

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

December 2016 & January 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...

Christmas is really quite shocking.

No, I'm not talking about how early Christmas shopping begins these days, or the ridiculous and godless way many people celebrate the festival when it finally arrives. I'm not referring to all the cloying films, TV programmes, and adverts. I'm not shocked by the gluttony, excess, and waste.

I'm shocked by the meaning of Christmas itself.

For a whole year since last Christmas the world has become an even less secure and an even more dangerous place. Human beings in 2016 found still more heartless ways to hinder, hate, and hurt each other. The catalogue of human misery lengthened appreciably. And the chief perpetrator was not GOD, but our fellow human beings. Perhaps, in our own little ways, by silence, ignorance, or lack of sympathy, we too have participated in the great parade of folly and wickedness that is humanity.

I'm shocked that God is not shocked.

It is God's lack of shock at human sin and stupidity that I find so shocking. No matter how low we sink, God stoops still lower. He takes on our human flesh and lives among us. He does it to make us like Himself, to raise up what it means to be a human being. It is this that is the true meaning of Christmas.

We do not deserve such extravagant, sacrificial love. But that's Christmas—God's free gift in Christ. And that is shocking.

With every blessing for this Holy Season,

Fr. Clive

Christmas Eve:
Midnight Mass of the Angels
at 11.30 PM

Christmas Day:
Dawn Mass of the Shepherds
at 9 AM
Mass of the Incarnate Word
at 11 AM

Mon., 26 Dec.: St. Stephen:
Mass at 10 AM

Tues., 27 Dec.: St. John:
Mass at 7 PM

Wed., 28 Dec.: The Holy Innocents:
Mass at 10 AM

New Year's Day:
The Naming & Circumcision of Jesus:
Masses at 9 & 11 AM

Some things every Christian should know about Christmas

- The Christmas (festive) season *begins* on 25th December and continues right through the New Year until at least 6th January. (It isn't from 1st November to Boxing Day, as the secular/commercial world seems to think.)
 - The Christian New Year's Day is Advent Sunday (four weeks before Christmas Day). Therefore the birth of Christ is celebrated not at the end of the year but near the beginning, which, of course, makes more sense.
 - The four weeks (Advent) running up to Christmas is supposed to be a period of reflection and fasting in preparation for the Nativity (therefore a *chocolate* Advent calendar is arguably a contradiction in terms).
 - Although it is disputed, mince pies were speculated by some to represent little mangers, which might be appropriate, given that 'manger' comes from the Latin 'manducāre' = 'to chew', and that's what we do when we get one. (Remember that Jesus was laid in a manger, an animal's feeding trough, after he was born.) Meat used to be one of the ingredients but now only suet (beef fat) is mixed with the fruit.
 - Christmas carols celebrate the birth of Jesus so, strictly speaking, they should be reserved for the Christmas season. There are special carols for the Advent season, so you should probably stick your fingers in your ears when you hear the wrong sort of carols being played as canned background music whilst shopping for Christmas presents in Advent.
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- The British tradition of 'Father Christmas' has a different history from the American tradition of 'Santa Claus' (derived from the Dutch Santa Klaas), however they are both secularised derivations of the fourth century Saint Nicholas, Bishop of Myra, patron of children (whose festival is on 6th December). In modern times the effective transposition of 'Santa' from 6th to 25th December has provided an unfortunate opportunity for millions of people to avoid any thought or mention of Jesus Christ on His official birthday.
 - The date of Christmas (the Feast of the Nativity) was decided upon by Pope Julius I deliberately to coincide with the Roman pagan winter festival of Saturnalia (and the Germanic winter festival of Yule), and it has thus absorbed, reinterpreted and therefore redeemed many pagan symbols and traditions. It is thought that Jesus was really born at a different time of the year – spring or summer – although nobody knows exactly when this was.
 - The Orthodox Church celebrates Christmas at Epiphany, which is when we remember the wise men (probably Zoroastrian priests) visiting from the East. This is because it is when the kingship of Jesus was first acknowledged.

M. Andrews

VESTRY NEWS

The vestry would like to thank everyone who came to our AGM on Nov 20th. The AGM is a key opportunity for the congregation to hear about and discuss the matters of importance to St Salvador's. Following on from the meeting, the office holders for St Salvador's are

- People's Warden – Mrs Muriel McKelvie
- Rector's Warden – Mr Martin Andrews
- Lay Representative – Mrs Katie Clapson
- Alt Lay Representative – Mr Arthur Lynch
- Vestry Members - Mrs Norma Cassells and Mr John Caithness
- Treasurer – Dr Craig Cassells
- Secretary – Mrs Katie Clapson
- PVG Officer – Dr Kirsty Noltie

Please keep all the vestry members in your prayers as they work on your behalf as the charity trustees for our church.

- The vestry will be meeting with Bishop Nigel in January as part of his ongoing pastoral oversight of the congregation.
- Gift Day was very successful
- Work still needs to be done to make the Upper Hall fit for a potential let
- During Advent we will be having a bible study after the 10am Mass on Wednesdays, Evening prayer at 5pm on Sundays, and our Gifts in Kind board.
- Sunday Dec 11th is the date for our parish Lunch, after the 11am Mass.

K. Clapson, Vestry Secretary



CANTIONES SACRAE presents A CHRISTMAS CELEBRATION BY CANDLELIGHT

**Sunday, 18th December, 2016 at
7.30pm
in St Salvador's Church, Dundee,
Carnegie Street, Dundee, DD3 7EW**

Cantiones Sacrae presents a captivating evening of Advent and Christmas music sung *a cappella* in the stunning setting and acoustics of St Salvador's Church. By the light of over 200 candles, the group will perform a selection of seasonal music including Renaissance compositions by William Byrd and Tomás Luis de Victoria as well as popular carols such as *Gabriel's message*, *Silent night* and *Ding dong! Merrily on high*.

For more information, please e-mail cantiones@hotmail.com

Tickets are £8 and will be available from Graeme at church



ANNUAL SUBSCRIPTION RENEWAL

As this issue of CRUCIS is the first of the new year as well as the last of the old, the annual subscription is now due. Please use the form provided with this issue to subscribe or re-subscribe.

The annual cost is being held at the same level as last year, despite a postal increase. Your donations of stamps and C5 envelopes help us to do that.

If it is likely that—even with the best will in the world—you are unable to pick up your monthly copy in church, please arrange to have your copy posted to you by indicating it on the subscription form and paying for postage.

Thank you!

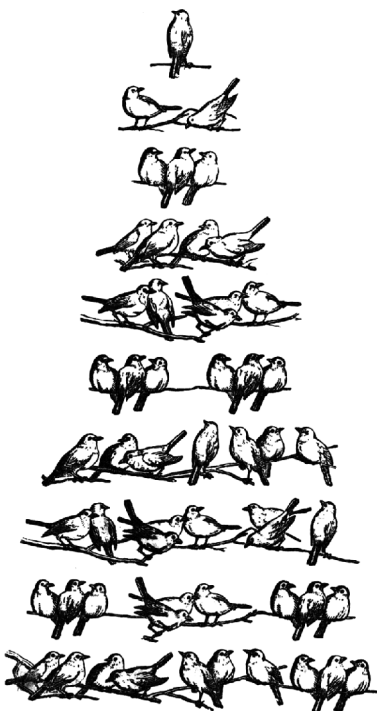
Outreach Ministry

Our outreach ministry on a Sunday afternoon continues weekly and a report about its work was given at our AGM.

We are grateful to everyone who has donated items towards the planned Christmas bags which will be handed out on Dec 18th to those who come to our Drop In that afternoon. We have also received a generous financial contribution which, along with the donations already received, will enable us to put coffee, sugar, tinned ham, a Christmas pudding and some chocolate into each bag. If anyone would still like to contribute items for these bags, "treat" items would be appreciated. Please give them to Father Clive or Katie.

Any spare carrier bags would also be appreciated.

Katie Clapson, Vestry Secretary



Jessie Thomson died peacefully in her sleep at St. Margaret's Home on Monday, 28 November. Her funeral was on the following Monday at St. Salvador's.

Jessie was the youngest daughter in a family of three girls and one boy. When she grew up, she worked in a lawyer's office and then in the NCR.

A long-time, faithful member of St. Salvador's Church, she ran the "babies" - the Sunday School for the youngest children held in the Small Hall—with lots of singing, clapping, and Bible story telling. She was also "Brown Owl" of the Brownies.

Enjoying church bus outings, Jessie went on church holidays to various parts of the country, enjoying especially the trip up north to Shetland. Once, someone persuaded a younger member to wind up a toy mouse and put it on the table during lunch. Jessie's shrieks could almost be heard back in Dundee! However (eventually) she saw the funny side of it, but threatened the said someone if it ever happened again!

After her sisters and brother died, Jessie moved into St. Margaret's Residential Home, where she settled in well and made some new friends. Still continuing to attend the Wednesday morning service at St. Salvador's, Jessie had a smile for everyone. With her carer from St. Margaret's, she continued to attend Links lunches and concerts.

Jessie will be sadly missed...

Muriel McKelvie

W5: Who, What, When, Where, Why

In the final week of Advent the Church focuses on the promises made by God to His People through the ancient prophets of Israel. A distinctive feature of Evening Prayer in this week preceding Christmas Eve is the antiphon sung before and after the Magnificat – a different one each day. Originally incorporated into the monastic office of Vespers in the Middle Ages, these antiphons serve to build expectation throughout the seven days until the climax at Christmas.

Collectively, these antiphons are called the “Greater Antiphons” or the “O Antiphons”. Each antiphon begins by calling out to Christ under one of His titles, so each one uses the invective “O”.

The antiphons are a cut-and-paste of Old Testament symbols of Christ. Their main theme is messianic, emphasising the hope of the Saviour's coming. Jesus is invoked by various titles, mainly taken from the prophet Isaiah. The sequence progresses historically, from the beginning, before creation, to the Incarnation at Bethlehem.

Each of the seven antiphons follows the same pattern, resembling a traditional liturgical prayer: invocation, praise, and supplication. Every “O Antiphon” begins with an invocation of the expected Messiah, followed by praise of Him under one of His particular titles. Each ends with a petition for God's people, relevant to the title by which He is addressed, and the cry for Him to “Come”.

The seven titles attributed to Jesus in the antiphons are Wisdom (*Sapientia* in Latin), Ruler of the House of Israel (*Adonai*), Root of Jesse (*Radix*), Key of David (*Clavis*), Rising Dawn (*Oriens*), King of the Gentiles (*Rex*), and Emmanuel (*God-with-us*). Interestingly, in Latin the initials of the titles make an acrostic which, when read backwards, means: “Tomorrow I will be



*For while gentle silence enveloped all things,
and night in its swift course was now half gone,
your all-powerful word leapt from heaven, from the royal throne,
into the midst of the land that was doomed.*

WISDOM 18: 14-15a

there" (*"Ero cras"*). To medieval intellectuals who enjoyed word games and puzzles, this was clearly a reference to the coming of Christ.

Today the “O Antiphons” are most familiar to us in the Advent hymn “O come, O come Emmanuel”, translated into English and versified by the great Anglican hymnist John Mason Neale. Each verse of the hymn parallels one of the antiphons, although they are not in the proper order – presumably for poetic reasons!

Information taken from an article by Jeanne Kun on rcc.net/wcc/antiphon/htm

A Sermon Preached
by the Rector on St. Andrew's Day, Wednesday, 30 November 2016

*"As he walked by the Sea of Galilee, Jesus saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake - for they were fishermen."
Matthew 4: 18*

My maternal grandfather was a keen fisherman. He was never happier than when he was waiting contentedly in some boat or on the shore for the telltale tug on his fishing line. He was a very patient man and a very gentle one. I, on the other hand, am not very patient. I leave it to others to determine whether or not I'm gentle. I could never wholeheartedly join in my grandfather's enthusiasm for fishing, something I regret now. He enjoyed the company of others, but he also enjoyed his solitude. I think fishing was one of the ways in which he enjoyed being alone. So, perhaps he didn't mind that I seldom joined him with rod and reel.

The solitary angler was not the sort of fisherman St. Andrew was. This has an important bearing on our festival today.

Fishing on the Sea of Galilee was a corporate activity for Andrew and others like him. It was done from a boat with a large net, requiring more than one pair of hands. We know that Simon Peter was with him, and there may have been others as well. Fishing was something Andrew didn't do alone. When Jesus called him and the others to become a new kind of fisherman, it was the catch that would be different, not its corporate aspect. Jesus was calling them to **do** something and to **become** something, not alone, but **together** and with **Him**.

The Church, of course, has always known this. However, it hasn't prevented us from looking at mission and ministry as something best left to individuals working alone – spiritual anglers. It's the responsibility of the professional or the enthusiast, we say.

It's the priest's job. If the congregation isn't growing in numbers, it's his fault. We are his catch, each one of us reeled in by him, and proof that he's using the right bait and has the right technique. It's a long way from the sort of fishing Jesus called Andrew to do.

Mission and ministry – this fishing for people that Jesus called His followers to undertake – is something intended to be a corporate task and responsibility. It is the work of the **whole** People of God, not just an individual, however well trained and zealous they may be. All of us have our part to play. We are not the "catch of the day", lying inert in the bottom of the boat; we are part of the net used to do the catching, linked one to another. Each of us is part of a great network of those seen and unseen, cast by Christ into the world. Each of us has a part to play in snaring others for Him by what we say or do here and hereafter. However, it depends not on individuals alone, but on each of us working together and at the direction of Christ.

In practical terms, what this means is that all of us must take responsibility for mission and ministry. It follows from our Baptism and is an inescapable responsibility of the disciples of Jesus Christ. To use an apt metaphor, none of us should try and let ourselves off that particular hook. Neither should we break fellowship with each other and with Andrew and all the saints. We need them. We need each other. We are linked. We are the net, spanning time and place. **Christ** counts on us, to be the means by which others may join Him in His boat.



Kalendar

Sun., 4 Dec.: Advent 2: Masses
at 9 & 11 AM; EP at 5 PM
Tues., 6 Dec.: St. Nicholas: Mass at 7 PM
Wed., 7 Dec.: St. Ambrose: Mass at 10 AM
Thurs., 8 Dec.: Conception of Our Lady:
Mass at 7 PM
Sun., 11 Dec.: Advent 3: Masses
at 9 & 11 AM; EP at 5 PM
Tues., 13 Dec.: Feria: Mass at 7 PM
Wed., 14: St. John of the Cross: Mass
at 10 AM
Sun., 18 Dec.: Advent 4: Masses
at 9 & 11 AM; 7.30 PM Concert: No EP
Tues., 20 Dec.: Feria: Mass at 7 PM
Wed., 21: Feria: Mass at 10 AM
Sat., 24 Dec.: CHRISTMAS EVE: Mid-
night Mass of the Angels at 11.30 PM
Sun., 25 Dec.: CHRISTMAS DAY: Masses
at 9 & 11 AM; No EP
Mon., 26 Dec.: St. Stephen: Mass at 10 AM
Tues., 27 Dec.: St. John: Mass at 7 PM
Wed., 28: Holy Innocents: Mass at 10 AM

Sun., 1 Jan.: The Naming & Circumcision
of the Lord: Masses at 9 & 11 AM; No EP
Tues., 3 Jan.: Feria: Mass at 7 PM
Wed., 4 Jan.: Feria: Mass at 10 AM
Fri., 6 Jan.: The Epiphany of the Lord:
Mass at 7 PM
Sun., 8 Jan.: The Baptism of the Lord:
Masses at 9 & 11 AM; EP at 5 PM
Tues., 10 Jan.: William Laud: Mass at 7 PM
Wed., 11 Jan.: St. David of Scotland:
Mass at 10 AM
Fri., 13 Jan.: St. Kentigern (Mungo):
Mass at 7 PM
Sun., 15 Jan.: Epiphany 2: Masses
at 9 & 11 AM; EP at 5 PM
Tues., 17 Jan.: St. Anthony: Mass at 7 PM
Wed., 18 Jan.: Confession of St. Peter:
Mass at 10 AM
Sun., 22 Jan.: Epiphany 3: Masses at 9 & 11
AM; EP at 5 PM
Tues., 24 Jan.: St. Francis de Sales:
Mass at 7 PM
Wed., 25 Jan.: Conversion of St. Paul:
Mass at 10 AM

Sun., 28 Jan.: Epiphany 4: Masses at 9 & 11
AM; EP at 5 PM

Tues., 31 Jan.: Charles Mackenzie:
Mass at 7 PM

Wed., 1 Feb.: St. Bride: Mass at 10 AM

Thurs., 2 Feb.: CANDLEMASS: Blessing
of Candles, Procession & Mass at 7 PM

Sun., 5 Feb.: Epiphany 5: Masses at 9 & 11
AM; EP at 5 PM

Tues., 7 Feb.: Feria: Mass at 7 PM

Wed., 8 Feb.: Feria: Mass at 10 AM

Sun., 12 Feb.: Epiphany 6: Masses
at 9 & 11 AM; EP at 5 PM

Tues., 14 Feb.: Ss. Cyril & Methodius:
Mass at 7 PM

Wed., 15 Feb.: Thomas Bray: Mass
at 10 AM

Sun., 19 Feb.: Epiphany 7: Masses
at 9 & 11 AM; EP at 5 PM

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

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

Sun., 26 Feb.: Epiphany 8: Masses
at 9 & 11 AM; EP at 5 PM

Tues., 28 Feb.: Feria: Mass at 7 PM

*The light
shines in the darkness
and the darkness
has not overcome it.*

John 1:5



Come Celebrate!

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St Nicholas of Myra, Bishop (6 December)

Nicholas was a fourth-century Bishop of Myra in Asia Minor. His reputation as a worker of wonders was enhanced by a ninth-century hagiography and he is now best known through these stories. Many of them concern his love and care for children, how he fed the hungry, healed the sick, saved endangered sailors and cared for the oppressed. He saved three girls from prostitution by providing them with dowries, and so developed the tradition of bearing gifts to children on his feast day, a practice appropriated for the Christmas celebrations. St Nicholas is also patron saint of seafarers, and is one of the patron saints of Russia.

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 in 1591.

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. The day is a particularly appropriate occasion to remember all innocent victims of human cruelty.

The Naming of Jesus (1 January)

The celebration of this scriptural festival, that has been observed since the sixth century, marks three events: first, the naming of the infant Jesus; secondly, the circumcision as the sign of the covenant between God and Abraham 'and his children for ever', thus Christ's keeping of the Law; and thirdly, the first shedding of Christ's Blood.

The Epiphany of the Lord (6 January)

Originally, this very ancient feast was celebrated on this day as the premier Christian celebration of the Incarnation, including both the Nativity of Christ and His Baptism. At some point, Christians in the West began to celebrate the Nativity of Christ on 25 December, and by the fifth century, the eve of the Epiphany (5 January – 'Twelfth Night') commemorated the visit of the Magi and rounded off the western Christmas festivities. Christians in the East have retained the ancient unity of this festival, as the great celebration of the revelation of the Word made flesh.

William Laud, Bishop and Martyr (10 January)

King Charles 1 appointed his friend William Laud Archbishop of Canterbury in 1633. The aim of both Monarch and Archbishop was to counter the growing power and influence of the Puritans in Church and State. Laud was a High Churchman who felt that the majesty of God should be reflected in the liturgy of the Church. Rigorously and relentlessly he pursued this vision in the face of increasingly radical, anti-catholic and liturgically minimalist opposition. His many enemies in Church and State, however, overcame him in 1640, when he was impeached and imprisoned. His friend the King did not – or could not – save him and Laud was beheaded day in 1645.

St. David, King of Scots (11 January)

The fourth son of Queen Margaret of Scotland, David succeeded his brothers as king, and continued their policy of bringing Scotland closer to Norman England in its secular and religious institutions. In place of decaying Culdee foundations such as those at St. Andrews, Melrose and Jedburgh, he introduced monastic communities of Roman observance, favouring reforming or-

ders. These exercised a powerful, civilising influence and became centres of education, care for the sick and relief of the poor. He founded royal burghs and promoted a feudal system in the Norman style. He died in 1153.

St Kentigern (Mungo), Bishop (13 January)

Also known affectionately as Mungo, which means 'beloved', Kentigern belonged to the Welsh-speaking Britons who lived in southwestern Scotland in the seventh century. He is said to have been the grandson of a British prince, and to have attended a monastic school at Culross. Kentigern became a missionary to the Britons living in Strathclyde and was consecrated their bishop. During a period of persecution, he may have fled to Wales, but Kentigern eventually returned to Strathclyde and died in 603. He is the patron saint of the city of Glasgow, and his tomb is in St Mungo's Cathedral there.

St Anthony of Egypt, Abbot (17 January)

Born in about the year 251 into a wealthy family, Anthony heard the gospel message, 'If you would be perfect, go, sell your possessions, and give your money to the poor, and you will have treasure in heaven; then come, follow me.' Thus it was that, at the age of 20, after the death of his parents, Anthony gave everything he had away and went to live an austere life of work, charity and prayer in the Egyptian desert. His many spiritual struggles left him both wise and sensible and he became a spiritual guide to many who flocked to him. His simple rule of personal discipline and prayer was taken up and spread throughout Christendom. He died in the year 356.

The Confession of Peter (18 January)

The beginning of the ministry of the Apos-

tle Peter at Rome has been commemorated in that city from ancient times. This feast, known as the 'Chair of Peter', is a reminder of the chair or cathedra on which a bishop sits to preside and to teach. The traditional readings for the festival have long included Peter's acclamation of Jesus as the Messiah. In modern times, today marks the beginning of a week of prayer for Christian unity. Peter's confession of faith reminds us that we are united together and with him in proclaiming Christ as the 'Son of the living God'.

St Francis de Sales, Bishop (24 January)

Francis de Sales was born into an aristocratic family in Savoy in 1567. He was educated at Paris and at Padua, first as a lawyer and then as a priest. His preaching against Calvinism began in 1593 and in 1599 he was appointed Bishop-Coadjutor of Geneva, at the heart of continental Calvinism. In his preaching and writing Francis concentrated on putting prayer and meditation within the reach of all Christians. He died in 1622.

The Conversion of Paul (25 January)

This feast recalls the dramatic conversion of the anti-Christian zealot Saul and his calling by Christ to become an apostle. It is one of the pivotal moments in Christian history, so great was the impact this particular convert was to have on the course of the gospel's progress. Christians have celebrated the feast of Paul's conversion since the sixth century, but it became a universal celebration of the Church in the twelfth century. In modern times, this festival rounds off the Week of Prayer for Christian Unity.

Charles Mackenzie, Bishop, Missionary and Martyr (31 January)

The Universities Mission to Central Africa was formed in response to an appeal by

David Livingstone, the great explorer and missionary. Charles Mackenzie was consecrated Bishop in Cape Town in 1861 to lead this mission from South Africa up the Zambezi River into central Africa. The missionaries' preaching and their efforts to release slaves provoked opposition from native leaders and Portuguese colonists. Mackenzie succumbed to illness and died after only a year of devoted service in this very difficult, dangerous and exacting work.

Diocesan Website:
www.brechin.anglican.org

CHRISTMAS CARDS

We have a beautiful St. Salvador's Christmas card available, priced at 40p each or a pack of 5 for £1.50. With a suitable greeting inside, the card features a lovely photo taken by Martin Andrews of the church after a heavy snowfall. Funds raised by the sale of our cards go to the church.

The deadline for the next issue of 'Crucis' is Sunday, 22 January. Please send any material to the Editor (the Rector) by that day. Thank you!

For the last few years, we have been decorating the Lady Chapel with poinsettias for the Christmas season. We are looking for five or six plants. If you would like to contribute, please see Fr. Clive.

Donations toward our Christmas flowers for the Sanctuary, Chancel, and Lady Shrine would also be most welcome!



Advent Gifts in Kind

In Advent, take a slip of paper from the board at the back of the church indicating the item you wish to donate, and bring your donation in the following week.

Items we are looking for include:

- A4 Copier paper (coloured)
- A4 Copier Paper (white)
- Bleach
- 2nd Class Stamps
- Black Rubbish Bags
- Dishwasher Tablets
- C6 Envelopes
- Plain White Envelopes (No Window)
- Disinfectant Wipes
- Ground Coffee for Cafetiere

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.

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Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	c/o the Rector

Magazine

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