

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

August 2014

"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...

This has been a great summer for sport: the World Cup, the British Open, Wimbledon, the Commonwealth Games, and Motor racing. (The less said about Cricket the better...)

There is something about human beings that makes us want to excel, and we measure our achievement of that goal by competing with others. Sport is a (usually) safe and (generally) wholesome way of campaigning for superiority and recognition. It is a way civilised human beings have devised to allow our universal impulse to compete to be exercised appropriately. We can thank the ancient Greeks for coming up with this way of competing with each other.

Sport has its origins, of course, in the physical and mental prowess required for waging war - which is the negative and destructive outlet for human competitive impulses. The genius of the Greeks was to provide games where these impulses could be channelled in a safe and positive way. Their games were a celebration of human achievement, and the prize was merely a victor's crown of laurel or other leaves. Warfare among the ancient Greek cities was suspended during the sports competitions.

Alas, the same cannot be said of our times. Throughout this summer, against the backdrop of all the wonderful sport and sportsmanship we have been privileged to watch, the drumbeat of war has been constant. In the Ukraine, in Syria, in northern Iraq, in Afghanistan, and in Gaza the nasty side of the human impulse for superiority has been devastatingly evident. Women, children, the elderly, the weak, and even innocent travellers are particularly vulnerable to those jostling for recognition and power. The only achievement of these competitors is not excellence, but terror and destruction. After a continuous history of two thousand years, it is said that there are now no Christians left in northern Iraq, and Syrian Christians are soon to follow them into oblivion. Gaza has become an abattoir.

Perhaps these dreadful results of the human impulse for competition will make us value even more the civilised competition of sport we have celebrated this summer, and may spur us on to pray and work for peace.

With every blessing,
Fr. Clive



Hilltown Fayre 2014

The Hilltown Fayre was a very soggy and sorry event this year, undermining the best efforts of its organisers. The church was open for visitors and our congregation had a wee book and bric-a-brac stall at the fayre, on Saturday, 19 July. Including after-sales, and despite the low turnout on the day, we raised over £40 for church funds. Many thanks to Muriel, Martin, Derek, Norma, and Craig!

Vestry News

The Vestry met recently to deal with the following matters:

- ongoing work on the church roof including enhanced security measures
- the heating and electrical systems
- health and safety improvements
- storing church archival material at University of Dundee Archives
- routine financial matters
- ways to keep the church floor as clean as is possible given the increased usage on a Sunday
- work being done to provide a stronger door from the church garden into the side passage way to prevent unauthorised egress from the garden by this route
- ongoing cooperation between the Maxwell Centre and St Salvador's

Please continue to pray for your vestry and its office holders along with all those who minister to us as a congregation week by week.

Katie Clapson, Vestry Sec.

Repairs, Replacements, and Rewiring

This month a number of important and long-awaited repairs are being made to our church building.

The boilers for our heating system are being replaced in good time for the onset of winter. This ought to make our church much more comfortable during the cold and wet months. An efficient, working heating system is essential for any hope we may have for growth in numbers, and is one of the Vestry's highest priorities. Our ongoing collection at coffee/tea after Mass each week for heating will be added to our financial nest egg for contingencies in order to meet this rather steep cost.

After the theft of lead from our roof in early June, the Vestry has awarded a contract for repair and replacement to a specialist firm recommended by our architect and approved by our insurer. Because of a number of very generous gifts, the cost of this - with our insurance settlement - will be fully covered.

One of the conditions set by our insurers for giving us cover this year was an assessment and upgrading of our electrical system throughout our buildings. Some preliminary work has already taken place. The report by our electrician should be with us soon, and we anticipate a major repair. The cost is as yet unknown. However, the work is essential for retaining our insurance cover, so whatever the cost may be, it has to be done. This repair may start before the end of this month.

Please pray for generous benefactors, efficient tradesmen, and minimal disruption!



Official Opening of the Garden

Although the sky was at times a little overcast, it certainly didn't dampen the enthusiasm of the two hundred or so crowd who attended the official opening of the Maxwell Centre Garden on Saturday, 21st June by the well-known TV presenter and local personality, Lorraine Kelly, who, after viewing the garden and hearing the welcome speech of thanks from the Centre manager, Bryan Hill, cut the eco-friendly ribbon to a great round of applause.

Amongst the invited guests were Nigel, Bishop of Brechin, Councillor Jimmy Black, and members of the business community, as well as several members of St. Salvador's congregation.

A gardening project is ongoing within the old playground, where gigantic planters made from old tyres are filled with rich compost and many plants, maintained by children from four of the local schools.

The land behind the old school playground (which at one time had houses on it owned by the church and lived in by congregation members, then had been leased out and subsequently fallen into disuse) has now been transformed. There are well-maintained allotments, fruit bushes on terraced banks,

and espaliered fruit trees growing around some of the perimeter walls.

There is also a Rainbow Pavilion which, as the name suggests, is painted in a rainbow sequence of colours and can be used for storage, for study groups, for relaxing, or for sheltering from the rain! When the sun shines, there are fine lawns, both real and artificial, on which to sit.

At the opening there were different attractions and stalls to visit during the afternoon, including wood-turning and displays of lovely bowls, clocks, and ornaments in various types of wood which were for sale. An information stall seemed to be busy. The one place where the children showed most interest was the pedal powered bicycle – the harder one pedalled, the more fruit juice appeared from the juice maker, to be eagerly consumed by the cyclist!

Inside the Hall a fine repast was laid out on the long tables, with something to suit all tastes. At the top table a magnificent, beautifully-decorated giant cake was cut by Lorraine Kelly, and distributed to those who wanted a piece.

It was a very happy and successful day.

Muriel McKelvie



A Visit by the Rt Rev John Chalmers, C of S Moderator, to St Salvador's

The last weekend of June 2014 was a memorable one for Coldside Church. It was the weekend they celebrated, in style, the completion of the restoration and refurbishment of their church and all their premises. The raising of the funds and physical hard work involved for Tony, their minister, and his flock had been an arduous process fraught with set backs, including the theft on six occasions of lead from the roof.....one of which caused serious ingress of water and internal damage - something with which we can empathise!

Some of St Salvador's congregation/drop-in helpers were able to be involved with the Saturday jollifications 'up the road' - a firming up of the close link between Coldside people and the helpers at St Salvador's drop-in for the local needy and vulnerable on Sunday afternoons.

We were privileged and delighted to welcome John Chalmers and his wife Liz on this special Sunday afternoon. They both proved to be kindred spirits at all levels, relating well to what takes place each week. There seemed to be an immediate and spontaneous understanding of our aims and objectives.

John expressed his appreciation of the close link between the people of our two churches as shown in the running of the drop-in every Sunday of the year. He sensed the strength that comes from this co-operation. A strength which is almost palpable!

The Moderator's year of office brings a heavy workload. The demands on his time are onerous, and it is no sinecure! It was cheering to hear afterwards that both John and Liz were moved and encouraged by their St Salvador's experience. This seemed to balance the pleasure and uplift the visitation provided for us.

Thank you Liz and John, thank you very much!

Ann N



BooksWalkFood

Q. What connects Frankenstein, Bob Servant and Desperate Dan with St Salvador's Church, Dundee?

A. BooksWalkFood

Still mystified? Let me explain.

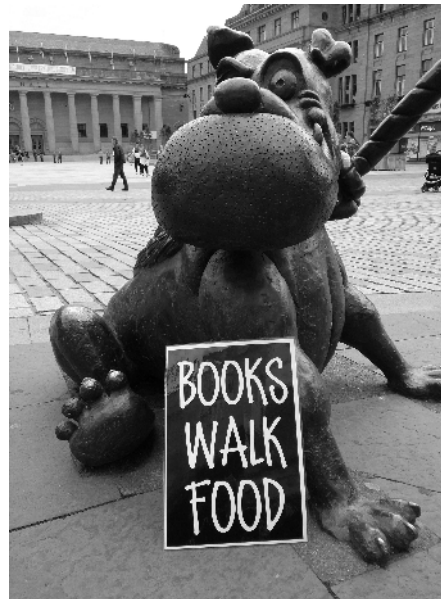
Earlier this year some of my colleagues at the Central Library in Dundee decided that they wanted to do a sponsored walk on a Sunday in the summer, so after discussion the idea of plotting and producing a literary map for the city of Dundee emerged. Research began and it soon became apparent that Dundee has a long list of authors and characters with links to the City of Discovery. From Bob Servant, Desperate Dan and Frankenstein to William McGonagall and Maureen Reynolds the list grew longer and longer, including works of non fiction and fiction.

Living authors were contacted and

asked where on the map of the city they wished to be represented and some decided to join in with the walk too. The map was finally revealed and a route plotted to include many of the places in Dundee with literary associations.

On Sunday Jun 29th a number of staff from across the city libraries and some of their family members set out on the 19 mile route, stopping to take photographs at each designated location. From Broughty Ferry to the West End they walked, taking in St Salvador's, the centre of town and Balgay Hill among other places, en route. Their final stop was at a pub, the suitably named George Orwell, for a well earned drink and a much deserved rest.

It was suggested that the money raised from the walk should go to a charity helping to feed local people in these difficult times and one of my colleagues who had heard about our Sunday afternoon ministry mentioned that we would be grateful for their support. The Head of Library Services agreed that, in June, collection boxes could be placed in each of the local libraries to receive donations in kind from those who



wanted to donate food and other practical items. These items have now been collected together at Central Library and at the last count there were at least 50 boxes to be delivered to the church. So far £1,100 has been raised through sponsorship and gifts and we are amazed and delighted at such generosity. Gobsmaeked was the way I put it when I was told.

The BooksWalkFood project has resulted in the production of an excellent literary map for the city which will be on view sometime soon on the library's website: leisureandculturaldundee.com/library. Why not check it out and take a moment to see what else the library service offers?

To all my colleagues and everyone who contributed money or goods to this venture a very big thank you from all involved with the Food Cupboard Ministry.

Katie Clapson



The French Connection

The Bartholomew Consort's summer concert this year took place in the delightful setting of Abingdon-on-Thames, a historic market town in rural Oxfordshire with ancient streets and attractive riverside walks. The programme for the concert was one consisting of French sacred choral music of the Renaissance, Baroque, and 20th century periods. More about the musical content of the performance which took place on Sunday 29th June shortly.

My trip began on the morning of the Thursday before the concert with my first tryout of the new Flybe flights to London Stansted. An early start was required as the morning flight from Dundee Airport now leaves at 7am. However, it was smooth and punctual so I was able to catch the Stansted Express to Liverpool Street almost immediately after we touched down meaning I was in central London before 10am. I spent some time catching up with friends and relaxing before heading to Westminster Abbey for Choral Evensong which begins at 5pm. It's always worth going along quite sharp if one wants a seat in quire so I arrived just before four o'clock and, as I walked through Dean's Close, got a cheerful smile and a wave from Hugo, one of the choristers whom I know from last year's Edington Festival, as he made his way with the rest of the choir for a pre-service practice. Once in the Abbey, I was shown to an excellent seat at the front of the quire close to where the choir stands. There was then time to enjoy the calm and tranquil atmosphere before the service began. The introit was Pitoni's *Cantate Domino*, the versicles and responses were by Bernard Rose, the canticles *Noble in B Minor*, and the anthem Bruckner's *Os justi meditabitur*.

In sharp contrast to this rather serene setting, I spent the evening in the Playhouse Theatre seeing the new production of George Orwell's *1984*. This was a hugely effective and rather disturbing portrayal of Orwell's vision of a dystopian society and played for a full 101 minutes with no interval making the experience a rather intense one. And so to bed (with no nightmares, thankfully!).

On Friday, after a leisurely morning, I made my way to Paddington Station to catch the 2.30pm train to Oxford. A jammed door on the train

threatened to derail my travel arrangements but after a slight delay to allow the fault to be fixed we set off to Oxford. Although a bit later than intended, I then caught the Abingdon bus which fought its way through the rush hour traffic to deliver me to a stop which was only a three-minute walk from the church just before the five o'clock rehearsal was scheduled to begin.

The twenty-eight of us gathered in the hall of St Helen's Church in time for a fairly intensive Friday afternoon/evening rehearsal to begin to familiarise ourselves with the fairly diverse selection of French sacred choral music which had been chosen by director, JanJoost van Elburg. The repertoire spanned some five hundred years and included some of the most significant French composers within each period. As well as having to switch musical styles as we rehearsed each piece, there was the added challenge of the pronunciation of the text. Now, this is not what you may be thinking. Although the music was French, the text was all in Latin which should make things straightforward given how often I sing in Latin, right? Well, unfortunately not. Some of the works had to be sung in Latin . . . but with French pronunciation. Very confusing when one's brain is programmed to pronounce words in a particular way.

Rehearsals on Saturday got underway at 9.30am and the day was spent variously in the hall and the church as we had to work around a wedding in St Helen's in the early afternoon. A pleasant lunch break in The Nag's Head allowed some relaxation time before more practice in the church the main entrance to which was now covered in confetti. Later in the day was the annual general meeting of the choir followed by dinner.



The weekend seemed to have passed by at lightning speed and here we were on Sunday with a lot of polishing up of music still to be done. Due to the church being in use for Sunday services, we met instead at 10am in the attractive chapel of Abingdon School. It has a very fine acoustic and in this setting it was very easy to hear all the other voice parts and the overall blend. However, it is also visually attractive not least because of its interesting and unusual stained glass. My eye was caught in particular by one of the windows which I was sitting opposite during the practice which included a depiction of a rugby player. As I surveyed the other windows during a break, it became obvious that the glass portrayed aspects of school life and interwove them with biblical themes. I noticed rowing and cricket too. On my return home, I did a bit of research and have discovered that the designs are by Oxford artist Nicholas Mynheer with the glass itself by Daedalian Glass Design of Lancashire. The whole project was only completed within the last two years and so the windows are dazzlingly bright and vibrant – unlike so much stained glass that one sees elsewhere. Art historian, Sister Wendy Beckett, is quoted as saying “Nicholas Mynheer loves life and makes its holiness visible”. Her comments ring true having seen Nicholas’s work.

Anyway, I digress. After a picnic lunch in the sunshine in Abingdon Park, we relocated to St Helen’s Church for a final complete run through with the choir, organ played by Martin Perkins, and gamba played by Henrik Persson. All went well and after a short break to rest and change into concert blacks, we were ready for the concert which would be performed without an interval starting at 7.30pm.

Music for the concert began in the Renaissance period and ended in the 20th century and so first up was some exquisite polyphony by Nicolas Gombert (c. 1495 – c. 1560), one of the most famous and influential composers of his time. The opening piece was *Lugebat David Absalom* (David mourned for Absalom) and is King David’s lament for his child with text from Samuel 19. This is a rather poignant work set for double choir (SATB/SATB) and provided a wonderful opening to the performance.

Next, we moved into the Baroque period and



performed Marc-Antoine Charpentier’s (c. 1643 – 1704) *Magnificat*. Charpentier had a mastery of sacred music in Latin yet, for nearly three centuries, he was all but forgotten in favour of his contemporary, Jean-Baptiste Lully. His music is said to capture the essence of the French nobility in its prime. *Magnificat H. 80* is scored for soprano, alto, tenor, bass (SATB) chorus and soloists (of which I was delighted to be one) with a continuo of organ and viola da gamba. It is supposed that this work was composed for the Jesuit Church of Saint-Louis and first performed there around 1690. The verses of the *Magnificat* alternate between sections for soloists and polyphonic choral sections. Although I am not a great fan of Baroque music, I have to say I quite enjoyed the challenge of this piece which for me included a substantial bass solo, a duet with one of the sopranos, and various short solo interjections throughout the chorus sections. Staying in the same period we then sang *Messe des Morts*, a requiem mass setting composed by Charpentier on his return to Paris following some three years studying in Rome. It is thought this work was performed on two occasions whilst he was in the service of the Guise family: following the death of Madame de Guise in 1696 and again for the funeral of the chaplain of the Sainte-Chapelle in 1698.

A short instrumental interlude provided by Henrik on the gamba gave the choir a bit of a breather. He played *Plainte from the D major suite* by Marin Marais, a central figure in the French school of bass-viol composers and performers that flourished during the late 17th and early 18th centuries.



It was then time to move on to works from the 20th century with music by Poulenc, Duruflé, and Daniel-Lesur. First, it was music by Francis Poulenc (1899 – 1963): *Quatre Motets pour un temps de penitence*. These four motets are settings of short texts from Holy Week and hence are rather sombre and serious. The motets become gradually more complex and intense as they progress with the final one depicting the prayer of Jesus in the Garden of Gethsemane. In order, the motets are:

- I. Timor et tremor* (Fear and trembling have come upon me)
- II. Vinea mea electa* (You are my chosen vine)
- III. Tenebrae factae sunt* (The day grew dark)
- IV. Tristis et animea mea* (My spirit is laden with sorrow)

We then performed a further set of four motets, this time by Maurice Duruflé (1902 – 1986). A contemporary of Poulenc, Duruflé bases the melody of each motet on a Gregorian chant melody for his *Quatre Motets sur des thèmes Grégoriens*. *Ubi caritas* (Where charity and love are, God is there) was originally the final melody sung during mass on Holy Thursday during the washing of feet. Intended for the feast of the Immaculate Conception, *Tota pulchra es* (Thou art all fair, O Mary) is appropriately, given the subject, written for women's voices (in three parts). *Tu es Petrus* (Thou art Peter) is a rousing statement of the Church's foundation on the rock of Saint Peter, and *Tantum ergo* (Hence so great a Sacrament) concludes the motets with the familiar hymn most often sung during the benediction of the Blessed Sacrament.

I am yet to be convinced about the two pieces

with which we concluded the concert which were *Dialogue* (Dialogue) and *Epithalame* (Wedding hymn) by Jean-Yves Daniel-Lesur (1908 – 2002). These pieces, based on *Le Cantique des Cantiques* (The Song of Songs), are rather complex, especially from a rhythmic/timing point of view and I concluded that they are perhaps more trouble than they are worth! A co-founder of the "Jeune France" group, Daniel-Lesur composed this setting for twelve solo voices in seven movements in response to a commission from French radio in 1952. Despite my reservations there was rousing applause and multiple bows at the conclusion of the performance and everyone left in buoyant mood. I managed to get a lift back to Oxford from where I took the train back to London arriving back before midnight.

Most of Monday was spent catching up with friends in the London area and was a pleasant and relaxing day. Given that I was in the area, it was back to Westminster Abbey for Choral Evensong which was sung by the trebles only. They turned out in force for this service: a total of thirty-two with sixteen boys on cantoris and sixteen on decani. The service began with Vaughan Williams' setting of George Herbert's poem *The Call* (which I remember singing myself for a concert in St Salvador's arranged by Fr Harvie in 1996). The versicles and responses were sung to a simple plainsong setting as were the psalms but then the *Magnificat* and *Nunc Dimittis* were to the splendid setting by Herbert Sumson in G. The anthem from Handel's *Messiah* was *How beautiful are the feet*. A meal out with friends concluded Monday which was my penultimate day in London.

Come Tuesday, it was time to head back north and I did so via East Coast Trains rather than Flybe due to a combination of timing and value for money. The journey was smooth and pleasant albeit that there was a slight delay just before York due to some cattle which had strayed on to the line. It had been a very successful and enjoyable singing trip. The next one with the Bartholomew Consort is planned for the end of October. However, before that is my favourite musical trip of the year to *The Edington Festival of Music within the Liturgy* which takes place in August. So, I should have another tale to tell come September.

Graeme Adamson

Come Celebrate!

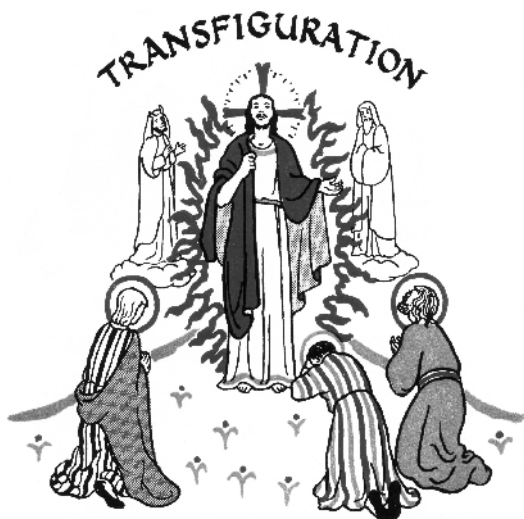
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St Oswald of Northumbria, Martyr (5 August)

Born around the year 605, the son of King Aelfrith of Northumbria, Oswald was forced to leave home after his father's death and move to Iona where, influenced by the monks of St Columba, he was baptised. Returning to Northumbria in 634, Oswald defeated the British king, setting up a cross as his standard and gathering his men around it to pray the night before the battle. A man of humility and generosity, Oswald worked closely with his friend Aidan, travelling with him on his missionary journeys and acting as his interpreter. He died in battle on this day in 642 defending his kingdom from the pagan Mercians.

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.



St Blane, Missionary (12 August)

Blane received his education at Bangor in County Down under Comgall. He came to the Island of Bute to work with his uncle, Catan. There are many indications of the work of these two missionaries in Argyll, and Blane eventually moved on eastwards to Strathearn, where the mediaeval Dunblane Cathedral now stands on the site of one of his foundations. The place and date of his death are uncertain, although the year 590 is now generally accepted.

Jeremy Taylor, Bishop (13 August)

Jeremy Taylor was born in Cambridge in 1613 and educated there. He was ordained in 1633 and, as the Civil War got under way, he became a chaplain with the Royalist army. He was captured and imprisoned briefly, but after his release he went to Wales, where the Earl of Carbery gave him refuge. He wrote prolifically whilst there, notably 'The Rule and Exercise of Holy Living' in 1650 and 'Of Holy Dying' the following year. In 1658 he went to Ireland to lecture and two years later was made Bishop of Down and Connor. He found many of his clergy there held to Presbyterianism and ignored him; and the Roman Catholics rejected him as a Protestant. In turn, he treated both harshly. His health was eventually worn out by the protracted conflicts and he died on this day in 1667.

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 Bernard of Clairvaux, Abbot and Teacher (20 August)

Bernard was born at Fontaines, near Dijon, in France in the year 1090. He entered the Benedictine abbey at Citeaux in 1112, taking with him many of his young companions, some of them his own brothers. He was a leader of the reform within Benedictinism at this time and in 1115 was sent to establish a new monastery at a place he named 'the valley of light' – Clairvaux. Though times were hard, he built up the community with his remarkable qualities of leadership. Bernard preached widely and powerfully and proved himself a theologian of renown. Literally hundreds of houses were founded on the Citeaux or Cistercian system and Bernard's influence on his own generation and beyond was immense. He died on this day in 1153.

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 Bartholo-

mew'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 Monnica, Mother of St Augustine of Hippo (27 August)

Monnica was born in North Africa of Christian parents in 332 and she was married to a pagan named Patricius, whom she converted to Christianity. They had three children of whom the most famous was the eldest, the future St Augustine. Indeed, Augustine ascribed his conversion to the example and devotion of his mother: 'She never let me out of her prayers that you, O God, might say to the widow's son 'Young man, I say to you, rise!'' This is why the gospel of the widow of Nain is traditionally read today as her memorial. Monnica died in Italy, at Ostia, in 387 on her way home to North Africa with her two sons.

The Beheading of St John the Baptist (29 August)

The main celebration for John the Baptist is on 24 June, the date observing his birth, but John was also the forerunner of Christ in his death, which followed his denunciation of immorality and his call to repentance.



Kalendar

Sun., 3 Aug.: Trinity 7: Masses at 9 AM
& 11 AM
Tues., 5 Aug.: St. Oswald of Northumbria:
Mass at 7 PM
Wed., 6 Aug.: THE TRANSFIGURA-
TION: Mass at 10 AM
Sun., 10 Aug.: Trinity 8: Masses at 9 AM
& 11 AM
Tues., 12 Aug.: St. Blane: Mass at 7 PM
Wed., 13 Aug.: Jeremy Taylor: Mass
at 10 AM
Fri., 15 Aug.: THE ASSUMPTION: Mass
at 7 PM
Sun., 17 Aug.: Trinity 9: Masses at 9 AM
& 11 AM
Tues., 19 Aug.: Feria: Mass at 7 PM
Wed., 20 Aug.: St. Bernard of Clairvaux:
Mass at 10 AM
Sun., 24 Aug.: St. Bartholomew
(Trinity 10): Masses at 9 AM & 11 AM
Tues., 26 Aug.: Feria: Mass at 7 PM
Wed., 27 Aug.: St. Monnica: Mass
at 10 AM
Fri., 29 Aug.: Beheading of St. John the
Baptist: Mass at 7 PM
Sun., 31 Aug.: Trinity 11: Masses at 9 AM
& 11 AM

Tues., 2 Sept.: Martyrs of PNG: Mass
at 7 PM
Wed., 3 Sept.: St. Gregory the Great:
Mass at 10 AM
Sun., 7 Sept.: Trinity 12: Masses at 9 AM
& 11 AM
Mon., 8 Sept.: Nativity of the BVM:
Mass at noon
Tues., 9 Sept.: Feria: Mass at 7 PM
Wed., 10 Sept.: Feria: Mass at 10 AM
Sun., 14 Sept.: HOLY CROSS: Masses
at 9 AM & 11 AM
Tues., 16 Sept.: St. Ninian: Mass at 7 PM
Wed., 17 Sept.: St. Hildegard: Mass
at 10 AM
Sun., 21 Sept.: St. Matthew: Masses
at 9 AM & 11 AM

Tues., 23 Sept.: St. Adamnan: Mass
at 7 PM
Wed., 24 Sept.: Feria: Mass at 10 AM
Sun., 28 Sept.: Trinity 14: Masses
at 9 AM & 11 AM
Mon., 29 Sept.: St. Michael & All Angels:
Mass at noon
Tues., 30 Sept.: St. Jerome: Mass at 7 PM

Many thanks to Muriel for the flowers from her garden—so artfully arranged— that have been decorating the church for the last few weeks.

THANK YOU! THANK YOU!

The cost of recovery from the theft of our roof lead at the end of May and beginning of June has been met not only by our insurers but by significant donations from friends and strangers amounting to over £2500. The maximum amount we can claim from our insurance for lead theft in any one year is £4500 (after the excess of £500). We are very grateful for these donations, which will ensure that we are not as badly hit financially as we at first feared. Many thanks also to all those friends and strangers who expressed their dismay and offered their support in other ways.

Evelyn Kelly continues to recover at home from a nasty injury to her foot sustained in a fall in June. She is championing at the bit to be mobile again, and is grateful for the cards and visits from her church family.

Diocesan Website:
www.brechin.anglican.org

The deadline for the September issue of '*Crucis*' is Sunday, 24 Aug. 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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