



Crucis



The Magazine of St Salvador's Scottish Episcopal Church

St Salvador Street, Dundee DD3 7EW E-mail: saintsalmadors@gmail.com Web: www.stsalvadors.com

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

July/August 2026

Message from Fr Michael Turner

A little girl was walking with her family on a guided tour around a cathedral. As the bright sun streamed through one of the windows, she asked the guide who were the people depicted there. 'Those are the saints', he replied. Later that evening the girl told her mother, 'I know who the saints are.' 'Do you, dear? Who are they?' the mother asked. The little girl replied: 'They are the people who let the light shine through.'

The art creating stained glass reached a peak in medieval times and the secrets were rediscovered in the Victorian period. Many churches are orientated, that is they are built on an east-west footprint. Where the end walls are pierced with stone tracery geometric patterns of Christian symbolism or an image of Christ may be seen, as also perhaps figures of various saints may be viewed in the window reveals along the nave. When the summer sun rises, its light catches the east window casting coloured patterns on the interior floor. During the day as the sun moves round it continues to shine through the windows along the nave, until as the sun sets it illuminates the west window.

As the sun catches this array of windows, the colours take on a new, vibrant life. We may see scenes in the life of our Lord and the Blessed Virgin, Old Testament prophets, New Testament apostles and the communion of saints. We may see Christ portrayed in majesty and the day of judgement. The windows are a living witness to artistic skill and human faith.

George Herbert has a poem that calls us to shine out like the church windows. It is easy, he says, to be 'brittle crazy glass', but in God's good grace we can become like a window where colours and light, belief and life can combine and mingle to radiate out into the world.

Fr Michael



Services in July

Wed 1	St Serf (Bishop)	Lay-led	10.00 a.m.
Sun 5	Trinity V	Sung Mass	11.00 a.m.
Wed 8	St Boisil (tr)	Lay-led	10.00 a.m.
Sun 12	Trinity VI	Lay-led	11.00 a.m.
Wed 15	St Drostan of Deer (tr)	Lay-led	10.00 a.m.
Sun 19	Trinity VII	Sung Mass	11.00 a.m.
Wed 22	St Mary Magdalene	Lay-led	10.00 a.m.
Sun 26	Trinity VIII	Sung Mass	11.00 a.m.
Wed 29	Ss Martha and Mary	Lay-led	10.00 a.m.

Services in August

Sun 2	Trinity IX	Sung Mass	11.00 a.m.
Wed 5	Oswald of Northumbria	Lay-led	10.00 a.m.
Sun 9	Transfiguration (tr)	Lay-led	11.00 a.m.
Wed 12	St Blane	Lay-led	10.00 a.m.
Sun 16	Mary the Virgin (tr)	Sung Mass	11.00 a.m.
Wed 19	Bernard of Clairvaux (ant)	Lay-led	10.00 a.m.
Sun 23	Trinity XII	Sung Mass	11.00 a.m.
Wed 26	Augustine of Hippo (ant)	Lay-led	10.00 a.m.
Sun 30	Trinity XIII	Sung Mass	11.00 a.m.

Contacts: Fr Gary Clink (Priest – NSM)

Tel: 07500 944 284 gary.clink@brechin.anglican.org

Fr Michael Turner (Priest – retired)

Tel: 07761 127181 mjrtturner@btinternet.com

Martin Andrews (Churchwarden)

Tel: 07947 380 620 mh deta@blueyonder.co.uk

Prayer for the Transfiguration

O Almighty and everlasting God, whose blessed Son revealed himself to his chosen apostles when he was transfigured on the holy mount, and amidst the excellent glory spake with Moses and Elijah of his departure which he should accomplish at Jerusalem: Grant to us thy servants, that, beholding the brightness of his countenance, we may be strengthened to bear the cross, and be changed into his likeness from glory to glory; through the same Jesus Christ our Lord.

Scottish Prayer Book

Saints' & Special Days in July & August

St Serf, Bishop (1 July)

Serf is one of the heroes of the Celtic Church known to us only through fragments of his story which are not always consistent. Tradition locates his activity at Culross and in the foothills of the Ochils, where he evangelised the Pictish tribe occupying the land to the north of the Forth. Also associated with him is the village of Dysart, a name derived from his retreat or 'desertum', as it was known in ecclesiastical Latin. He is thought to have been a disciple of Palladius and to have fostered and educated Kentigern, which would place his activity in the first half of the 6th century.

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.



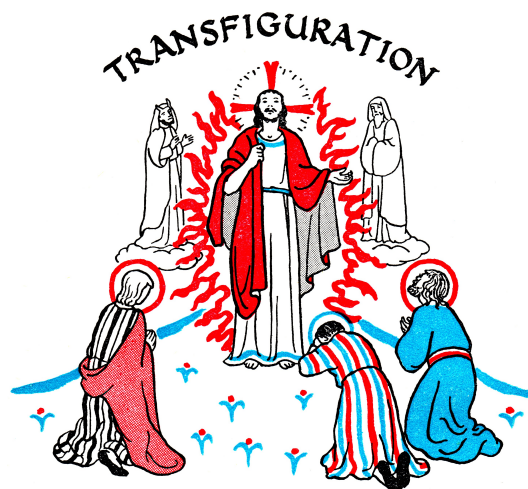
Ss. Mary and Martha of Bethany (29 July)

The gospels describe how Martha, Mary and Lazarus their brother were friends of Jesus who

gave Him hospitality in their home at Bethany, outside Jerusalem. Martha recognised Jesus as the Messiah, while Mary anointed His feet and, on another occasion, was commended by Jesus for her attentiveness to His teaching while Martha served. From this, Mary is traditionally taken to be an example of the contemplative spiritual life and Martha an example of the active spiritual life.

St Oswald of Northumbria, Martyr (5 Aug.)

Born around the year 605, the son of King Aelfrith of Northumbria, Oswald was forced to leave home after his father's death and move to Iona where, influenced by the monks of St Columba, he was baptised. Returning to Northumbria in 634, Oswald defeated the British king, setting up a cross as his standard and gathering his men around it to pray the night before the battle. A man of humility and generosity, Oswald worked closely with his friend Aidan, travelling with him on his missionary journeys and acting as his interpreter. He died in battle on this day in 642 defending his kingdom from the pagan Mercians.



The Transfiguration of the Lord (6 August)

The Transfiguration of Jesus reveals that salvation is for all, and that the Son of God is the One who brings that salvation. The testimony of the Law and the Prophets to Jesus are given by the presence of Moses and Elijah, and the event also pre-figures the Resurrection, giving a foretaste of the life of glory.

St Blane (12 August)

(Old Irish Bláán, died 590) was a bishop and confessor in Scotland, born on the Isle of Bute, date unknown; died 590. Late (medieval) Scottish texts relate that his mother was Irish and that

Saint Cathan was her brother. It was Cathan who saw to Blane's education in Ireland under Saints Comgall and Kenneth. Blane eventually became a monk, went to Scotland, and was eventually bishop among the Picts. He apparently had holy earth transported from Rome. As he carried his precious burden up from Port Lughdach, through Glencallum, to the site of his chapel, the 'rigwoodie', to which the creels of earth were suspended, from his neck, broke. He implored a native woman, then on her way to the shore to collect 'moorach', little shell-fish, to assist him, only to meet a refusal. The irritated saint replied to the disobliging dame: '*An uair a theid thu do an traigh Biodh am muir Ian ann*', (Whenever you go to the sea-shore may there be high tide). After his church was erected, he broadened this curse by enacting that no women were to obtain burial in his cemetery beside the men. An adjoining piece of ground was assigned to females and this custom of separate burial survived till 1661, when it was stopped by an injunction of the Presbytery of Dunoon. Several miracles are related to him, among them the restoration of a dead boy to life. The Aberdeen Breviary gives these and other details of the saint's life, which are rejected, however, by the Bollandists. There can be no doubt that devotion to St Blane was, from early times, popular in Scotland. There was a church of St Blane in Dumfries and another at Kilblane. In Greenock, the place name Kilblain is thought to refer to a cell or chapel of St Blane. Wikipedia

15th FALLING ASLEEP of the B.V.M.
when Mary joined her Divine Son in Heaven



St Mary the Virgin (15 August)

The Church customarily commemorates saints on the day of their death, and although the date and place of the Blessed Virgin's death are unknown, for centuries today has been celebrated as her

principal feast. In the East, today's feast is entitled 'The Dormition (Falling Asleep) of the Virgin'; in the Roman Catholic Church it is called 'The Assumption of the Blessed Virgin Mary'. Both are equally ancient titles for this festival, when the Church celebrates the reunion of Christ with His Mother.

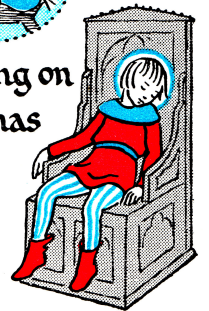
Bernard of Clairvaux (20 August)

(Latin: *Bernardus Claraevallensis*; 1090 – 20 August 1153), venerated as St Bernard, was an abbot, mystic, co-founder of the Knights Templar, and a major leader in the reform of the Benedictines through the nascent Cistercian Order. He was sent to found Clairvaux Abbey only a few years after becoming a monk at Cîteaux. In 1128, he attended the Council of Troyes, at which he traced the outlines of the Rule of the Knights Templar, which soon became an ideal of Christian nobility. On the death of Pope Honorius II in 1130, a schism arose. Bernard was a major proponent of Pope Innocent II, arguing effectively for his legitimacy over the Antipope Anacletus II. The abbot advocated crusades in general and convinced many to participate in the unsuccessful Second Crusade, notably through a famous sermon at Vézelay (1146). Bernard was canonised just 21 years after his death by Pope Alexander III. In 1830, Pope Pius VIII declared him a Doctor of the Church. Wikipedia

S. BERNARD



**dreaming on
Christmas
Eve**



Augustine of Hippo (28 August)

Latin: *Aurelius Augustinus Hipponensis*; 13 November 354 – 28 August 430) was a Christian theologian and philosopher from Thagaste, Numidia Cirtensis and the Bishop of Hippo Regius. He is generally regarded as one of the most influential



philosophers in the history of the Western world, and he is viewed as one of the most important Church Fathers of the Latin Church in the Patristic Period.

In youth he was drawn to the Manichaean faith, and later to Hellenistic Neoplatonism. After his conversion to Christianity and baptism in 386 by Saint Ambrose, Augustine developed his own approach to philosophy and theology, making significant contributions in a wide variety of areas. He is known as Doctor Gratiae ('Doctor of Grace') for the vast influence of his views on the necessity of unmerited, prevenient grace, for salvation and the nature of original sin.

Additionally, he made important contributions in ecclesiology, noting the validity of sacraments regardless of the merit of the celebrant against the views of the Donatists. In his book *The City of God*, Augustine imagined the Church as a spiritual City, distinct from the material Earthly City, against the backdrop of the fall of the Western Roman Empire. He is also widely recognised for his contributions to just war theory. His other notable works include *On the Trinity*, *On Christian Doctrine*, and the *Confessions*, the latter of which was the first Western autobiography.

Augustine is recognised as a saint in the Roman Catholic, Eastern Orthodox, and Lutheran churches, and the Anglican Communion. Regarded as one of the greatest theologians and philosophers in the history of the Catholic Church, he is one of the four Great Latin Church Fathers, along with Ambrose, Jerome, and Pope Gregory I. His thoughts profoundly influenced the Medieval worldview, and he was the most cited author in the *Summa Theologiae* of St Thomas Aquinas. Many Protestants, especially Calvinists and Lutherans, consider him one of the theological fathers of the Protestant Reformation due to his teachings on salvation & divine grace, although this interpretation is disputed by the R. C. Church. In Eastern Orthodoxy, he remains highly venerated, but some teachings, including the *filioque*, are more disputed.

Wikipedia

Some Events in July and August

Tuesday, 28th July – Organ concert – organised by Chris Bragg. The concert will be performed by two organists from Scandinavia. Bine Bryndorf is organist of Roskilde Cathedral in Denmark, where she curates the world-renowned Raphaëlis organ of 1558. She was for many years Professor of Organ at the Royal Academy of Music in Copenhagen and remains a Visiting Professor of Organ at the Royal Academy of Music in London. She is widely recognised as one of the pre-eminent European organists of her generation. Camille Bloche is originally from Normandy in France and now works in Gothenburg, Sweden. She won prizes at four international competitions, including those at Miami and Biarritz and now runs the organ school at Älsborg Church in Gothenburg.



Bine Bryndorf



Camille Bloche

The programme will include music from Denmark by Niels Gade and Niels la Cour as well as the organ sonata by Swedish Romantic composer Oskar Lindberg. The concert begins at 7.30 p.m. Entrance is £15, £10 (concessions & members of the University of St Andrews Music Centre) and £5 (students/children).

2.00 p.m. Saturday, 29th August, Organ recital by Mark Spalding. Free entry – retiring collection. The programme will consist of music reflecting the liturgical nature of St Salvador's organ. Pieces by Beethoven, Liszt (Requiem for organ), Nielsen and Elgar (Vesper Voluntaries).

Advance notice – Doors Open Days

Saturday 26th and Sunday 27th September – The church will be open to visitors on Saturday 9.30 a.m. – 12.00 noon and Sunday 12.30–3.00 p.m.