

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee
December 2012

"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...

When we lived just four miles north of the Mexican border, in the hills east of San Diego, we became accustomed to the Latin American tradition of the Posada in the nights leading up to Christmas.

The Posada recalls the journey of Mary and Joseph and their donkey to Bethlehem, and their search for a place to stay on the Holy Night. An adult couple playing the part of Mary and Joseph, with a real-life donkey, go from door to door, followed by the crowd. At each place they are turned away. Finally they arrive at a house where they are admitted by someone playing the part of the innkeeper, who lets them in. Then a big community fiesta takes place.

The custom of the Posada is both attractive and moving. It acts out a tiny part of the Christmas narrative recalled at every Nativ-

ity play by children around the world and loses none of its charm. At the same time, the Posada speaks to the tired, rebuffed, and unfulfilled soul hungry for the true message of Christmas.

In Jesus Christ God has given us the gift of Himself. It is our invitation to find our place with Him and share His life. This gift arrived unnoticed by all but the few who were looking for it. It came in the midst of great events and in the middle of urgent human needs and longstanding hopes, as it still does. It is the small, often overlooked gift "all meanly wrapped in swaddling bands and in a manger laid". It is the "wondrous gift" that comes silently and often unnoticed into human lives, measured as they are mainly by their possessions and their busyness.

The Posada focuses on Mary and Joseph and their donkey, but one should not overlook that other figure, the innkeeper. His compassion and generosity must not be forgotten. When he opens his door to the Holy Couple in the Posada, the fiesta begins. When we open the gift that God has given us in Jesus Christ - born for us - our search is over and there is joy at last.

Every blessing for Christmas,

Fr. Clive





A RENAISSANCE CHRISTMAS BY CANDLELIGHT

Cantiones Sacrae

It has now become tradition that the members of *Cantiones Sacrae* give their major concert of the year in St Salvador's on the Sunday immediately before Christmas. This year, the date is pleasingly close to Christmas Day as it falls on December 23rd. As always, the group made up of Linda Dallas (soprano) Lisa Rose (alto) Jonathan Matheson-Dear (tenor) Graeme Adamson (bass), will perform a selection of *a cappella* music ranging from the Renaissance to the 21st century. To add to the atmosphere, the nave of the church will be in darkness and two hundred candles will light the side aisles and chancel. Also, you will no doubt be pleased to know that extra heating will be installed for the concert to ensure the audience is kept comfortable throughout the evening!

To whet your appetite, the programme will include beautiful arrangements of well-known carols such as *Gabriel's message*, *O little town of Bethlehem*, *In the bleak mid-winter*, and *Ding dong! Merrily on high*. Compositions from the Renaissance period will be interwoven throughout the programme with music by (amongst others) Tomás Luis de Victoria, William Byrd, and Giovanni Pierluigi da Palestrina. In addition, *Cantiones Sacrae* will perform works which the group itself commissioned from modern-day composer, Nicholas Wilton including his stunning setting of *Locus iste* and his mesmeric carol, *Jhesu for thy mercy endlesse*.

Cantiones Sacrae has been fortunate enough to receive some very positive feedback over recent years including the critic for the Perthshire Advertiser commenting

that "It was music that touched the soul" and members of the audience saying "I found the experience, yet again, inspirational" and "Since I was introduced to your concert a couple of years ago, it has become a central part of Christmas for me".

Lorraine Kelly described the concert as being "One of the highlights of my Christmas". So, if you haven't been to "A Renaissance Christmas by Candlelight" yet, why not give it a try this year?

Tickets for the concert, which starts at 7.30pm on December 23rd, are available directly from Graeme Adamson and cost £7 each. If you are reading this and are not a member of St Salvador's, tickets can be purchased by visiting Dundee City Box Office at 6 City Square, by telephoning (01382) 434940, or by visiting www.dundeebox.co.uk

Further details are also available at www.cantiones.net




































































































Food Cupboard Ministry Update

Over the past weeks we have been given a number of very welcome donations of tins and other items for sharing on a Sunday afternoon and we have received some monetary gifts, including one from the Diocese of Iowa allocated to our ministry by Bp Nigel. We are grateful for all the donations that come to us, small or large and all are used to help those who come to us week by week, (now as many as 60 adults, some with children) for hospitality and a small bag of messages. Our weekly service of prayer and laying on of hands for healing now takes place at 2pm and the numbers attending are slowly growing.

We are still hoping for gifts of bars of chocolate or tinned meat to add to the bags for distribution on the Sunday before Christmas. Should you wish to donate an item for this then please leave it in the box at the back of the church or give it to Katie.

Vestry News

- The Vestry is pleased to welcome Mr John Caithness as a member of the vestry following our AGM and to announce that previous office holders and members have agreed to continue in post for another year.
- Further work has just been completed on a small part of the roof funded by a grant from the Leng Foundation
- Plans for our Christmas Services are being made
- The Vestry welcomes any comments or questions you might have

      	<p>St. Salvador's Christmas Services</p>	          
          	<p>Christmas Eve: 24 December Midnight Mass of the Angels 11.30 PM</p> <p>Christmas Day: 25 December Dawn Mass of the Shepherds 9 AM</p> <p>Mass of the Incarnate Word 11 AM</p> <p>St. Stephen: 26 December Mass at 10 AM</p> <p>St. John: 27 December Mass at 10 AM</p> <p>Holy Innocents: 28 December Mass at 10 AM</p> <p>Naming of Jesus: 1 January Mass at 10 AM</p>	                                                                 

Summer singing sojourn Graeme Adamson

St Albans Cathedral

My trip to Edington, about which I wrote in last month's magazine, was the meat in an interesting musical sandwich: the bread either side being a week singing in St Albans Cathedral and a week in Worcester Cathedral. Given that last month's write-up was rather long, this is a slightly more condensed overview of my other two weeks away.

The whole trip began in the late morning of Monday 12th August when I set off from Dundee to drive to St Albans (just north of London). In all, the journey took less than eight hours and I arrived at about 7.30pm at what turned out to be a rather quaint B&B, the owner bearing a striking resemblance to a gypsy fortune-teller complete with an ageing and rather arthritic bull terrier which jealously guarded the threshold between the guest dining room and her kitchen. Still, it was a pleasant and convenient location for my short stay in this historic town.

By happy co-incidence two of the other choir members were staying at the same B&B which meant I had company at the breakfast table each morning. After breakfast on Tuesday we headed to the nearby Baptist Church for the first rehearsal. The week's music was a pleasing mix including preces and responses by Thomas Tallis and a selection of canticle settings by Elway Bevin (a pupil of Tallis), Herbert Brewer, Richard Farrant, Gabriel Jackson, Ernest Bullock, and John Ireland. So, the repertoire spanned the centuries from the Renaissance to the 20th century. Our first Evensong was at 5pm that day so it was important to work on that day's pieces ready for the first practice in the choir stalls at 3.15pm. All went well and shortly before 5pm we lined up ready to process in for Evensong. The service went smoothly and after a light tea it was back to work in the evening to prepare for the next day. The pattern was similar each day although evenings varied and included a fascinating lecture on the printing of early music, a talk on Boyce's Cathedral Music Collection, and an informal concert given by members of the choir.

As well as the canticles and responses, each Evensong included psalms sung to various Anglican Chant settings and an anthem. The an-

thems included *Praise the Lord, O Jerusalem* (Jeremiah Clarke), *Hymn to the Virgin* (Benjamin Britten), *Deliver us, O Lord our God* (Adrian Batten), *Sing unto the Lord* (Christopher Tye), and *O For A Closer Walk With God* (Ernest Bullock).

On Sunday, we not only had Choral Evensong to sing, but also Choral Matins at 11.15am. This is a lovely service which includes canticles (*Venite, Te Deum* and *Jubilate*), psalms, responses, hymns, and a sermon. Unfortunately, to be able to get to Edington in time for rehearsals for Compline that evening, I had to beat a hasty retreat after Matins and make the two-an-a-half-hour drive to Wiltshire.

Worcester Cathedral

This turned out to be a challenging week as it was designed primarily for professional singers under the direction Adrian Lucas, a renowned English conductor and organist. Adrian became organist and Director of Music at Worcester Cathedral in 1996 a post from which he has recently retired to work in a freelance capacity. Having graduated from St John's College, Cambridge, where he was organ scholar from 1980 to 1983 under Dr George Guest, Adrian went on to hold posts at Norwich Cathedral, Portsmouth Cathedral, and then Worcester. His natural charisma and talent both as an organist and singer made this a fascinating and rewarding week.

I arrived in Worcester on Tuesday 28th August after my short break in Devon. That evening was spent rehearsing and breaking the back of most of the week's music. I had booked accommodation in the university halls of residence which turned out to be very comfortable and well appointed so, after a busy few hours, I retired to get a decent rest before another demand-





ing day.

The week's music was another splendid mix and our duties included Choral Evensongs and the Sunday morning Eucharist. At each Evensong we sang an anthem and these included Hubert Parry's *Never Weather-Beaten Sail, This is the Record of John* (Grayston Ives), *Salve Regina* (Francisco Guerrero), and *Geistliches Lied* (Brahms). The canticles for the week included Herbert Murrill's *Magnificat* and *Nunc Dimittis in E*, Thomas Tomkins *6th Service*, and Richard Shephard's *Salisbury Service*. I was particularly impressed with this setting of the canticles and have done a bit of research into Richard Shephard. He was born in 1949 and began his musical career as a chorister at Gloucester Cathedral where the organist was then Herbert Sumsion. He studied at Corpus Christi College, Cambridge under composer David Willcocks and then went on to be a lay clerk in Salisbury Cathedral Choir. Shephard is acclaimed as one of the most significant composers of church music today.

To add a bit of variety to the week, a concert had been planned just along the road in Great Malvern Priory on Saturday afternoon. The town of Great Malvern in Worcestershire lies at the foot of the Malvern Hills, a designated area of outstanding natural beauty. Great Malvern Priory is an historic church dating back to 1085 having originally being built for thirty monks on land which belonged to Westminster Abbey. The performance was planned for mid-afternoon leaving time for us to travel to the church and spend some time rehearsing. Most of the programme for the concert was made up of music which had been sung as part of the various church services. However, an additional work had been included and proved to be one of the most interesting pieces. It was part

of *African Sanctus* – the best-known work of British composer, ethnomusicologist and self-styled explorer, David Fanshawe (1942 – 2010).

The section we sang from *African Sanctus* was the *Kyrie*; the Latin Mass being cleverly juxtaposed with recordings of traditional African music. A fascinating part of this story is how these recordings of indigenous African music came to be made. In 1969, Fanshawe travelled up the Nile visiting Egypt, Sudan, Uganda and Kenya over a three year period before finally reaching Lake Victoria. Taking with him a small stereo open-reel tape recorder, he persuaded local musicians to play for him. Returning to Britain in 1972 with several hundreds of hours of recordings made during his travels, Fanshawe used the material to compose *African Sanctus*. Then, during a ten-year odyssey across the islands of the Pacific Ocean begun in 1978, he collected several thousand hours of indigenous music, and documented the music and oral traditions of Polynesia, Micronesia and Melanesia in diaries and photographs. These form the core of the Fanshawe Collection, an archive of 2,000 hours of world music and 60,000 images. His ethnic field recordings have featured in countless television documentaries and have also been used in various feature films.

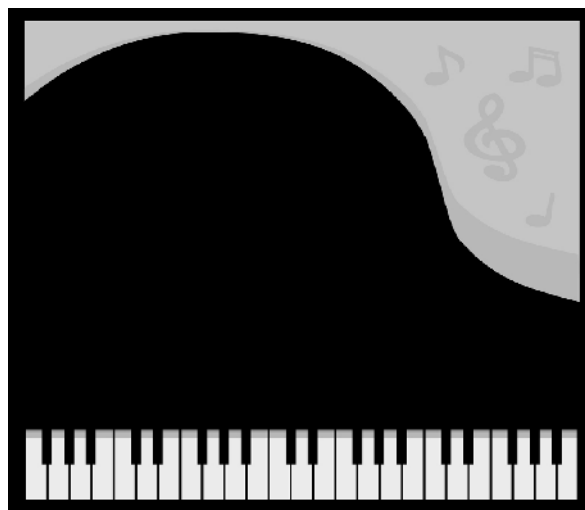
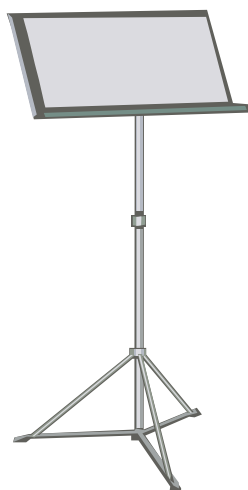
A sizeable and appreciative audience attended the concert which was voted a great success. But the day didn't finish there. Jane Fanshawe, David's widow, had invited us to their nearby house to have afternoon tea and see the archive for ourselves. It was extraordinary. In the basement of the house is an enormous collection of open-reel tapes and boxes of photographic transparencies all meticulously dated, documented, and cross-referenced. The collection is so vast, Jane is working with the British Library to have the collection digitised and properly archived. It's going to be a long job! Sensing I was interested in learning more about the technology, Jane led me into a room in the house that is specially set aside with a selection of tape recorders, CD players, amplifiers, and audio equipment to allow David's precious recordings to be played out in glorious surround sound. The quality and realism of the recordings were stunning. If one closed one's eyes, one was transported to tribal Africa. What an incredible legacy David has left. After a fascinating after-

noon, we then went for a walk up the Malvern Hills to stretch our legs and to get a breath of fresh air.

Sunday 2nd September was the final day of my singing tour and it would soon be time to pack up and head home. Music for Sunday morning was Palestrina's *Missa Iste Confessor* and Thomas Tallis' *Salvator Mundi*. After the Eucharist, I just had time to dash back to the halls of residence, pick up my car and move it to the cathedral close to allow a speedy exit after Evensong. I then headed to a nearby pub to meet up with the others to enjoy a traditional roast Sunday lunch. Fed and watered, it was back to the cathedral for a quick practice and then Evensong; our final musical contribution was *Stanford in A* and Brahms' *Geistliches Lied*.

After my three-week tour, it was finally time to head back to Dundee. So, having bid the other choir members a fond farewell and thanked Adrian for an inspiring week, it was into the car to head north up the M6. It had been a very varied, extremely busy, and highly rewarding time away. Already, offers of interesting singing trips have come my way for next year including the chance to sing in a UK premiere of Georg Muffat's *Missa in Labore Requies* at Exeter Cathedral. This – and no doubt another Edington Festival – should mean I have another challenging and rewarding August to look forward to.

An interesting piece of news reached me just as I was finishing this article and relates to my Edington week. So, a short post script to this piece about one of the choristers from Salisbury Cathedral whom I met this summer. As well as



now being head chorister of the cathedral – he is going to be Bishop for a day . . . honestly! The cathedral's website takes up the story . . .

Twelve-year-old Peter Folkes, Bishop's Chorister (head chorister) of Salisbury Cathedral Choir, assumes the role of Boy Bishop during Evensong in the Cathedral on Sunday 9th December at 4.30pm, in celebration of an ancient tradition. In this special ceremony the new Bishop of Salisbury, the Rt Revd Nicholas Holtam, gives his staff and ring to Peter, who is dressed in replica Bishop's regalia, and installs him on his throne. As Boy Bishop, Peter leads the prayers, blesses the congregation and receives the collection, as well as writing and delivering the sermon.

This Boy Bishop ceremony is a reconstruction of a medieval ceremony. Around the time of the Feast of the Holy Innocents, the Church hierarchy was reversed: the chorister ascended the Bishop's throne and the Bishop took a lower place. This happened during the singing of the Magnificat with its revolutionary proclamation 'God has put down the mighty from their throne and has exalted the humble and meek'. The ceremony is a lesson in humility and recognition of the wisdom of youthful innocence. In medieval times the Boy Bishop would have taken office from the Feast of St Nicholas (6 December) to the Feast of the Holy Innocents (28 December).

The splendid co-incidence is that I will be singing in Edington that weekend so will be able to attend and experience this ancient ceremony. So, as always, I'll no doubt have yet more to recount next time!

The Posada Comes to Dundee

On Tuesday evenings during Advent, instead of meeting in the chapel for Mass, there will be a House Eucharist at the Rectory at 7 PM. The Rectory is at 9 Minard Crescent, off Kinghorne.

Each week, a previously selected attendee will bring with him/her figures, pictures, or objects representing Mary and Joseph and their journey. In this way, we will keep in mind the Holy Couple's trek to Bethlehem. There will be a short reflection on the subject of "Journey" as it applies to all of us. We will then conclude with a modest fiesta of our own: Advent treats with coffee and tea!

All are welcome.

The well-attended funeral of Charlie Lamont (49) was held at St. Salvador's on Wed., 28 November. Rest eternal.

Save your Christmas postage stamps (domestic and foreign)! We will donate your used stamps to a good cause.

A BIG "thank you" to Dens Road Primary School for the contribution of foodstuffs etc. they made to our Food Cupboard from their Harvest Festival!

We are not having "Gifts in Kind" during Advent this year. However, we continue to have a pressing need for second-class postage stamps, and any donations would be most welcome!

Many thanks to our brothers and sisters at St. John's Albert Street for their recent contribution of goods to our Food Cupboard. Much appreciated!

Katie and Father Clive want to thank all of you near and far for your expressions of thoughtfulness and appreciation during Advent and Christmas. May God bless every one of us in the year ahead and prosper the work we share with you at St. Salvador's.



**Sermon preached by the Rector
on the Sunday Next Before Advent, 25 November, 2012
The Feast of Christ the King**

“Jesus answered [Pilate], ‘My kingdom is not from this world’” John 18: 36a

This festival of Christ the King says important things about Christ and the Church, fundamental things of which all of us need to be reminded from time to time. The Kingdom of God was the whole content of Christ's teaching and preaching. It was the context within which all His miracles were performed. John referred to them as “signs [of the Kingdom]”. Our Lord and His contemporaries saw His ministry in terms of the Kingdom, and it was because of His Kingship that He was put to death. God's People rejected their Messiah and King and so rejected the Kingdom that God had prepared for them: “We have no king but Caesar.” When Our Lord rose from death, again it was seen in terms of God's Kingdom, and the whole experience by the first Christians of Christ's risen life was regarded as sharing a foretaste now of what was to come.

The reality of the Kingdom of God, over which the Risen Lord presides, was fundamental to everything for the first Christians; can we say the same of the Church today when we look around us? No? Then what changed?

What happened was that Christians began increasingly to see the Kingdom as something separated from this world. When Jesus said, “My kingdom is not from this world”, they took it to mean that the Kingdom doesn't belong here. They began to see it as something having to do with the future only - after we die or when the Lord returns at the end of time. That isn't what Our Lord said. The Kingdom DOES belong in the world, but it doesn't belong TO the world. It belongs to God. In the book of Revelation 1: 5b-6, that we heard today, it suggests that our relationship to God through Christ has ALREADY incorporated us into the King-

dom prior to Our Lord's return in glory. What this means is that the Kingdom is already here, in this world, and that we belong to it through our relationship with its King. It was this lively sense of being part of God's Kingdom NOW in this world that the first Christians had and that we need to regain to recover our vitality.

If you look at a British passport, you will see that we are citizens of the United Kingdom because we are subjects of Her Majesty the Queen. Those wanting to become British citizens must swear allegiance to nothing and no-one but the Queen. Unlike many other modern nations, our citizenship derives neither from ethnic origin, nor from acceptance of a certain set of principles and the institutions that reflect them. Rather, it is derived from a relationship to our sovereign. So too in the Kingdom of God. We are its citizens because of our relationship to its King, Jesus Christ. We constitute His Kingdom, not because we inhabit a particular building, but because we are members of Christ's Body the Church by our Baptism. It is our relationship to our King that gives us our citizenship. Furthermore, we are His Priests in the world, offering to Him for redemption a world divided and enslaved by sin, and offering to that world the good news of His love and presence within it by what we say and do.

Because by Baptism we belong to God, we belong to His Kingdom already, here and now. We are all His Priests, sharing Christ's Priesthood. The Kingdom of God belongs not TO the world, but IN the world, where Christ is through this ministry that He shares with His People. We gather to worship and scatter for service, in faithfulness to our calling as citizens now of the Kingdom – and the Kingdom of Christ is revealed and extended through us day by day, week by week and year by year.



For Those Of You Who Just Can't Get Enough Corny Christmas Cracker Jokes....

What do snowmen eat for breakfast?
Snowflakes.

What do you call people who are afraid of Santa Claus?
Claustrophobic.

Why does Santa have 3 gardens?
So he can ho-ho-ho.

Why was Santa's little helper depressed?
Because he had low elf esteem.

What do you call a cat on the beach at Christmastime?
Sandy Claus!

How do sheep in Mexico say Merry Christmas?
Fleece Navidad!

What do you get when you cross a snowman with a vampire?
Frostbite.

How come you never hear anything about the 10th reindeer 'Olive'?
Olive? Yeah, you know, "Olive the other reindeer used to laugh and call him names..."

W5: Who, What, When, Where Why

Traditionally there are three celebrations of the Eucharist at Christmas. Each of them has a particular time, set of readings, and focus or theme.

The first celebration of Christmas is the Midnight Mass, celebrated late on Christmas Eve. All of the most important festivals in the Church Year begin on the evening before, the "eve" of the feast. The first celebration of Christmas is known as the Mass "of the Angels". At this midnight mass we hear the story from St. Luke's Gospel of the proclamation of the Lord's Birth by the Angels to the Shepherds.

The second celebration of Christmas was customarily at dawn. It is called the Mass "of the Shepherds". Its particular focus is on the reaction of the Shepherds to the news told to them by the Angels. St. Luke tells us that they raced to Bethlehem to see for themselves what the Angels had told them.

The third celebration of Christmas is the Mass "of the Incarnate word". Customarily, this service takes place mid-morning. Unlike the previous masses, the third celebration does not continue the Christmas narrative. Rather, we hear the great prologue of St. John's Gospel, that "the Word was made flesh and dwelt among us" - hence the name for this celebration: "Mass of the incarnate Word". The theme of this Eucharist is theological. We reflect on the Incarnation—what it means that God took our humanity upon Himself.

All three masses of Christmas give us a pattern that imparts the full flavour of the festival: Action (proclamation by the Angels), Reaction (response of the Shepherds), and Reflection (the Incarnate God).

Come Celebrate!

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St. Clement of Alexandria

(4 December)

An Athenian by birth, Clement studied in Alexandria and succeeded Pantaenus as head of the catechetical school there in the year 190. Forced to flee in the persecution of 202, he was succeeded by his pupil, Origen. He had a profound respect for the philosophical approach to religion, and his teachings have been thought to include elements of Gnostic philosophy, which is why his name was removed from the Roman calendar at the Counter-Reformation, although it always featured in the early lists of saints. He died around the year 210.

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 Stephen, Deacon and Martyr

(26 December)

In the Acts of the Apostles, St Stephen is described as one of the first seven deacons appointed to care for the widows in the early Church in Jerusalem. He is the Church's proto-martyr, the first to bear witness to Christ by offering his life. The name 'Stephen' means, appropriately, 'crown'.

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 innocent victims of human cruelty.



Kalendar

Sun., 2 Dec.: Advent 1: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM
 Tues., 4 Dec.: St. Clement of Alexandria: House Eucharist at 7 PM
 Wed. 5 Dec.: Feria: Mass at 10 AM
 Sat., 8 Dec.: Conception of the BVM: Mass at 11 AM
 Sun., 9 Dec.: Advent 2: Masses at 9 & 11 AM
 Tues., 11 Dec.: Feria: House Eucharist at 7 PM
 Wed. 12 Dec.: Feria: Mass at 10 AM
 Sun., 16 Dec.: Advent 3: Masses at 9 & 11 AM
 Tues., 18 Dec.: Feria: House Eucharist at 7 PM
 Wed. 19 Dec.: Feria: Mass at 10 AM
 Sun., 23 Dec.: Advent 4: Masses at 9 & 11 AM
 Mon. 24 Dec.: Christmas Eve: Midnight Mass "of the Angels" at 11.45 PM
 Tues., 25 Dec.: Christmas Day: Masses at 9 & 11 AM
 Wed. 26 Dec.: St. Stephen: Mass at 10 AM
 Thurs.: 27 Dec.: St. John: Mass at 10 AM
 Fri., 28 Dec.: Holy Innocents: Mass at 10 AM
 Sun., 30 Dec.: Christmas 1: Masses at 9 & 11 AM
 Tues., 1 Jan.: The Naming of Jesus: Mass at 10 AM
 Wed., 2 Jan.: St. Seraphim of Sarov: Mass at 10 AM
 Sun., 6 Jan.: The Epiphany: Masses at 9 &

11 AM; Evensong and Benediction at 5 PM
 Tues., 8 Dec.: St. Clement of Alexandria: Mass at 7 PM
 Wed., 9 Dec.: Feria: Mass at 10 AM
 Sun., 13 Jan.: The Baptism of Our Lord: Masses at 9 & 11 AM
 Mon., 14 Jan.: St. Kentigern: Mass at 7 PM
 Tues., 15 Jan.: Feria: Mass at 7 PM
 Wed., 16 Jan.: Feria: Mass at 10 AM
 Sun., 20 Jan.: Epiphany 2: Masses at 9 & 11 AM
 Tues., 22 Jan.: Feria: Mass at 7 PM
 Wed., 23 Jan.: Feria: Mass at 10 AM
 Fri., 25 Jan.: Conversion of St. Paul: Mass at 7 PM
 Sun., 27 Jan.: Epiphany 2: Masses at 9 & 11 AM
 Tues., 29 Jan.: Feria: Mass at 7 PM
 Wed., 30 Jan.: Charles Stuart, King & Martyr: Mass at 10 AM

The deadline for the Jan./Feb. issue of 'Crucis' is Sunday, 16 Dec.. Please send any material to the Editor (the Rector) by that day. Thank you!

Many thanks to the Conlon family for a donation in November toward the flowers for Christmas.



Mass on the Feast of the Conception of the BVM, Sat., 8 Dec., will be at 11 AM.

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.

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Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £14 p.a. inc. p&p. Also available free as a PDF.