

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

April 2016

"Far be it from me to glory except in the cross of Christ,
by which the world has been crucified to me and I to the world." Galatians 6:14



In the Beginning...

I know I'm rather strange. Especially to those more "on message" with the times than I am.

For example, I find myself wondering, when watching archaeological programmes on TV, whether the bones being examined will ever be returned to a grave. I speculate what those whose bones they are think about that – or whether they care as much as I do. The remains of King Richard III and the crew of the Mary Rose were reverently buried. What about these others? For Christians, the bones of the dead would seem at least to require respectful handling and eventual re-disposition.

In the Creed of our Baptism – the Apostles' Creed – we affirm that we believe in "the resurrection of the body". When the first

Christians died, their remains were deposited very carefully, in the expectation that they would be revived imminently upon the Lord's return. As the years and generations passed, the Church needed to readjust its expectations, but Christian remains were still respectfully treated. Those of the saints were actually venerated.

Cremation was once regarded as a statement of contempt for Christian faith and so condemned by Christians. In time, the Church readjusted its thinking, and, provided no such statement is being made, cremation is now allowed for us.

But what does "the resurrection of the body" then mean?

When Jesus rose from the dead, His disciples could touch Him. He was real. He was recognisable. But He was not the same. His was not merely a revived corpse, as those whom He had raised from the dead were. Clearly, the Resurrection of Christ was no "conjuring trick with bones", to use the late Bishop of Durham's notorious phrase. The Jesus that His followers had known and loved was alive, but alive in a new way.

This is what I believe "the resurrection of the body" means: to those who are in Christ, we shall be recognisable, but changed. Like Jesus: alive in a new way – whatever may become of our mortal remains.

With every blessing in this season of the Resurrection,

Fr. Clive

W5: Who, What, When, Where, Why

The “Regina Caeli” (“Joy to thee, O Queen of Heaven...”) is said or sung in place of the Angelus (“Hail Mary...”) during the season of Easter.

The “Regina Caeli” has been used since the thirteenth century, but its origins are said to go back to the year 590, when St. Gregory the Great heard angelic voices around an icon of the Mother of God being carried in a procession during a pestilence in Rome.

The earliest known text of the “Regina Caeli” comes from about the year 1200, and may be an adaptation of an earlier hymn. The widespread popularity of the “Regina Caeli” is due to the influence of the Franciscans.

The Church’s direction that it should always be said or sung standing, not kneeling, is a reminder of its long association with the joyful Easter season, when from ancient times the penitential posture of kneeling was discouraged.



Belgium—and especially Brussels—has been a favourite holiday destination for Katie and me for several years. You can imagine our sadness over the recent tensions, troubles, and now the terrorist outrages there.

Despite its own internal differences over language, culture, and local autonomy, Belgium has appeared up to now to us to be a place that has tried to rise above such things. It has been a great place for us to enjoy its history, art, beauty, food, customs, and just to relax. The Belgians certainly take a lot of trouble to try to overcome intolerance and violence, and to provide a safe, inclusive sort of ambience.

Clearly it hasn’t worked—at least for some.

Part of our sadness and horror at what has happened there reflects our disquiet that such a special place for us has somehow been violated. We can only imagine the feelings of those who love the place more, and who actually live there.

In every Eden there is a snake. In everything that is good, evil is never very far away. All the places and situations we cherish in this world are not rendered immune by our love for them.

However, our faith tells us that by the Resurrection of Jesus Christ a new Adam has appeared in Paradise. Evil will not prevail anywhere that we love.

Fr. Clive

Diocesan Synod 2016

Our annual Diocesan Synod was held on Saturday March 5th at Chalmers-Ardler Church. We began with the Eucharist and the whole business of Synod was conducted in this context. In his charge to Synod Bishop Nigel encouraged us to look forward with hope to find ways within our diocese and congregations to work towards sustainable ministry and growth knowing that Jesus is our chief cornerstone.

The business of synod proceeded with the presentation of reports from committees and the provincial and diocesan elections and appointments. There were changes to the canons presented to Synod which bring the definition of “adult” in line with that in Scottish law, namely the age of 16, (down from 18) thus allowing those 16 year old and above to stand for election to vestries and as Lay Representatives.

The Dean’s report reiterated what was said in the Bishop’s charge to Synod and expanded on the need to recognise the realities we face and the hard and bold decisions that may need to be made to find ways to address them. Both the Bishop and the Dean talked of “crunch time” and a “two year window” for our Diocese and our parishes to engage with these realities.

Following on from the Dean’s report those gathered at Synod were asked to take part in a “Call to action – Mobilising for the future”. This involved small groups brainstorming ideas and answers to the question “if the Diocese of Brechin was ultimately successful what would it look like?” All the ideas were posted up and a distillation of their essence was reported back to Synod after lunch.

. The main themes were as follows

- Review and modernise worship to meet the needs of those who do not yet attend
- Make a seismic shift in “doing mission” so that far more resources are allotted to mission and not just “ keeping the show on

the road”

- Working on belief and discipleship
- Rationalisation of buildings to allow for the best use of resources and buildings that are fit for purpose
- The need for appropriate leadership at all levels
- Releasing resources now to allow for mission

Working together as one team for the Diocese and the Kingdom

Further work will be done on these themes and there will be the opportunity to discuss them once they have been further refined.

Synod was addressed by Bishop Allan Scarfe, Bishop of our partner diocese of Iowa. His theme was “New Structures for an Eternal Message” and he spoke about how his Diocese is facing up to challenges very similar to our own. He spoke, among other things, of the work being done by a person ministering among young people (up to the age of 40) and a recent development of a team working on ways to minister to older people with their particular needs, of buildings audits and use of social media.

The Diocesan budget was presented along with the quota payments required for the coming year and these were accepted. Our quota stands at £8016 which is the fourth largest in the diocese, but slightly less than last year. There followed discussion about the difficulties for the Cathedral with all the building work they are undertaking, particularly that which will make our mother church accessible to all, and the costs involved. The Diocese was urged to support this work.

Synod ended with the singing of a hymn and the blessing which sent us out with much to think and pray about.

Katie Clapson, Lay Representative

Vestry News

The Vestry met in March to deal with the ongoing business of the church and congregation.

We are continuing to work on becoming compliant, using the best possible practice, with the Diocesan and Provincial safeguarding requirements, taking our responsibilities in this area very seriously. We have continuing oversight of work being done to complete the rewiring work of the Upper Hall and of work being done on the gable end roof of the Club 83 building. Arrangements for the recording of the Christmas CD at St Salvador's (see Kirsty's article on p. 6) were discussed and thanks recorded for the new gas heaters donated for use in the Lady Chapel. The Vestry received a report of the recent training session held for our Sunday afternoon Drop In volunteers and of the ongoing work of the Food Cupboard Ministry.

Please continue to keep the Vestry and Church Officers in your prayers as they work on your behalf to support the ministry of St Salvador's in our local community and beyond.

Katie

A little boy playing at going to church began to say the "Hail Mary" loudly enough to be heard by passers-by. A man went over to him.

"What are you doing?" the man asked.

"I'm saying some words I learned in church about Holy Mary", the little boy replied.

"Holy Mary!" scoffed the man.
"Why, the mother of Jesus is no different from my mother or yours!"

"I guess so," said the boy. "But there's a lot of difference between the sons."

GETTING PRAYER RIGHT

The real test of one's religion is one's prayer.

As one's prayer is, so is one's religion;

If sincere, then one's religion is sincere,

If careless then one's religion is careless,

If persevering, then one's religion is persevering,

If perfect, then one's religion is perfect,

If non-existent, then one's religion is non-existent.

If we get our prayer right, we see everything right.

Fr. Andrew SDC (1869-1946), poet and Anglican friar



A Sermon
preached by Fr. Clive
on Maundy Thursday, 24 March, 2016

Jesus said: "If you know these things, you are blessed if you do them." St. John 13: 17

Today is known as **Maundy** Thursday because it is tonight that Our Lord **mandated** His disciples to do two things. He **commanded** them to break bread and share a cup of wine in remembrance of Him. He also **commanded** them to love one another, just as He loved them. As you may have gathered, the word 'maundy' is related to the root word of 'command' and 'mandate'. Today we recall Christ's two commands and, fittingly, we do so by receiving Holy Communion.

There are, of course, only two basic ways of receiving Christ in the Sacrament, either in the hand or directly on the tongue. That's worth stopping to think about. These are the same hands that make and break, create and destroy, do things of which we are proud, and of which we are ashamed. These are the same tongues that bless, curse, sing, shout, laugh, cry, and speak both wisdom and nonsense. Our hands and our tongues are the main instruments of what we do and say. They are potentially the most troublesome parts of the human body, and yet it is these that Our Lord Jesus touches when we receive Holy Communion. It is on these sometimes wonderful and frequently embarrassing parts of our bodies that God in Christ sits enthroned for a brief moment at Holy Communion. It's where He most wants to touch us, those two places that so often express most clearly who we really are.

Christ in this Sacrament comes to share all of what we are to make us more like all of what He is. St. Thomas Aquinas said, "the proper effect of the Eucharist is the transformation of Man into God". We should receive Holy Communion to become like the One we receive: God's sons and daughters, and God's servants of one another. Most of

the time, though, we see sharing the Eucharist in terms far less than this. We look merely for strengthening or for consolation in Christ's presence. But He wants to give us so much more. He wants to change us, and, by changing us, to change the world. It is nowhere near good enough to have a sense of Christ's presence in this Blessed Sacrament without its making any difference to us and to those around us. Communion makes us like Christ, and to be like Christ is to become the servant of all.

At supper with His friends, Jesus told them that He would be with them whenever they shared the most common of foods: simple bread and wine. So that's what they did, and that's they have passed on to us to do. Whether we surround this Sacrament with splendour or simplicity, He still comes to us, humbly on our tongues or in our hands. It's **where** He wants to be, and it is **how** He wants to be, available to all in Bread and Wine. Well might we acknowledge God's humility in that moment of our Communion with adoration and humility. That's why most of us make the sign of the cross as we do it.

There is yet another sign of Our Lord's humility as the servant of all. The Last Supper nearly over, Jesus washed the feet of His friends, like a household servant, not their Lord and ours. But He **is** our Lord and theirs. He commanded them and us to love, and then He showed how to do it: on the knees, in service of one another and the world. If the effect of the Eucharist is to make us like Christ, then we too must serve. To receive the Sacrament of Christ's Body and Blood, is to signify our willingness to be changed for the service of others, or it is unworthy of Him who came not to be served, but to serve, and to give Himself as a ransom for many.

St. Salvator's comes to St. Salvador's

We were honoured once again to be able to offer a recording venue to the splendid choir of students from St Salvator's Chapel in St Andrews. Thanks to our organist Chris Bragg's kind offices of facilitation, our very fine acoustic and magnificent Wordsworth and Maskell organ were found to be perfect for recording another disc on their new record label. This one was to feature Christmas music, which seemed just a little surreal as we approach the end of Lent. And yet in another way it seemed fittingly symbolic to reflect on Christ's earthly beginning when anticipating his crucifixion and resurrection.

The programme was beautifully constructed with a sequence of contrasting works. Familiar carols such as 'O come all ye faithful', 'Hark the herald angels', 'Ding, dong merrily on high' and 'In the bleak midwinter' were sung to interesting settings, often with new harmonies and descants, and placed amongst other music dating from the C16 Palestrina through to the C20 Philip Stopford.

The long and arduous weekend recording session around Palm Sunday started with the essential matter of tuning the organ on Thursday morning. The vagaries of temperature in St Salvator's means that this sensitive instrument is easily disturbed! This gave Chris Steedman, our new tuner from Harrison and Harrison, the opportunity to meet the instrument for the first time and familiarise himself with its period idiosyncracies. Five and a half hours later and with much hard work and various strange noises the tuning passed muster and it was ready for the recording.

Adrian Hunter, a gifted sound engineer from near Oxford, returned to work his magic and arrived with a car full of valuable recording equipment to transfer sound onto disc. He has worked with many famous and



talented people but has retained his patience and friendly approach to his task, and seems to take real pleasure in supporting the activities of the St Andrews choir. Painstaking work followed to arrange the recording equipment in the choir vestry, which was to be the nerve centre of the operation.

Friday heralded the start of the actual recording, first of some organ pieces which were to intersperse the vocal works. George Barrett and Sean Heath, the chapel's talented organ scholars, have visited us before and are familiar with the organ and its many and varied stops. They seem to take great pleasure in playing and it is thrilling to hear the church space ring with sound and colour. We are truly fortunate to have such a good, well-constructed and relatively unrestored instrument to enjoy. In turn they played the charming little 'Est is ein ros' which was to compliment Brahms's motet of the same name, a Karg Elert 'Wachet auf' to follow Bach's eponymous cantata, and Bach's 'Vom himmel hoch' to partner Johann Schein's hymn.

The boys then helped to rearrange the front few pews for the singers, and Adrian was able to place the microphones in just the right positions for best advantage. The choir arrived, this time looking younger than ever with a good number of enthusiastic first year students. Under the able direction of Tom Wilkinson their conductor they soon

settled down to the serious and disciplined matter of honing every note and phrase to perfection before it could be recorded for posterity. (Tom and Adrian certainly work well together with their complimentary talents to achieve the maximum from their musicians). Over the next four days, with minor breaks for church services and a complete break for our Sunday activities, there followed a musical treat. I find the whole process quite fascinating – music which sounds pretty good to the untutored ear is then dissected and polished section by section until it is as near perfect as is humanly possible before the final take is made. The meticulous attention to details of pitch, phrasing and balance was admirable. It was inspiring to hear the church absolutely resounding with such a pure and joyful musical sound.

I enjoyed very much hearing new twists to old friends such as the charming Wilcocks settings of ‘Away in a manger’, ‘Ding, dong, merrily on high’, which has a few tricky vocal challenges, and ‘Tomorrow shall be my dancing day’. Interestingly the familiar and much loved Matin’s responsory’ by Palestrina seemed to prove a special challenge to those unused to plainsong, but all was well in the end and it is such a fine piece.

Although it was all interesting and pleasurable, a few pieces particularly stood out for me as I alternated between my door keeping duties to ensure absolute silence during the recording, and keeping the urn and biscuits well topped up in the kitchen. The first real thrill was to hear once again the dramatic ‘God is with us’ by the late John Tavener. Described as ‘a Christmas proclamation’, it starts rather gently with a dramatic tenor solo underpinned by a haunting melody sung by the choir. Unaccompanied at the beginning, it works up to an effective crescendo with organ and the final statement from the choir – ‘Christ is born!’ Our soloist sang from the organ loft and declaimed his lines in suitably dramatic and atmos-

pheric style, making one almost imagine that the Christmas Midnight Mass was about to follow!

‘While shepherds watched’ has for many years been one of my least favourite carols, but I believe I may now have been converted! Tom Wilkinson had found a setting by Handel which quite transformed it, and punctuated each verse with short Handelian ritornelli for added impact.

The greatest pleasure however came from a work totally new to me, ‘Ave maris stella’ by the contemporary composer Phillip Stopford, an ex-Westminster Abbey chorister. This was interesting on a number of counts. The vesper hymn setting was commissioned by St Andrews Voices Festival last year and first performed there by the famous Voces8 group. However this was to be the first commercial recording and it was happening in our building! A suitably delicate tribute to Our Lady, it is full of interesting harmonies and quite exquisite effects. Having just listened to a recording on line of the Voces8 performance, I think the chapel choir really excelled themselves and produced an equally beautiful and moving sound. It was interesting to compare the different but equally satisfying effect of a larger group of singers on the overall hymn. It is always good to find new composers and expand ones experience. There is so much excellent modern church music around at the moment and I shall look forward to hearing more by this particular composer.



The choir worked so hard over the four days and produced a lovely young, fresh and pure sound, all the voices blending well together. It was a very tiring session for them but hopefully they felt a sense of real achievement and satisfaction for a job well done. All having been achieved, they departed in their bus at 9.30 on Monday night in anticipation of an early start in the morning for a few days in Germany, on an exciting tour with two concerts and a chance to perform with Emma Kirkby. Then reality struck for those of us remaining and we came to an hour of packing up and returning the church to its normal state for the rest of Holy Week!

As ever we are grateful to MAXwell Centre for their kind cooperation in the use of the kitchen and hall for much needed refreshment breaks. I was pleased to hear several from the Centre make appreciative comments about the beautiful music they could hear drifting through from church. I hadn't realised quite how much could be heard through the walls and windows until I was standing in the kitchen waiting for my urn to boil!

We all look forward to the new CD with eager anticipation – I am sure it will be a triumph.

Kirsty Noltie.



Food Cupboard Ministry

Over the past few months we have been blessed to have a number of young people and adults from the Society of Friends who have come on some Sunday afternoons to help with the bag packing for the following Sunday. Supervised by the Rector they have been a great help in ensuring sufficient bags were made up and have also been very generous with their contribution of food items. We are grateful to them for all their assistance.

Recently our PVG Officer, Kirsty, ran an informative training session for our Sunday afternoon volunteers with updates on general safeguarding matters, some health and safety protocols and on ways that our Sunday afternoon visitors can be signposted to other services that may be of help to them. You may have noticed a table at the back of the church, containing leaflets and information on many services available across the city, which our visitors are finding helpful. We were given more information about how various services can be accessed by Mr Gordon Sharp, Mrs Sue Rayner and Ms Alison Honeyman, each from their own areas of expertise and about the possibility of more training should it be desired.

Thanks to Kirsty for this session and to all of our volunteers who so faithfully support our ministry to those in need in so many different ways.

Katie



Song of the Beloved

Rise up, my love, my lovely one,
And come away, my dear.
The darkness and the rains have gone;
Salvation's spring is here.
For see, the wintertime is past
And birdsong fills the land.
Now let me hear your voice at last
And take you by the hand.

Come, leave your hiding-place, my dove,
That I have sought for years.
Show me your face again, my love,
Still lovely, streaked with tears.
So come, my love, my lovely one,
And dance with me, my dear.
The spring has come, the winter's done:
Your Bridegroom now is here.

Words: Clive Clapson, from Song of Songs
2: 10 - 13
Tune: "Rowan Tree", traditional Scottish
folksong

Copyright Clive Clapson 1997

BOOM! BOOM!

A man's home is his castle, in a manor of speak-
ing.

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 give-
away.)

Time flies like an arrow. Fruit flies like a ba-
nana.

A chicken crossing the road - poultry in motion.

If you don't pay your exorcist you get repos-
sessed.

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

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

Every calendar's days are numbered.

A lot of money is tainted — taint yours and
taint mine.

A boiled egg in the morning is hard to beat.

He had a photographic memory that was never
developed.

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

Acupuncture is a jab well done.

If I agreed with you we'd both be wrong.

Keep the dream alive: Hit the snooze button.

Come Celebrate!

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The Annunciation of the Lord (25 March, transferred to 4 April)

Since at least the fourth century, the Church has celebrated on this festival the great day of decision, when the blessed Virgin Mary accepted the role that God had chosen for her in His plan of redemption. From that moment the Holy Child was conceived within her, and the Virgin became the bearer of God the Son, known as 'Theotokos' in the East and translated as 'Mother of God' in the West.

William Forbes, Bishop (12 April)

Born in Aberdeen in 1585, William Forbes was for a time Professor of Logic in the university there. He ministered in Alford and Monymusk, then at St. Nicholas' Church, Aberdeen. A theologian of European rank, his strongly patristic, Eucharistic theology led him into controversy. His work has been used in international talks between Anglicans and Roman Catholics in modern times. He was nominated by Charles I in 1633 to be first bishop of Edinburgh, but he died within two months of his consecration.



St Maelrubha of Applecross, Abbot, Missionary (20 April)

Born in 642 in Ireland, Maelrubha arrived in Scotland around 671, following the practice of the Irish missionary monks of 'wandering for Christ'. After two years of work in the north-west of Scotland, he settled in the remote peninsula of Applecross, from where he founded many churches. He died in the year 722.

St Mark, Evangelist (25 April)

Mark went with St Paul on his first missionary journey, along with his cousin Barnabas. He made later journeys with Barnabas alone. He was in Rome with Paul, and with St Peter. His Gospel is believed to be based on Peter's teaching in Rome: its concise, direct and vivid style tells us something of Mark's personality. Tradition dating from the third century says that he founded the Church in Alexandria.

Albert Ernest Laurie, Priest (26 April)

Born in Edinburgh in 1866, Albert Laurie became a lay reader at Old St Paul's during his theological studies. He was ordained in 1890, and continued to serve there under High Churchman Canon Mitchell Innes. When Canon Innes left, Laurie was unanimously elected Rector of Old St Paul's. His entire ministry – apart from voluntary service as a chaplain in the front line during World War One, for which he won the Military Cross – was spent in that one church. Old St. Paul's was set, at that time, in what one observer has called 'the most picturesque slum in Europe'. Fr. Laurie's intense devotion to the Blessed Sacrament continued his congregation's development in a catholic direction. His ministry was marked by personal holiness, faithful teaching and devoted pastoral ministry, especially to the poor. Fr. Laurie died in 1937.



Kalendar

Sun., 3 Apr.: Easter 2: Masses at 9 & 11 AM
Mon., 4 Apr.: The Annunciation of the Lord: Mass at NOON
Tues., 5 Apr.: Feria: Mass at 7 PM
Wed., 6 Apr.: Feria: Mass at 10 AM
Sun., 10 Apr.: Easter 3: Masses at 9 & 11 AM
Tues., 12 Apr.: Wm. Forbes: Mass at 7 PM
Wed., 13 Apr.: Feria: Mass at 10 AM
Sun., 17 Apr.: Easter 4: Masses at 9 & 11 AM
Tues., 19 Apr.: Feria: Mass at 7 PM
Wed., 20 Apr.: St. Maelrubha of Applecross: Mass at 10 AM
Sun., 24 Apr.: Easter 5: Masses at 9 & 11 AM
Mon., 25 Apr.: St. Mark: Mass at NOON
Tues., 26 Apr.: Albert Laurie: Mass at 7 PM
Wed., 27 Apr.: Feria: Mass at 10 AM

Sun., 1 May: Easter 6: Masses at 9 & 11 AM
Mon., 2 May: Ss. Philip & James: Mass at NOON
Tues., 3 May: St. Athanasius: Mass at 7 PM
Wed., 4 May.: Feria: Mass at 10 AM
Thurs., 5 May: THE ASCENSION OF OUR LORD: Mass at 7 PM
Sun., 8 May: Easter 7: Masses at 9 & 11 AM
Tues., 10 May: Feria: Mass at 7 PM
Wed., 11 May: Feria: Mass at 10 AM
Sat., 14 May: St. Matthias: Mass at 11 AM
Sun., 15 May: Pentecost: Masses at 9 & 11 AM
Tues., 17 May: Feria: Mass at 7 PM
Wed., 18 May: Feria: Mass at 10 AM
Sun., 22 May: Trinity Sunday: Masses at 9 & 11 AM
Tues., 24 May: Feria: Mass at 7 PM
Wed., 25 May: St. Bede: Mass at 10 AM
Thurs., 26 May: CORPUS CHRISTI: Mass at 7 PM
Sun., 29 May: Trinity 1: Masses at 9 & 11 AM
Tues., 31 May: THE VISITATION OF THE BVM: Mass at 7 PM

The Feast of the Annunciation (transferred to 4 April this year) marks the 36th anniversary of Fr. Clive's ordination to the Sacred Priesthood. Mass will be at noon.

Thank you for generous contributions of useful items for our "Lenten Gifts in Kind".

Don't forget to return your Lenten coin tubes. Many thanks!

Diocesan Website:
www.brechin.anglican.org

DATE FOR YOUR DIARY:
The next Parish lunch will be after the 11 AM Mass on Sunday, 15 May (Whitsunday).

Many thanks for Easter flowers from:
The Conlons
Dr. Kirsty Noltie
Fr. Hamish Prior
Mrs. Dot Suttie

Congratulations to Fr. George on the 34th anniversary of his ordination to the Priesthood on St. Mark's day, 25th April.

PRAYER OF THE SAINTS

A man who thinks only of himself says prayers of petition; he who thinks of his neighbour says prayers of intercession; he who thinks only of loving and serving God says prayers of abandonment to God's will, and that is the prayer of the saints.

Archbishop Fulton Sheen (1895-1979)

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

St Salvador's Directory

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Magazine

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