

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee  
April 2017

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



## In the Beginning...

The Resurrection of Jesus Christ from the Dead is not a happy ending to a sad story: it IS the story.

Everything Jesus said and did, and everything He suffered for us, all climaxed with His empty tomb early in the morning on the first day of the week. After the Resurrection, everything suddenly made sense.

"Christ is risen!" they whispered, then shouted. "He is risen indeed!" those who had already heard replied. This was the good news, the "gospel", in its earliest and purest form.

It was on the basis of this good news that the details of His Death, Life, and Teaching were recalled and written down to give us the written Gospels we have today.

The Resurrection of Jesus validated all that the Prophets and Jesus said concerning Himself and all that He came to achieve. Without it He was just another dead would-be Messiah – two a penny in Palestine at that time. Witnesses to His Resurrection proclaimed it.

And witnesses continue to proclaim the Risen Lord. In the events we relive during Holy Week and Easter we do more than recall a historical event. We enter into those events.

The Resurrection was only the beginning. It is not something that HAS happened, but CONTINUES to happen. In every generation new witnesses come forward to share their good news of the presence of the living Jesus in their own lives.

The Resurrection of Jesus Christ from the Dead is a happy beginning to an even happier story that has no ending.

With every blessing for Holy week and Easter,

*Fr. Clive*



## **SCHEDULE FOR HOLY WEEK AND EASTER**

Monday in Holy Week  
Mass at 7 PM

Tuesday in Holy Week  
Mass at 7 PM

Wednesday in Holy Week  
Mass at 10 AM  
Tenebrae at 7 PM

Maundy Thursday  
Mass at 7 PM  
Stripping of the Altar  
Watch until Midnight

Good Friday  
Mattins & Litany at 9 AM  
Solemn Liturgy at 3 PM  
Stations of the Cross at 7 PM

Holy Saturday  
Mattins & Ante Communion 9 AM  
The Great Vigil & First Mass of  
Easter at 9 PM

**EASTER SUNDAY**  
Masses at 9AM & 11AM  
NO EP

Mon. in Easter Week  
Mass at 7 PM

Tues. in Easter Week  
Mass at 7 PM

Wed. in Easter Week  
Mass at 10 AM

### **W5: Who, What, When, Where, Why**

The egg is an ancient, pre-Christian symbol of the start of new life, just as new life emerges from an egg when the chick hatches out.

The pre-Christian Saxons in Britain had a spring goddess called Eostre (“Ostara” among their German cousins), whose feast was held on the vernal equinox, around 21 March. The animal associated with her was the spring hare – presumably where the tradition of the “Easter Bunny” came from. The pagan goddess Eostre is known from the writings later of the Venerable Bede, a seventh-century Benedictine monk in Northumbria, and he attributes her name to the Christian festival, but does not mention eggs at all. Eggs being an ancient sign of new life, however, the link with a spring celebration is obvious.

For Christians, the Easter egg is a declaration of the Resurrection of Christ. It is seen as symbolic of both the grave and life resurrected by breaking out of it, making eggs an ideal illustration of the theme of Easter. It has been customary since ancient times for Christians to make eggs part of the celebrations of the festival, dying the eggshells red. The red symbolizes the redeeming blood of Christ shed on the Cross. The hard shell of the egg symbolizes the sealed Tomb of Christ. In Eastern European countries, the eggs are knocked together at Easter celebrations, the cracking of the shells symbolizing the breaking of the seal of the Tomb and Christ’s rising from the dead.

*Reprinted from CRUCIS, April 2010.*





### **Celebration and Cake – happiness is eating cake!**

I was fortunate enough at the end of February to be able to attend a very splendid celebration of volunteers hosted by the Steeple Church, along with a good number of our loyal Sunday afternoon volunteers and contributors. Jacky Close and Rachel McReady had put a huge amount of effort into organising this.

Jacky is the Development Coordinator for Faith in Community, Dundee, an organisation working with faith communities mainly in the poorest areas of Dundee such as ours, as they tackle poverty and exclusion. Rachel works at the Steeple church to provide nursing care and advice to those who find it hard to access this elsewhere. Together they conceived the idea of bring together representatives from as many of the faith based organisations providing succour and support to those in need across the city. Dundee is incredibly fortunate in the number of different and varied agencies who lay on food, advice, care and signposting. 15 organisations were represented, and a significant number more were mentioned as unable to come in person. We can be proud of the fact that our city can provide something of a hot meal and comfort to those who have fallen on hard times on every day of the week, an achievement few cities could rival.

As you will know the Steeple Church forms part of the impressive City Churches complex in front of the Overgate. The church has been subject to a fine reconfiguration clearly maintaining

its function as a place of worship but also, having removed fixed seating providing a flexible space for other uses. It is a light and airy space, with good kitchen and other facilities. We arrived to find a happy buzz of expectation and round table set with tiered cake stands of attractive cakes and scones. Home baking was clearly in evidence.

We were welcomed both by Jacky and the church's minister Rev. Robert Calvert and then each of the organisations represented were given a few minutes to explain what they did and give thanks for all the wonderful volunteers who make it all possible. Fr. Clive spoke briefly about the Food Cupboard. There was a really good turn out from our own helpers which was most heart warming.

It was also fascinating to hear about all the other organisations and the varied work going on. These ranged from primarily food and companionship such as Graeme's Kitchen which has been going for many years and the various cafes such as Coldside and Lifegate, to the new Methodist run clothes bank, starter packs and a most successful music group. There is so much hard work, talent and empowerment going on in our community. Each volunteer was then treated to a round of applause and a pretty inscribed wooden thank you heart in acknowledgement of their hard work and dedication to those who we know appreciate and value feeling part of something at whatever drop in or other facility they attend. It was particularly good to see some of our visitors as well as helpers sharing in the fun and celebration.

We at St Salvador's are truly grateful for our wide, varied, loyal, hardworking troupe of helpers- we could not manage without you so THANK YOU to every one of you.

*Kirsty Noltie*



## REPORT ON DIOCESAN SYNOD

The annual Synod of the Diocese of Brechin took place on Saturday March 11<sup>th</sup> at the new Diocesan Centre at St John the Baptist Church on Albert Street. The morning began with the Eucharist so that the whole business of Synod was conducted within the framework of prayer and worship. Synod is effectively the AGM of the diocese, it being a charitable institution in its own right, so the meeting began by receiving the minutes of the last Synod, and the usual reports from boards and committees, along with the Diocesan and Provincial elections and appointments.

Next Synod looked at proposed changes to 3 different canons. The first was a change to Canon 63 which would allow for an Alternate Lay Representative to be an ex officio member of vestry along with the Lay Representative, unless this is precluded by the local congregation's constitution. The second was a change to Canon 22, on divine worship, and stated that any changes to services must be approved by General Synod. The third was a change to Canon 31, of the solemnisation of Holy Matrimony, which would allow for same sex marriage to take place within the SEC and the adoption of an updated table of consanguinity as approved by the Scottish Government. Synod voted in favour of the changes to all 3 canons.

Synod was next asked to formally rat-

ify the winding up of the charge of St John the Baptist so that the final legalities could be completed. This church plant is now being used as the Diocesan Centre and it is hoped that it will also be a centre of mission for the local area.

A motion to ask the Faith and Order Board to review Canon 54, (Of Offences and Trials), was passed unanimously.

The morning session ended with a reflection by Ms Jenny Marra, MSP, on the nature of faith and civic duty, during which she encouraged people of faith to become involved with the political process and to make their voices heard on issues of importance to them. This generated some interesting discussion among synod members.

After lunch The Rev Kerry Dixon gave a presentation called a Call to Action – Mobilising for the Future. Building on work done at last year's Synod he presented some ways that the Diocese could move forward with Mission and asked for member's feedback. The plan is to develop these ideas further and then have a road show around the Diocese to share them with congregations.

The Bishop's Charge to Synod began with the announcement that Bishop Nigel is retiring by the end of July and continued with his reflections on the Diocese under his Episcopate and a sharing of some of the plans that he and Anne have for their future. This

announcement, which came as a surprise to Synod, will lead to the triggering of the process for the election of a new Bishop of Brechin. Synod members later discussed the way that the membership of the required committee should be selected and agreed that Synod members should vote on any nominations.

The Diocesan accounts and budgets were discussed and approved and our quota assessment has gone up again this year.

The Dean gave a vote of thanks to the Bishop for his work on, and his chairing of the Synod and for all that he has done during his time as our Bishop.

As always Synod ended with a hymn and the sending out to end the Eucharist context.

The next annual Synod will be on Saturday March 10<sup>th</sup> 2018.

*Katie Clapson, Lay Representative.*



## Come Celebrate!

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### **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 Canon Mitchell Innes. When Canon Innes left, Laurie was unanimously elected Rector of Old St Paul's. His entire ministry – apart from heroic voluntary service as a chaplain in the front line during World War One – was spent in that one church, set, at that time, in what one observer has called 'the most picturesque slum in Europe'. Fr. Laurie's ministry was marked by personal holiness, faithful teaching and devoted pastoral ministry, especially to the poor. He died in 1937.

**A Sermon**  
**Preached by the Rector**  
**On the Eighth Sunday after Epiphany (the Sunday before Lent)**

*“ In a time of favour I have answered you,  
in a day of salvation I have helped you.”*  
*Isaiah 49: 8a*

All of us have regrets and sorrows. All of us have sinned and many of us are ashamed of those sins. Lent is coming. We will soon hear a lot about repentance. Some of us might see Lent as too negative. We might ignore it or trivialise it. That would be a mistake.

But I don't really want to talk about Lent today. There will be plenty of time for that soon enough. Rather, I want to say something about the kindness of God. We don't hear nearly enough about it. Today's readings provide us with a good and timely opportunity to reflect on God's kindness.

In the first lesson, from the Book of Isaiah, we hear about God's compassion. Despite all the evil we have done, all the good we have not done, and all the suffering we have had to put up with, God still loves us. He has not forsaken us. We are not forgotten. He will not let us slip through His hands. Our names are inscribed there. On His hands. Inscribed with a nail. His wounds tell us of His love and compassion for us. God is kind, even though we suffer. He is a suffering God for a suffering people.

In the reading from the First Epistle to the Corinthians, St. Paul talks about judgement, but not in the way we might have anticipated. Human judgement is too quick and too likely to be wrong. We look at the superficial things. God looks at the heart. He judges our true selves, not the picture we present to others or pretend to be to ourselves. God weighs up our good intentions, even though we may have failed a hundred times. St. Paul says that God's judgement – the only judgement that counts – is still to come. There is time yet to put things right

with Him and with each other. This gift of time is yet another sign of God's kindness.

God can be trusted. He won't let us down. That is the message we get from today's Gospel. God provides us with everything we need. Not just food and clothes. He gives us all that we need to face everything we must face in this world. Reflect on how God has been with you in everything you have come through in your life. He is preparing us for His Kingdom and providing us with everything we need to get there. This too is a sign of God's kindness.

Many of you will know the story from ancient Greece about Pandora's box. It contained all the world's woes in it. Pandora opened the box and everything evil that afflicts us flooded into the world. After all hell had been unleashed, in a corner of the box was a little thing called “hope” that fluttered out to take its place in the lives of human beings.

Christians have hope. Not because of a fable from Greek mythology, but because we know that God is kind. Our afflictions are not permanent. Neither does He stand aloof from us as we have to put up with them. We know this not only from the Scriptures, but also from our own experience. God loves us. He has not judged us yet. He can be trusted. God is kind.

And so we walk in hope as we prepare to pass through the arid wasteland that is Lent.



## Singing Scarlatti

G. Adamson

My first singing trip of 2017 took me to Oxford with one of my favourite groups of people . . . the Bartholomew Consort. Established some fifteen years ago, the group brings together singers from around the United Kingdom and The Netherlands with a mutual love of singing and is directed by the inspirational JanJoost van Elburg (JJ for short). The programme for the weekend was two substantial Baroque works both of which were new to me: one by Domenico Scarlatti (1685 – 1757) and the other by Giacomo Carissimi (1605 – 1674).

My trip began on Friday, 17th February with a flight from Dundee to London. Comfortably seated in the sixty-seater SAAB plane with only six others on board, I felt like I was aboard a private plane. Arriving in central London just after 10am, I had time to fit in a visit to Westminster Cathedral for a beautiful service during which the choir sang Mozart's Requiem Mass and thereafter had lunch with composer, Nicholas Wilton, whose works always receive such favourable comments at Cantiones Sacrae concerts.

Rehearsals for the concert began in St Michael and All Angels Church in the Summertown area of Oxford in the late afternoon. By 5.30pm everyone had assembled and work began on the two pieces under JJ's critical ear and expert direction. After a solid four hours of singing, we had sung through most of the repertoire which is a reassuring



place to be after the first evening.

We spent most of Saturday morning and afternoon practising in the church and for these rehearsals were joined by the talented Martin Perkins, Early Music Lecturer and Instrument Curator at Birmingham Conservatoire, who accompanied us on the chamber organ. For the performance itself, Martin would be joined by other Early Music instrumentalists . . . more anon.

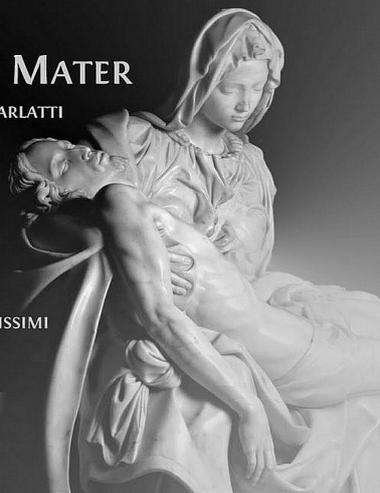
Sunday's rehearsals began at 10am in the church hall and thereafter we had a decent break which allowed time to wander into Oxford for a bite to eat. After lunch everyone gathered in the church for a full run-through before the concert itself. For this final rehearsal we were joined by other exponents of Baroque instruments: Eligios Quinteiro (theorbo), Henrik Persson (gamba) and Jan Spencer (violone). All went very well and we were now ready for an audience . . . but how many would come along to hear us? Well, we needn't have worried – word had obviously got around. After a short break, the doors of the church were opened to the public and the seats began to fill. Just before four o'clock when the concert was due

to begin, extra seats had to be set out in the nave to accommodate the audience. I have never seen St Michael and All Angels Church so full.

So, to the music itself. The first piece was Giacomo Carissimi's *Historia di Jephthe* which is said to be an important exemplar of the mid-seventeenth century oratorio form. Composed by Carissimi, probably in 1648, it is based on the story of Jephtha in the Old Testament Book of Judges. When the Ammonites threatened war against Israel, the elders of Gilead came to Jephtha and asked him to lead their army against them. Before going into battle, Jephtha made a vow to God that if the Lord gave him victory over the Ammonites, he would make a burnt offering of the first thing he saw coming out of his house after the war. (In those times, the Jews often kept animals stabled in a ground floor enclosure, while the family lived on the second floor.) When Jephtha returned to his home at Mizpah, the first thing that came out of his house was not an animal, but his young daughter, his only child. The Bible tells us that Jephtha kept his vow.

Given the story, you can perhaps imagine just how sombre and moving the last section of the work is as the full chorus sings "Weep, you children of Israel, weep, all you virgins, and for Jephtha's only daughter, lament with songs of anguish." The performance of this work went superbly well with an extraordinary performance by Fabienne, one of our sopranos, who sang the title role.

After a short instrumental interlude by Martin, Eligios, Henrik, and Jan, we re-assembled to sing the Scarlatti. The text which begins *Stabat Mater dolorosa iuxta crucem lacrimosa dum pendebat Filius* (The grieving Mother stood weeping beside the cross where her Son was hanging) is thought to originate from Franciscan sources in the 13th century. It has been set to music by some two hundred different composers over the centuries from Josquin Desprez in the 1400s to current 21st century composers such as Karl Jenkins and Paul Mealor. Domenico Scarlatti (1685 – 1757, son of Alessandro Scarlatti), was born in the same year as J. S. Bach and Handel, by whom he was befriended and influenced. Scarlatti is probably best known for the hundreds of sonatas he composed for clavichord but he also produced a considerable number of operas, secular cantatas and a quantity of church music. The *Stabat Mater* is per-



**The Bartholomew Consort**  
Musical Director Jan Joost van Elburg  
Organ Martin Perkins, Gamba Henrik Persson  
Theorbo Eligio Quinteiro, Violone Jan Spencer

**STABAT MATER**  
DOMENICO SCARLATTI

**JEPHTE**  
GIACOMO CARISSIMI

Sunday 19 February at 4pm  
St Michael & All Angels Church  
Summertown, Oxford  
OX2 7ES

Entry free  
Donations welcome  
www.bartholomewconsort.co.uk



haps Scarlatti's best-known choral work and was written in 1715 for ten voices (four soprano parts and two parts each for alto, tenor, and bass) with an instrumental continuo. It is a quite beautiful piece and one that I am pleased to have become acquainted with.

The work is written in a meditative mood and clearly intended for liturgical use. The composition is divided into seven sections, varying from one to five stanzas. I think I particularly enjoyed it because, compared to other works from that time, it feels much more Renaissance than Baroque in nature with wonderful polyphonic melodies as well as moments where individual voices come to the foreground. I had the pleasure of singing some of the bass solos in the piece all of which were quite melodic in themselves. The concert was incredibly well received by the audience who showed their appreciation not only by their applause but by also by their generosity in a retiring collection as they left the church.

Being in Oxford during term time, I

couldn't not go to choral evensong so straight after the concert I headed down the road from Summertown to central Oxford. My destination was New College Chapel which has a very high standard of music with the choir under the direction of Robert Quinney, one time chorister at St Paul's Cathedral, Dundee. Standing outside the closed chapel door as the choir rehearsed, I was joined by another evensong-goer named Giles who told me he was a regular at New College. He asked what brought me to Oxford and I told him that I had just finished singing in a concert. "Where?", he asked. "St Michael's in Summertown", I replied. "I was in the audience", he said, "It was fantastic! I had never heard the Bartholomew Consort before and I'll definitely be back when you next sing here".

How nice, I thought. He insisted upon showing me to the part of the chapel where he felt the acoustic was at its best but not before I received a friendly welcome from one of the chaplains whom I know from Edington. It is a small world. The service was beautiful, the choir in superb voice and, just to complete a lovely series of chance meetings and coincidences, not only were the Canticles sung to Grayston Ives' Edington Service setting but four of the choristers came to say hello afterwards. "Hello, sir", said one of the diminutive trebles from last year's Edington Festival. I always find it quite amusing to be called "sir" by a youngster these days!

My visit to Oxford complete, I caught the 8 o'clock train back to London to



allow me to spend a bit of time with friends before flying back to Dundee on Monday evening. Or so I thought. After a very pleasant day on the Monday which included a lovely lunch at the National Liberal Club, I made my way to Stansted Airport in good time for my 7pm flight back to Dundee. Sitting at the gate just after 6pm, I was met by an unwelcome announcement at around 6.15pm . . . the flight, which was originally showing as “delayed” had now been cancelled. I have had my fair share of delays – but never a complete cancellation.

So, I had to go back to the belt to collect my baggage then go back outside the secure area and return to the check-in desk. Eva, the service agent behind the desk, had nine rather disgruntled passengers to deal with but pulled out the stops to sort things out for us. Needless to say, there were no other flights back to Dundee before the following morning so there was little alternative but to accept the offer of hotel accommodation and a meal voucher with a view to catching the flight just after 9 o’clock the following morning. Luckily, I managed to contact one of my colleagues back in Dundee who kindly agreed to

see the patients that were booked for my clinic on the Tuesday morning.

After a comfortable overnight stay in a very nearby Radisson hotel, I was back at check-in at 7.30am only to find they couldn’t check me on to the morning flight as my ticket had mistakenly marked as “used” the night before. It is just as well I am a patient soul! After frantic phone calls to Flybe by the check-in staff, the situation was resolved and off I went to drop my bag and go back through security. It didn’t end there, however. The plane that would serve as the 09:10 flight back to Dundee was late in getting to Stansted and so we didn’t actually board until almost 10 o’clock with take-off not until ten-thirty. However, the flight debacle didn’t spoil what had otherwise been a wonderful weekend of music making. I just wouldn’t rely on the Dundee to London service for anything critical in the future!

My next trip away is not until June when I am looking forward to singing Handel’s Dixit Dominus under the direction of Andrew Cardwood, the Director of Music at St Paul’s Cathedral, London.



## Kalendar

Sun., 2 Apr.: Lent 5: Passion Sunday:  
Masses at 9 & 11 AM; Stations of the Cross  
at 10 AM; EP at 5 PM

Tues., 4 Apr.: Feria: Mass at 7 PM

Wed., 5 Apr.: Feria: Mass at 10 AM

Sun., 9 Apr.: Lent 5: Palm Sunday: Masses  
at 9 & 11 AM; Stations of the Cross at 10  
AM; EP at 5 PM

Mon., 10 Apr.: Monday in Holy Week:  
Mass at 7 PM

Tues., 11 Apr.: Tuesday in Holy Week:  
Mass at 7 PM

Wed., 12 Apr.: Wednesday in Holy Week:  
Mass at 10 AM; Tenebrae at 7 PM

Thurs., 13 Apr.: Maundy Thursday: Mass at  
7 PM, Stripping of the Altar, Watch until  
Midnight

Fri., 14 Apr.: Good Friday: Mattins & Lit-  
any at 9 AM; Solemn Liturgy at 3 PM and  
Stations at 7 PM

Sat., 15 Apr.: Holy Saturday: Mattins &  
Ante Communion at 9 AM; The Great Vigil  
& First Mass of Easter at 9 PM

Sun., 16 Apr.: EASTER SUNDAY: Masses  
at 9AM & 11AM; NO EP

Mon., 17 Apr.: Mon. in Easter Week:  
Mass at 7 PM

Tues., 18 Apr.: Tues. in Easter Week:  
Mass at 7 PM

Wed., 19 Apr.: Wed. in Easter Week:  
Mass at 10 AM

Sun., 23 Apr.: Easter 2: Masses  
at 9&11AM; EP at 5 PM

Tues., 25 Apr.: St. Mark: Mass at 7 PM

Wed., 26 Apr.: Albert Laurie: Mass  
at 10 AM

Sun., 30 Apr.: Easter 3: Masses  
at 9AM & 11AM; EP at 5 PM

Mon., 1 May: SS. Philip & James: Mass  
at 7 PM

Tues., 2 May: St. Athanasius: Mass at 7 PM

Wed., 3 May: Feria: Mass at 10 AM

Sun., 7 May: Easter 4: Masses  
at 9AM & 11AM; EP at 5 PM

Tues., 9 May: Feria: Mass at 7 PM

Wed., 10 May: Feria: Mass at 10 AM

Sun., 14 May: Easter 5: Masses  
at 9AM & 11AM; EP at 5 PM

Mon., 15 May: St. Matthias: Mass at 7 PM

Tues., 16 May: Feria: Mass at 7 PM

Wed., 17 May: Feria: Mass at 10 AM

Sun., 21 May: Easter 6: Masses  
at 9AM & 11AM; EP at 5 PM

Tues., 23 May: St. William of Perth: Mass  
at 7 PM

Wed., 24 May: Feria: Mass at 10 AM

Thurs., 25 May: ASCENSION DAY:  
Mass at 7 PM

Sun., 28 May: Easter 7: Masses  
at 9AM & 11AM; EP at 5 PM

Tues., 30 May: Feria: Mass at 10 AM

Wed., 31 May: The Visitation of Our Lady:  
Mass at 10 AM

The Easter Candle is given in memory this year of Albert Baird, late brother of Evelyn Kelly.

Many thanks to Phyllis McIntosh for donations toward Easter flowers.

Congratulations to Fr. George on his anniversary of Ordination to the Priesthood this month.

## THANK YOU

I would like to say a big thank you to my church family for all the kindness and concern expressed in different ways following the death of my Mother on March 8<sup>th</sup>. Your support at this difficult time is very much appreciated. Please continue to keep my family in your prayers.

*Katie Clapson*

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

The deadline for the next issue of 'Crucis' is Sunday, 23 April. Please send any material to the Editor (the Rector) by that day. Thank you!

# St Salvador's Directory

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

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Saint Salvador's is a member of the Scottish Episcopal Church (SEC) and is in the Diocese of Brechin.  
The SEC is part of the Worldwide Anglican Communion headed by the Archbishop of Canterbury.

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## Magazine

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