

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

October 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...

Kirsty Noltie has taken some great pictures of various details of our building that I have scattered liberally throughout this issue of CRUCIS.

One of the notable shots is of the rafters in our church ceiling. Remind you of anything? Yes, it does look rather like the up-turned keel of a ship.

The main body of a church is called a "nave". It comes from the same root word as "navigation" and "navy", and suggests sailing and ships. The image of the main body of a church as a boat is a very rich one, and is worth thinking about.

First of all, the ship is a very ancient image used by the first Christians even more widely than the Cross. Seeing in Christ their

Saviour, they were reminded how Noah and his family were saved from destructive waters by the ark (see 1 Peter 3:13-22). The ancient Christians regarded themselves as a community being saved from destruction. When we see around us all the time lives blighted in so many ways, we serve neither the Gospel nor our world very well if we are not mindful of ourselves as a saved community aboard a saving lifeboat.

Secondly, as the passage from 1 Peter 3 suggests, the ancient Christians saw themselves as not only being saved like Noah from the destructive waters, but also, like the Children of Israel at the Red Sea, they regarded their salvation as being achieved through water (i.e. Baptism). We acquire new life and salvation through Baptism. It defines who we are and how we should live.

Thirdly, the symbol of the ship reminds us that we are on a journey together. The Christian voyage has a destination. It isn't just drifting about getting to know ourselves and each other better. It isn't a pleasure cruise. Our journey is to grow in the knowledge of the love of God now and for eternity. It requires gifts and skills of spiritual navigation to prevent us from being swept along by the currents of this age. It may require hard work and be filled with danger and unpleasant experiences. And yet, it is a voyage well worth taking!

Your Priest and Pastor
Fr. Clive



St Salvador's Opens its Doors once more

Autumn seemed to have started early this year as I stood in my garden first thing trying to decide how we would fare for weather on this Doors Open weekend. The first Pink Feet geese had arrived in Montrose Basin a week before, and a skein flew low over my garden calling softly right on cue as I prepared to depart. My friendly robin sat on the fence watching speculatively. It was indeed a very fresh but fine morning with pristine clouds and crisp air as I made my way to the Hilltown, very glad to find a warm and cosy building for the start of our weekend. There were a few showers later in the morning and then the sun came out and the church looked lovely and welcoming. The usual preliminary preparations having been made, I put the banner up outside and mused on the visitors who would come through the Open Doors to enjoy 'our wee gem of a building' as one gentleman described it.

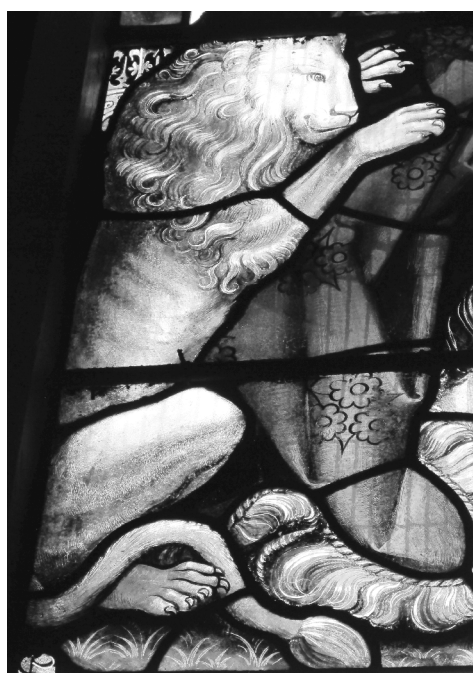
In the end we had 77 assorted visitors, the final two happening upon Sunday Evening Prayer and snatching a quick look while the church was still open. I did not recognise anyone from previous years so all appeared new to the venue and many appeared to have come from the surrounding community, with few this time from more distant parts. It was a time to be challenged to think, and guests came up with all sorts of interesting questions, ranging from 'what connection did Bodley have with Pugin' through 'what is the difference between your religion and mine' which was United Reformed, to 'it seems strange that you don't have any women assisting in the sanctuary', from a delightful Roman Catholic

couple who shared with and appreciated our Sunday morning celebration! It certainly kept me on my toes. We had people from all walks of life, the nearby car boot sale contributing a few of our Saturday morning guests, and I am so glad that we still have the eye catching blue banner to announce the Open Doors. The very first visitor, a dapper Frenchman, was someone whose family I had known slightly in childhood but not seen since. A later couple, through from Edinburgh for a medical school class reunion, chatted interestingly about their Episcopal Church in Edinburgh and playing the organ at Rosslyn Chapel with Jeremy Auld our Cathedral Provost, and it only came out towards the end of our conversation that the husband had been taught physiology by my father forty years ago. There were two young students new to Dundee, coming to try and explore and learn more about their new environment, and even a former patient of mine from Arbroath. There was a past washer of mill windows, and then the nephew of a former St Salvador's incumbent and his wife who had come to check out his memorial brass, so I was glad I had given it a good rub! One chap said that he walked past the church every weekend on his way to the football and was pleased to have finally managed to see inside. There were regular church goers and people who weren't but enjoyed looking at their buildings and absorbing the ambience, and all had some interesting tale to tell and common links to share. This for me is such a special aspect of the weekend. Dundee is often said to be really just a wee village, and having lived in it on and off for nearly fifty years I rejoice to encounter all these lovely connections, and learn more about the place I have come to think of as my home. At a time when global mayhem and horror threaten to rule, it is indeed comforting. Comments like 'wow', 'amazingly beautiful', 'magnificent', 'breath taking', 'truly majestic' were made anew. Several people interestingly commented on how much they loved visiting and enjoying churches without being religious. One lady said that she felt overcome with emotion as she looked at the reredos, and one can only imagine how those Victorian mill workers felt when they came in from the cold, both literally and metaphorically, to behold the colour and gilding and images from the Bible. Who knows how much magic the peaceful atmosphere and the sense of the lingering presence of all those faithful who have gone before might work. And are we still so inspired and uplifted by what we see when we come Sunday by Sunday? The sense of the 'spiritual' was commented on by several, although I

sometimes struggle to see how exactly that differs from the religious per se!

As on previous occasions people were also interested in our efforts to try and in some small way continue the mission work started by our founder Bishop Forbes with our Sunday afternoon venture. A retired community pharmacist with a wonderful Orcadian accent suddenly reappeared with an armful of rosy red apples from her tree at home to hand out to Sunday afternoon folk. She was on her way to her son in Invergowrie who had recently acquired an apple press- I am sure the juice will be delicious. Another visitor telephoned afterwards to offer home baking for our drop-in session. A local councillor seemed to enjoy seeing round the church and left a positive comment in the Visitors Book praising our community work.

It was really good to see a number of children being brought or indeed just wandering in because the doors were open. Two of our Sunday afternoon little girls, one of whom is charmingly polite, came along for smoked sausage but then enjoyed exploring the nooks and crannies and one of them very sweetly said that she liked coming into church because it made her feel relaxed! I wonder if any of us could say that? Two young boys from the nearby houses came in to say hello and were very glad of a home grown apple and a clementine, commendably healthy. A dear and very solemn little six year old had been looking at the Doors Open brochure with his mum, seen the picture of our magnificent reredos

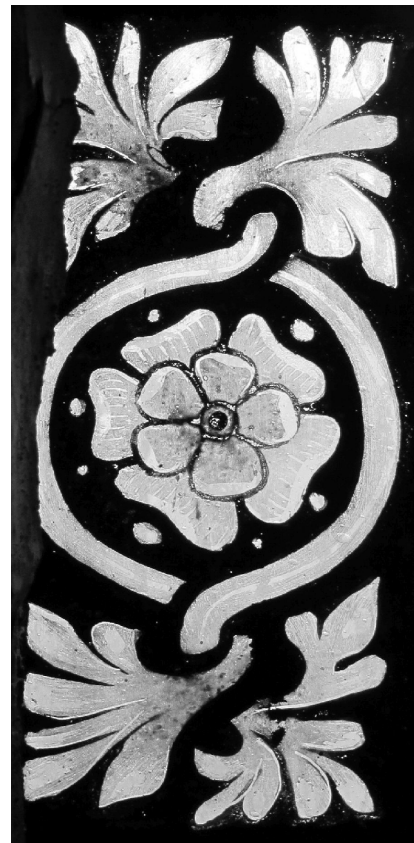


in it, and asked if he could come and see it for himself. I commissioned him to find the holy white bird (the dove in the middle of our Lady Chapel wheel window), the lion (in St Jerome's window in the chancel) and the fossil worms (in the marble in the chancel). He managed two out of three and we went back to find the lion. It is a favourite window of mine- I like the idea of a very bright but somewhat irascible Church Father taming a wild and angry lion, apocryphal though the story about the removal of the claw from its paw may be! Our church is full of the most beautiful detail and visual aids, and I wonder how often we really stop and stare at things like the amazing roof construction resembling an upturned boat, a reminder perhaps not only of the Lake of Galilee and the fishing disciples, but Dundee's important and challenging part in its whaling past. Life is often so busy and complicated and we need reminders to appreciate what we have, and to try to enjoy the simple pleasures of the little roses and acorns in the Lady Chapel window, the tiny silver square on the stem of the High Altar cross depicting the self-sacrifice of the pelican in her piety symbolic of Christ, as she pluck drops of blood from her breast to feed her young, or the fine twining gilded vine threading its way across the back of the Lady Chapel altar, both a sacred and secular symbol of life. I was pleased to see many photographs being taken, including by a man who told me that he was going to produce a book about 50 interesting Dundee places. I was glad that our church was to feature.

One of our visitors speculated as to the origin of the 'marble' in the chancel and this set up in my mind a train of thought which proved rather interesting as I have always been fascinated by fossils. I think it is something to do with the fact that one can actually touch something which is so old. The man wondered if the stone had come from Iona. Having been fortunate enough to visit that beautiful little island full of interesting geology, I had seen the tiny Victorian quarry on the rocky shore and knew that it produced only white, grey and green marble. So I delved into the fine tome on Bodley by Michael Hall and made some interesting discoveries. Bodley had employed the London firm of Farmer and Brindley, noted for their stock of fine stone and carving skills. He used expensive stone sparingly and for specific effects. There was pristine white marble from Greece, attractively coloured marble from Italy, and stone from all sorts of other places too, scattered across the world, Ireland, Canada, England and North Africa for ex-

ample. It turned out that Brindley was knowledgeable about the subject, travelled extensively in search of quality material and was eventually made a Fellow of the royal College of Geologists. It is said that he travelled across Egypt with one wife, nineteen Bedouins and fifteen camels, sourcing old quarries and paying for them to be reworked in the interest of obtaining beautiful material! Having looked at many photographs on line, I suspect that the fine grey diamond shaped slabs in our chancel with a mass of tiny crinoids, sea creatures found many millennia ago in seas across the world, are marble from North Africa. But if you look closely at the slab over the remains of our first priest you will see something rather different. I believe that this is actually black limestone, explaining its slightly less robust nature, from Frossterley Quarry in County Durham. The sea creatures in it include corals explaining the more exotic shapes when compared with the worm-like crinoids in the other floor slabs. These fossils are 325 million years old, and this quarry has supplied stone to churches as far back as the medieval times. So, yet another fascinating facet to our church's history, and more evidence of the high quality of our building.

And so many interesting people came to see it, of all faiths and none, interested in their city and local community, receptive to a friendly welcome and the sharing of information, making the preparation and homework so worthwhile. Candles were lit, the tran-



quil atmosphere peacefully absorbed, people chatted and engaged or wandered quietly round. Bishop Alexander Penrose Forbes and architect George Frederick Bodley between them created a glorious building with a living presence in the Hilltown community all those years ago. It is our great privilege that we have such a special place, and that we can share it as it was meant to be shared with all sorts of folk with whom we have common values and interest in our fine city and its history. As one visitor described it, 'St Salvador's is a beautiful building in the centre of Dundee with a strong social history'. We are merely its custodians, striving to uphold the faith and help our local community for the next generation. I pray that we have the courage to continue in our Founder's footsteps, to exercise a Christian mission to those in need.

My particular thanks go to Louise Bowles and Steve Fraser who also did their homework, and shared so generously with our guests their knowledge and enthusiasm about St Salvador's and Dundee. I could not have managed without them.

Kirsty Noltie

Come Celebrate!

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St Francis of Assisi, Deacon and Friar (4 October)

Born in 1181, the son of a wealthy merchant, Francis gave up everything to obey literally the words of the Lord: 'Leave all, and follow me'. He lived in complete poverty, preaching the Gospel. Others came to join him, and they lived by a simple rule based on the Gospel. From them grew the Franciscan Order, which spread rapidly during his own lifetime, though Francis ceased to be its leader and left its administration to others. His life was a putting into practice of the Beatitudes, and was characterised by faith, joy, service of others, prayer and love of all created things. Two years before his death in 1226, his life being so closely linked with that of the Saviour, Francis received the Stigmata, the marks of the wounds of Christ, on his body.

St Kenneth, Abbot (11 October)

Born around the year 525, Kenneth was a friend and companion of St Columba. The son of a bard from county Derry, he later founded many monasteries in Ireland. One of these foundations became the principal monastery in Ossory diocese. Wales and Scotland cherish their link with him also: there is evidence of his missionary activity in Fife. St Kenneth's Abbey in St Andrews, the earliest there, is said in the Roman tradition to be of his founding. The only mediæval cathedral to survive in Ireland at Kilkenny is dedicated in his honour. A lonely figure, he copied the scriptures and became known as the preacher who loved the countryside and animal life. He died in Ireland around the year 600.

St Ignatius of Antioch, Bishop and Martyr (17 October)

Ignatius was born probably in Syria in about the year 35 and was either the second or third Bishop of Antioch, the third largest city in the Roman Empire. Nothing is known of his life except his final journey under armed guard to Rome, where he was martyred around the year 107. In the course of his journey, he met St Polycarp in Smyrna, and wrote a number of letters to various congregations which are among the greatest treasures of the early Church. In the face of persecution he appealed to his fellow Christians to maintain unity with their bishop at all costs. His letters reveal his passionate commitment to Christ, and how he longed 'to imitate the passion of my God'.

St Luke, Evangelist (18 October)

Luke is the author of the Gospel bearing his name, and also of the Book of the Acts of the Apostles. From Acts we learn that he was a gentile convert to Christianity, a doctor, who accompanied St Paul on his second and third missionary journeys, and who stayed in Rome with him while he was in captivity. Eastern Christians credit St Luke with having produced the first ikon. He is thought to have died at the age of eighty-four in Greece.

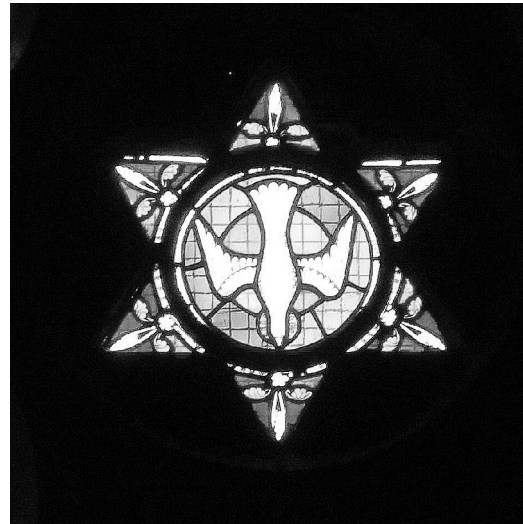
St James of Jerusalem, Martyr (23 October)

James, 'the Lord's brother', was a leader of the Church in Jerusalem from a very early date, and is regarded as its first bishop. Though not one of the Twelve, St Paul includes James among those to whom the risen Lord appeared before the Ascension, and records that James received him cordially when he visited Jerusalem after his conversion. James was regarded as the leader of the Jewish community when the Church expanded to embrace the Gentiles,

and was successful in bringing many of his fellow Jews to faith in Christ. He presided at the Council of Jerusalem. He is thought to have been stoned to death around the year 62.

Ss. Simon and Jude, Apostles **(28 October)**

Simon and Jude were named among the twelve apostles in the gospels of Matthew, Mark and Luke. Simon is called 'the Zealot', probably because he belonged to a nationalist resistance movement opposing Roman rule. Luke describes Jude as the son of James, while the Letter of Jude has him as the brother of James, neither of which negates the other. It seems he is the same person as Thaddaeus, which may have been a last name. The two apostles are joined together on 28 October because a church which had recently acquired their relics was dedicated in Rome on this day in the seventh century.



W5: Who, What, When, Where, Why

A "collect" is a short variable prayer used at Morning and Evening Prayer and the Mass. Usually it follows a strict pattern: a preamble (address, invocation), petition, and conclusion.

There are three kinds of collect. The first is the Collect of the Day. This may be of a general nature on ordinary Sundays and weekdays, or may relate to a Festival. The second type of collect is seasonal, that is, relating to the seasonal themes of the Church's Year. The third type of collect is any prayer that follows the pattern of a collect, such as the "Collect for Purity" at the beginning of the Mass.

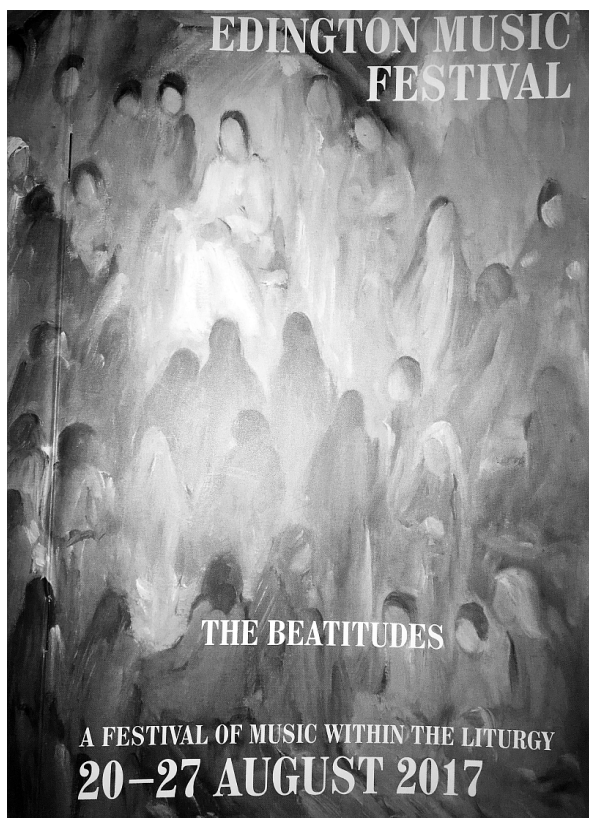
It is thought by some that collects were first used from as early as the fifth century to conclude the entrance rite of the clergy at Mass. Others think that it may have been the Celebrant's conclusion of an opening diaconal litany. Either case explains the general nature of collects. Seldom were they linked to the readings at the Eucharist that followed.

The word "collect" itself further suggests a general prayer that collects up or summarizes the prayers of those called upon to worship. Or it may also designate the prayer said at the gathering or collecting of the congregation at Mass.

The Edington Music Festival 2017

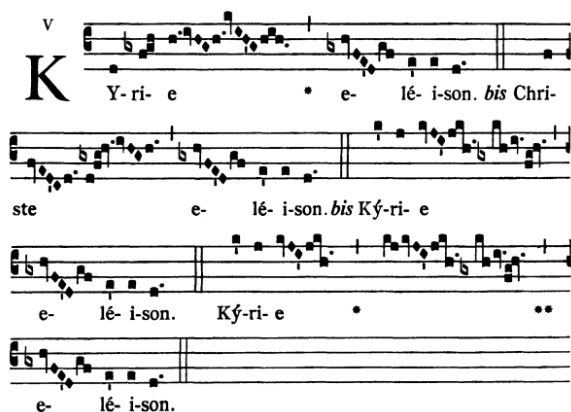
Graeme Adamson

What can I say about the Edington Festival that I haven't said before? How can I recount another extraordinary week of music making in a way I haven't done in the past? My thoughts as I sat down at my word processor some weeks after the event. As always, it was a busy, tiring but hugely satisfying eight days; much of the time devoted to taking part in uplifting Anglican liturgy – or rehearsing for it. Perhaps I could break it down into a number of smaller chunks this year and cover a day or so at a time in a series of short articles. Sounds like a plan, so here goes . . .



For the first time this year I decided to leave Dundee on the day of the Festival (rather than the day before) to drive the 460 miles south to Wiltshire. It would minimise my time away from home and mean I'd be launched straight into the music as soon as I arrived. So, I hit the road at just after 8 a.m. on Sunday, 20th August my car loaded with everything I'd need for my time away. Thankfully, there were no hold-ups en route but some parts of the journey especially on the M6 and M5 were very slow simply due to a combination of road works and heavy traffic. With just one short coffee break about half way, I arrived at the beautiful 14th century priory church in Edington at 4.30 p.m. ready to begin the first rehearsal at five o'clock. The timing couldn't have been better.

Once again, I was part of the twelve-strong plainsong group known as the Schola Cantorum, one of the three choirs that sing throughout the week. The others are the mixed voice Consort and the Nave Choir made up of men



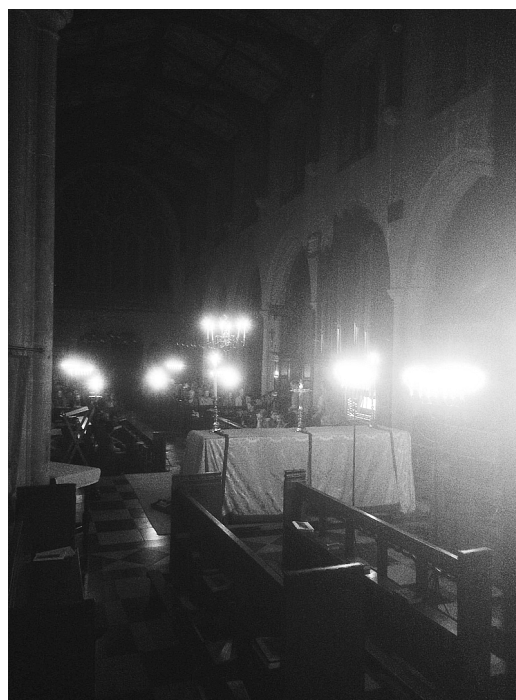
and boy trebles. Directing our choir was the hugely talented Peter Stevens, Assistant Master of Music at Westminster Cathedral, London. Peter is a real plainsong expert having made visits to the Abbey of Saint-Pierre de Solesmes in France and learnt from the Benedictine monks there much about the history and development of Gregorian chant through the ages.

Although the origins and initial developments of this chant (or plainsong) are largely unknown, an ancient collection of ecclesiastical chants with simple melodies was first built up in the West in around the 3rd or 4th century. The development of this musical form is complex and spans many centuries but it was Dom Guéranger (1805-1875) who took the initiative to restore Gregorian chant according to the manuscripts.

The work he began continues at Solesmes with ongoing publication of liturgical chant books: most recently a new

multi-volume monastic antiphonal between 2005 and 2008. It is this very particular type of music with its four line notation and square or diamond-shaped notes known as “neumes” (rather than the more widely used notation we know today) in which I am immersed for the week.

Anyway, I digress. We met as usual in the ringing chamber of the church’s bell-fry and made ourselves comfortable with our modest supply of medicinal port. Rehearsals ran until 6.30 p.m. when we were treated to our first meal in the Parish Hall after which we made our way up spiral staircase to the tower to practise further until it was time for our first service of Compline by candle-light at 9.15 p.m. After a busy and tiring day, it was a wonderfully restful end to the evening. The service began



with plainsong responses and the antiphon, *Miserere mihi, Domine* (Have mercy upon me, O Lord) followed by Psalm 91. The Consort then sang Thomas Tallis' *Te lucis ante terminum* (Before the ending of the day) and *In pace, in idipsum* (In peace I will lie down and take my rest) followed by Orlando Gibbons' *Nunc Dimittis* from the Short Service. Plainsong responses and Herbert Howells' splendid *Salve Regina* concluded the office of Compline for the first day.

It was so nice to be back in Edington and to meet up once again with so many like-minded singers. Once again, I was the farthest travelled and continue to feel very privileged to be able to take part in this extraordinary week of music, liturgy and worship. Next time . . . Monday 21st, the first full day of the festival with Matins, Solemn Eucharist, a trip to the Fleet Air Arm museum (again!), Solemn Evensong, and Compline.



A Sermon
preached by Fr. Clive
on Sunday, 8 October, 2017

What is hell like? In Scripture we have glimpses of the Final Judgement at the end of time, but there are no real descriptions of Hell itself, which is not quite the same thing. We do know that there is heat and fire, but the main thing that we hear about Hell from the parable of the rich man and Lazarus is that it is a place of separation. In Hell souls are forever separated from all who have ever helped, loved, encouraged and nurtured them, including and especially God.

Being fairly free to describe what Hell might be like, artists and preachers through the ages have used their imaginations. A very common view of Hell is that it is a kind of loud and nasty Hallowe'en party in a burning building from which there is no escape. Another view takes a very different turn. It was first presented about 50 years ago by an American radio preacher, Donald Grey Barnhouse, pastor of Philadelphia's Tenth Presbyterian Church. Considering what would happen if Satan took over a town in America, he said that all of the bars and pool halls would be closed, pornography would be banished, and clean streets and pavements would be occupied by tidy pedestrians who smiled at each other. There would be no swearing. All the kids would be polite and respectful, and the churches would be full on Sunday ... **where Christ would not be preached.** In their packed churches they would not hear of Christ.

Christless Christianity. Unless I'm very much mistaken, it is becoming the religion of most decent people in affluent countries today. It covers the whole religious spectrum of Protestants, Catholics, Liberals and Evangelicals. Christ is no stumbling-block across our path. We step over Him. We are the ones who have rejected the stone that is the cornerstone. We are the Christians that Richard Niebuhr described as having "a God without wrath bringing men without sin into a kingdom without judgement through a Christ without a cross". The crucified, risen Christ is not preached in many churches today. Christless Christianity. How have we got to that point?

In western culture, authority has shifted from

the external to the internal. We are suspicious of outside authorities, whether in politics, religion or any sphere of life. Instead, we rely on inner authorities, our feelings, intuition and experience. From there it is a short step to saying that love and moral duty are “pure religion” and therefore paramount. “All you need is love”. Creeds, rituals and scriptures are merely “ecclesiastical religion” from outside us, secondary and inferior to our inner moral compass. The basic problem with this view is, of course, that we have an outside God and an outside redemption. It’s everything **inside** of us that’s the **problem**, not the solution. A compass needs a magnetic field beyond itself to work correctly. Our inner compass will point us to Hell without pointing to the God who works from the outside to correct our inner problem.

Many modern Christians seek “pure religion” by following those bits of Jesus’ teaching that are akin to those of Mohammed, Buddha, Confucius, Karl Marx and Mao Zedong. “Pure religion” is moral law. There is no sin, no grace, no cross, no Christ. The gospel is not what Christ did for us, outside of us, in history, but the impression that He makes on us, the feelings that He stirs up in us, to give us an experience of the same God-consciousness and love that Christ knew. Sacraments only serve as theatrical gimmicks to encourage those feelings and give us that experience. Sin is not a condition from which we need to be saved, but bad things that we can stop doing with enough motivation and instruction. The cross is not the sign of Christ’s atoning sacrifice, but is rather a logo for a programme of self-improvement or a spur to good works.

If Christless Christianity is due to adhering to an inner, “pure religion”, it also focuses us on the **wrong** external. In Christless Christianity salvation comes, not by faith through acknowledging Christ the Crucified and Risen Redeemer, but through good works. We are saved through “deeds not creeds”. Christ’s death and resurrection are less important than the good we can do. This is the religion of the Pharisees.

In his book “The Screwtape Letters” C. S. Lewis wrote that when Christianity is linked to issues demanding our attention, to make the Gospel more relevant, it is Christianity that always suffers. Lewis was not suggesting that

Christians should not have an interest in the issues of the day. He was making the point that when the Church’s basic message is less about who Christ is and what Christ has done for us, and more about who we are and what we have to do, the religion that is made “relevant” is no longer really Christianity. By thinking that “Christ crucified and risen from the dead” is less relevant than “Christ and Family Values” or “Christ and World Hunger”, we end up turning the Gospel from God’s saving action into our action to save God from being ignored. We may call it “discipleship” or “mission”, but it is not true discipleship or mission, because it flows, not from Christ’s cross, but from our decision to meet the world’s challenges for Him because He isn’t around anymore to do it Himself. Christless Christianity. It is a duty or law we take upon ourselves.

St. Paul wrote in today’s Epistle reading that he wanted to share Christ’s sufferings and His resurrection, to truly **know** Christ. He considered this the ultimate prize of the Christian journey. We seem to be more on a journey of self-discovery than God-discovery. What hope do we have to break free?

Our hope, as always, is in Jesus Christ. He doesn’t go away to leave us wandering earnestly in error all the way to Hell. Christ confronts us. He is the stone cast on the path of our journey. Will we step over Him? Go around Him? Or will He trip us up, break us, and remake us in His image along the way?



Kalendar

Sun., 1 Oct.: Trinity 16: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 3 Oct.: Feria: Mass at 7 PM
Wed., 4 Oct.: St. Francis of Assisi: Mass
at 10 AM
Sun., 8 Oct.: Trinity 17: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 10 Oct.: Feria: Mass at 7 PM
Wed., 11 Oct.: St. Kenneth: Mass at 10 AM
Sun., 15 Oct.: Trinity 18: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 17 Oct.: St. Ignatius of Antioch: Mass at
7 PM
Wed., 18 Oct.: St. Luke: Mass at 10 AM
Sun., 22 Oct.: Trinity 19: Masses at 9AM
& 11AM; EP at 5 PM
Mon., 23 Oct.: St. James of Jerusalem: Mass
at 11 AM
Tues., 24 Oct.: Feria: Mass at 7 PM
Wed., 25 Oct.: Feria: Mass at 10 AM
Sat., 28 Oct.: Ss. Simon & Jude: Mass at 11 AM
Sun., 29 Oct.: Trinity 20: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 31 Oct.: Feria: Mass at 7 PM

Wed., 1 Nov.: ALL SAINTS DAY:
Mass at 10 AM
Thurs., 2 Nov.: All Souls Day: Requiem Masses
at 10 AM and 7 PM
Sun., 5 Nov.: Trinity 21: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 7 Nov.: St. Willibrord: Mass at 7 PM
Wed., 8 Nov.: Feria: Mass at 10 AM
Sun., 12 Nov.: Trinity 22: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 14 Nov.: Feria: Mass at 7 PM
Wed., 15 Nov.: Feria: Mass at 10 AM
Thurs., 16 Nov.: St. Margaret: Mass at 7 PM
Sun., 19 Nov.: Trinity 23: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 21 Nov.: St. Columban: Mass at 7 PM
Wed., 22 Nov.: St. Cecilia: Mass at 10 AM
Sun., 26 Nov.: CHRIST THE KING: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 28 Nov.: Feria: Mass at 7 PM
Wed., 29 Nov.: Feria: Mass at 10 AM
Thurs., 30 Nov.: ST. ANDREW: Mass at 7 PM

Diocesan Website:
www.brechin.anglican.org

From Wednesday, 18 October, we will resume our brief study sessions over coffee after the 10 AM Mass.

We are going to look at a number of popular hymns, their writers, their inspiration, and the circumstances in which they were written.

No singing required!!!

Many thanks to Phyllis McIntosh, Janette Coutts, and Evelyn Rodger for gifts received for flowers recently.

Our Sunday Schedule

8.45 AM: Mattins (Traditional)
9 AM: Low Mass (Modern)
11 AM: Solemn Mass (Traditional)
1.15 PM: Midday Prayer (Modern)
5 PM: Evening Prayer (Traditional)

STEWARDSHIP SUNDAY

Our annual focus on Stewardship will be on Sunday, 5 November.

In preparation, please consider your current level of financial giving and your contribution of time in church tasks and prayer.

You may also wish to Gift Aid (if you are a taxpayer) and consider making a Will that includes a bequest to St. Salvador's. The Rector would be happy to advise in total confidence.

The deadline for the next issue of 'Crucis' is Sunday, 29 Oct. 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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Diocesan Bishop	VACANT	Tel: 01382 562 244 (office)
Rector	The Rev. Clive Clapson SSC	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 father.clive@blueyonder.co.uk
Assisting Clergy	The Rev. George Greig	Tel: 01382 566709
Honorary Treasurer	Dr Craig Cassells	c/o the Rector
Honorary Secretary	Mrs Katie Clapson	c/o The Rector Tel: 01382 221785 vessecstsal@hotmail.co.uk
Lay Representative	Mrs. Katie Clapson	As above
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Flowers	Situation Vacant	
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	c/o the Rector

Magazine

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