

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

August/September 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...

As I write this, the media is full of talk about the appropriate boundaries of the press in this country in the wake of the alleged hacking into the phones and computers of people on a cynical, callous, illegal and industrial scale by reporters in the now-defunct "News of the World" and other newspapers.

Defenders of the journalists, editors and owners being talked about at the moment cite freedom of the press and the public's right to know. Certainly every Christian in this land ought to be concerned about both. We need to consider whether there should be any boundaries and, if so, what they should be.

The press has always been regulated in some way or other. Complete freedom is something we've never known. We've counted for a long time on self-regulation, but this has proved a frail reed up against the newspapers' drive for higher circulation and more profit. If the papers won't regulate themselves, then there are two alternatives: let government do it, as it does the BBC, or let consumers do it, by boycotting offending newspapers. We shall doubtless soon see which form of regulation will be instituted.

Neither option seems to me to suggest that some regulation of freedom of the press is necessarily a slide toward totalitarianism. Besides, at the end of the day, is intrusion by government into personal matters any more or less reprehensible than intrusion by

a reporter? At least we can elect or eject governments.

This brings us to the second consideration, which is the public's right to know. Here, we have something called "the public interest". This has become a standard by which it is decided whether a story should be published or not. What does it mean? The public may be interested in which celebrity is sleeping with whom, but is it appropriate for a national newspaper to pander to that base appetite we all have for tittle tattle? Is our interest in smut on the same level as our right to know whether public officials have abused their positions, failed in their duty or acted in a way endangering the common good?

In September we will be celebrating Holy Cross Day. In the Roman Empire, crucifying criminals was considered in the public interest. Some people turned up to watch those dreadful spectacles to see justice done and the law being applied to uphold the common good. Most came to increase the misery of those being tortured to death by snide comments, ribald jokes and humiliation. Sometimes the public is interested in things unworthy of a civilised people.

What angle do you think a reporter for one of our tabloid newspapers might have taken on the day Our Lord was crucified?

With every blessing
Fr. Clive

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(St Salvador's church members see Martin or Frank)



Repair Project to St Salvador's – July 2011

As you will see from the evidence around you, work is gradually progressing on our building, so a brief update seems in order.

It was always intended that we should make use of the access afforded by the high scaffolding to identify and remedy any vital work opportunistically, in addition to making the repairs already noted as necessary to make the building watertight.

We have been extremely grateful to have been given generous donations from a number of local and more distant trusts to help fund this, all now claimed for and received in a prompt and gracious manner which has impressed me immensely! We are also in receipt of significant grants both from Historic Scotland and Heritage Lottery fund, which have enabled this vital phase of the long-term restoration of our church to take place. (These grants are claimable in parts as the work progresses, an exercise involving much brain teasing and form completion!)

However the budget for the original work has now been somewhat exceeded as a result of the new problems identified, mainly because of the damaged state of the tracery

around the west window at the back of the church. After much negotiation between the architects of the project Simpson and Brown and Historic Scotland, I am pleased and very relieved to be able to tell you that Historic Scotland has most kindly agreed to grant us a further c. £30,000, without which the project might have foundered completely. We are thus extremely grateful to them for this.

To date, after all the necessary preparation work in protecting the organ and erecting scaffolding, good progress has been made with repointing, replacing tiles and badly damaged tracery. It is expected that we will be half way through this work by the beginning of August. In addition to completing these tasks, the west window will be carefully removed by specialists to enable badly damaged tracery around it to be replaced, to ensure that the window does not descend in pieces on our heads!

I have various pictures of the decay and repairs, and further information about the whole project in my folders if any of you would like to learn more- so please do not hesitate to ask.

Kirsty Noltie



**Come to our
Annual Festival
of the Triumph
of the Holy Cross
on Wednesday,
14 September, 2011
at 7 PM**



The flowers this month are in memory of Elizabeth Coulson, who died in South Africa. A cousin of Evelyn Kelly, she was a former member of St. Salvador's from way back in Fr. Smith's time, when she was known as Betty McLeish. When back here on holiday she always came and worshipped with us.

She will be sorely missed by her family and friends here and abroad.

May she rest in peace.

Your Prayers Please!

We were sorry to hear that Fay Lamont, incumbent of St. Ninian's Kingsway was recently diagnosed with cancer and (as we go to press) is receiving treatment. The Dean's wife, Joyce Mumford, is also receiving treatment for cancer. Please keep both Fay and Joyce in your prayers, along with their friends and loved ones.

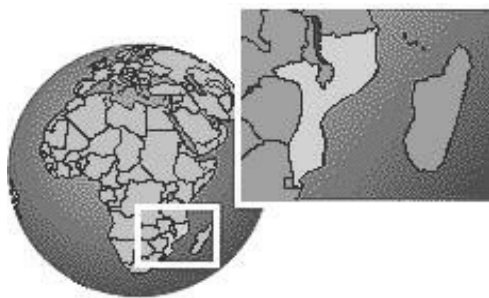
Our Sanctuary Candles have been given to the Glory of God and:

August: in memory of members of the Caithness family by John Caithness.

September: in thanksgiving for blessings by Muriel McKelvie.

October: in memory of loved ones by Carole Muir.

November: in memory of loved ones by John & Gladys Conlan



Salvador in Mozambique

Because of the much needed restoration work to our west window, the 'Salvador Board' has had to take something of a back seat, so to speak, so I thought you might like to have a brief update about what is happening with World Vision and our young friend Salvador.

World Vision, who sponsor this whole project, are most particular to keep in touch with the people in all the areas to which they provide assistance, ensuring that best use is made of donations, for the good of those who need it. They provide feedback to us the sponsors in the form of the newsletters which I leave at the back of the church, and some notes from Salvador himself.

Communication to and from fairly remote areas of the world remains complex and often slow. It is always a pleasure therefore to receive anything from Mozambique, and makes me realise that, even though the occasional piece of mail goes adrift in this country, we are indeed fortunate to have an overall efficient system enabling us to keep in touch with each other.

We have learnt very recently from the organisation that with the extra donation we were able to send around the time of Salvador's birthday they were able to buy a new suitcase, a schoolbag, some clothes for all the family, and food for his birthday party. It sounds as though they made excellent use of our £100! There was a particular comment about how the family appreciated being able to look presentable to go to school and church, which touched me. There are

two pictures which I will put up of Salvador, who seems to have had quite a growth spurt, with his Mum and Dad and the gifts they were able to buy.

This time there were also several letters, both in their original Spanish and with helpful translations, from Salvador, his Dad Alberto and the Community, and I would encourage you to look at them. If you feel able to send a note or card in return, I am sure it would be greatly appreciated, and I would happily facilitate the process.

So, many thanks once again to all of you who help in this worthwhile work – your future generosity will be most welcome for any gaps remaining in the calendar!

Kirsty Noltie

AUGUST CELEBRANTS

During August, Fr. George will be joined in covering our Masses by Frs. David Shepherd, Mel Langille and John Penman. Our thanks go to all of them for their assistance.

Fr. Mel (b. 1958) is a Canon of St. Andrew's Cathedral, Inverness and is responsible for the churches on the Black Isle. Originally from Nova Scotia in Canada, he is fluent not only in French, but also in Scottish Gaelic! Fr. Mel is a keen and highly regarded bagpiper too.

Fr. John (b. 1967) comes from Scotland and has served in Glasgow, London, Kirkcaldy and Falkirk since his ordination as Priest in 1994. Now based in Edinburgh, Fr. John is a support worker for Autism Initiatives Scotland.

Both Frs. Mel and John will be staying at the Rectory during their time in Dundee through August. Please welcome them and, as newcomers to Dundee, let them know how they might best enjoy their time in our city.

Sermon preached by the Rector
on the Third Sunday after Trinity, 10 July, 2011
("Sea Sunday")

"Jesus told them many things in parables, saying: 'Listen! A sower went out to sow.'" Matt. 13: 3

In the last days when Russia was known as 'the Soviet Union' and was officially a Communist and atheist state, we were in Invergordon – a busy little Highland port with occasional visits by ships from countries behind what was then the "Iron Curtain". An evangelical friend of mine gave me a pocket-sized Russian language New Testament to hand on to any Russian sailors I might come across in my duties as port chaplain, although we were not supposed to proselytise openly.

An opportunity eventually presented itself to pass the Scriptures on one cold night before Christmas when I walked up the gang plank of a small Russian freighter at the end of the quay. Two young sailors were on duty when I appeared. I sensed that they regarded me with a sort of official suspicion. With their broken English and by gesture we communicated. I welcomed them to our port and they thanked me and assured me there were no problems on their ship. That was that. Almost.

As I smiled and was about to leave, I reached into my pocket and handed one of the young sailors the New Testament. He hesitated, looked at the other man, and took it. Then I went down the gang plank without turning, waiting to be called back, expecting to be remonstrated with, and listening to hear a "plop" overboard. Nothing.

I often wonder what happened to that little book. I think about those two young men, living in a country about to break apart and a society in meltdown. I wonder whether they sold the book on, as it would have been very valuable over there at that time on the black market. If it did pass through their hands to someone else, I wonder who eventually read it and whether it might have changed their lives. Maybe one of the sailors read it and it changed his life. I'll never know.

When we first hear the parable of the sower that Our Lord told his disciples, our initial thought might be that the sower was incompetent. He was scattering seed everywhere. He didn't seem to care whether it fell on stony ground, among weeds, or on a path where birds could eat it up. To him it was all the same as the seed that he sowed in good soil. He was an incompetent sower.

We too in the Church seem to be incompetent sowers. Our fault, though, is not to scatter too widely or too far, but to scatter hardly at all. Each one of us knows someone who once went to church – any church – and who now does not. Each one of us may know someone else who may be waiting for someone somewhere to ask them to come to church with them. We don't ask. We're convinced that religion should be a private matter. If it were, would we not have more visitors? We're perhaps afraid those we ask might say no. But we're used to being told no all the time. Why should a negative response to that particular question make us so afraid? We need to scatter seeds – and do it widely.

The other thing we get from Our Lord's parable is a sense of the great generosity of God. He is reckless and profligate with His gifts. He throws His seeds everywhere. Some of them thrive, and some do not. He might have been more careful – less incompetent, as it were – but He never is. He is generous. Everyone has a chance to receive what God has to offer. Even two Russian sailors with a little New Testament on a cold night in December.



Walsingham Way – June 2011

I was fortunate in being able to accompany the Glasgow East End Team parish pilgrimage to Walsingham for a few days last month. Many of you will remember Fr. Andrew Richardson, formerly curate at St Mary Magdalene's, and now serving this trio of parishes in the East End of Glasgow, an area somewhat reminiscent of our own Hilltown in character.

Walsingham is an attractive and rather sleepy little village in the peaceful rural wilds of north Norfolk and gives a home to the important Marian shrine of Our Lady of Walsingham. It has been a place of pilgrimage since the C11 following a vision received by the Saxon lady of the manor, one Richeldis de Faverches. Said to have been a person of great faith and good works with a particular devotion to our Lady, who in her turn set us an example of limitless and loving sacrifice to Our Lord, Richeldis was rewarded in the following way. She was taken in her vision to visit the simple little house where Mary was told by Gabriel that she was to be the mother of Jesus. Richeldis was asked to build a replica of this house in Walsingham for the benefit of faithful pilgrims, hence the affectionate naming of the place as England's Nazareth. A well at the shrine provided water which was found to have healing properties. A priory was built around the Holy House which sheltered a beautiful statue of our Lady, and it became one of the most important places of pilgrimage in Europe, at a time when visiting the Holy Land, Rome and elsewhere was extremely hazardous. Sadly however all was physically destroyed at the time of the Reformation in the C16, when a devotion to Our Lady was not to the liking of the Protestant reformers. But happily the memories of its importance did not die.

In the late C19, the C14 Slipper Chapel nearby was restored by the Roman Catholics and became their national shrine. This chapel had been the last along the pilgrim way before the shrine itself, and those more hardy and devoted were said to have abandoned their footwear and walked the last part of their journey barefoot as an act of particular devotion and penitence. This site also has a well thought to date from original times and associated with healing. Then in 1921 Fr Hope Patten, vicar of the parish church, was inspired to resurrect the idea of Walsingham as a place of Anglican pilgrimage. A replica of the original statue of our Lady was created, and housed in a new Holy House. The shrine church was then built around this. A pilgrim centre grew up in the surrounding farm buildings and cottages, a fine modern refectory complex coming later. Together with the beautiful and tranquil gardens it now makes a pleasing centre in which to remember Our Lady and her place in our spiritual life.

After a Mass at St Serf's to pray for safe travels, eleven of us with our two priests Fr Andrew and Fr James set off in a minibus through a somewhat storm tossed Scottish borders and south to Norfolk. We followed the Walsingham tradition of ecumenism, in having a Roman Catholic as well as Anglican representation, and there was a happy atmosphere of anticipation of both some spiritual renewal and relaxation as we arrived at our destination.

Owing to the superb all round organisation of the Shrine, every need is catered for. The standard of accommodation and catering is excellent, and there is the facility both for ones own parish acts of worship in a light and airy modern chapel, known for obvious reasons as the Barn, and to join in the Shrine church services with pilgrims from a wide range of places.

Fr Andrew had prepared an interesting and stimulating programme of worship and other activities for us, centred around the theme of 'With Mary at Cana', the story of the first miracle He performed, and linking into material from the two feast days of Corpus Christi and the birth of John the Baptist which occurred during our trip.

Our daily Masses were varied, from the simple modern ones in the Barn, through the more elaborate Shrine services where a dozen priests concelebrated in full Anglo-Catholic pomp, to Sunday Mass in the parish church of St Mary, whose parish priest has recently been consecrated as a 'flying Bishop'.

This latter Mass celebrated the feast of Corpus Christi with a fervour, panache and tradition that was most persuasive. The medieval church having had a fire in the 1960's, the interior has been transformed into a light and clean space, an interesting contrast to the warm and womb-like dark and smoky space of the Shrine church. Following a Mass shared with nearly two hundred fellow pilgrims singing with gusto, a priestly procession took the monstrance containing the sacrament around the church under an ombrellino with a young girl strewing rose petals clearly gathered from the local gardens. I was glad to find that such religious theatre, performed with dignity and a light touch, was meaningful rather than faintly ridiculous!

We also made a trip to the Catholic Shrine, taking the scenic path along the old railway line, full of flowers, bird song and the wonders of nature. We were led by Fr James round the Stations of the Cross, remembering once more the last sufferings of Jesus. I learn afterwards that the plain wooden carrying crosses at each station had actually been brought from fourteen different centres on a 'Pilgrimage of Peace' after World War 2, making them seem par-

ticularly appropriate and poignant. We then had a moving little ceremony at the well, where we were sprinkled while renewing our baptismal vows, in warming sunshine and surrounded by the calls of the house martins and swifts.

One of the highlights of a visit to the Shrine is the evening procession around the grounds following the statue of Our Lady and singing the hymn which reminds us of the history of the place. Most of those present in the shrine join in and it is a fitting tribute not only to the vision of Walsingham's founder, but also to its current active witness of faith. Another is the service of Sprinkling from the original well, reminding us of the vital and health giving powers of water, and of our blessings in having an abundance of it. This seemed particularly so as the weather was warming significantly!

In between was the chance to sit and muse in the lovely gardens full of roses, lavender and other scented flowers, and some fine tulip trees, visit the beach and several pretty villages, and enjoy some time just chatting and putting the world to rights.

We ended with a happy little parish party, and then a simple but moving Mass in the tiny Holy House, warm with many candles, fragrant with incense and the very centre of Walsingham on the morning of our departure.

It is always moving and inspiring to be part of a large and enthusiastic congregation, of all ages and backgrounds. All sorts of folk come with their parish priests to Walsingham – there is a rich mix of regional accents to be heard and this time ages ranged from 5 weeks to ladies whose age it would not have been polite to ask. Many parishes visit every year, enjoying the healthy mixture of worship, socialising and holidaying. It is after all near the sea, with beach walks and ice cream, the Shrine refectory is anything but austere and the Norton bar and village pubs play an important part in sharing and making new friendships. Social and religious differences are put aside in the common interest of renewing our spiritual lives and finding God again, through his mother Mary. The comfortable juxtaposition of Roman and Anglican is also most welcome at this difficult time for our Churches. Building on the Walsingham tradition of ecumenism, joint acts and actions can only be healthy and positive when all around us seems splintered and in turmoil.

Kirsty Noltie

I believe it is possible to DOUBLE the size of our regular church-going congregation overnight. How? If every one of us invited a friend or family member to come to church with us on a particular Sunday, we could do it!

This is one of TWO basic ideas behind the national movement called "BACK TO CHURCH SUNDAY" on 25 Sept. 2011.

The other basic idea behind this initiative is the idea that it is God who is the real evangelist. He is the One preparing people for us to ask. Who do we know from among our circle of family and friends that God may be preparing in any number of different ways to meet Him? Are we the means by which God is going to help them meet Him?

What do we say? It's really very simple: "Would you like to come to Church with me?" Putting the question this way is simple, direct but not pushy, and assures them that we will come with them. They may have been waiting for someone to ask, and were reluctant simply to turn up on their own. Just ASK.

So what if the response is "no"? They have that right, whatever God is doing in their lives. However, they may respect you for having the courage of your Christian convictions. They may thank you for being concerned enough about them to ask. Besides, it is asking that constitutes a big success in this initiative. By asking – even if they say "no" – something good has been achieved. They may take you up on it another time.

What if the response is "yes"? Bring them to church personally. Someone unfamiliar with Church may fear crossing the threshold alone, not to mention trying to follow an unfamiliar service. Sit with them. Introduce them to others.

We will be participating in BACK TO CHURCH SUNDAY on 25 September. Please think about someone you might know who would benefit by coming: friend, family member, stranger, young, old, lapsed or non-Christian. Pray to overcome any fear you might have of inviting them. And ASK: "Would you like to come to Church with me?"

Fr. Clive

Come Celebrate!

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The Transfiguration of the Lord (6 August)

The Transfiguration of Jesus reveals that salvation is for all, and that the Son of God is the One who brings that salvation. The testimony of the Law and the Prophets to Jesus are given by the presence of Moses and Elijah, and the event also pre-figures the Resurrection, giving a foretaste of the life of glory.

John Mason Neale, Priest (9 August)

John Mason Neale was born in 1818 and, whilst an undergraduate at Cambridge, was influenced by the ideas of the Tractarians. He was a founder of the Cambridge Camden Society, which stimulated interest in ecclesiastical art and which played a major part in the revival of Catholic ritual in the Church of England. Whilst Warden of Sackville College, East Grinstead, a post he held from 1846, Neale founded the Society of St Margaret, which grew into one of the largest Anglican women's religious communities. Neale is remembered as an accomplished hymn-writer and his influence on Anglican worship through hymnody has been considerable. He suffered frail health for many years and died on the feast of the Transfiguration in 1866.

St Lawrence, Deacon and Martyr (10 August)

The sources for the martyrdom of Lawrence are among the earliest, though the details are thin. He was one of the seven deacons at Rome and closely associated with Pope Sixtus II, martyred just a few days before him. His examiners insisted he produce the Church treasures – deacons had responsibility under the Bishop for the

church's material resources. Lawrence promptly acted upon the demand of his persecutors: assembling all the poor, he is reputed to have said, 'These are the treasures of the Church'. The story of his being put to death on a gridiron is a much later addition to the story. He died on this day in the year 258.

St Mary the Virgin (15 August)

The Church customarily commemorates saints on the day of their death, and although the date and place of the Blessed Virgin's death are unknown, for centuries today has been celebrated as her principal feast. In the East, today's feast is entitled 'The Dormition (Falling Asleep) of the Virgin'; in the Roman Catholic Church, reflecting its distinctive doctrinal emphasis, it is called 'The Assumption of the Blessed Virgin Mary'. Both are equally ancient titles for this festival, when the Church celebrates the reunion of Christ with His Mother.

St Bartholomew, Apostle (24 August)

It has long been assumed that Bartholomew is the same as Nathanael, 'bar Tolmai' being a Jewish surname, however, this identification is by no means certain. Nathanael was described as an Israelite worthy of the name, as he was an upright man who, as the Gospel account tells us, came to recognise Jesus as the Son of God and the King of Israel. Some later writers connect Bartholomew's career after Pentecost with Armenia, where he is said to have been flayed alive, but there is no reliable historical evidence for this.

St Aidan of Lindisfarne, Bishop and Missionary (31 August)

One of Columba's monks from the monastery on Iona, Aidan was sent as a missionary to Northumbria at the request of King Oswald, who was later to become his friend

8th NATIVITY B.V.M. Mary's Birthday



and interpreter. Consecrated Bishop of Lindisfarne in 635, Aidan worked closely with Oswald and became involved with the training of priests. From Lindisfarne he was able to combine the monastic lifestyle with missionary journeys to the mainland where, through his concern for the poor and enthusiasm for preaching, he won popular support. This enabled him to strengthen the Church beyond the boundaries of Northumbria. He died on this day in the year 651.

The Birth of the Blessed Virgin Mary (8 September)

This festival in honour of the birth of the Mother of God the Son is of long standing, and is celebrated on this day in both the eastern and western Churches.

St Cyprian of Carthage, Bishop and Martyr (13 September)

Born in Carthage in about the year 200, Cyprian was a teacher of rhetoric and a lawyer in the city before his conversion to

Christianity. He gave away his pagan library and set his mind to study the Scriptures and the commentaries that were beginning to proliferate. He became a priest and then, in the year 248, was elected Bishop of Carthage. As a bishop, and at a time of fierce persecution, he showed compassion to returning apostates and encouraged his people by word and example. During the persecution of Valerian, Cyprian was first exiled and then condemned to death in 258.

Holy Cross Day (14 September)

The cross on which our Lord was crucified has become the universal sign of Christianity, replacing the fish symbol of the early church. After the end of persecution early in the fourth century, pilgrims began to travel to Jerusalem to visit and pray at places associated with the earthly life of Jesus. St Helena, mother of the emperor, was a Christian and, whilst overseeing excavations in the city, is said to have uncovered a cross, which many believed to be the Cross of Christ. A basilica was built on the site of the Holy Sepulchre and dedicated on this day in the year 335.

St Ninian of Whithorn, Bishop and Missionary (16 September)

Ninian was born in about the year 360, the son of a Cumbrian chieftain who himself had converted to Christianity. It seems that Ninian visited Rome in his youth, where he received training in the faith. He was consecrated bishop in the year 394 and returned to Britain, setting up a community of monks in Galloway at Whithorn, from where they went out on missionary journeys among the southern Picts, as far as Perth and Stirling. His monastic base was called 'Candida Casa' – the White House – a sign and a landmark for miles around. Ninian died in about the year 432.

John Coleridge Patteson, Bishop and Martyr (20 September)

Born in London in 1827, John Coleridge Patteson was still a scholar at Eton when he came under the influence of the first Bishop of New Zealand, George Augustus Selwyn. Patteson was ordained and, in 1855, he left Britain to begin his life's work among the Islanders of the South Pacific, becoming their first bishop. Christianity spread rapidly. Also working in Melanesia at that time were European pirates called 'blackbirders' who carried off Islanders to forced labour in British and other colonies. When Patteson landed alone on the island of Nukapu on this day in the year 1871, in the hope of showing that not all white men were a threat, he was killed, probably in revenge for the kidnapping of five young men by the 'blackbirders'. His fellow-workers were also attacked in their boat, two of them later dying of tetanus.

St Matthew, Apostle and Evangelist (21 September)

Matthew was a tax collector, born at Capernaum, called by Jesus, for whom he left everything and turned to a new life. His Gospel was written in Hebrew originally, for Jewish Christians. Tradition tells that he preached in the East and was martyred there.

St Vincent de Paul, Priest (27 September)

Born about 1580, of a peasant family in southwestern France, Vincent was ordained in 1600. After a conversion experience in 1609, he resolved to devote his life to works of charity. He did much to relieve the sufferings of prisoners held on the galleys, victims of war and other needy people. He founded confraternities of charity for men and women to help with his work among the sick and the poor. He was also keenly interested in mission work, especially in the

countryside, and in the spiritual formation and training of the clergy. A legend in his own lifetime, Vincent died on this day in 1660.

St Michael and All Angels (29 September)

A basilica near Rome was dedicated in the fifth century in honour of Michael the Archangel on the 30th of September, beginning with celebrations on the eve of that day. The 29th of September is now kept in honour of Michael and the two other named biblical angels, Gabriel and Raphael, as well as those whose names are unknown. Michael means 'who is like God?', and he has traditionally been regarded as the protector of Christians from the devil, particularly in the hour of death. Gabriel means 'strength of God' and he announced the birth of Christ to the Virgin Mary. Raphael means 'the healing of God', and he is depicted in the apocryphal Book of Tobit as the one who restored sight to Tobit's eyes.



Tues., 2 August: MASS CANCELLED
Wed. 3 August: Mass at 10 AM
Sat., 6 August: The Transfiguration: Mass
at 11 AM
Sun., 7 August: Trinity 7: Masses at 9 & 11
AM; Evensong and Benediction at 5 PM
Tues., 9 August: John Mason Neale: Mass
at 7 PM
Wed., 10 August: St. Lawrence: Mass at 10 AM
Sun., 14 August: Trinity 8: Masses
at 9 & 11 AM
Mon., 15 August: The Assumption: Mass
at 7 PM
Tues., 16 August: Feria: Mass at 7 PM
Wed., 17 August: Feria: Mass at 10 AM
Sun., 21 August: Trinity 9: Masses
at 9 & 11 AM
Tues., 23 August: Feria: Mass at 7 PM
Wed., 24 August: St. Bartholomew: Mass
at 10 AM
Sun., 28 August: Trinity 10: Masses
at 9 & 11 AM
Tues., 30 August: Feria: Mass at 7 PM
Wed., 31 August: St. Aidan: Mass at 10 AM

Sun., 4 September: Trinity 11: Masses at 9 & 11
AM; Evensong and Benediction at 5 PM
Tues., 6 September: Feria: Mass at 7 PM
Wed., 7 September: Feria: Mass at 10 AM
Thurs., 8 September: Birth of the BVM: Mass
at 7 PM
Sun., 11 September: Trinity 12: Masses
at 9 & 11 AM
Tues., 13 September: St. Cyprian: Mass at 7 PM
Wed., 14 September: HOLY CROSS DAY:
Mass at 7 PM (NO MASS AT 10 AM)
Fri., 16 Sept.: St. Ninian: Mass at 7 PM
Sun., 18 September: Trinity 13: Masses
at 9 & 11 AM
Tues., 20 September: John Coleridge Patteson:
Mass at 7 PM
Wed., 21 September: St. Matthew: Mass
at 10 AM
Sun., 25 September: Trinity 14: Masses
at 9 & 11 AM
Tues., 27 September: St. Vincent de Paul: Mass
at 7 PM
Wed., 28 September: Feria: Mass at 10 AM
Thurs., 29 September: MICHAELMASS: Mass
at 7 PM

Sun., 2 October: Trinity 15: Masses at 9 & 11

Many thanks to Phyllis McIntosh for
a recent donation
toward Altar Flowers.



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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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