

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

October 2019

"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...

I made a whopper of a mistake when I put together the September issue of this magazine. Did you notice it? Nobody pointed it out to me.

This reminds me of the story of a man who went to a party with (unknown to him) a big spot of gravy from lunch on his chin. Some of his friends at the party didn't notice. Some did notice but didn't say anything. Only one friend took the man aside and suggested to him that he should wipe off his chin.

As no-one has pointed out my error, I guess I will have to assume that my mistake was either not noticed or noticed but not commented upon!

Our reactions to stupidity, wrong behaviour, and sin can be like that of the friends in the story. Some of us don't notice. Either we're stupid too, or we're so confused over right and wrong that what others do or say goes right past us. Some of us notice but don't say or do anything. We might want to spare others the hurt or embarrassment of being pointed out in public, or we might want to spare ourselves the hurt or embarrassment of doing the pointing. So, we live with the moral anomalies that disfigure the lives of our friends.

Or, we might be like the true friend in the story and take the fool or the sinner aside to try to help them sort themselves out.



Jesus once said to his disciples: "I no longer call you servants, but friends... You are my friends if you do what I command you." He is the Friend who has taken us aside to help sort us out while others were content to let us go on making fools of ourselves before God and others. That's a true Friend! And we are called to be that kind of friend to our brothers and sisters.

My mistake? Oh yes – I forgot to mention that! As a result of balancing a number of bits of information and calendars and ending up getting it wrong, I published the saints for October in last month's magazine. But you noticed that, didn't you, my friend?

With every blessing  
*Fr. Clive*

## A Sermon preached by the Rector on Sunday, 8 September, 2019

*Jesus said: "Whoever does not carry the cross and follow me cannot be my disciple."*  
Luke 14:26

Pews are awkward seats, and by any standard our pews are very uncomfortable pews. However, sitting down on our hard benches reminds us of something important. Discipleship isn't comfortable. There's a cost involved. Jesus says that the cost of discipleship is a cross.

Crucifixion was one of the worst tortures ever devised. It was a horrifying, humiliating, painful, and nasty business. The victim was paraded through the streets, carrying his cross, before being tied or nailed to it in full view. In terms of suffering and degradation, nothing and no-one was spared. And it is to this that Jesus calls us. The cost of discipleship is a very painful death. It involves the death of self.

Our Lord's call to follow Him with a cross is far more than a call for us to be less selfish, to think of others before ourselves, to give to charity, and not to take the last biscuit on the plate. It is a call to make everything else about our lives secondary to following Him. And following Him means being crucified.

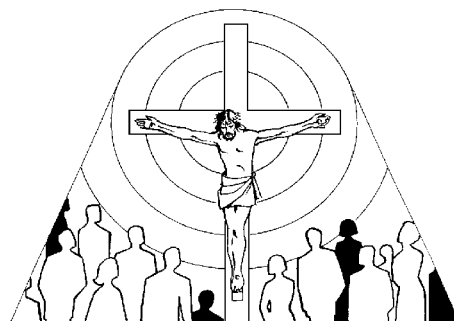
To be crucified is to face one way. Attached to a cross, you cannot turn around. You can look up. You can look down. You can look sideways. But you can't look back. Our Lord calls us away from the comforts or troubles of our past. We can only face one way – His way. Nothing about our past matters. It is no longer a concern. With Our Lord, we are on a cross, facing one way. There's no turning back.

To be crucified is to be completely alone. Your only support is a piece of hard wood, and being attached to it and lifted up means you can do absolutely nothing for yourself.

You are the centre of attention, but not in a good way. You are the object of revulsion or pity. You are at the mercy of those who would hurt you verbally or physically. Your only comfort might be whatever a stranger or a sympathetic onlooker can spare. To accept the call to the cross is to be called away from all our old relationships. There is only one relationship now that matters, and even the Lord may seem elusive: "My God, my God! Why have you forsaken me?"

To be crucified is to have no further plans. Planning is one of the things everyone cherishes, because it is a way we can hope to lay hold of our future, to exert a measure of control over it. This is, of course, illusory. I completely disagree with the Victorian poet William Ernest Henley, who once wrote: "It matters not how strait the gate, /How charged with punishments the scroll, /I am the master of my fate, /I am the captain of my soul." It's an illusion. Discipleship recognises that. Following Jesus to Calvary places our lives in God's hands. We have no plans for ourselves that aren't His plans for us. He is the captain of our souls.

Discipleship is a daunting task. No one can say that Our Lord called anyone without warning them to count the cost. Our past, our future, and our relationships must be put to death, and that can be a humiliating, bloody business. But the prize is the transformation of the past, the future, and our relationships by the light of the Living Christ.



## Report of the Autumn Diocesan Synod

Bishop Andrew convened an Autumn Synod which met on Saturday Sept 28<sup>th</sup> at the Diocesan Centre with the specific purpose of looking at Mission and Money for Mission in our Diocese. We started with the Eucharist and then began to look at budgeting issues arising from the Spring Synod held in March. There was a presentation on deficit reduction planning including a report on progress made with this and on the projected finances of the Diocese. Bishop Andrew explained that we were not the only Diocese in the SEC with a planned budget deficit and that the Diocesan Council were looking carefully at all expenditures.

Following this there was a presentation about Mission highlighting

- Clusters: There is a Cluster in the northern part of the Diocese which has been running for about a year whereby those parishes involved work together to encourage and support one another in ministry and mission and share training opportunities. There is a newly formed Coastal Cluster including the parishes of Monifieth, Carnoustie, Arbroath, Auchmithie and Broughty Ferry and there is to be a third cluster to include the parishes in Dundee, Invergowrie and Glencarse.
- Transition: The concept of Transition is one being used in the American Episcopal Church and in the Church of Scotland and it is hoped it will be rolled out in our own SEC too. It is designed to help parishes who have no priest, who do not have enough money to pay a priest or who are uncertain about their future and it involves the appointment of a Transitional minister for a limited time whose role is to help the congregation find a sustainable way forward for their ministry. The Rev John Skinner has recently joined the Diocese to work with the congregations in Montrose and Brechin in this capacity.
- Support: The Bishop underlined the importance of supporting all who were engaging in ministry, both lay and ordained ministries.

It is hoped that these concepts will be the basis for a mission strategy that will create an environment in which congregations will be able to

grow spiritually and have the confidence to share the Gospel with those around them.

Synod members then spent some time discussing these presentations and what they might mean for our congregations.

The second session of the morning dealt with Money for Mission –Using Diocesan Reserves and heard a presentation from Bishop Andrew about what constituted the Diocesan reserves and what portion might be available for use. Only some of the unrestricted funds might be used in some way to help finance transitional ministries and Bishop Andrew explained that a policy covering how any such reserve might be used should be put in place to assist the Diocesan Council on any decision making. For our next group discussions we were asked to consider if we were happy with reserves being used, and if the Bishop's proposal that the Diocesan Council prudently use some of the reserves to facilitate transitional ministries in the aforementioned circumstances was prudent enough or radical enough.

After group discussions the following motion was put to Synod that

“This Synod authorises the Diocesan Council to prudently use reserves and investments to support mission and ministry projects, subject to the conditions that each project must be

For a fixed period of time

- Clearly identified and measurable and have achievable outcomes as agreed by the Diocesan Council and the congregation
- Be supported financially by the particular charge or charges involved as well as the Diocesan Council
- Outlined in written terms which are submitted to the Diocesan Synod following and thereafter be reported upon annually”

Synod voted overwhelmingly in favour of the motion.

Our meeting ended with the Bishop's blessing followed by a most welcome lunch.

If anyone has any questions about this report please see Katie Clapson, your Lay Representative.

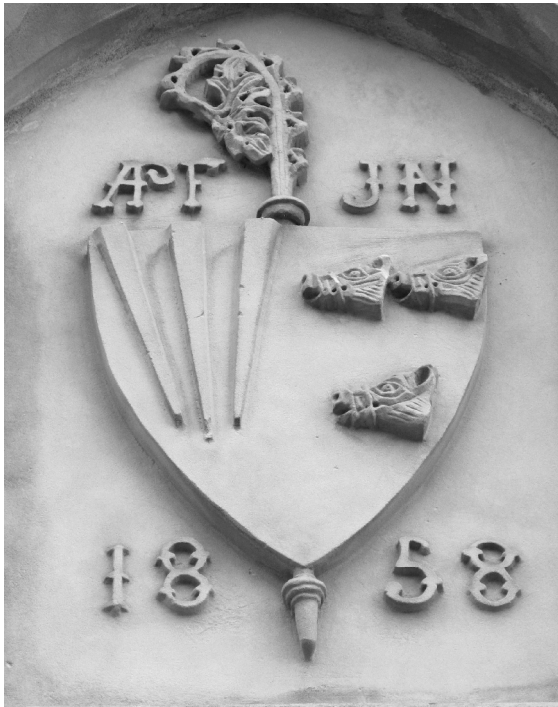
## Your Doors were Open!

Another year has passed and it was time to join the annual celebration of Dundee's heritage by opening our doors to the public once more. Another marker that Autumn is inexorably with us, on a rather grey and distinctly gusty day. Although the first tentative geese appeared remarkably early at the end of August this year, there have been few of the typical majestic skeins winging their way back to Scotland since. (I had to wait until the next day for a small half V over the garden, honking very genteelly to mark their presence). There was however a small charm of very argumentative goldfinches to be seen through my back door before I departed, clinging for dear life onto a wildly swinging bird feeder. It seemed an appropriate scene in view of the story that they acquired the characteristic red facial markings by having tried to pluck the crown of thorns from Christ's head as he laboured up to Golgotha, reeling under the weight of the cross, thereby being anointed with drops of blood from his Head. (Thus they became symbols of the Passion). I had assumed this to be an entirely European piece of apocryphal fancy, but have discovered that this dear little bird is actually to be found in Palestine as well, so who knows.....!



Having done my best to make our church look clean and tidy, giving me the chance to look again at some of my favourite pieces of decoration around the building, and even notice some different ones such as a pretty roundel of sinuous foliage on the metalwork of the door down into the choir vestry, it was time to go. I remembered too my small natural history excitement on the previous day as I weeded the very weedy paved area outside the back porch door. About to attack a particularly lush clump of vegetation I noticed a small movement, and a tiny frog no larger than my thumbnail hopped onto a slab. I pondered on how something so frail and vulnerable could have survived the wilds of the Hilltown. As it showed no princely potential, I carefully lifted it up and carried it out onto the grass, wishing it God-speed.

It is always interesting to find new things out about the church, and the interest earlier on in the year was to discover that the interior stencilling of the walls had been carried out over a couple of summer months in 1874 by a man from a Cambridge firm who was called David Parr. People are often fascinated by the resemblance of the patterns on our walls to the work of the more renowned William Morris, and it was good to have a new tale to tell, which could be summarised as follows. It is a lovely example of someone from a deprived working class background striving hard, becoming inspired and then creating something worthwhile. A man of humble origins, by dint of sheer personal effort and education, he achieved great works. Parr was an English artisan decorator in the second half of the C19. He worked with the esteemed Cambridge firm of Frederick Leach, who excelled in the decoration of both ecclesiastical and grand domestic building. His mother died at a young age of TB and his father went to jail for stealing a pig while drunk. he was brought up thereafter by his uncle, and subsequently apprenticed to Leach. Despite this considerable personal adversity, through effort and innate skill underpinned



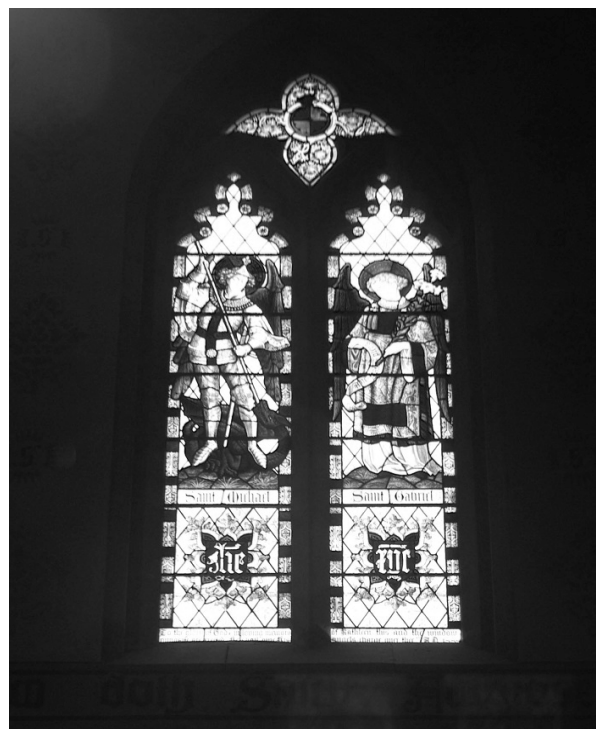
by a strong work ethic, he ultimately travelled the lengths of Britain decorating for Cambridge colleges, churches and the houses of wealthy patrons as a greatly respected craftsman. He worked with the Gilbert Scotts among others, the senior member of which clan designed our own cathedral. (The Leach firm motto was 'to work is to pray'). Parr admired the history and style of this work so much that he lovingly decorated by candlelight his own little house in Cambridge in similar fashion over a period of forty years, with admirable attention to detail. Clearly a man of religious faith, the inscriptions decorating his own walls included the memorable 'Now the love of God broader than the measure of man's mind and the heart of the eternal most wonderfully kind'. What a motivator for creating beautiful work. Although commonly referred to as stencilling, the design here at St Salvador's is actually made by 'pouncing', whereby a life sized template was created, applied to the wall, and then the design pierced into the wall with a sharp point. Charcoal powder was then puffed onto the template leaving an outline on the wall through the perforations. This was then carefully hand-painted in water-based tempera, motif by motif, a labour of love indeed. I wonder if he worked alone at St Salvador's or had as-

sistance? (I have many more details of Leach, Parr and their time and works, available on request!).

We have been trying over the last few Doors Open to decipher and translate all the inscriptions around the building, as we are often asked about them. The slightly mutilated one around the nave from the well known hymn was achieved last year, and the two fine brass plaques in the chancel floor translated the year before that. I wonder how many of you will remember that the crucifix now hanging on the outside wall of the Upper Hall as a beacon in the darkness of the Hilltown was rescued from a convent which closed down in Ankara in Turkey and gifted to Fr Harvie?

I don't know how many of you have ever noticed the stone panel on the north wall just inside the chancel? The Latin script is very curly and hard to decipher. It appears to relate to the chancel windows and Forbes, but more puzzling is needed. I am determined to solve this riddle before Doors Open 2020!

We had about forty varied visitors, with the usual mixture of old contacts, people from

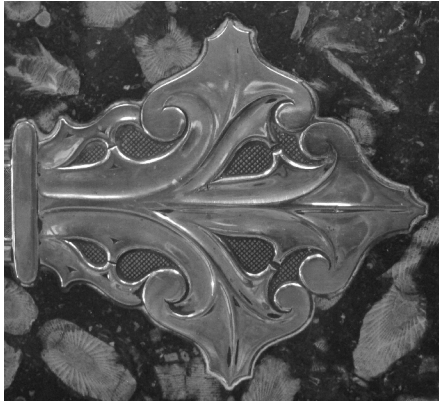


round and about who had never managed to see the interior, and interestingly as often all were new to us. All as usual were awed by the unexpectedly stylish and elaborate interior. Two were Sunday afternoon visitors who seemed to relish the peace and quiet as an opportunity to really look at the building. As usual some challenging questions, such as how to describe what we do on a Sunday morning to folk who have never previously attended that sort of worship. A lovely couple of ladies came in and one told me that all her aunts and uncles had been baptised at St Salvador's. She seemed to have some recollection of Fr Duff but had never attended a service. After studying the various information we are able to provide and having a good look around, and in the passing working out with me that the Episcopal priest she had shared a cruise with was Rev. Joe Morrow, the ladies departed on their way. Perhaps I had succeeded in my task as it was a great delight to be able to welcome them the next day for our celebration of the Mass, enabling them to see in reality what our worship was about, and I hope very much that they may feel moved to do so again. I was also asked by someone else if our lovely roof, so reminiscent of an up-turned boat, (either whaling or from the Galilean Lake) was a hammer beam roof. I



had to look that one up and am still not entirely sure of the answer!

Many local folk are more than familiar with the jute trade from personal or family experience and what a hard life it was. It is interesting to relate to young children what their lives might have been like at a different period, and watch their expressions at the thought of scrabbling with a broom under heavy, noisy and dangerous looms when still so young, and a life of part time schooling with no electronic devices. Many remember that the men were known as 'kettle boilers' owing to the fact that the mills employed mainly women and youngsters. Once the boys were due a man's wage they were often dispensed with, and time hanging heavily, drank away their day in hard and soft liquor. This despite the election of the pro-Prohibitionist Edwin Scrimgeour in preference to Churchill. One of the most interesting and poignant tales I heard from a lady visiting us who had been in social work and who had learnt this from a retired weaver. Poor despite their great skill as weavers they were proud and reserved people. They would always go home at lunch time to cook what they had for their families. If there was nothing else in the house, they would boil up an onion so that people around would smell food and not realise that they were in financial difficulties and had nothing else to eat. Hugh MacDiarmid's statement about Dundee as 'a grim monument of man's inhumanity to man' came to mind when thinking about the vast financial divide between the wealthy mill owners with their grand houses and the teaming tenements with outside toilets and free flowing sewage, which was the lot of the jute employees. No wonder Alexander Penrose Forbes felt called to exercise a loving Christian mission in this benighted city. Some however seemed surprised that so much poverty and difficulty is still to be found in the city, and one kind lady made a donation on the spot to our Sunday afternoon enterprise. Many others though had previous experience of this at one or other



end of it. A local primary school teacher and I chatted about the difficulties children still face, coming to school ill fed, poorly clad and inattentive. Her own children were a little incredulous at the lot of both their Victorian and contemporary counterparts! However, their Dad, who was connected to VisitDundee, paid us the compliment of posting a rather nice photograph of our interior on Facebook, with brief description and praise to encourage other visitors.

I had a most interesting conversation both about a different more evangelical but truly sincere conversion to faith via an alpha course, and about work with folk with drug and alcohol problems in another town. Another chap had been a policeman in the Hilltown in the late 1970's and it did not sound as though things were much different nowadays. After comparing notes on the current state of the locality with us he threw a very interesting if jokey thought that he had read somewhere about the Holy Grail being hidden at St Salvador's. The result of too much Dan Brown perhaps!? However after due deliberation, Louise came up with an intriguing lateral thought that perhaps thinking of the Grail as the Holy Chalice use over the years here at the Mass could be thought of as Alexander Penrose Forbes bringing something of a Holy Grail experience to the local workers he supported so tenderly.

A couple of latecomers arrived just a little breathless and were thrilled to be fulfilling a long held ambition to see our interior. With local past connections they were making a

visit from the western shore of Canada. They discovered only at 3 pm that day about the Doors Open opening and had rushed along to catch it. After a brief orientating chat they spent some time happily wandering, gazing and admiring. The wife was most disappointed not to be able to hear our fine organ, but hopefully will now be able to keep in touch through the web site.

Our church clearly still has the visual 'WOW' factor but many are also interested in and knowledgeable about the history and connections between the city, jute and religions of all sorts and social justice. The day always provide fascinating insights prompting refreshed thinking. One lady mused on the maker of our fine sturdy wooden doors and wondered how many hands had touched them over the intervening years as they past.

As ever it is a pleasure to be able to share conversation, thoughts and experiences of religion, society and life, prompted by this special building and its history that we are privileged to share. Although after some fifty years, merely a Dundonian by adoption, I am endlessly fascinated by my city and its past, and proud of the part St Salvador's church has played in it over many years. I am glad that it is endeavouring still to try and emulate the principles and practice of a Christian life set out in the second half of the C19 by our eminent founder Bishop Forbes and our first priest, Rev. James Nicolson. Long may this role continue.

I would like to extend my sincere thanks to Louise Bowles and Andrew Caie who braved the inclement temperature and shared our visitor's day with me.

Kirsty Noltie 25.09.19.



### **Come Celebrate!**

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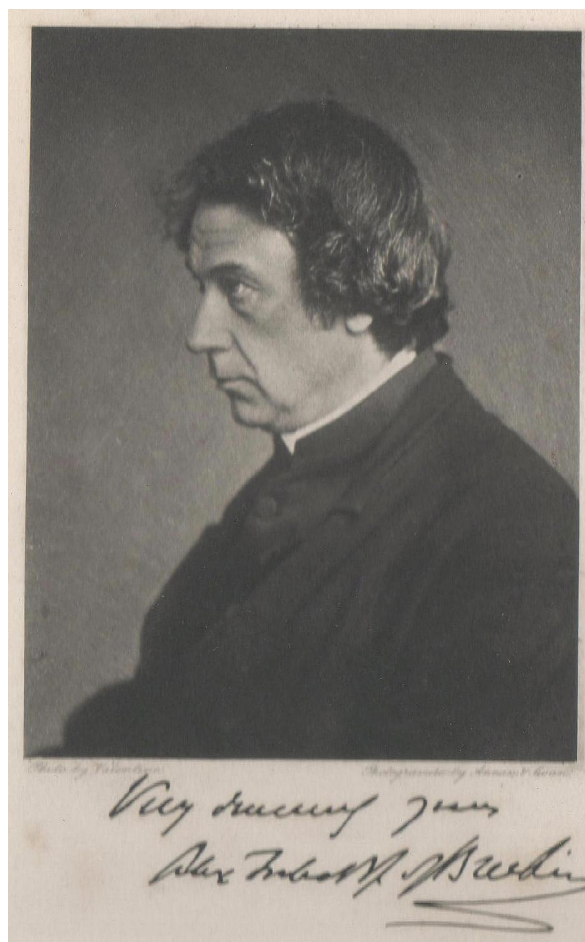
### **St Gregory the Enlightener, Bishop and Missionary (1 October)**

Gregory is called 'the Enlightener' because he brought the light of the Gospel to the people of Armenia towards the end of the third century. Of royal descent, he seems to have become a Christian while in exile in Cappadocia. Returning to Armenia, he eventually converted King Tiridates to the faith, which then became the official religion of the kingdom – making Armenia the first Christian country. Gregory was consecrated Bishop (Katholikos) in Caesarea in Cappadocia, and was succeeded by his son, who attended the Council of Nicaea.

### **Alexander Penrose Forbes, Bishop (8 October)**

Alexander Penrose Forbes was born in Edinburgh, the son of Lord Medwyn, a judge of the Court of Session. He served with the East India Company for three years but returned to Britain on health grounds and studied at Brasenose College, Oxford. There he was strongly influenced by the Tractarian Pusey, who, after Forbes' ordination, appointed him to St Saviour's, a slum parish in Leeds, in 1847. A few months later, aged thirty, he was elected Bishop of Brechin, a diocese of eleven parishes, one of which – in Dundee – Forbes pastored himself. He exercised a notable ministry among the poor and among the victims of a cholera epidemic. He built the present cathedral for his own congregation, and founded several new congregations in the city, including St Salvador's. His doctrine of the real presence of Christ in the Eucharist led to controversy and in 1860 to a trial before his fellow bishops, at which he was supported by John Keble. His Trac-

tarian theology had a growing influence upon the Scottish Episcopal Church for the rest of the century. His writings include doctrinal and devotional works, as well as research into the lives of the saints of Scotland. He died in 1875.



### **St Teresa of Avila, Teacher (15 October)**

Teresa was born into an aristocratic Spanish family in 1515. Following her mother's death, she was educated by Augustinian nuns and then ran away from home to enter a Carmelite convent when she was twenty. After initial difficulties in prayer, her intense mystical experiences attracted many disciples. She was inspired to reform the Carmelite rule and, assisted by St John of the Cross, she travelled throughout Spain founding many new religious houses for men as well as women. Her writings about her own spiritual life and progress in



prayer towards union with God include 'The Way of Perfection' and 'The Interior Castle', which are still acclaimed. She knew great physical suffering and died of exhaustion on 4 October 1582. Her feast is on 15 October because the very day after her death the reformed calendar was adopted in Spain and elsewhere and eleven days were omitted from October that year.

### **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.

### **James Hannington, Bishop, and Companions, Martyrs (29 October)**

James Hannington was born in 1847 of a Congregationalist family but he became an Anglican before going up to Oxford. He was ordained and, after serving a curacy for five years, went with the Church Missionary Society to Uganda. He was consecrated bishop for that part of Africa in 1884 and a year later, with European and indigenous Christians, made a missionary journey inland from Mombasa. The ruler of Buganda, Mwanga, who despised Christians because they refused to condone his immoral practises, seized the whole party, tortured them for several days and then had them butchered on this day in 1885.



## Vestry News

The Vestry would like to thank all those who took part in our patronal festival of Holy Cross. It was lovely to have Bishop Andrew and Mary with us again.

Thanks also to Kirsty and her team for all the thought, work, and time they put into Doors Open Day.

The issues with the heating system are in the process of being sorted out and we hope to have the heating on for our Sunday services soon. Thank you for your forbearance as the weather has become colder over past weeks.

### **Advance notice!!**

Our AGM will be taking place in November, and as always we will be looking for people to serve on the Vestry and to stand for election as our Lay Representative and Alternate Lay Representative. Please give some thought to prayerfully considering whether or not you might serve the congregation in any of these ways. The Vestry usually meets between 6 and 8 times a year for a meeting that lasts about an hour and a half, (but do not quote me on that) and has an important role to play in the life of our church.

The Lay Representative, as the name suggests, represents the congregation at the meeting of Synod each year in March (and if one is called in the autumn) and reports back to the congregation about its proceedings. This can be through the church magazine or as a report submitted to the AGM. The Lay Representative is elected at the AGM for one year and becomes a member of the vestry for that year. The Alternate Lay Representative would only go to Synod as a voting member if the Lay Representative was unable to attend and is not required to become a member of the vestry.

Katie Clapson, Vestry Secretary

## FOOD CUPBOARD REPORT

Over the past few weeks we have been greatly blessed by donations from local congregations of items given as part of their harvest festival thanksgiving services. These have filled our cupboards and will be distributed in the wee bag of groceries given to each visitor at our Sunday afternoon Drop In over the next week or two or as part of our share box which enables each person to choose an additional item to take away. Our visitors are always pleased to have a share in other items we have donated, have recently included flowers, crisps and extra fruit.

We often hear people say how much they appreciate what we do at the Drop In and one recent comment was "we like coming here best because they pray for us". Many of the names on our daily and weekly intercession list come from prayer request slips filled in on a Sunday afternoon.

We have been given a number of mugs for use on a Sunday afternoon for which we are grateful, but we can always use more if anyone has any spare ones at home.

KC



## Kalendar

Tues., 1 Oct.: St. Gregory the Enlightener:  
Mass at 7 PM

Wed., 2 Oct.: Feria: Mass at 10 AM

Sun., 6 Oct.: Trinity 16: Masses at 9AM  
&11AM; EP at 5 PM

Tues., 8 Oct.: Alexander Penrose Forbes:  
Mass at 7 PM

Wed., 9 Oct.: Feria: Mass at 10 AM

Sun., 13 Oct.: Trinity 17: Masses at 9AM  
&11AM; EP at 5 PM

Tues., 15 Oct.: St. Teresa of Avila:  
Mass at 7 PM

Wed., 16 Oct.: Feria: Mass at 10 AM

Fri., 18 Oct.: St. Luke: Mass at 7 PM

Sun., 20 Oct.: Trinity 18: Masses at 9AM  
&11AM; EP at 5 PM

Tues., 22 Oct.: Feria: Mass at 7 PM

Wed., 23 Oct.: St. James of Jerusalem:  
Mass at 10 AM

Sun., 27 Oct.: Trinity 19: Masses at 9AM  
&11AM; EP at 5 PM

Mon., 28 Oct.: SS Simon and Jude:  
Mass at 7 PM

Tues., 29 Oct.: James Hannington:  
Mass at 7 PM

Wed., 30 Oct.: Feria: Mass at 10 AM

Fri., 1 Nov.: ALL SAINTS: Mass at 7 PM

Sat., 2 Nov.: ALL SOULS:

Requiem Masses at 11 AM & 7 PM

Sun., 3 Nov.: Trinity 20: Masses at 9AM  
&11AM; EP at 5 PM

Tues., 5 Nov.: Feria: Mass at 7 PM

Wed., 6 Nov.: Feria: Mass at 10 AM

Sun., 10 Nov.: Trinity 21 (Remembrance):  
Masses at 9AM &11AM; EP at 5 PM

Tues., 12 Nov.: St. Machar: Mass at 7 PM

Wed., 13 Nov.: Feria: Mass at 10 AM

Sat., 16 Nov.: St. Margaret of Scotland:  
Mass at 11 AM

Sun., 17 Nov.: Trinity 22: Masses at 9AM  
&11AM; EP at 5 PM

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

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

Sun., 24 Nov.: CHRIST THE KING:  
Masses at 9AM &11AM; EP at 5 PM

Tues., 26 Nov.: Feria: Mass at 7 PM

Wed., 27 Nov.: Feria: Mass at 10 AM

Sat., 30 Nov.: ST. ANDREW:  
Mass at 11 AM

As is our custom, this month our ALL SOULS LIST of the Departed will be available for those wanting their friends and loved ones to be remembered at the Requiem Masses that day.

## Diocesan Website:

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

The deadline for the next issue of 'Crucis' is Sunday, 20 October. Please send any material to the Editor (the Rector) by that day. Thank you!

## Next Month:

A look at the evolution of church seating and posture over the centuries.



## St Salvador's Directory

**Web:** [www.stsalvadors.com](http://www.stsalvadors.com) Registered Charity SC010596 **E-mail:** [enquiries@stsalvadors.com](mailto: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.

Primus	The Most Rev. Mark Strange	Tel: 01463 237503 (office)
Diocesan Bishop	The Rt. Rev. Andrew Swift	Tel: 01382 562 244 (office)
Rector	The Rev. Clive Clapson SSC	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 <a href="mailto:father.clive@blueyonder.co.uk">father.clive@blueyonder.co.uk</a>
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 <a href="mailto:vessecstsal@hotmail.co.uk">vessecstsal@hotmail.co.uk</a>
Lay Representative	Mrs. Katie Clapson	As above
Alt. Lay Representative	Mrs. Dolina Caie	
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Flowers	Situation Vacant	
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