

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

June and July 2016

"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...

In or out? I suspect that many of us will be relieved when the outcome of the Referendum on Europe is decided. It seems to have been going on for ages – which, historically, I suppose it has! For us in Scotland, coming on the heels of the Independence Referendum, it seems recently as though we voters have been thoroughly quizzed.

However, it is good to be living in a democratic society where people are actually asked for their view and can make a choice.

One of the things that both these referenda have provided us with is an opportunity not only to look toward the future, but also to look back at our past. What is our history? What are our traditions? What has brought us to this crossroads in time?

The modern Church, apparently trying to move with the times rather than move the times themselves, has evolved a system for managing its affairs that some might call "democratic". As in society at large, we can now share our views and make choices.

But the Church is no democracy. We are under the sovereignty and rule of God.

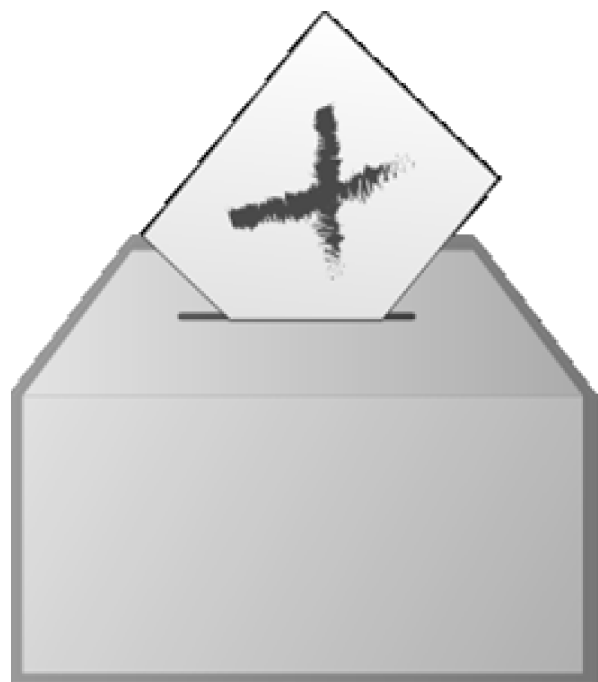
We also have this thing called "Tradition", which includes not only the Scriptures and Creeds, but also the accumulated experience of Christian men and women over two millennia.

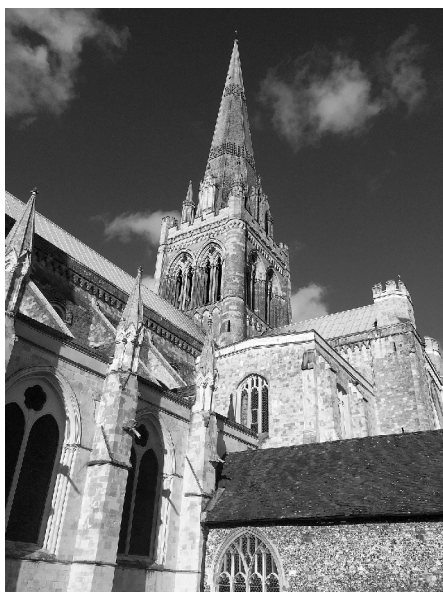
The Christian writer and poet G. K. Ches-

terton once said: "Tradition may be explained as an extension of the franchise. Tradition means giving the vote to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about." (*Orthodoxy*)

To be good citizens of our society, we must exercise our democratic right to express our views and make our choices responsibly. To be good citizens of the Kingdom of God, we must also do so under the rule of God and in the Tradition of the Church.

Every blessing,  
*Fr. Clive*





## Singing in Chichester

*Graeme Adamson*

“The historic City of Chichester offers a selection of fascinating places to visit all year round. With its magnificent 12th Century Cathedral and fine Georgian shopping centre it can truly claim to be at the centre of a unique cultural and artistic experience. Its contrasting architecture, museums, art galleries, historic houses and the renowned Chichester Festival Theatre are presented to visitors like nowhere else.” So reads the introduction to a guide to Chichester. Over the last few years I have had the pleasure singing in some lovely cathedrals and in April I had the opportunity of visiting this beautiful, Georgian city as part of a gathered choir to sing Evensong during weekdays and three services on Sunday.

My trip began on Wednesday 6th April with a drive to Edinburgh Airport for the short flight to London’s Gatwick Airport. There is a direct train service to Chichester which only takes about an hour so I was at the cathedral in time to drop off my bag at 4 Canon Lane where I was staying and then have a bite of lunch before meeting up with the other members of the choir.

Our director for the week was Alistair Dixon with whom I’ve had the pleasure of

working before. He runs the highly successful group, Chapelle du Roi, which specialises in Early Music. However, the menu for the next few days was quite broad and as well as some Renaissance music, there was also a good amount of nineteenth/twentieth century music from Stanford in particular. We practised for around four hours, familiarising ourselves with as much of the repertoire as possible paying special attention to the pieces which we would sing the following day at Evensong.

I was quite tired after my early start and fairly busy day so I opted for a quiet-ish evening in the lovely surroundings of 4 Canon Lane within the picturesque grounds of the Cathedral's Close. This historic house – a former archdeaconry – has been restored to its former glory, and is an attractive and peaceful place to stay. It was also very handy as I was just three minutes’ walk from the cathedral’s Song School where we were to be based.

On Thursday, we began our rehearsals at the very civilised time of 10am singing until a break for lunch. During lunchtime I decided to change into my smart clothes in preparation for Evensong. Imagine my bemusement when I took out my suit cover containing what I thought was black jacket and trousers to find only the jacket! Some quick thinking ensued as I had noticed a Cancer Research shop just around the corner. Surely they will have a pair of black trousers, I thought. Indeed they did . . . and an unworn pair of M&S trousers at the bar-





gain price of £8.50 saved the day. I won't make that mistake again.

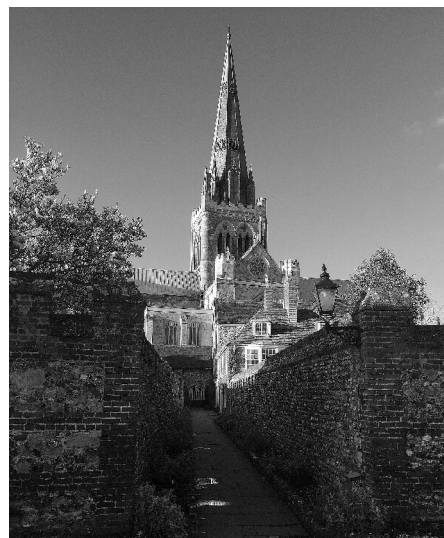
I got back to the cathedral in time for a personalised tour for the choir by one of the stewards before reconvening at two for further practice. After a break for tea we met in the choir stalls for a final rehearsal of the music before the service at 5.30pm. As well as the Tallis Responses, we sang Orlando Gibbons (1583 – 1625) Short Service which delighted me as it is a piece that I sing with *Cantiones Sacrae* and know well. The anthem was William Mundy's *Beatus et Sanctus*.

I detected a Scottish voice when the Precen-tor was reading the prayers so, nothing daunted, at the end of the service I went and said hello. "I detect an east coast accent", I said. "You do indeed", she replied. "I'm Alison Green . . . from Dundee", she told me. "Me too", I said. We then went on to compare ages and found we were within two years of each other and both attended the same school. The final co-incidence was extraordinary though. "I used to be a doctor . . . a paediatrician", she said. "That's what I do now", I answered. "Really? I was a community paediatrician", Alison told me. "Would you believe it . . . that's what I do!", I said. We both agreed it was a small world and that some extraordinary coincidences do happen from time to time.

Finally, to round off what had been a rewarding and interesting day, we all met in a nearby restaurant for a drink and a bite to eat.

Friday followed the same rehearsal pattern in preparation for that day's evensong as well as looking ahead to music for the weekend. Today, the repertoire was the Responses by Thomas Tallis, Canticles by the wonderfully named Osbert Parsley (1511-1585) who spent most of his life in Norwich where he was a "singing man" in the Cathedral choir, and also Tallis' *O praise the Lord*. After Evensong I took a wander around Chichester as far as its famous Festival Theatre. It is a very attractive cathedral city and worth a visit if you happen to be nearby.

On Saturday, we rehearsed in the morning until noon and I then had a most enjoyable lunch at a nearby Pizza Express with the other bass with whom I was singing on the Cantoris side of the choir. Trevor is a delightful chap whom I have sung alongside before and I was saddened to learn that he had been diagnosed with cancer and treatments to date had not worked for him. So, he was now on an experimental form of chemotherapy and obviously found it quite therapeutic to tell me about all that had happened since we last saw each other. The lunch gave us the chance to have a proper chat and it appeared that his decision to



come and sing had had a hugely beneficial effect on his mood and, despite initial reservations, he was really pleased that he had made the effort to come to Chichester.

After lunch we rehearsed from 2 o'clock, had tea and home-made cake in the cathedral's cafe, practised in Quire and then sang Evensong at 5.30. The Responses and Canticles (*Mundy on the 2nd tone*) were both by the English Renaissance composer, William Mundy (c. 1529–1591) and the anthem *Alleluia dic Nobis* by Mexican composer, Francisco López Capillas (c. 1615 – 1673) who is said to have been the most prolific composer of Baroque masses in Mexico. A quiet evening watching telly and doing a bit of music practice rounded off the day.

Sunday was going to be a busy day. I was up just after 7 o'clock and in the Song School for 8.30 for the first practice of the day. Choral Matins began at 10am and included the magnificent canticles, Stanford in Bb, by Charles Villiers Stanford (1852 – 1924) as well as his beautiful anthem, *O for a Closer Walk with God*. My bass companion, Trevor, had called it a day on Saturday as he felt three services on a Sunday would be too tiring for him, so here I was – the only bass on one side of the choir. I made the effort to remain as relaxed and focused as possible not least because some parts were in effect a solo for me as the only remaining second bass. I quite enjoyed the pressure and think I coped OK.

Almost immediately after Matins was the Eucharist. The congregation was huge and the nave almost completely filled. It was very uplifting. During the service we sang one of the more challenging Mass settings: Alonso Lobo's (1555 – 1617) *Missa Petre ego pro rogavi* (I have prayed for thee, Peter) but dropped the planned Widor anthem due to the crush of communicants flowing between the choir stalls meaning our Director of Music had nowhere to stand! It wasn't a piece one would want to attempt un-conducted.

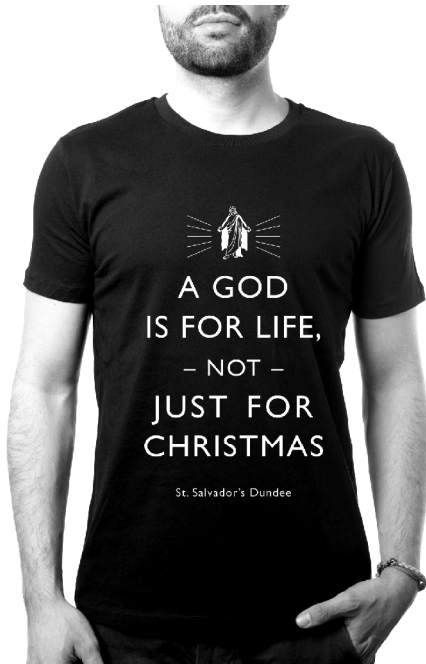
Lunch was provided by the cathedral in a private dining room off the cafe where we were treated to roast pork with all the trimmings then home-made apple crumble . . . with lots of apple. Feeling rather full from lunch, we assembled in the Quire to rehearse and, after a short break, sang our final Evensong at 3.30pm. For both the canticles and the anthem, it was back to good old Charles Villiers again for his Canticles (*Stanford in C*) and anthem, the exquisitely beautiful *Beati quorum via integra est* (Blessed are they whose way of life is wholesome).

And so the final service was over and farewells were said. The plan next year is to sing in Canterbury Cathedral with the same choir which will be an amazing experience.

There was no rush to leave as I had booked a mid-evening flight from Gatwick. So, having changed into casual clothes, I had a wander around the beautiful Bishop's Palace garden. I then took the ten-minute walk to the station to catch the Gatwick train arriving at 7.30pm ready for my flight. However, my luck has not been good with flights recently and this was no exception with a delay of some two hours. Stuck in the airport, I settled myself down in the excellent Prêt à Manger to have a coffee been served by Serena, who I told about the delayed flight. Her reaction was charming: she gave me a complimentary, double-shot cappuccino and brought me a magazine to read at the table. It restored my faith in human nature! Eventually, we were on our way north at 11pm, landed at 11.50pm and I was home by 1.30am, tired but happy.

My next singing stop is in June for a day singing at Edington priory with one of the original King's Singers, Brian Kay.

*Graeme*



St. Salvador's T Shirts now here!

Advertise our church with a message to make people stop and think.

Available in medium and large, with white printing on black.

Limited edition: only 50 made!

Good quality and 100% cotton.

Excellent for summer wear.

Unique gift.

£10 each (+£2 p&p for postal orders in the UK).

All money raised goes to church funds for repair and upkeep of our buildings.

## Vestry News

We hope that all those able to attend the recent parish lunch organised by the vestry enjoyed the food and fellowship. Thanks must be given to all who helped with the refreshments and with the washing up afterwards!

In other news

- The Upper Hall rewiring has now been completed and we await the necessary certification
- Work needs to be done to clear the Hall so that it can be rented and thus improve our income stream
- Work is to be done on clearing the church guttering
- St Salvador's has received funding from the Paul Harvie Charitable Trust to pay for the excellent music ministry that we enjoy from our organists
- Have you noticed the painting work being done around the church building by the Rector, assisted by Derek and William?
- Dr K Noltie has been asked to continue as our PVG Officer and we are grateful for all the hard work she has done thus far in ensuring that we meet all the relevant safeguarding requirements
- We will be having a stall at the Hilltown Fayre to be held early in July. Any donations of bric a brac or books would be much appreciated. Please let Muriel know if you have anything to contribute.
- The protruding floor tiles at the back of the church have been fixed down and efforts must be made to keep this area as dry as possible. We now have an alternative emergency route out of the church through the choir vestry and Lower Hall Fire Door into the garden

Thank you to all those who have helped with the any of the above

As always please keep the Vestry and Church Officers in your prayers especially over the summer months when they have additional responsibilities.

*Katie Clapson, Vestry Sec.*

A Sermon  
Preached by the Rector  
On Trinity Sunday, 22 May, 2016

In our tradition it has been said that if you want to know what we believe, you must look at what we pray. This is true. While our theological pronouncements over the generations have been rare and occasionally wayward, the theological content of our liturgy has been remarkably full and consistent. Our worship summarises what we believe. As we pray, so we believe.

One prayer that has appeared in every Anglican liturgy is the so-called Collect for Purity at the beginning of the Mass. This is the prayer that starts with “Almighty God, unto whom all hearts be open....” etc. You may want to have it open before you in your Mass booklet so you can refer to it this morning.

The prayer first appeared in a service book in the eleventh century, but may have been much older than that. It was used as part of the Celebrant’s spiritual preparations before the Mass. When the liturgy was revised at the Reformation and our form of service first emerged, this Collect for Purity was included as a preparation for everyone about to enter into the sacred mystery of the Eucharist. And so it has remained. It is a prayer of spiritual preparation for everyone.

The prayer begins “Almighty God”. Usually when this way of addressing God is used, it means we are talking to God the Father. However, here we are not using the term “father”, which suggests intimacy. Rather, we are being more formal, and we are recognising God’s awe-inspiring all-powerfulness. Is this inappropriate? No. There is a time and a place for everything. In worship we are not calling out to a kindly old neighbour over the garden fence. Here we are on holy ground. Here we are about to do something quite unlike anything else we do. We are about to approach Someone

completely beyond our notions of power and love.

As we come, we say “Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid”. We may not know God very well. We may not know God at all. But God knows us. The psalm-writer said that God knows whereof we are made: we are dust. Yet it is this very humble, dirty, transitory stuff of which we are made that God honours with His presence and His grace. He knows us. He sees our wounded hearts, our frustrated desires, and our shameful secrets. All of them our open to Him. Still He is here for us to worship. He doesn’t turn away. The psalm-writer says to God: “You have searched me out and know me.” God bothers with us, despite all the shortcomings He can plainly see.

The prayer continues with a request to this almighty yet strangely attentive God: “Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.” Our inner thoughts are as disordered as the lives we live – maybe even more so. This is the result of our being so focussed on ourselves and anxious about everything all around us. In order to worship, we need to focus on God and to calm down – like a child on its mother’s breast, as the psalm-writer said. Not for nothing did Our Lord call the Spirit our “comforter”. To refocus us toward God and away from everything else – including ourselves – is the work of God’s Holy Spirit.

We can only come to God in worship by the power of the Holy Spirit. So, in our preparation prayer we ask for spiritual cleansing and inspiration “that we may perfectly love [God], and worthily magnify [His] holy Name”. Only by the Spirit can we hope to

worship God as God deserves to be worshipped, in spirit and in truth. We may come to God burdened by sin and doubt. We may come to Him cold and half-hearted. We may be self-deluded or have low self-esteem. These are poor offerings for the One who deserves not less than everything we have to give. It is God's Spirit who takes our pittance and perfects it. It is the Spirit who makes our worship worthy.

And what about Jesus? Our prayer is offered "through Jesus Christ our Lord". It is He who promised us that prayers to the Father in His Name would be granted. It is Jesus who stands before His Father pleading the sacrifice of the Cross for us. It is only through Jesus that we have any right to worship God at all. And so boldly we come, confident not in ourselves but in what Christ has done and is doing for us. Here we enter into the reliving of Christ's life, death and resurrection. Here we come to receive all its blessings and benefits. And here we know that our worship of the Father will be acceptable through the Son by the power of the Holy Spirit.

Every time we pray, whether privately or in public worship, we are approaching God through Jesus by the Spirit. There is one prayer, but Three Persons involved: Father, Son, and Holy Spirit. As we pray, so we believe. We believe in God as a Holy Trinity of Persons. All are equal, but each has a distinctive role to play in helping us to become more beautiful, more glorious, more god-like than we are.

Approaching God the Father through His Son by His Spirit brings us a peace that the world simply cannot give. It is the peace that passes all worldly understanding. Our worship draws us into the very heart of God. By it our fallen humanity rises on wings of prayer. And there with God as Father, Son, and Spirit, our human restlessness at last finds the peace God wants us to have.

## Outreach News

Our Sunday afternoon Food Cupboard Ministry has been continuing to help those who come to us in need.

Thanks to our many volunteers and donors we have been able to share sandwiches, bread, and pies, along with the usual soup, fruit, savoury snacks, and cakes in recent weeks. Our numbers had been remaining steady at around 60 bags per week, but on one recent Sunday 98 bags were handed out along with the refreshments and copious amounts of tea and coffee. Again, thanks to all our volunteers for rising to the challenges that increased numbers bring. It was a very busy Monday morning that followed to make up sufficient bags for the following week!

We have had a donation of clothing from which our Sunday afternoon visitors have been able to choose, and this has been much appreciated.

If anyone has any spare plastic carrier bags we would appreciate them for bagging items and to have as spares should they be needed.

Please continue to keep this important ministry in your prayers.

*Katie Clapson*



## Come Celebrate!

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### **Justin, Martyr (1 June)**

Justin was born at the beginning of the second century at Nablus in Samaria. His family was pagan. He was a philosopher, and became a Christian at about the age of thirty. He went first to Ephesus, and then to Rome, where he established a school. Justin is honoured as the first Christian thinker to enter into serious dialogue with the other intellectual disciplines of his day. He wrote many works in defence of Christianity, of which the two 'Apologies' and his 'Dialogue with Trypho' survive. Justin provides the earliest description of the rite of Baptism and of a Sunday Eucharist. Justin was martyred, with six others (five men and a woman), during the time of Marcus Aurelius, about the year 165. The authentic record of their martyrdom based on an official court report has survived.

### **St Ephrem the Syrian, Deacon and Teacher (8 June)**

Born about 306 in Nisibis, in Mesopotamia, Ephrem was ordained deacon and given charge of a school of theology that later moved to Edessa (in modern-day Turkey). He lived an ascetic life; he taught, preached, and wrote extensively. His hymns and sermons survive and are still highly thought of. Ephrem died in 373, ministering to victims of the plague.

### **St Columba of Iona, Abbot (9 June)**

Born of the royal house of Ulster in Donegal in about the year 521, Colum, whose name means 'dove', had such a devotion to God as a child that he was nicknamed 'Columcille' – dove of the Church. He was trained as a monk and then founded several monasteries himself, including proba-

bly that of Kells, before leaving Ireland to settle on Iona, off the coast of Scotland. He was accompanied by twelve companions and the number grew as the monastic life became more established and well-known. Columba seems to have been an austere and, at times, harsh man who reputedly mellowed with age. He was concerned with building up both the monastery and its life and of enabling them to be instruments of mission in a heathen land. He converted kings and built churches, Iona becoming a base for the expansion of Christianity throughout Scotland, and its influence endured for a number of centuries even into northern England. In the last four years of his life, Columba spent his time transcribing books of the gospels. He died on this day in the year 597.

### **St Barnabas, Apostle (11 June)**

Born in Cyprus, Barnabas was a wealthy Jew and one of the first converts in Jerusalem after Pentecost. He introduced St Paul to the leaders of the Jerusalem Church, was sent with him to Antioch to oversee the inclusion of non-Jewish converts there, and he went with St Paul on his first missionary journey. Barnabas took part in the Council of Jerusalem. Then he returned to Cyprus to preach the Gospel, and died there, possibly as a martyr, in the year 61.

### **Ss. Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa: Bishops and Teachers (14 June)**

Gregory of Nazianzus and Basil were two friends bound together by their desire to promote and defend the divinity of Christ as proclaimed in the Nicene Creed. This was against the seemingly overwhelming pressure from both Church and State for the establishment of Arianism, which denied Christ's divinity and thus the doctrine of the Holy Trinity. Basil was renowned for being headstrong and forceful, while Greg-



ory preferred a quiet, simple ascetic life of prayer. However, Gregory's oratorical and theological brilliance meant that the hidden life was virtually impossible, and Basil drew him into the forefront of the controversy. Their joint persuasive eloquence convinced the first Council of Constantinople, meeting in 381, that their teaching was the truly orthodox one and the Council ratified the text of the Nicene Creed in the form in which it is used in the East today. Basil died in 379 and Gregory of Nazianzus ten years later.

Gregory of Nyssa was the younger brother of Basil, and was born at Caesarea around the year 330. Unlike his brother, Gregory was academically undistinguished, but he ultimately proved to be the most original of the group of theologians known as the Cappadocian Fathers. Although always personally devout, Gregory pursued a secular career and was ordained only later in life. He was chosen Bishop of Nyssa in 372. For him, God is met not as an object to be understood, but as a mystery to be loved. Gregory died in the year 394.

### **St Alban, Martyr (22 June)**

Alban was a citizen of Verulamium (now St Alban's in Hertfordshire) who was converted to the Christian faith after giving shelter to a priest fleeing persecution. Helping the priest to escape, Alban was himself arrested and, when he refused to renounce his new faith, he was beheaded on this day, probably in the year 250. He is acknowledged as the first British martyr.

### **The Birth of St John the Baptist (24 June, anticipated on 22 June)**

We celebrate the birthday of John the Baptist, the man specially chosen by God to be the herald of the Saviour and to prepare the people for His coming.

### **St Irenaeus of Lyons, Bishop and Teacher (28 June)**

Born at Smyrna about 130, Irenaeus was a disciple of St Polycarp, bishop of Smyrna and successor of St John. Irenaeus studied at Rome and was a priest at Lyons in modern-day France at the time of the great persecution there. He became bishop of the city in 177 when the previous bishop was martyred. Irenaeus is known as the first great catholic theologian. He was a powerful defender of the full humanity of the Incarnate Christ against the heresy of the Gnostics. He died (perhaps martyred) about the year 200.

### **Ss. Peter and Paul, Apostles (29 June)**

St Peter and St Paul have been remembered jointly on this day since the very early days of the Church, it being regarded as the anniversary of their martyrdom in Rome in about the year 64.

### **St Thomas, Apostle**

**(transferred to 5 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.

**St Drostan of Deer, Abbot (12 July)**

Little is known of Drostan. He is said to have been of royal descent, a nephew or companion of Columba, with whom he visited Buchan, and who left him in charge of the new monastic foundation at Deer; but his name suggests that he was of Pictish origin. His name occurs in many dedications in the north-east of Scotland.

**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.

**Ss. Joachim and Anna, Parents of the Blessed Virgin Mary (26 July)**

These names are given to the father and mother of the Blessed Virgin by a tradition dating back to the second century. As St John Damascene wrote: 'O blessed couple! All creation is in your debt. For through you is presented the noblest of gifts to the creator, namely a spotless mother who alone was worthy for the creator.'

**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.

**W5: Who, What, When, Where, Why**

Church historian and biographer Anthony Symondson, tells the story that after Fr. John Comper's death in 1903 his son, renowned ecclesiastical architect Sir Ninian Comper, signed all his painted glass windows with a wild strawberry, the leaves and stems entwining the date. The first window to be so signed was his father's own memorial in St Margaret's, Gallowgate, Aberdeen, in 1908.



## Kalendar

Wed., 1 June: St. Justin Martyr: Mass  
at 10 AM

Sun., 5 June: Trinity 2: Masses  
at 9 & 11 AM

Tues., 7 June: Feria: Mass at 7 PM

Wed., 8 June: St. Ephrem of Syria: Mass at 10 AM

Thurs., 9 June: St. Columba: Mass at 7 PM

Sat., 11 June: St. Barnabas: Mass at 11 AM

Sun., 12 June: Trinity 3: Masses  
at 9 & 11 AM

Tues., 14 June: SS. Basil, Gregory & Gregory: Mass at 7 PM

Wed., 15 June: Feria: Mass at 10 AM

Sun., 19 June: Trinity 4: Masses  
at 9 & 11 AM

Tues., 21 June: Feria: Mass at 7 PM

Wed., 22 June: St. Alban: Mass at 10 AM

Fri., 24 June: Birth of St. John the Baptist: Mass TBA

Sun., 26 June: Trinity 5: Masses  
at 9 & 11 AM

Tues., 28 June: St. Irenaeus: Mass at 7 PM

Wed., 29 June: SS. Peter & Paul: Mass at 10 AM

Sun., 3 July: Trinity 6: Masses  
at 9 & 11 AM

Tues., 5 July: St. Thomas (transferred):  
Mass at 7 PM

Wed., 6 July: St. Palladius: Mass at 10 AM

Sun., 10 July: Trinity 7: Masses  
at 9 & 11 AM

Tues., 12 July: St. Drostan of Deer:  
Mass at 7 PM

Wed., 13 July: St. Palladius: Mass at 10 AM

Sun., 17 July: Trinity 8: Masses  
at 9 & 11 AM

Tues., 19 July: Feria: Mass at 7 PM

Wed., 20 July: Feria: Mass at 10 AM

Fri., 22 July: St. Mary Magdalene:  
Mass at 7 PM

Sun., 24 July: Trinity 9: Masses  
at 9 & 11 AM

Mon., 25 July: St. James the Great:  
Mass at NOON

Tues., 26 July: Joachim & Anna:  
Mass at 7 PM

Wed., 27 July: John Comper:  
Mass at 10 AM

Sun., 31 July: Trinity 10: Masses  
at 9 & 11 AM

Sat., 6 Aug.: THE TRANSFIGURATION:  
Mass at 11 AM

Sun., 7 Aug.: Trinity 11: Masses  
at 9 & 11 AM

Tues., 9 Aug.: John Mason Neale:  
Mass at 7 PM

Wed., 10 Aug.: St. Lawrence:  
Mass at 10 AM

Sun., 14 Aug.: Trinity 12:  
Masses at 9 & 11 AM

Mon., 15 Aug.: THE ASSUMPTION:  
Mass at NOON

Tues., 16 Aug.: Feria: Mass at 7 PM

Wed., 17 Aug.: Feria: Mass at 10 AM

Sun., 21 Aug.: Trinity 13:  
Masses at 9 & 11 AM

Tues., 23 Aug.: Feria: Mass at 7 PM

Wed., 24 Aug.: St. Bartholomew:  
Mass at 10 AM

Sun., 28 Aug.: Trinity 14:  
Masses at 9 & 11 AM

Mon., 29 Aug.: The Beheading of St. John the Baptist: Mass at NOON

Tues., 30 Aug.: Feria: Mass at 7 PM

Wed., 31 Aug.: St. Aidan of Lindisfarne:  
Mass at 10 AM

**Diocesan Website:**  
**[www.brechin.anglican.org](http://www.brechin.anglican.org)**

## CHURCH FLOWERS

Flowers to decorate the church are a nice feature of our worship in the summer. Donations for the purchase of flowers would be welcome. Please see the Rector.

If anyone would like to assist with flower arranging, Fr. Clive is very anxious to hear from you!

The deadline for the next issue of 'Crucis' is Sunday, 24 July. Please send any material to the Editor (the Rector) by that day. Thank you!

# St Salvador's Directory

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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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Sacristan	Mrs Evelyn Kelly	c/o the Rector
Flowers	Situation Vacant	
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	c/o the Rector

## Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £17 p.a. inc. p&p. Also available free as a PDF.