

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

July/August 2010

"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...

Katie and I spent a great week last month in Belgium. Our travels took us to Bruges and to Leuven, using the capital as our base. The last time we visited we spent more time in Bruges than we did in Brussels; on this trip we took more time to spend in the latter. We were well rewarded with a number of lovely and interesting experiences.

Brussels has a several impressive, world-class museums. One of the most highly acclaimed is the Musical Instruments Museum (*photo above*), housed in a beautifully renovated Art Nouveau building that had once been one of the city's first department stores. Opened as a museum in 2000, it has retained its functioning old-fashioned cage style lift, stylish Art Nouveau decorations and beautiful dark interior woodwork. The building itself is a treat, but its con-

tents – some 1500 musical instruments from antiquity to modern times, and from most human cultures on the earth, are fantastic.

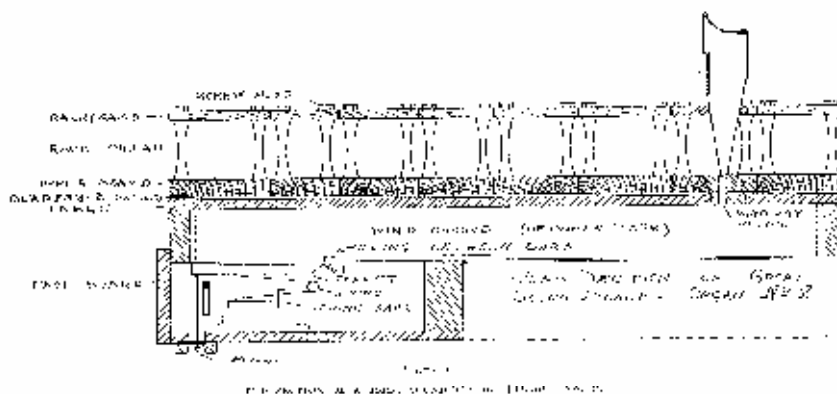
Visitors to the museum are provided with infrared-controlled headphones. Standing beside an instrument, in a particular marked spot on the floor, one hears music played by the particular instrument on the headphones. The music is usually in the traditional style for the instrument, so for example, a Hawaiian ukulele will play traditional Hawaiian ukulele music. Not every instrument has been recorded yet, but one certainly gets a feel for the sounds of most of the instruments. When one moves off the spot, the music stops.

It is commonly said that, if God is everywhere, then we can just as well come to Him at home or in our gardens as we can in a church building. There is a certain element of truth to that, of course – just enough to bamboozle new or otherwise under-informed Christians and the spiritually lazy.

In the Musical Instruments Museum in Brussels, one can wander around looking at the various instruments in their impressive displays, and get something of an idea about the development of instruments and music in a wide variety of cultures. However, to hear them – to really know them – one has to stand in the right spot.

God may be heard and seen all around us all the time, but how can we be sure that we are actually seeing and hearing Him? How may we know Him? A church is a spot where we may expect to hear and see Him. What we do here – our worship – is designed in every way to make it easier to hear Him and really know Him. We need to be in the right spot.

Fr. Clive



Some Thoughts about the Organ in St Salvador's

It is well known that the church organ is very good, and fits the magnificent Bodley church like a glove, but there are several interesting thoughts that this splendid combination bring to mind

The Leeds firm of Wordsworth and Maskell was the favourite organ builder of Bodley and there are several examples of this combination in the Leeds area. Both partners worked with fine builders before setting up on their own and the quality of their work is first class. Though, it has to be said, there is one problem.

The Victorian British mechanical organ, unlike those in the rest of Europe suffered from bad design of the **pallet**; it was short and fat instead of being long and thin, and thus requires much more muscle power to pull it down against the wind pressure, especially when the manuals are coupled and many stops are drawn. It is specially bad in the bass octaves and makes rapid music in the bass very hard work. The only remedy for this is a redesign of the pallets, which a firm like Harrison & Harrison, who restored the organ, is far too conservative to contemplate.

The church most similar in design by the younger Bodley is St John's Tue Brook in

Liverpool. In this, larger building, highly decorated like the Dundee example, the fine organ is by Hill & Son, who taught Wordsworth. There Bodley made the same mistakes in case design which can be seen in the otherwise magnificent case in St Salvador's. Classically the largest pipes in the case should have the lowest mouths, giving a smiling effect in both towers, which are groups of large pipes, and flats, the shorter pipes in the case. Bodley's mouths always went the other way, which gives a peculiar effect. Bodley's pupil, Sir Robert Lorimer, who was noted for his magnificent woodwork, copied this defect in his own cases. In Dunblane Cathedral the case was 'corrected' in the new organ of twenty five years ago.

Under Fr Paul, the one missing stop, the Great Mixture, was inserted, and completed the magnificent tonal palette. Finally, it was clear that the organ was built on site. When releathering the main bellows, Harrisons' would either have had to scaffold to get the bellows out, or, as happened, releather on site.

Great credit should go to Harrisons, Fr Paul and the original builders of this organ which is a rare Scottish example of the Ecclesiological Movement at its best.

Robert Lightband

**Sermon preached by the Rector
on the Feast of Saints Peter and Paul
Tuesday, 29th June**

“As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith.” 2 Timothy 4: 6 & 7

Today the whole Church celebrates the martyrdom of two of our greatest saints, both of them at Rome, not on the same day, but probably at about the same time – during the persecution of Christians in the city by the Emperor Nero. Tradition has it that St. Peter was crucified upside down, as a cruel joke. Because St. Paul was a Roman citizen, his death by beheading was not only quicker, but considered more dignified.

Looking ahead to that moment of final witness to Christ by death, St. Paul wrote the famous words to Timothy that I have quoted. St. Peter may not have written so eloquently, but there is little doubt that these words also applied to him. They remind us of the fundamental things of the life in Christ.

St Paul wrote: “I am already being poured out as a libation”. In the ancient world, one of the simplest ways of sacrificing to a god was by pouring out a cup full of wine or water in the divinity’s name and honour. Such offerings were also made to our God in the Old Testament. By referring to this practice, St. Paul is reminding us that the principle underlying the Christian’s life is sacrifice. After the pattern of Our Lord, our lives are given to us to be offered to God. The choice is ours to make, but we cannot be the people the Lord wants us to be if we keep anything of ourselves from Him.

St. Paul wrote: “The time of my departure has come.” The word used here for “departure” had a number of applications. It was used to describe the unyoking of an ox,

suggesting leave to rest from work. It could also indicate release from captivity into freedom. The same word was employed to describe a boat’s line being cast off to begin its voyage. And St. Paul, who worked as a tentmaker, would surely have known that the word was also used to describe the loosening of tent ropes for packing up and moving on. For Christians, our lives are a journey to God. This is not our home.

St. Paul wrote: “I have fought the good fight.” For the Christian, faith doesn’t make life in this world any easier; in some ways it makes it harder. In addition to everything else we struggle against, we are also at war with our inner selves. This is because we are called not to be happy with who we are, but only with who we are becoming in Christ. It is a good fight, and one that with God’s gifts of grace we can win.

St. Paul wrote: “I have finished the race.” Even with God’s help, our task cannot be successfully completed without our perseverance. For this too we need God’s help to preserve us from discouragement and despair – which lead to distraction, apathy, lethargy and cynicism, all of them deadly enemies of the Christian life.

St. Paul concluded by writing: “I have kept the faith.” Completing our race is important, but how we do it is even more so. Faithfulness is crucial. Faithfulness even in small matters is never to be discounted, because it indicates a life rooted in Christ.

In both St. Peter and St. Paul we see lives lived in this way, built firm on the rock of Christ, and so we honour them and pray that we too may follow their examples, make our journey homeward, fight our fight, complete our race, and gain heaven with them.

Recovering

Our Treasurer, Darron Dixon-Hardy, continues to recover at home after surgery recently to have his spleen removed. It is hoped that this will bring to an end the health issues that have dogged him since before Christmas. Keep praying for him and for his family.

News from Friends in Distant Parts

It's good to have Craig Cassels back with us from his trip to visit family and friends in China.

Martin Andrews is also visiting China at the moment, accompanied by our friends Yady Khomarlou and her son Damon (now living in Iran).

Christine Milne, also resident in the Middle East, returned to Scotland on a visit in June and wed partner Chris at the Dundee City Registrar's Office on Monday, 21 June. Best wishes to them both, and our prayers. Haste ye back!

The Third Degree!

Congratulations to June Sinclair who, after 2 years of work, has received a Bachelor of Laws (LLB) degree from Dundee University. Three years more work lie ahead before qualifying as a lawyer. June also has science degrees from the Open University and from Aberdeen.

Many thanks to Maisie Farrell and Phyllis MacIntosh for contributions toward flowers in memory of loved ones.



In Hospital

At the time of writing, there are two of our members in Hospital.

Pam Callaghan is on Ward 4 in Ninewells after a number of weeks of increasing discomfort. We keep her in our prayers and hope for a speedy resolution to her problems and return home.

Margaret Craig is on Ward 6 of the Royal Victoria Hospital having various tests. Please remember Margaret and Jimmy her husband in your prayers.

Bike Ride

Do you have a bike? Why not join Callum and Zoe Morrison and Alan Geddes on cycling from Dundee to Tentsmuir and back again in aid of St. Salvador's? If not, then please sponsor one or all of them. A picnic / BBQ is also planned for the same date at Tentsmuir: ALL WELCOME. Bring your own picnic. Sunday 29/07/2010 following Mass. See Alan for details.

From “Stories frae Aberdeen” by Peter Esslemont, Book II, 1944

Queen Victoria was fond of visiting crofters in the Balmoral district. One crofter’s wife was making hotch potch and the Queen asked how it was made. “There’s peas intelt, and barley intelt,” was the reply. “But what’s ‘intelt’? Said the Queen. The woman, thinking the Queen had not heard her, repeated—”There’s peas intelt, and barley intelt.” Still the Queen persisted in enquiring what was “intelt”. It was some little time before she realised that “intelt” meant “into it”.

At another visit the crofter’s wife poured out a glass of whisky and offered it to Her Majesty. The Queen put the glass politely to her lips. “Tak’ it aff, tak’ it aff” urged the guid wife; “it’s a cauld day!” “Dinna press Her Majesty,” said the guid man; “she’s maybe had ane or twa afore she came here!”

Thanks to John Caithness for bringing this little gem of a booklet to our attention. Ed.

Now A More Recent Aberdeen Joke...

A drunk plumps himself down in a taxi on Thistle Street in downtown Aberdeen. “Where d’ye want to go, pal?” asks the cabbie.

“Echt” murmurs the drunk and promptly passes out.

Attempts to wake him up being unsuccessful, the cabbie decides to take him all the way out to the village of Echt, some 12 miles outside the city, hoping that someone there might recognise him and show the way to the drunk’s house.

The taxi comes to a stop in the centre of the village and the drunk revives. “Smashing,” says the cabbie. “Where d’ye live, pal?”

“Echt Thistle Street,” says the drunk and passes out again.

Help Wanted

Have some free time on a Saturday morning? Some extra pairs of hands would be welcome to help us with various cleaning and preparation tasks at the church on Saturdays from around 9.15 AM to 11 AM. Any volunteers please see the Rector.

Starvation

We see their starving faces everywhere;

We cannot miss their pleading, tragic eyes.

They seek some indication that we care;

They come to us as Jesus in disguise.

We meet them, so we think, at point of need;

We see their hunger and we give them bread.

They take from us and lavishly they feed;

They gorge themselves and yet they leave unfed.

We cannot understand how this can be:

We’ve offered them the best we can provide.

They need the Man once butchered on a Tree;

They hunger for the Saviour crucified.

Our sweet confections cannot make replete

The ones who starve for want of real Meat.

Clive Clapson 2010



W5: Who, What, When, Where, Why

In 1873, the editor of the Hawaiian newspaper 'Ka Nuhou' wrote of the leper colony at inaccessible Kalawao, on the island of Molokai: "It is a terrible place, where people lie rotting away, a place full of death and manslaughter, drunkenness, prostitution and rape. A place that could use a brave missionary." God had already put out that call. It was heard by a young Belgian who had offered himself to be a missionary in the then independent Kingdom of Hawaii over ten years before.

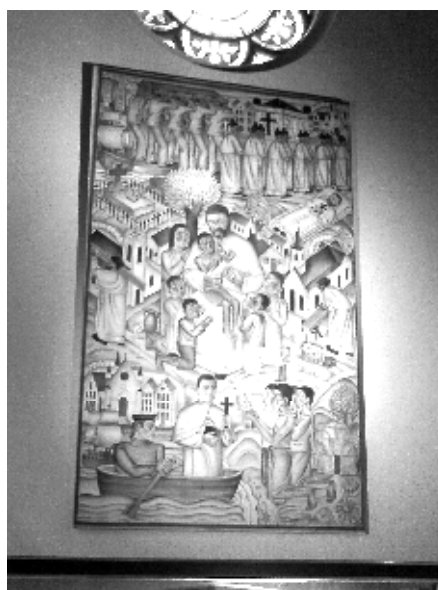
Jozef De Veuster was born near Leuven in 1840. At the age of 18 he followed his brother into the missionary order of the Congregation of the Sacred Hearts, was sent out to the Hawaiian Islands, and was ordained priest in 1864. No intellectual, but a man of action, "Damien" (the name De Veuster took when he joined the order) engaged in successful mission work for 9 years in the islands. It seemed to suit him, but he sensed that God was calling him to something more, some greater work and some greater sacrifice.

When the Bishop was looking for a team of volunteers to go to the leper colony, Fr. Damien was the first to respond. So in 1873 he found himself living under a tree (there being no place to house him) at the very heart

of Hell – a place with no treatment for the suffering, where the dead remained unburied, where children and women were abused and where there was escape neither from despair nor from the quarantined colony itself.

Sensing that this was where God wanted him, Fr. Damien asked to be allowed to remain at the colony permanently – no others would need to be sent. So he went to work. In addition to his spiritual services to the lepers, Fr. Damien organised the place into a loving Christian community, building a church, eradicating the abuses, treating their wounds, and seeing to proper housing and dignified lives and deaths. He would live among his spiritual children, loving and serving them to the very end, 16 years later, when Fr. Damien himself died from leprosy. He was declared a Saint in 2009.

Although I had known the story of Fr. Damien for many years, I was surprised and delighted recently to come across the church used by the Congregation of the Sacred Hearts in Leuven that has been turned into his shrine. I photographed the exterior of the church and a stunning mural showing Fr. Damien's life that hangs inside at the entrance, but in the crypt, where his remains rest, it was such a quiet, moving place, photography (which was not forbidden) seemed at the time an inappropriate intrusion.





Kalendar

Sat. 3 July: St. Thomas: Mass at 7 PM
 Sun. 4 July: Trinity 5: Masses at 9 & 11 AM;
 Evensong and Benediction at 5 PM
 Tues. 6 July: St. Palladius: Mass at 7 PM
 Wed. 7 July: Feria: Mass at 10 AM
 Sun. 11 July: Trinity 6: Masses at 9 & 11 AM
 Tues. 13 July: Feria: Mass at 7 PM
 Wed. 14 July: Feria: Mass at 10 AM
 Sun. 18 July: Trinity 7: Masses at 9 & 11 AM
 Tues. 20 July: Feria: Mass at 7 PM
 Wed. 21 July: William Wilberforce:
 Mass at 10 AM
 Thurs. 22 July: St. Mary Magdalene:
 Mass at 7 PM
 Sun. 25 July: St. James (Trinity 8):
 Masses at 9 & 11 AM
 Tues. 27 July: Feria: Mass at 7 PM
 Wed. 28 July: Feria: Mass at 10 AM

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Sun. 1 August: Trinity 9: Masses at 9 & 11 AM;
 Evensong and Benediction at 5 PM
 Tues. 3 August: Feria: Mass at 7 PM
 Wed. 4 August: Feria: Mass at 10 AM
 Fri. 6 August: The Transfiguration: Mass
 at 7 PM
 Sat. 7 August: St. Boisil: Monthly Requiem
 Mass at 7 PM
 Sun. 8 August: Trinity 10: Masses
 at 9 & 11 AM
 Tues. 10 August: St. Lawrence: Mass at 7 PM
 Wed. 11 August: St. Clare of Assisi: Mass
 at 10 AM
 Sun. 15 August: The Assumption of Our Lady:
 (Trinity 11): Masses at 9 & 11 AM
 Tues. 17 August: Feria: Mass at 7 PM

Wed. 18 August: Feria: Mass at 10 AM
 Sun. 22 August: Trinity 12: Masses
 at 9 & 11 AM
 Tues. 24 August: St. Bartholomew: Mass
 at 7 PM
 Wed. 25 August: St. Ebba of Coldingham: Mass
 at 10 AM
 Sun. 29 August: Trinity 13: Masses
 at 9 & 11 AM
 Mon. 29 August: The Beheading of St. John the
 Baptist: Mass at 7 PM
 Tues. 31 August: St. Aidan of Lindisfarne:
 Mass at 7 PM

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Sun. 5 September: Trinity 14: Masses at 9 & 11
 AM; Evensong and Benediction at 5 PM
 Tues. 7 September: Feria: Mass at 7 PM
 Wed. 8 The Birth of the B.V.M.: Mass
 at 10 AM
 Sat. 11 September: Monthly Requiem Mass
 at 11 AM
 Sun. 12 September: Trinity 15: Masses
 at 9 & 11 AM
 Tues. 14 September: Triumph of the Holy
 Cross: Mass at 7 PM
 Wed. 15 September: Feria: Mass at 10 AM
 Thurs. 16 September: St. Ninian: Mass at 7 PM
 Sun. 19 September: Trinity 16: Masses
 at 9 & 11 AM
 Tues. 21 September: St. Matthew: Mass
 at 7 PM
 Wed. 22 September: Feria: Mass at 10 AM
 Sun. 26 September: Trinity 17: Masses
 at 9 & 11 AM
 Tues. 28 September: Feria: Mass at 7 PM
 Wed. 29 September: St. Michael & All Ang-
 gels: Mass at 10 AM

Change for Requiem Mass Days and Times

Because the Chapel is now being used regularly by the Orthodox Community in Dundee on the first Sat. of each month, our regular requiem celebrations will shift to the SECOND Sat. each month, beginning on 11 September.

Please continue to remember our departed brothers and sisters in Christ as well as your own departed loved ones regularly at the altar. If you cannot be present yourself, please give us their names for inclusion on our prayer list.

From the Rectory Kitchen

Vietnamese Soup

A favourite for many years in our family, this is a recipe originally derived from a “whole-earth” style cookbook and developed over the years by a closer acquaintance with Vietnamese cooking in our travels. Vietnamese food is an interesting combination of Chinese, Thai and French influences. This version of the original soup recipe serves 2, but it is very easily expanded or contracted, depending on numbers.

Needed:

- A couple of chicken breasts, cut into bite-size chunks.
- 450 ml water, with a chicken stock cube crumbled into it.
- A handful of frozen peas.
- A clove of garlic, crushed.
- A spring onion, chopped.
- Oriental noodles or spaghetti (may be fresh or dry).
- Chilli powder, chopped fresh/dry chillies or Tabasco sauce, to taste.

Optional:

- Chopped fresh basil.
- Chopped fresh coriander.
- Chopped fresh lemon grass.
- Some bean sprouts.

Method:

- In a covered pot on the hob, cook the chicken pieces in the water with the crumbled stock cube, the chilli powder (or Tabasco or chopped chillies) and the crushed garlic clove.
- Add the frozen peas (and bean sprouts, if used) and continue cooking until the peas are done and the chicken pieces are completely cooked through.
- Meanwhile, cook dry noodles or spaghetti in boiling water on the hob. If it is fresh pasta, all that should be required is simple immersion in boiling water for a few minutes, to be warmed through.
- Drain the noodles or spaghetti and place in serving bowls. Pour the soup on top. Sprinkle the chopped spring onion on top of the soup.
- Any or all of the optional chopped fresh herbs may also be sprinkled on top.

Note: This recipe can be adapted to use homemade stock from boiled up roast chicken bones and chicken leftovers, but make sure any fat is drained off well.

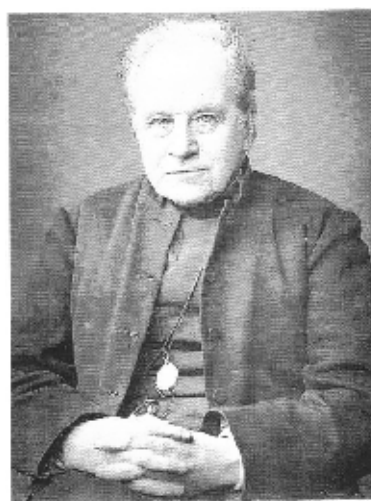
ENJOY!

A Prayer

*Let us continue to pray **daily** for the growth of our congregation. Let us continue to ask God to draw to us each week at least one person who has either never been to St. Salvador's, or who has not been with us for a long time. And let us pray that each one of us shall be able to show them something of Christ.*

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.



John Comper, Priest: 1823-1903

Come Celebrate!

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St Thomas, Apostle (3 July)

Nothing is known for certain about the life of St Thomas, apart from the Gospel account. Tradition holds that he preached the gospel in India and died there.

St Palladius, Bishop (6 July)

According to tradition, Palladius, a deacon at Rome, but probably a native of Gaul, urged Pope Celestine to send Bishop Germanus of Auxerre to the British Isles to combat the Pelagian heresy. He himself was sent as a bishop two years later, in 431, to continue this work. He landed in Ireland before Patrick's mission, but appears to have been expelled after a short time. He continued his work in Scotland, where he is associated with the Stirling area, and with Fordoun in the Mearns, where he is said to have died. Palladius may have numbered both the Celtic saints Serf and Ternan as his disciples.

William Wilberforce (21 July)

William Wilberforce was born in 1759 in Hull. Converted to an Evangelical piety within the Church of England, Wilberforce decided to serve the Lord in Parliament instead of being ordained, becoming an MP at the age of twenty-one. He was a supporter of missionary initiatives and helped found the Bible Society. Settling in Clapham in London, he became a leader of the reforming group of Evangelicals known as the 'Clapham Sect'. Of all causes for which he fought, he is remembered best for his crusade against slavery. After years of effort, the trade in slaves was made illegal in the British Empire in 1807, and Wilberforce lived to see the complete abolition of slavery in the Empire, just before his death in 1833.

St Mary Magdalene (22 July)

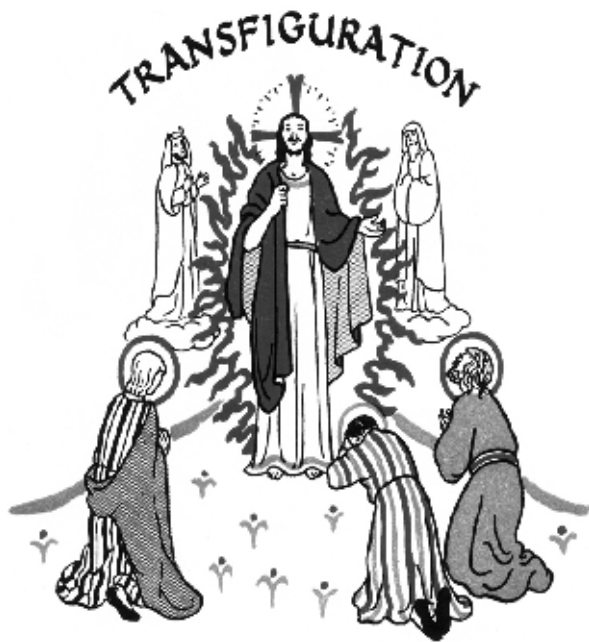
Mary Magdalene was one of Jesus' followers, accompanying Him on His journeys through the villages preaching (Luke 8:3), and she stood by the Cross. Mark 16:9 tells us that Mary was the first to whom the Risen Christ appeared.

St James, Apostle (25 July)

James was the brother of St John the Apostle, son of Zebedee, the fisherman. He was present at the raising of Jairus' daughter and at the Transfiguration of the Lord. He was beheaded by Herod Agrippa in about the year 42 – the first of the apostolic band to be martyred.

John Comper, Priest (27 July)

John Comper was born in 1823 in Sussex and came up to Scotland in 1848 as a teacher. He was eventually ordained. After five years working in the Highlands he went to Brechin Diocese, to be incumbent of Stonehaven in 1857. Four years later he arrived at St John's Aberdeen. Fr. Comper soon realised that the poorer quarters of the city were hardly being reached by the Church, and he felt called to respond. To aid him in his work Fr. Comper established St Margaret's Convent in the Spital in 1862, bringing sisters up from East Grinstead. In 1867 he established a mission church in the Gallowgate, one of the poorest slum areas of Aberdeen. It kept him so busy that in 1870 Fr. Comper resigned his comfortable position at St John's to take up the less secure role of mission priest at St Margaret's Gallowgate. In 1885 he added to his labours by starting a mission in Aberdeen's dockland. Eventually St Clement's, as it was called, became independent in 1898 – the same year that Fr. Comper retired. He died in Duthie Park, Aberdeen, on this day in 1903, sharing a treat of strawberries with some children.



Come Celebrate! (*continued*)

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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.

St Boisil, Prior of Melrose (7 August)

Boisil, or Boswell, became abbot of the abbey at Melrose that St Aidan built. Bede describes him as a man of great virtue. Among his disciples were the saints Cuthbert and Egbert. He died around the year 642.

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 Clare of Assisi, Religious

(11 August)

Born in 1193 in Assisi of a wealthy family, Clare caught the joy of a new vision of the gospel from Francis' preaching. She escaped from home, first to the Benedictines and then to another group, and she chose a contemplative way of life when she founded her own community, which lived in corporate poverty understood as dependence on God, with a fresh, democratic lifestyle. Clare was the first woman to write a religious Rule for women, and in it she showed great liberty of spirit in dealing with earlier prescriptions. During the long years after Francis' death, she supported his earlier companions in their desire to remain faithful to his vision, as she did until her death in 1253.

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 Ebba of Coldingham, Abbess

(25 August)

Ebba was the sister of the Northumbrian prince Oswald and shared his exile on Iona. Later, she established a mixed community of monks and nuns (not uncommon in the Celtic tradition) on the Northumbrian coast near Coldingham. It came to have a reputation for laxity and luxury, possibly because Ebba, whom Bede calls a 'pious woman and handmaid of Christ' was unable to exert the strong leadership which such a community required. She died about the year 683, and the community is said to have been destroyed by lightning soon after.

The Beheading of St John the Baptist (29 August – transferred to 30 Aug.)

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.

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 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.

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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 September issue of 'Crucis' is Sun., 29 August. 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

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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Honorary Treasurer	Dr Darron Dixon-Hardy	c/o Rector
Honorary Secretary	Dr Kirsty Noltie	42 Addison Place ARBROATH DD11 2BA Tel: 01241 437739
Lay Representative	Mrs Katie Clapson	c/o Rector
Alt. Lay Representative	VACANT	
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