

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

June and July 2017

"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...

"The Church is a hospital for sinners, not a museum for saints."

As I begin my thirteenth year as Rector of St. Salvador's this month I've been thinking about that phrase that I've used so often here. What do I mean by it?

First of all, I mean that none of us should think of ourselves as part of some exhibit to inform or entertain others. Neither are we about preserving something dead. All of what we do here, how we do it, and why we do it, should be concerned with the Living God and His relationship with a Living People. We are not a museum. We are not models of virtue in an exhibit. We cherish our traditional ways because in them we find a vigorous God at work in us, in others, and in the world around us.

Secondly, I mean that all of us are sinners. Christ came into the world, died, and rose again for us. He sent us the Holy Spirit to cleanse us, transform us, empower us, and keep us close to God. The Church is the community where the broken can find wholeness, the weak can be strengthened,

the wicked can be forgiven, and the meek can be heard. We are all of us in the hands of the Great Healer in this place. It may be busy, noisy, stressful, and at times even bloody.

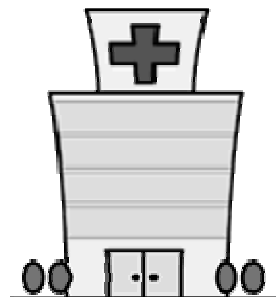
What are the implications of seeing the Church in this way?

Our Lord was criticised by the Pharisees for welcoming sinners and eating with them. In this church He still does. And He is still criticised. We too may be criticised along with Him. But everyone deserves His free care at the point of delivery. The world may give no-one a second chance, but that is not Our Lord's way.

Even though the sins of those in the hospital waiting room may be a source of scandal to others, they should be welcome among us. What is the alternative? How will they find Jesus if we His followers turn them away? How will they get healed if we barricade the A & E doors?

A fellow-sinner

Fr. Clive





Do You Hear What They're Saying?

It doesn't matter what you believe as long as you're sincere.

All sorts of people have believed sincerely the most evil things. Our world-view and what we do to promote it really matters.

All roads lead to God.

That's not true: some roads lead to hell!

I'm not religious.

Neither was Jesus. Religion is about controlling access to God and manipulating Him. It was religion that killed Jesus. Christianity is about the new life God wants us to share with Him through the death and resurrection of Jesus.

Religion starts wars and persecutes people. *It's true that misguided and wicked religious people have done great harm. So have non-religious people. The greatest wars and persecutions in history have been the work of avowedly non-religious people (such as French revolutionaries, Nazis and Communists).*

Jesus was just a great teacher and a good man. *If Jesus was not who He said He was, did not die on the Cross and rise again to save us from our sins, then He was a liar or a mad man. He was only a great teacher and a good man if you accept what He said and did and why He said and did it.*

You can't believe everything you read in the Bible.

The Bible includes many different kinds of writing for a variety of uses. Not all of it was intended to be factual. The important thing is to hear God speaking to us in all of the Bible's various types of writing. This is how we can call the Bible "God's Word" and place ourselves under its authority.

You don't have to go to church to be a Christian.

No, but if you're really a Christian, you will go to church.

We all worship God in our own way.

The point is to worship God in the way that HE wants.

The Church is full of hypocrites.

Hypocrisy is not restricted to the Church. It exists even among the Church's critics. Everyone fails to live up to their own standards at one time or another – even Christians.

Money is the root of all evil.

A misquote from Scripture. It actually says that the LOVE of money is the root of all evil. Inappropriate use of our resources is the problem, not the resources themselves

There's too much suffering in the world to believe in God.

Most human suffering can be traced to human wickedness or foolishness, for which God cannot be held responsible as long as we all have freewill. Suffering as the result of natural causes is the price we pay for living in a material universe with its cycles of birth, life, decline, and death. God's eternal sign that He cares is a sign of suffering: the Cross.

The sun shines on the righteous.

A misquote from Scripture. It actually says that the sun shines on the righteous and unrighteous alike. God's love and favour do not rest solely on the good.

We become angels when we die.

Angels are a separate order of creation from human beings. They worship God and do His will, but dare not see Him face to face. Human beings were created and redeemed to stand in God's presence and look at Him forever.

I live by the Golden Rule.

Doing to others as you would have them do to you is only half the religious law. The Ten Commandments and the teaching of Jesus tell us that alongside love and respect for our neighbour we must also love and respect God.

Church is boring.

Christian worship is not entertainment. Christian fellowship is not "happy hour". Christian teaching is not "Sesame Street".

Christians can believe in reincarnation and previous lives.

No we cannot. We believe that each soul is uniquely created and nurtured by God to pass through this life now and be with Him forever.

Science has disproved religion.
Science explains HOW things happen. Religion explains WHY things happen. They can exist side by side. Science may help to understand our religion better. Our religion may help scientists not to "play God" in their work.

I'm as good a Christian as anyone else.
That may be true. It may not be true. Some Christians can be unpleasant and even wicked. What defines a Christian is not how nice and good we are, but whether we are committed to following Jesus Christ and turning back to Him whenever we fail.

The Church is only interested in my money.
God doesn't need your money – He wants your life. Christian financial giving is part of the total offering of our lives to God. It is that offering of self that the Church is interested in.. The money needed for mission will come from committed Christians. Half hearted or resentful giving, large or small, is usually a sign that the total commitment to God that He is looking for has yet to be made.

I have no imaginary friends.
Neither do Christians. I've never seen radio waves either, but I believe they're real.

I believe in 'live and let live'.
If you saw someone thrashing their arms around in the water, they might be waving to you. Or they might be drowning. Wouldn't you try to find out and, if necessary, offer to help them?

We all worship the same God.
If only that were true --- but it isn't. No matter how many small points of similarity one can see here and there, profound differences remain. Buddhists don't believe in God. Hindus worship many gods. Animists worship the spirits in the world around them. Shintoism venerates ancestors. Judaism and Islam have very different expectations of their followers. Even among some groups labelling themselves 'Christian', their view of God and His requirements are so different from the mainstream that they really are a different religion.

VESTRY NEWS

Over the past few weeks the vestry has agreed to a number of projects needing done around the church.

Thus far

Work has begun on clearing out the Choir Vestry and Upper Choir Vestry: many thanks to those helping with this major and ongoing project

Urgent repair work has been carried out on the roof of the Old School building and on the church roof above the choir vestry and toilet

Work has been done to clear the drains to help with eliminating the smell in the choir room

The step between the altar and the Lady Chapel has been painted white for Health and Safety reasons

Weeding and clearing out the small garden area on the north side of the church has begun: again thank you to all who have helped with this necessary but unpleasant job

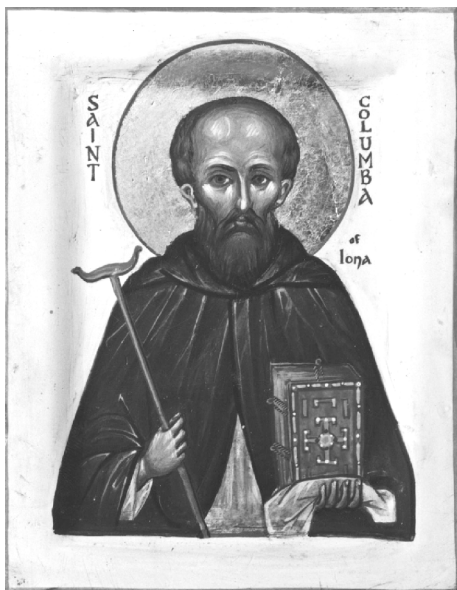
A donation from the congregation will be sent to the Diocese towards a leaving gift for Bishop Nigel and Ann and there is to be a service at the Cathedral on Sunday June 28th. See below for details.

Please keep the vestry and church officers in your prayers, along with the Rector.

Katie Clapson, Vestry Sec.

BISHOP NIGEL'S FAREWELL

You are invited to a Farewell Service to mark the Retirement of the Bishop of Brechin, the Right Reverend Dr Nigel Peyton, at St Paul's Cathedral Dundee 4.00pm Sunday 25 June 2017. To be followed by a Reception.



Come Celebrate!

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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 probably 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 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 Gregory 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 Fillan, Abbot (20 June)

Fillan, a common Irish name, was borne by several saints. The eighth century Fillan was of Irish birth, became a monk and accompanied his uncle Congan to Scotland. He was a solitary at Pittenweem, Fife, where he was chosen as Abbot. After some years he resigned and retreated to Glendochart. His name is associated also with Lochalsh, Renfrewshire and Strathfillan in the vicinity of Killin and Crianlarich, where an abbey bearing his name was built. A well with his name has long been associated with cures for mental ailments. His memory was held in great affection, and his relics – especially his staff and bell – played an important part in later Scottish (and Canadian) history.

The Birth of St John the Baptist (24 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.

Alexander Jolly, Bishop (27 June)

Born in Stonehaven in 1756, Alexander Jolly was educated at Aberdeen, ordained in Peterhead and sent to minister at Turriff. After almost twelve years he moved to Fraserburgh, where he spent the rest of his life. A man of great learning and deep personal devotion, he was consecrated in 1796 as coadjutor to Bishop Macfarlane, who had superintendence of Moray, Ross, Caithness and Argyll. When Caithness was disjoined

in 1789, Jolly was elected as diocesan Bishop of Moray. His wisdom guided the church through the years that followed the repeal of the Penal Laws, and his learning and saintly life brought prestige to the church he loved. He died in 1838.

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 (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 Benedict of Nursia, Abbot (11 July)

Benedict was born at Nursia in Umbria in 480. He studied in Rome, and then he turned his back on the world and lived in solitude in Subiaco. Disciples came to him, and he went to Monte Cassino, where he founded a monastery. He wrote his 'Rule', which established the spirituality and way of life of monastic communities ever since. He died in 547.

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.'



A man's home is his castle, in a manor of speaking.

Dijon vu - the same mustard as before.

A hangover - the wrath of grapes.

Does the name Pavlov ring a bell?

Reading while sunbathing - makes you well red.

When two egotists meet - it's an I for an I.

A bicycle can't stand on its own - because it is two tired.

What's the definition of a will? (It's a dead giveaway.)

Time flies like an arrow. Fruit flies like a banana.

Upon her marriage, she got a new name and a dress.

The man who fell into an upholstery machine ...is fully recovered.

You feel stuck with your debt if you can't budge it.

Local Area Network in Australia - the LAN down under.

Every calendar's days are numbered.

A boiled egg in the morning is hard to beat.

He had a photographic memory that was never developed.

Once you've seen one shopping centre, you've seen a mall.

Bakers trade bread recipes on a knead-to-know basis.

Acupuncture is a jab well done.



Hello to my new family!

My name is George Meechan, otherwise known as Dode. I am so glad to be a part of this church's congregation. Thank you to all who attended my confirmation last month. It was great to see you.

I volunteer on Sunday afternoons at St Salvador's. I stock the cupboards, help Doreen get her stuff from the car, make out bread bags and make sure the cupboards are kept stocked up with food, with help from Andy, Robert, and Derek. I used to – and still do – use the Food Cupboard to keep my belly full and to catch up with the people who use it too. They're a great bunch.

I also volunteer for the Dundee Fairness Commission. It's to get the point across that a lot of people like myself, unemployed, with mental and physical illnesses, down on luck or just needing someone to stand by them when such places like the job centre, atos, and triage use these afflictions against them.

I have emphysema, asthma, depression and anxiety too, which makes me very tired all the time. I can barely get my housework done, get anxious around new people, sometimes the weather affects me, and it is very hard for people like myself to get this across to others who haven't been through it. That's why I joined the Fairness Commission, to stand up against the powers that be who have told a lot of people that they

are fit for work, even when their doctor has told them they are not fit.

I myself have had this treatment. I have been told not to listen to my doctor as it is the DWP (job centre) who has deemed me fit for work. Triage have warned me if I take another emphysema attack or anxiety attack they will get the police involved and have me charged – no lies!

6 people in triage at Christmas took anxiety attacks in the office at the same time. This treatment has to stop. They tell people who are terminally ill if they have more than two years to live they still need to look for work. 3000 people have committed suicide since 2015 because they are getting treated this way, Sanctions are getting worse too. Food banks are rushed off their feet trying to help people.

There is a percentage of these people working too who need to use the food banks and soup kitchens. My friend who has a little girl works and also uses St Salvador's Food Cupboard. She asked me not to tell the kid it was a soup kitchen. She thinks she comes to church and gets fed, and tells her friend to come. "It's such a great place," she says to them.

I know there is a lot of people who use this who have drug and alcohol afflictions. I had a drug addiction. Places such as St Salvador's helped me out of the hell I was in. God was a big part of recovery. If God doesn't turn his back on any of us, why should we? We are all human beings who in some part of our life have done bad, nasty, stupid things. We should never turn our back on people or even speak nastily about them. We don't know how they got there in the first place. It could have been any one of us. God bless St Salvador's Church and Food Cupboard and the people who come to praise God or to eat with Him.

A Sermon preached by the Rector on Sunday, 14 May, 2017

“Jesus said to [Thomas], ‘I am the way, and the truth, and the life. No one comes to the Father except through me.’” John 14: 6

If – as we believe – what Our Lord is saying about Himself is true, then we have two challenges.

The first of these challenges arises from living in a world that doesn’t know Christ or doesn’t want to know Christ. In today’s Gospel, Our Lord presents Himself as the only means of coming to God. How, then, can we speak of Him in this globalised society that we live in? In mixed company we fear humiliating others and embarrassing ourselves. And, to be honest, there are many of other faiths or no faith at all whose virtue and kindness may put some of us to shame. Dogmatism is considered rude, if not dangerous these days. The common view is that only bad, deluded, or stupid people are fanatics. Good people are moderate and accommodating. All of us want to be well-thought of. How can we be faithful to Christ and soft-sell Him at the same time? Do we just keep quiet?

This is no new challenge. It was the same dilemma faced by the first Christians. They too lived in a big melting-pot society of races, religions, and cultures. St. Peter wrote his first letter – part of which we heard today – to Christian communities in the far eastern part of the Empire, in what is now eastern and northern Turkey. The churches there were made up mostly of non-Jewish converts. He was strengthening them against the persecution they were suffering. These trials they were undergoing were not the officially-sanctioned persecutions by the authorities that a later generation would face. Rather, these were localised injustices, lies, and abuses perpetrated by non-Christian neighbours, friends, and family. Maybe they were all the more painful.

Why were Christians so hated in a society

that seemed so broad-minded, so capable of embracing every race and religion? It was because of their unswerving commitment exclusively to Christ who is the way, the truth, and the life. It marked them out. And it marks us out today. Our neighbours are not as broad-minded as they think they are.

St. Peter bolsters those ancient Christian communities by reminding them of the new relationship they have with Christ, with each other, and with the world as a result of their Baptism. As part of God’s plan, the Jews and others who rejected Christ stumbled and were parted from God temporarily until precious souls in faraway places should be included among the redeemed. Together with Christ they were to be living stones built into a spiritual house where spiritual sacrifices were offered to God through Jesus Christ. And so it is for us. It is this that presents us with our second challenge.

St. Peter is saying that the spiritual sacrifice a Christian offers must be his or her life. The purpose of the Christian life – the reason we were baptised – is to be transformed by the Holy Spirit into the image of God’s Son. It is a very tall order, especially in a non-Christian world. There are some things we should do, and there are some things we shouldn’t do. Living in Christ marks us out. It’s tough. It requires our continuing co-operation with God in the work of our transformation. It means shedding our lives and taking on His life. We may well have to face the rejection, humiliation, misunderstanding, and even torment that Christ Himself faced. If we are becoming like Him, should we expect anything else?

But we are called to be God’s own people, redeemed to proclaim the mighty acts of Him who called us out of darkness. If our neighbours, family and friends can discern that in us, then they will know Christ as the way, the truth, and the life, far better than if

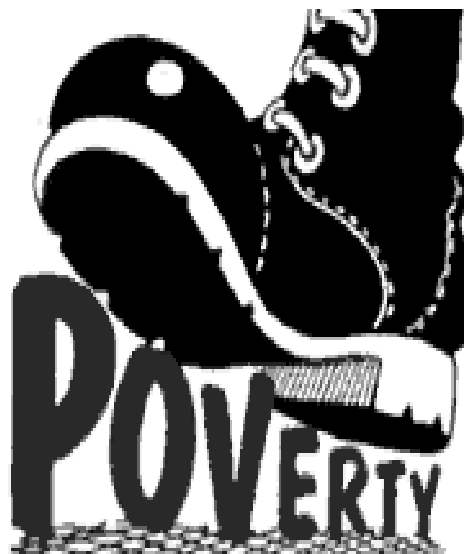
we preach it to them. We don't need to be the "God-botherers" so resented by non-believers. We don't need to argue with believers of a different sort. If Christ is alive in us, Christ will not be sidelined, soft-sold, or banished from this world.

Something to Ponder

"The Independent" newspaper reported recently that there are hundreds of "hidden" food banks operating in the UK.

A research project undertaken by the Independent Food Aid Network (Ifan) showed there were more than 2,000 food banks across the country, of which at least 651 are grassroots organisations operating independently of the Trussell Trust, Britain's biggest food bank provider, which itself has seen a seven per cent increase in its provision.

The new findings indicate the extent of food poverty in the UK is even bigger than previously thought, revealing that alongside the 1,373 distribution centres that operate out of Trussell Trust's 419 food banks, there are 651 "independents" — amounting to a total of 2,024 food banks — and these do not include informal food parcel distribution by social welfare charities, children's centres, churches (us!), housing associations, hospitals, and other groups.



FOOD CUPBOARD MINISTRY REPORT

We are now seeing increasing numbers at our Sunday Afternoon Drop -In, and over recent weeks between 60 and 70 bags have been given out. We have had a number of new visitors come to us for help and some have stayed to enjoy the refreshments which have been donated. As always Doreen's soup has been much appreciated, despite the warmer weather, and the cheese and savoury items go well as do the cakes and biscuits.

We are grateful to everyone who donates items for the refreshment side of our Drop-In as it not only provides food for our visitors but offers the opportunity for interacting with each other and our volunteers in a relaxed atmosphere and a beautiful building.

As always we continue to be grateful for all the donations of food items for the cupboard and for monetary donations with which to buy necessary items for the cupboard. This includes the 60 plus boxes of UHT milk which we need to buy each week.

Katie Clapson

W5: Who, What, When, Where, Why

An ancient part of the Liturgy preserved in the Scottish rite (but not in the old Communion Office in every part of the Anglican world) is what is called the “epiclesis”. This is the prayer that the Celebrant at the Eucharist says after repeating Christ’s words over the Bread and Wine.

The “epiclesis” calls down the Holy Spirit upon the Holy Gifts to make them Christ’s Body and Blood. This part of the Communion Prayer illustrates the important and proper function of the Holy Spirit in the life of the Church.

Briefly said, the work of the Holy Spirit is to reveal Christ. In terms of the Mass, the Spirit reveals Christ in Bread and Wine. In the other Sacraments, Christ is also revealed by the Spirit in healing, blessing, forgiving, cleansing, and empowering.

But evidence of Christ’s presence through the Spirit is not limited to the Sacraments. He is also recognisable in the wider life of the Church. On the day of Pentecost the Holy Spirit was poured out upon the whole Church and each and every member of it. Indeed, in the “epiclesis” itself, we call down the Spirit not only upon the Eucharistic Gifts, but also upon ourselves, to better reveal Christ’s life in our lives.

How does knowing this help us in our daily lives?

When Christ was WITH the disciples, they could not follow Him when trials came. They slept at Gethsemane. They ran away at His arrest. They made themselves inconspicuous at His trial. They were nowhere to be seen at His crucifixion. They cowered in the upper room when He was in His grave.

After Pentecost, when Christ was IN them, there was nothing that Christ’s friends could not and would not do. Fishermen became the teachers of the nations. Mere slaves and

women overcame intimidation and scorn. They did brave, marvellous, unthinkable things. The Church revealed in the lives of her members the unconquerable life of Christ.

Christ revealed in us is the greatest gift of the Holy Spirit, and the best hope of the world.

Reprinted from ‘Crucis’, May 2015.

CONFIRMATION SERVICE

Tuesday May 22nd was a special day in the life of our church family. It was the day that Bishop Nigel confirmed Mr George (Dode) Meechan at our regular 7pm service.

The congregation sat in the choir stalls for the service and this made for a very intimate, grace filled time of worship. We were delighted that our regular congregation was joined by friends of George’s from other churches and by his father who came to support him as he was confirmed and made his first communion at St Salvador’s.

Tuesday May 22nd was also the day upon which we awoke to learn of the dreadful events in Manchester which resulted in the loss of 22 people and the injuring of many more. Bishop Nigel spoke movingly about this before our service of confirmation began and we had 22 candles placed on the high altar and lit in remembrance of those who died.

Kalendar

Sun., 4 June: Pentecost: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 6 June: Feria: Mass at 7 PM
Wed., 7 June: Feria: Mass at 10 AM
Fri., 9 June: St. Columba: Mass at 7 PM
Sun., 11 June: Trinity Sunday: Masses
at 9AM & 11AM; EP at 5 PM
Mon., 12 June: St. Barnabas: Mass at 7 PM
Tues., 13 June: Feria: Mass at 7 PM
Wed., 14 June: Ss. Basil, Gregory & Gregory:
Mass at 10 AM
Thurs., 15 June: Corpus Christi: Mass at 7 PM
Sun., 18 June: Trinity 1: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 20 June: St. Fillan: Mass at 7 PM
Wed., 21 June: Birth of St. John the Baptist
(ant.): Mass at 10 AM
Sun., 25 June: Trinity 2: Masses
at 9AM & 11AM; NO EP in church today
Tues., 27 June: Alexander Jolly: Mass at 7 PM
Wed. 28 June: St. Irenaeus of Lyons: Mass
at 10 AM
Thurs., 29 June: Ss. Peter & Paul; Mass at 7 PM

Sun., 2 July: Trinity 3: Masses
at 9AM & 11AM; EP at 5 PM
Mon., 3 July: St. Thomas: Mass at 7 PM
Tues., 4 July: Feria: Mass at 7 PM
Wed., 5 July: Feria: Mass at 10 AM
Sun., 9 July: Trinity 4: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 11 July: St. Benedict: Mass at 7 PM
Wed., 12 July: St. Drostan: Mass at 10 AM
Sun., 16 July: Trinity 5: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 18 July: Feria: Mass at 7 PM
Wed., 19 July: Feria: Mass at 10 AM
Sat., 22 July: St. Mary Magdalene: Mass
at 11 AM
Sun., 23 July: Trinity 6: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 25 July: St. James: Mass at 7 PM
Wed., 26 July: SS. Joachim & Anna: Mass
at 10 AM
Sun., 30 July: Trinity 7: Masses at
9AM & 11AM; EP at 5 PM

Sun., 6 Aug.: The Transfiguration: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 8 Aug.: St. Dominic: Mass at 7 PM

Wed., 9 Aug.: John Mason Neale: Mass
at 10 AM
Sun., 13 Aug.: Trinity 9: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 15 Aug.: The Assumption: Mass at 7 PM
Wed., 16 Aug.: Mass at 10 AM
Sun., 20 Aug.: Trinity 10: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 22 Aug.: Feria: Mass at 7 PM
Wed., 23 Aug.: Feria: Mass at 10 AM
Thurs., 24 Aug.: St. Bartholomew: Mass
at 7 PM
Sun., 27 Aug.: Trinity 11: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 29 Aug.: Beheading of St. John the Baptist: Mass at 7 PM
Wed., 30 Aug.: Mass at 10 AM

Many thanks to Evelyn Rodger, Kirsty Noltie, and Janette Coutts for recent gifts for church flowers.

Noticed a number of things cleaned, repaired, or tidied up? Thank you to Dolina and Andy Caie for their valuable assistance to the Rector in several projects recently.

Why sit near the front of the church?

- To see better
- To hear better
- To support the singing better
- To free up space at the back for late-comers, children, and visitors
- To sit closer together
- To reduce the gap between Priest and People
- To be further away from our noisy water urns!!!

Diocesan Website:
www.brechin.anglican.org

The deadline for the next issue of 'Crucis' is Sunday, 23 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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Magazine

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