

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

December 2010

"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...

They call it the "Little Ice Age" – a period of severe weather and low temperatures stretching from the Middle Ages to Victorian times. The dark, cold and snowy winters in Europe and North America during that time gave us many of our cultural concepts of how winters – and especially Christmas – should be. Much of Western literature, art and music reflect a very different winter (and a very different Christmas) from the one we usually experience. Still we dream of a white Christmas – perhaps not so much like the ones we used to know, but certainly like the ones our great grandparents and more distant ancestors knew.

Trying to make economies with our gas and electricity consumption in church has recently introduced us to a continuing discussion about funding for heating and an unwelcome level of discomfort in church, despite our attempts to mitigate the seasonal cold. It may not help much, but perhaps it is worth recalling that, when our church was built, winter was a much colder time by far than it is now – the "Little Ice Age" – and St. Salvador's had absolutely no means of heating whatsoever!

Well, there WAS one form of heating. It is hinted at in some of our old photographs, showing a crowded sanctuary and choir stalls, and pews in the nave packed with large families from the cramped tenements round about. St. Salvador's supplied the light, with its candles, incense, music and

vestments, but it was everyone who came that supplied the warmth.

The stable in Bethlehem might have been a cold, dark place. However, God supplied the Light. And it was those who came and who crowded into the little stable that supplied the warmth: the beasts, the shepherds and their flock.

God draws us to Himself by signs large or small and sometimes miraculous; we are beings created to live in His light. However, it is up to us to bring the warmth: to stand together, hearts moved and warmed, crowded round the cradle of the Light of the World.

Wishing you all a happy Christmas and a prosperous New Year,

Fr. Clive

We are very sorry to hear that
Bishop John Mantle died
on Monday, 29 November, 2010.

We offer our prayers for his soul
and our thoughts are with
his widow Gill and their children.

There will be an opportunity locally
to recall and celebrate his life and
ministry. Details to follow.

May he rest in peace

Sermon preached by the Rector on the First Sunday of Advent, 28 November, 2010

“Let us lay aside the works of darkness and put on the armour of light; let us live honourably as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy.” Romans 13: 12b, 13

The word “advent” is from the Latin, meaning “to come”. During the four weeks before Christmas, the Church throughout the world calls on its members to focus on the coming of Christ. We are invited to prepare ourselves for Christ’s appearing not once, not twice, but three times.

Obviously in the weeks leading up to Christmas, we are preparing spiritually to celebrate God’s coming into our world in Christ at Bethlehem over 2000 years ago. In the next four weeks we shall hear again the yearning of the Prophets of the Old Testament as they looked toward Christ’s appearing. We shall listen to John the Baptist as he, seeing the dawning of Christ’s Kingdom at hand, called men and women to penitence and preparation. When Christ first came to Bethlehem so long ago He came in all humility to bring in the Kingdom. Later, He died to prove His kingship and then He rose again to establish His reign. All of this was done in front of witnesses. This was Christ’s first coming. We are preparing ourselves to celebrate it with awe and wonder, and to be witnesses ourselves of the miracle of the Incarnation – the revealing of God through our human nature in Jesus Christ.

Christ’s second coming too will not be hidden. Indeed, the Scripture says that “every eye shall see him” and “they shall look on him whom they have pierced”. He will return in majesty to share His Kingdom with us. In Advent we are called to reflect upon our belief that, in the words of the Nicene Creed, our Lord “shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end”. Look-

ing ahead with yearning toward Christ’s return and the final establishment of His Kingdom is one of this season’s most important themes. We are encouraged to yearn for it and to prepare for it.

By the way, Jesus’ words in today’s Gospel warn us against any speculation about His return. No one knows the hour or the time when these things will come to pass. We aren’t **meant** to know. Christ will return when we don’t expect, like a burglar in the night. We’ll all be engaged in our every day tasks when He arrives to usher in His Kingdom. That’s the way He wants it to be. At that time, we shall be accountable to Him for our lives, both those who are still alive at His appearing, and those who have died before His return, both “the quick (that is, the living) and the dead”. With Him, together with everyone we love and have ever loved, we shall form a community - a kingdom - that will have no end. In preparation for His judgement of us, we re-focus ourselves now. Advent is a season of spiritual seriousness.

This is particularly the case when we consider Christ’s third coming. Unlike the other two, it is not a public, but a personal, coming. It happens between Christ’s first coming at the dawn of salvation and His final coming as Judge at the end of time. Christ’s third coming is his appearance to us individually and together as we journey toward the City of God. He comes to us on the road, sometimes at first unrecognised, but making Himself known to all who want to remain in His company and follow Him. He comes neither in humility nor in majesty, but with power to transform us into His image, if we will let Him. Advent is a time to cast off darkness and to put on light, to remove everything that stands in the way of Christ’s coming into our lives to make us like Himself.

The Epistle reading today should be considered in that context. We all need to “pull our socks up”. St. Paul’s words are not intended to scold non-believers who are busily partying during this pre-Christmas season of spiritual seriousness; the Apostle’s words are intended for those of us who are looking for Christ, but do not see Him, or who are following Him, but not very well. It is entirely appropriate that we in the Church should take today’s Epistle reading to heart. Christians should exercise some self-control and self-denial until Christmas. That we should expect the same of non-believers, however, is unreasonable. Let them get on with their partying – we have a different agenda. It is nothing less than allowing Christ to come into our lives and change them.

It is a mistake to assume that the celebrations all around us during this time of year have ever had much to do with Christ, and that all the excesses associated with Christmas are only happening because the Church has failed. The truth is that almost every culture in the northern hemisphere since time began has had some sort of celebration at this time of year, often marked by quite excessive partying. This was happening before Christians arrived on the scene in the ancient world. The Church did not introduce a celebration that somehow it allowed to get out of hand; it inherited a celebration that it sought to transform.

During the pagan celebrations surrounding the winter solstice the Church put forward Christ as the True Light of the world. It was **already** a time of wild excess and misbehaviour, even worse than now. By linking it to the coming of the Saviour, the Church was injecting some restraint and sobriety into the occasion for its members, as well as taking advantage of an opportunity to proclaim its Lord to unbelievers in a vivid, understandable way.

Leading up to the festival, Advent calls Christians to spiritual preparation and seri-

ousness. That’s why there is a penitential atmosphere in the Church’s services and life over the weeks leading up to Christmas. Among the first Christians Christmas was one of the few times of year when Baptism was administered. What this meant was that the weeks preceding the festival, while everyone else partied, in the Church it was a time of intense spiritual preparation of the baptismal candidates. Nurturing these newcomers was the responsibility of the whole local congregation, so a sense of spiritual preparation took hold of the whole Christian community leading up to Christmas. Therefore Advent was – and still is – a time of particular spiritual seriousness for all members of the Church.

During the season that lies immediately ahead of us, the task of the Christian community on earth, the Church in the world today, remains basically what it has always been. We show Christ to others by allowing Him to come into our lives, and make us truly citizens of the Kingdom that Christ at His first coming proclaimed and at His final coming will finally establish. We show ourselves as belonging now to the Kingdom for which we await by any number of means during Advent, but chiefly by taking on a measure of spiritual discipline to change us into Christ’s likeness. Remember St. Paul’s words: live honourably and put on Christ. It is our lives that best speak of the God who in Christ comes to the world He loves.





W5: Who, What, When, Where, Why

At the Eucharist, what is the difference between the Collection and the Offertory? Even many regular worshippers get the two confused. One involves taking up a collection of money and the other involves making an offering. But still there is room for confusion. How is it possible to have an Offertory but no Collection? Anyway, what is it that we are offering? Isn't it our money? Yes and no.

Insofar as our money represents us, then our money forms part of what it is that we are offering at the Eucharist, but it is **ONLY** part. The Collection is merely a part of the Offertory. We are also offering "ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice" to God. We are bringing to God a broken world for healing, and also everything that we are for renewal in His service. And there is still **MORE** than that.

We know from the Letter to the Hebrews and elsewhere in the Scriptures that the old sacrificial system is dead; Christ has opened up for us a new way to God. That way is through Christ alone: His own sacrifice of Himself upon the Cross once and for all. At every Eucharist we enter into Christ's sacri-

fice that He pleads for us to the Father. In other words, at every Eucharist we join our offering to Christ's offering, and it is through Him that what we offer is accepted. This has an important bearing on how we look at the purpose and function of worship.

However many or few people there are present when we gather for the Eucharist, whether our liturgy is sumptuous or simple, and whether we get anything out of the service at all is entirely secondary. What is important is that at least part of God's Creation – and especially that part of it that has been restored to Him through Christ – should often and regularly offer itself to the Father through His Son. This happens whenever, wherever and however the Eucharist is celebrated.

The offering must be made. At the Eucharist the Collection is not unimportant for the work of the Church, but it is the Offertory that is the most important thing of all for the life of the world, and for the renewal of God's People within it.



ADVENT GIFTS IN KIND

As we all know from the AGM, the cost of running St. Salvador's is not reducing.

Please help us out by giving something that we regularly use and need. Toilet cleaner, Loo paper, liquid soap, postage stamps, coffee and tea would be particularly welcome.

A list of suggested items is at the back of the church.

Thank you!

Alan Geddes



PUN FUN

A backward poet writes inverse.

In a democracy it's your vote that counts. In feudalism it's your Count that votes.

When cannibals ate a missionary, they got a taste of religion.

If you jumped off the bridge in Paris, you'd certainly be in Seine.

Cantiones Sacrae's Festive Fare

Following the sell-out success of last year's "A Renaissance Christmas by Candlelight", *Cantiones Sacrae*, have organised two concerts this year in the lead up to Christmas. The first one takes place during the day and it is hoped that this will suit folk who prefer not to venture out on a cold, dark winter's night. The "Festive Lunchtime Concert" will begin at 1pm on Saturday, 11th December in St Salvador's and last approximately one hour.

Included in the selection for this daytime concert will be well-known carols such as *Gabriel's message, O come, O come, Emmanuel, In the bleak mid-winter*, and *O little town of Bethlehem* as well as some wonderful examples of Renaissance polyphony including Clemens' *Magi veniunt ab oriente* and Victoria's motet *O magnum mysterium*. Tickets for this concert are £5 and available from Dundee City Box Office, from Graeme Adamson, and at the door subject to availability.

The second concert is the hugely popular "A Renaissance Christmas by Candlelight" and takes place in St Salvador's at 7.30pm on Sunday, 19th December. Due to the overwhelming turnout last year, tickets for this concert must be purchased in advance and will not be on sale at the door on the night. The musical content of this concert will be similar to but slightly more extensive than the lunchtime one. Pieces which will be included in the varied programme are *Away in a manger, Silent night, The Blessed son of God*, Palestrina's splendid *Matin responsory*, Taverner's *Kyrie Leroy*, and a wonderful new carol written by Nicholas Wilton entitled *Jhesu for thy mercy endlesse*.

The concert will be particularly atmospheric as it will be lit by over two hundred candles and, after the performance, mulled wine will be available in the lower hall for as many of members of the audience that can squeeze in! Tickets priced at £7 (concessions £5) are now available from Dundee City Box Office, 6 City Square, Dundee, Tel. Dundee 434940, and from Graeme Adamson. Please note that tickets for this concert must be purchased in advance.



Graeme Sings in Croatia

“Would you like to join us for a week’s singing in Croatia?” came the offer from the organiser of the course I attended in Corsham, Wiltshire last year. Sounds like an interesting adventure, I thought. As well as the opportunity to sing with a group of like-minded folk, it was also the chance to see a country I had never visited and at a time of year that would almost certainly guarantee a bit of gentle warmth and sunshine.

So, I made plans to head for the historic cathedral town of Trogir on the Adriatic coast of Croatia during the last full week of September to join the other thirty or so singers under the direction of the highly-regarded choral director, JanJoost van Elburg. The five days of singing was to culminate in a concert in the beautiful 13th century cathedral on the Friday evening.

On Saturday morning I left Dundee at about 10.30am and, despite a few hold-ups near Forth Bridge, arrived at Newcastle airport by 2.15pm and was through security by 2.45pm giving me time to have a coffee and relax. The flight boarded at 4.15pm and we were airborne by 4.40pm. Time passed quickly as I was sitting next to a delightful couple, Ian and Helen, to whom I

chatted away over the next couple of hours until we landed at Split. Split airport is only ten minutes by bus from Trogir and, with the help and guidance of a couple of holidaying ex-British army soldiers who were very familiar with the area, I eventually found my hotel, the *Villa Carrara*, in the centre of Trogir.

After a good night’s sleep – helped by the room’s very efficient air conditioning – I made my way by bus to the historic town of Split to explore Diocletian’s Palace built by the Roman emperor at the turn of the 4th century and also Split cathedral: parts of which date from the 3rd century. I even managed to overcome my fear of heights and ascend the almost 200 feet high bell tower. It affords wonderful views of the city and views over the Adriatic but would certainly not pass UK safety standards! Having safely descended the tower and had a wander about the city I caught the bus back to Trogir ready to meet the other singers. The choir members got together that evening for a relaxing meal at Restaurant Kamerlengo: a chance for everyone to get to know each other over an excellent meal including a lovely selection of meats and a good supply of house wine.

Monday began at 9.30am in St Peter’s Church – just one minute’s walk from my hotel – with a warm up and then an intensive rehearsal including works by Victoria, Byrd, Magalhães, and Padilla. A well-earned lunch break was spent in the sunshine at a nearby lagoon and there was plenty time to take a walk up a nearby hill and along the shore to get a better idea of the local geography. After further practice in the church in the late afternoon it was time for our evening meal which, this evening, was in a seafood restaurant.

Tuesday saw another sharp 9.30am start.

As well as polishing up pieces from the day before, we looked at music by Clemens, Bonhomius, and began to get our heads around the most challenging work of the week: a 24-part composition by Leonhard Lechner entitled “Quid chaos”. (Think of *Spem in alium* with fewer parts but almost as much complexity!). In the afternoon, I had my arm twisted to have a swim in Adriatic over lunchtime and take a picnic on a nearby beach. The water was surprisingly cool given the time of year and our location; it was also amazingly salty giving incredible buoyancy which meant one could float whilst barely having to tread water. Another practice session from 4.30pm – 6.30pm rounded off the work for the day and then a meal at another seafood restaurant – a wonderful fish platter with a mouth-watering selection of grilled fish including sea bream and grouper, as well as mussels, langoustine, and clams.

Wednesday saw another fairly intensive rehearsal from 9.30am until 1pm and then, over lunch at a local café, I spent some time working on music for a future singing engagement. One of the other choir members who is a fluent German speaker had kindly agreed to go over a number of pieces with me to ensure my pronunciations were correct. It was a fairly painless process sitting in the sunshine drinking beer while we worked away! It was back to rehearsals proper at 4.30pm for a couple of hours with further work on the massive *Quid chaos*. The day was rounded off with a meal in a restaurant on a nearby island with lovely views looking north over the moonlit buildings of Trogir.

The day before the concert, we rehearsed throughout the morning as usual and, over the lunch break, five of us worked on a piece of music by Alessandro Grandi. It was a composition that one of the choir

members had brought along just for fun and three of us had spent some of our spare time practising it. We enlisted the help of two other choir members – one to conduct, the other to play the organ, and gave an impromptu performance to a small audience of tourists in St Peter’s Church that afternoon. The evening meal was a very pleasant affair spent at the same small café at which we had enjoyed lunch the day before.

Friday, the day of the concert, arrived all too soon and, after morning rehearsals and a lunch break, there was time for a wander around the island and its harbour before changing for the performance. We met in the historic cathedral at 6pm for a final practice and then, to a packed church, performed our concert at 8pm. The programme was interesting and varied and was well received by the audience which filled the cathedral. The compositions included Bonhomius *Dilectus meus*, Magalhães *Missa dilectus meus*, Clemens non Papa *Ego flos campi*, Guerrero *Ego flos campi*, Victoria *Vadam et circuiba*, Padilla *Missa Ego flos campi*, Massaino *Surge propera*, Guerrero *Surge propera*, and Byrd *Momento homo*. The concert concluded at 9.15pm after which we adjourned to the Restaurant Kamerlengo for a fine meal of pâté, sea bream, and crêpes to finish. After the meal, it was time to bid everyone farewell and wish each other a safe journey home the following day.

All in all it was a splendid trip with pleasant company, wonderful music, and the chance to visit and enjoy the culture of a country previously completely unknown to me. Should you be looking for a destination with fine weather throughout the summer, friendly locals, and lots of fine architecture and historical sights, then head to Croatia.

S. JOHN



**A Martyr in Will
not in Deed**

Come Celebrate!

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Charles de Foucauld, Priest and Hermit (1 December)

Charles Eugene de Foucauld was born in 1858 and led a dissipated life as a young officer in the cavalry. In 1883, he went out on an expedition to Morocco where he developed a passion for north Africa and its ways. Four years later, he returned to the Catholic faith of his infancy and, after a pilgrimage to the Holy Land, became a Trappist monk in 1890. Desiring an even more austere life, he left in 1897 and became a servant to the Poor Clares in Jerusalem and Nazareth. He was eventually ordained priest in 1901 and went to live as a hermit in Algeria, ending up at Tamanrasset. He became fluent in the local language and his care and concern for the local tribes-people made him accepted and then much loved, though he never sought converts. He composed Rules for brothers and for sisters, though he none ever actually joined him. He was assassinated on this day in 1916, a victim of local religious wars. The Little Sis-

ters of the Sacred Heart were founded in 1933, inspired by his rule for sisters. His writings also inspired Rene Voillaume and others to adopt a life based on his rule, eventually becoming The Little Brothers of Jesus in 1945.

St Ambrose of Milan, Bishop and Teacher (7 December)

Born in Trier in 339, St Ambrose was of an aristocratic family and was governor of northern Italy, with his headquarters in Milan. Whilst trying to bring peace to the Christian community, with Arianism and orthodoxy each trying to gain the election of its candidate as bishop, St Ambrose, known and respected by all, though not yet baptised, found himself urged to accept the role of bishop himself. He was consecrated on this day in the year 374. St Ambrose proved his worth, becoming a teacher and preacher of great renown, promoting the essential divinity of Christ. He is credited with being the first person to introduce hymns into Western worship, and wrote several hymns himself which gave a clear understanding of orthodox teaching. He came up against the Imperial powers and, with the support of the whole community, stood firm against the interference of the state in church affairs and matters of faith. He also baptised the future Saint Augustine. Ambrose died on Good Friday, April 4, in the year 397.

The Conception of the Blessed Virgin Mary (8 December)

This festival in honour of the Conception of the Mother of our Lord is celebrated on this day in both the Eastern and the Western Church. This feast, which dates from the seventh century, marks the dawn of the New Covenant, celebrating the gracious preparation by God of his people to receive their Saviour and Lord, putting 'heaven in ordinary' and showing that mortal flesh

can indeed bring Christ to the world.

St John of the Cross, Priest and Teacher
(14 December)

Born into an impoverished noble family near Avila in Spain in 1542, St John was brought up by his widowed mother and went to a charity school. He worked as a nurse and received further education from the Jesuits before entering the Carmelite order when he was twenty-one. Having distinguished himself at Salamanca University, he was ordained in 1567 and met St Teresa of Avila soon afterwards. Small of stature, he made a great impression on her and she persuaded him to help with her reform of the Carmelites. His labours brought him into conflict with the religious authorities, and he was even imprisoned for a period, yet these experiences prompted some of his finest poetry and mystical writing. He described the 'dark night of the soul' as it is purified in its approach towards God. After ten years as superior to several different houses, he again fell out of favour and was banished to Andalusia in southern Spain, where he died after a severe illness on this day in 1591.

St John, Apostle and Evangelist
(27 December)

St John was one of the sons of Zebedee, along with James, who followed Jesus. He is described as 'the disciple whom Jesus loved', and was one of the inner circle of Jesus' followers who witnessed and shared in all the major events of our Lord's ministry. In both the Gospel that bears his name and in the epistles credited to him, the powerful theological concept of the incarnate Word of God is proclaimed. St John is believed to have been the only one of our Lord's disciples to have lived to old age and not to have been put to death for his faith in the One who loved him and the

One whom he loved. It is thought that he died in Asia Minor.

The Holy Innocents (28 December)

Although there is no historical evidence outside the Holy Scriptures for the massacre of the children of Bethlehem by King Herod, it is an act consistent with his other misdeeds that are well documented by non-scriptural sources. Today is a particularly appropriate occasion to remember all inno-



CHRISTMAS SERVICES

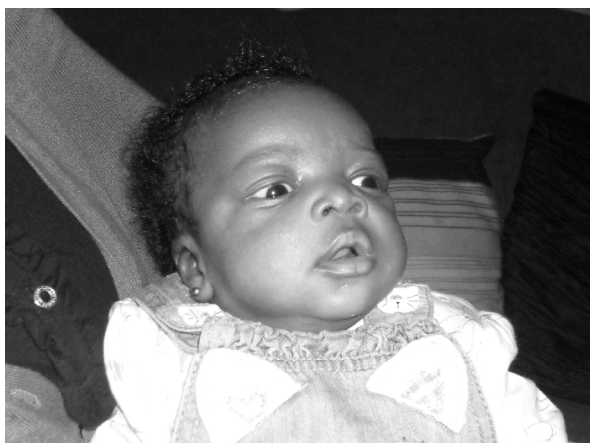
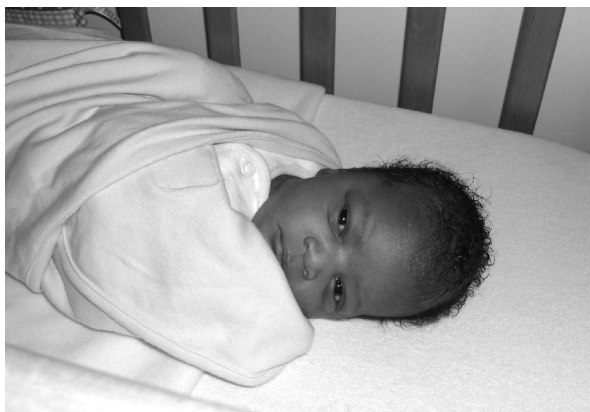
24 Dec.: Christmas Eve:
Midnight Mass
of the Angels:
11.45 PM

25 Dec.: Christmas Day:

Dawn Mass
of the Shepherds:
9 AM

Mass of the
Incarnate Word:
11 AM

What would a Christmas edition of 'Crucis' be without photos of children and babies? Below are three recent photos from Fr. Tunji and Funke of Adeerimi and their new baby daughter.



Notes and Notices

We continue to collect used postage stamps (domestic and foreign) and post cards, as well as old spectacles and (clean) tin foil to raise money for a variety of good causes. Please bring any contributions to church and leave them in the basket at the back. Thank you!

Advent and Christmas call us to be particularly mindful of the needs of the less fortunate. Our Food Cupboard program could do with financial or food contributions to keep us stocked up during a season when needs are particularly acute and keenly felt.

We hope to be able to give small gifts to our younger church members this Christmas. Anyone who would like to donate anything towards a small gift should see Emma Geddes. In particular children's (boys) gloves and small sweets would be welcomed.

It is hoped that food parcels from our Food Cupboard distributed over the holiday period might include bars of chocolate, chocolate biscuits and packs of sweets or other treats. Anyone who would like to contribute toward this should contact the Rector or Katie.





Kalendar

Wed., 1 Dec.: St. Charles de Foucauld:
Mass at 10 AM

Sun., 5 Dec.: Advent 2: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 7 Dec.: St. St. Ambrose of Milan:
Mass at 7 PM

Wed., 8 Dec.: Immaculate Conception:
Mass at 10 AM

Sat., 11 Dec.: Feria:
Cantiones Sacrae Concert at 1 PM

NO cleaning of Church.

Sun., 12 Dec.: Advent 3: Masses
at 9 & 11 AM

Tues., 14 Dec.: St. John of the Cross:
Mass at 7 PM

Wed., 15 Dec.: Feria: Mass at 10 AM

Sun., 19 Dec.: Advent 4: Masses
at 9 & 11 AM

Cantiones Sacrae Carols by Candlelight
at 7.30 PM

Tues., 21 Dec.: Feria: Mass at 7 PM

Wed., 22 Dec.: Feria: Mass at 10 AM

Fri., 24 Dec.: Christmas Eve:
Midnight Mass of the Angels: 11.45 PM

Sat., 25 Dec.: Christmas Day:
Dawn Mass of the Shepherds: 9 AM;
Mass of the Incarnate Word: 11 AM

Sun., 26 Dec.: Christmas 1: Masses
at 9 & 11 AM

Mon., 27 Dec.: St. John the Evangelist:
Mass at 10 AM

Tues., 28 Dec.: The Holy Innocents:
Mass at 7 PM

Wed., 29 Dec.: St. Stephen: Mass at 10 AM

Sat., 1 Jan.: Naming & Circumcision of Jesus: Mass at 10 AM

Sun., 2 Jan.: Christmas 2: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 4 Jan.: Feria in Christmastide:
Mass at 7 PM

Wed., 5 Jan.: Feria in Christmastide:
Mass at 10 AM

Thurs., 6 Jan.: The Epiphany: Mass at 7 PM

Sun., 9 Jan.: Baptism of the Lord: Masses
at 9 & 11 AM

Tues., 11 Jan.: St. David of Scotland:
Mass at 7 PM

Wed., 12 Jan.: Feria: Mass at 10 AM

Thurs., 13 Jan.: St. Kentigern (Mungo):
Mass at 7 PM

Sun., 16 Jan.: Epiphany 2: Masses
at 9 & 11 AM

Tues., 18 Jan.: The Confession of St. Peter:
Mass at 7 PM

Wed., 19 Jan.: Feria: Mass at 10 AM

Sun., 23 Jan.: Epiphany 3: Masses
at 9 & 11 AM

Tues., 25 Jan.: Conversion of St. Paul:
Mass at 7 PM

Wed., 26 Jan.: Ss. Timothy & Titus:
Mass at 10 AM

Sun., 30 Jan.: Epiphany 4: Masses
at 9 & 11 AM

The deadline for the Jan./Feb. issue of '*Crucis*' is Sunday, 19 December. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

Web: www.stsalvadors.com Registered Charity SC010596 **E-mail:** enquiries@stsalvadors.com

St Salvador's Church, St Salvador Street, Dundee, DD3 7EW (access via Carnegie St)

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

Primus	The Most Rev. D. Chillingworth	Tel: 01738 643000 (office)
Diocesan Bishop	VACANT	Tel: 01382 562 244 (dio. office)
Rector	The Rev. Clive Clapson SSC	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 father.clive@blueyonder.co.uk
Assisting Clergy	The Rev. George Greig The Rev. Dr. Gordon Kendal	Tel: 01382 566709 Tel: 01828 633400
Honorary Treasurer	Dr Darron Dixon-Hardy	c/o Rector
Honorary Secretary	Dr Kirsty Noltie	42 Addison Place ARBROATH DD11 2BA Tel: 01241 437739
Lay Representative	Mrs Katie Clapson	c/o Rector
Alt. Lay Representative	Mr. Frank Bowles	Tel: 01382 224362
People's Churchwarden & Child Protection Officer	Mrs Muriel McKelvie	Liff Cottage, 12 Church Road, LIFF, Angus DD2 5NN Tel: 01382 580065
Rector's Churchwarden	Mr Martin Andrews	First Floor Flat 10 Brown Constable Street DUNDEE DD4 6QZ Tel: 01382 223465 mhdeta@blueyonder.co.uk
Envelope and Gift Aid Secretary	Mrs J. Cassells	105 Ancrum Road DUNDEE DD2 2HN Tel: 01382 668564
Sacristan	Mrs Evelyn Kelly	Tel: 01382 812475
Flowers	Mrs F. Callaghan	Tel: 01382 864363
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	Tel/Fax: 01382 667009

Magazine

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