocese Dr Peter Smart, a Reader now serving at Montrose.

On 11 March at Cathedral Evensong I will be licensing Kerry Dixon as Church Army Evangelist in the Diocese – he is known already to some as the Director of Signpost International here in Dundee.

And, following recent interviews, I expect shortly to announce the appointment of a Rector at St Mary's Broughty Ferry to commence in September.

Strategic direction

What have I learned from going around? Many things are better than I might have imagined. Good things are happening and many clergy and lay leaders are trying hard in difficult circumstances. Nevertheless it is disappointing to find some churches stuck with seemingly no clear way ahead, and others slipping into half-stipend priestly oversight.

The modest take up of diocesan youth initiatives is a concern and we perhaps need to rethink our approach. For example, I will gladly throw a party for the first Charge to establish and grow a children's choir, or an after school club or similar. Where are the Confirmations, how much faith exploration is happening?

I have yet to meet with the Vestry at Tarfside but I feel that St Drostan's Lodge deserves much greater diocesan support. Peter and Jane Nelson are doing a brilliant job running the Lodge but it seems to have slipped off people's radar and use by us in the wider diocese is poor.

Our overall focus has to be on newer and younger people, on reaching outwards rather than maintaining what we have. Maybe we need to do some very different things with our portfolio of resources. Two



examples from the city:

At the invitation of the Priest in Charge and Vestry, Kerry Dixon has agreed to lead a small task group with me to have a radical look at St Luke's Downfield in the hope of transforming vulnerability into an opportunity. The Partnership Group of St Margaret, St Martin & St John are similarly engaging with some intriguing possibilities. The Rector and I are meeting the Housing Strategy Manager of Dundee City Council at St Martin's Church to discuss the Derby Street regeneration programme.

Linking charges for financial reasons to achieve a stipend without a mission rationale may not lead to the best use of clergy time and I remain unconvinced that some service times are right for growing the congregation.

The Clergy Ministerial Development programme has got off to a good start and we eagerly anticipate our June Retreat in the long summer evenings at Tarfside. I will be reviewing the Clergy Ministry Review scheme with the Dean in due course.

I very much hope that we can generate some ordinands, and also welcome clergy on placement, secondment and exchanges, possibly using our Companion Diocesan Links.

A Prayer for the Church (p. 66 of the Scottish BCP)

O GOD of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation, and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord.

Amen.



**THE KONEVETS QUARTET
WILL BE PERFORMING
IN ST. SALVADOR'S CHURCH
ON 19 APRIL AT 7 PM.**

ALL WELCOME.

£6 DONATION AT THE DOOR.

There seems to be some correlation between churches growing and younger clergy or more imaginative, self-confident clergy. It also seems to be the case where Vestries are mission-shaped rather than maintenance dominated. We need more of that – a steady evolution, each of us moving up a gear.

The Cathedral Chapter meets soon and I wish to explore its purpose and prospects. I intend to fill the vacant Canonry this year. I have some ideas about sharpening our strategic leadership approach which I will bring to the autumn Diocesan Synod.

Treasured by God

Our OT reading this morning invites the faithful to be God's *treasured people* while St Matthew records that Jesus bids us to be *as perfect as our Father in heaven*. If we think about it these add up to an astonishing calling, full of love and hope, full of ambition and grace.

My limited aspiration for us all in Brechin is to be the most *improved* diocese in 2012. I will be writing to all Charges in the autumn ahead of your annual meeting to ascertain the answers to a simple question: in what ways have you grown in the past twelve months? I will be looking for frank replies that celebrate our achievements and acknowledge our failings.

As a Diocesan Synod it remains crucial that we pray for and encourage one another in mission and ministry. Clergy and lay leaders together, we should see ourselves as a multi-talented team, serving the diocese.

Rt Revd Dr Nigel Peyton, Bishop of Brechin

W5: Who, What, When, Where, Why

The most notable aspect of the Fifth Sunday in Lent every year is the veiling of the crosses, pictures and statues throughout the church with purple material. These veils remain in place until Good Friday, when the veils on all the crosses are removed. Just prior to the Easter Vigil on the Saturday night before Easter Sunday all the rest of the veils will be removed.

No one knows exactly when veiling started. It is known from the ninth century in Germany and elsewhere that a large cloth was suspended in the church to obscure the sanctuary. Because it deprived the faithful of a view of the consecration of the Bread and Wine, it was called a "Hunger Cloth". It remained in place throughout Lent until the Wednesday of Holy Week, when, at the reading of the Passion, the tearing of the Temple curtain was recalled, and the Hunger Cloth was parted to reveal the sanctuary again. At a time when almost everyone was illiterate, it is thought that this practice provided a vivid demonstration of the account of Christ's Passion and Death.

There is another view of the purpose of the Hunger Cloth. When public penance was enforced, penitents were not admitted to the Sacred Mysteries, but required to leave, excluded from Holy Things. As the season of Lent evolved, and all the faithful were required for a season to be penitents, it is thought that the sanctuary was veiled in order to suggest a kind of exclusion for all.

When in many places the custom of the Hunger Cloth fell out of use, the practice of veiling was continued, but limited to veiling certain holy objects in the church, such as crosses, pictures and statues. In northern Europe (including Scotland) it was a widespread practice to use unbleached linen veils throughout Lent. This arrangement was called the "Lenten Array", and has been revived in many places in the Anglican world, and even among a few Roman Catholic churches in Britain.

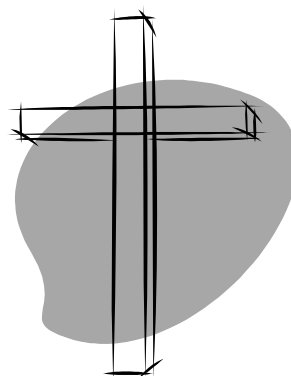
Generally, however, veils are made of purple or red cloth, and are not used throughout Lent. In some places nowadays, no veiling at all is done. Where veils are customary, modern usage allows a wide diversity of practice as to how long

the period of veiling may last. Many continue the long-standing tradition of veiling from the Fifth Sunday in Lent to Good Friday (as we do). In some other places these days, however, veils are put in place only after the stripping of the altars on Maundy Thursday. The stations of the cross, images in stained glass windows and pictorial decorations that form a permanent architectural feature (like our reredos above the altar) are not veiled.

Veiling from the Fifth Sunday of Lent is a good tradition, because from the Fifth Sunday, the scriptural and liturgical themes at our services shift to a focus on the Passion of Christ. It is the beginning of Passiontide. We begin to anticipate the events that we will relive during Holy Week.

Veils were once a common feature of daily life in Western countries. Today we are familiar with only two occasions when veils are used. Veils can be used as a sign of mourning, to hide grief among female mourners in public, mainly at funerals. This is now a bit old-fashioned. Far more common is the bridal veil, when a covering is used to hide a bride until she reveals herself formally to her groom in church at their wedding.

Some say that it is curious that we should veil crosses at precisely the time in the Church Year when our focus is particularly on the cross. But veiling is not only about hiding from view. We are doing two things. By veiling holy objects in the church we are providing a sign of mourning, and we are also anticipating a revelation of great power, when the cross is unveiled on Good Friday and when all the colour is returned to the church with the removal of the rest of the veils to celebrate the Resurrection at Easter. Veils are both a sign of sorrow and a device to heighten our anticipation of joy.



Kalendar

Sun., 1 April: Palm Sunday: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM
 2 April, Mon. in Holy Week: Mass at 7 PM
 3 April, Tues. in Holy Week: Mass at 7 PM
 4 April, Wed. in Holy Week: Mass at 10 AM; Tenebrae at 7 PM
 5 April, Maundy Thursday: Mass of the Lord's Supper at 7 PM
 6 April, Good Friday: Mattins at 9 AM; Liturgy at noon; Stations at 7 PM
 7 April: Holy Saturday: Mattins at 9 AM; Easter Vigil at 9 PM
 Sun., 8 April: Easter Day: Masses at 9 & 11 AM
 9 April, Easter Mon.: Mass at 10 AM
 10 April, Easter Tuesday: Mass at 7 PM
 11 April, Easter Wed.: Mass at 10 AM
 Sun., 15 April: Easter 2: Masses at 9 & 11 AM
 Tues., 17 April: St. Donnan & Companions: Mass at 7 PM
 Wed., 18 April: Mass at 10 AM
 Thurs., 19 April: Konovets Quartet Concert at 7 PM
 Sun., 22 April: Easter 3: Masses at 9 & 11 AM
 Tues., 24 April: Mass at 7 PM
 Wed., 25 April: St. Mark: Mass at 10 AM
 Sun., 29 April: Easter 4: Masses at 9 & 11 AM

 Tues., 1 May: Ss. Philip & James: Mass at 7 PM
 Wed., 2 May: St. Athanasius: Mass at 10 AM
 Sun., 6 May: Easter 5: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM
 Tues., 8 May: Julian of Norwich: Mass at 7 PM
 Wed., 9 May: Feria: Mass at 10 AM
 Sun., 13 May: Easter 6: Masses at 9 & 11 AM
 Mon., 14 May: St. Matthias: Mass at 7 PM
 Tues., 15 May: Feria: Mass at 7 PM
 Wed., 16 May: Feria: Mass at 10 AM
 Thurs., 17 May: ASCENSION DAY: Mass at 7 PM

Sun., 20 May: Easter 7: Masses at 9 & 11 AM
 Tues., 22 May: Feria: Mass at 7 PM
 Wed., 23 May: St. William of Perth: Mass at 10 AM
 Sun., 27 May: PENTECOST: Masses at 9 & 11 AM
 Tues., 29 May: Feria: Mass at 7 PM
 Wed., 30 May: Feria: Mass at 10 AM
 Thurs., 31 May: The Visitation: Mass at 7 PM



Our Sanctuary Candles have been given to the Glory of God:

By Mr. & Mrs. M. Grant in memory of Morton Gauld (April).

By Dr. K. Noltie (May)

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!

The deadline for the May issue of 'Crucis' is Sunday, 22 April. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

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

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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

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