

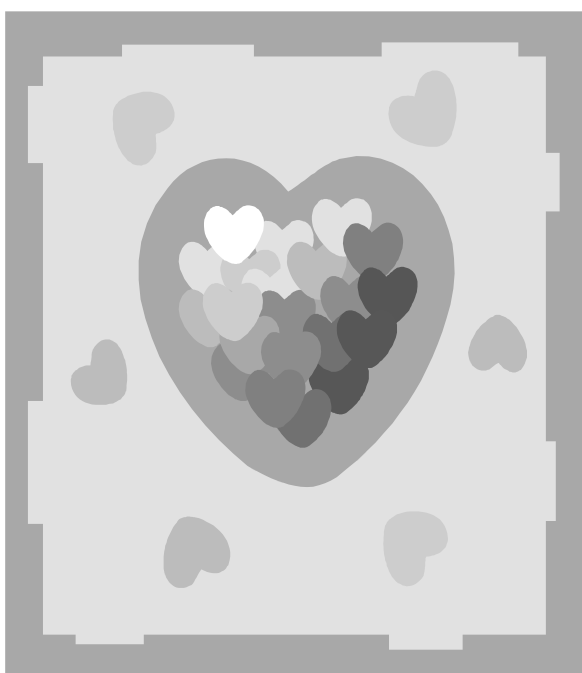
### In the Beginning...

Valentine's Day is off this year.

Sorry for any inconvenience.

There will be no St. Valentine's Day. In 2018 the 14<sup>th</sup> of February is Ash Wednesday, which has precedence in the Church's Kalendar – that, and the fact that St. Valentine himself was dropped long ago! Sorry again.

But Ash Wednesday too can be a day for love – though love of a different sort. Jesus said: "God so loved the world that He gave His only Son that whoever believes in Him should not perish, but have eternal life. For God sent the Son in to the world not to condemn the world, but that the world might be saved through Him" (John 3: 16, 17). God loves us. The season of Lent that begins on Ash Wednesday will remind us over and over how much we are loved, and how far



*Imposition of ashes*



*Turn away from  
sin and  
be faithful  
to the Gospel.*

God has gone to demonstrate it.

In St. John's First Letter (3:1) we read: "See what love the Father has given us, that we should be called children of God; and so we are." As children, we may be admonished and punished for our occasional carelessness and disobedience, but we remain loved. Ash Wednesday is a day to react to God's love, and to remember its constancy.

We react to God's love for us despite our sins by turning back to Him in penitence. Our repentance can be dutiful, like the Pharisees, or it can be miserable and abject, like the Prodigal Son in Our Lord's parable, but by far the best reason to say sorry to God is to do it for love of Him.

So Ash Wednesday – what would have been Valentine's Day – will still be a day for lovers this year: for the God who loves us and for all who love Him enough to turn again to Him in penitence and faith.

*Fr. Clive*



## **Cantiones Sacrae, Carols by Candlelight,**

### **St Salvador's Church, 17 December 2017**

It must have come as a great relief to most of the audience, who have come to anticipate the annual Carols by Candlelight concert by Cantiones Sacrae at St Salvador's on Sunday 17 December. The serious health scare suffered by alto Lisa Dallas in recent months had understandably put the event in doubt until just a few weeks before. In gratitude for her recovery, the sensible decision was taken to present all the funds generated to the Maggie's Centre at Ninewells. The audience seemed even larger than in previous years, and the event was a great success.

The programme took the same form as before, a dozen items in each half, presented in contrasting groups of three, with brief introductions by the singers in turn (Linda Dallas, Lisa Dallas, Jonathan Matheson-Dear and Graeme Adamson).

Scattered through the programme were a successful collection of 16<sup>th</sup> century pieces from around Europe – including Spanish (Victoria's O magnum mysterium), Italian (Marenzio's Hodie Christus natus est), English (Tye's A sound of angels) and German (Hassler's Dixit Maria). These were all hauntingly effective.

Living composers were represented by two familiar names. Peter Kwasniewski's arrangement of a 16<sup>th</sup> century piece sounded good. There were several examples of the work of Nicholas Wilton, most notably a sequence of four items – O Salutaris, Ave verum, Tantum Ergo and Ave Maria. Perhaps the most important addition to the team's repertoire was the wonderfully eerie

setting of Blake's The Lamb by the late John Tavener. This led cleverly into the familiar Coventry Carol.

Other items in the sequence included several pieces that are familiar audience pleasers – In the Bleak Mid-Winter, Silent Night and Hark! The Herald Angels Sing among them. The entire event was a great success in the beautifully lit church. The sense of enjoyment from the audience, all concentrating intently, was quite tangible.

*Stephen Fraser*

Thanks to a number of contributions of poinsettias and funds to buy more, our church was well decorated with flowers for Christmas! Remarkably – the poinsettia being a desert plant – only one of them died due to the draughts and temperature fluctuations! Dare we hope that at least one might still be alive for Candlemass???

A BIG "thank you" also to the three donors who contributed toward our lovely 12-foot Christmas tree this year.





## FOOD CUPBOARD MINISTRY

On Christmas Eve, following our regular service and coffee time, St Salvador's was a hive of activity with all the preparations for our festive afternoon Drop In. We had the soup station being prepared with two kinds of soup and tables full of pies, rolls, sandwiches etc, the coffee and tea table being organised and all the food parcels bags being moved to their allotted spot. Thanks to the generosity of many people we had 100 bags of more festive fare, which had been prepared beforehand, to give out alongside our regular bags. Volunteers were sorting last minute donations of fresh food, bread, rolls, and cake whilst others were organising the donations of food stuffs, which were being dropped off, for storage in our food cupboards. We also had people decorating our lovely 12 foot Christmas tree.

At 1.15pm the doors were opened to welcome our visitors into the warmth and splendour of the church where they were able to enjoy the soup, tea, coffee, savoury snacks, and cake of many kinds including

wonderful Christmas cake and many mince pies. Generous donations of fresh food meant that people were able to take plenty of additional items away with them to enjoy over Christmas.

We had similar things to share at our Drop In on New Year's Eve, including large numbers of assorted chocolate items which were very well received.

We are truly grateful to all those individuals, congregations and groups who so generously donated items to us for the festive period and to all those who volunteered at these Drop Ins. We are starting 2018 with a goodly supply of tinned goods in our Food Cupboards which will enable us to help those who come to us week by week in need of basic groceries. We believe that as the weeks go by we could become busier on a Sunday afternoon and we are already seeing between 60 and 80 folk each week.

We give thanks to God for all the help and support that we receive which enable us to run our weekly Sunday afternoon Drop Ins and we ask that He will bless all our volunteers, donors and visitors in the year ahead.

*Katie Clapson*





## Edington Festival 2017 – Part Three

*Graeme Adamson*

In the last two magazines I wrote in a fair amount of detail about last year's glorious Edington Music Festival but due to time constraints – both mine for writing and, I would imagine, yours for reading – I think I should provide an "edited highlights" of the rest of the 2017 Festival. Here goes . .

Tuesday, 22nd August

Plainsong Matins at 9 o'clock took its usual tranquil form with antiphons, psalm, hymn, and canticle concluding with a short voluntary by Tomkins (1572 – 1656). Thereafter, there followed the familiar sequence of further practice, a short break, and then the Solemn



Eucharist, today with Palestrina's *Missa Brevis* as the Mass setting. The afternoon's entertainment for the youngsters was a trip to Wookey Hole, a splendid cave system near Wells in Somerset. This proved a big hit with the choristers and was rounded off with a wander through the dinosaur park and a trip to the Victorian arcade which includes the addictive Tipping Point-style game with genuine old pennies. On our return to Edington just before 6pm we had supper and then practised assorted music up in the belfry whilst Evensong went on in the church below. This leads to some interesting tonal clashes for us as lustily sung music ascends to the ringing chamber whilst we are singing tranquil plainsong! At 9.15pm we rounded off our day with Compline by candlelight which finished with the plainsong *Salve regina*.

Wednesday, 23rd August

The day began for me just before 7am and began with rehearsals then Matins and Solemn Eucharist taking us to lunchtime at 1pm. Thereafter, the day was slightly different as the Edington Festival is part of BBC Radio 3's schedule each year for Choral Evensong which is broadcast live at 3.30pm. The church was now festooned with microphones and cables rigged by the BBC engineers and a large BBC engineering van complete with satellite dish now occupied part of the church car park. All three choirs sing for this afternoon Evensong and all aspects of the service are carefully timed and rehearsed in advance of the broadcast. The live transmission went well and the BBC produc-

tion team and choir directors were all happy with the result. After the service, there was time for a game of football with the choristers at the nearby park before supper at six. The Schola and Nave choir had the evening off until Compline so I was able to provide transport for some of the boys whose evening outing was to the nearby 10-pin bowling alley at Melksham. Bowling, air hockey, and pool; the youngsters had great fun – as did the accompanying adults. Come nine o'clock I headed back to the church to prepare for that evening's Compline which was somewhat later at 9.45pm. It is a lovely way to end the day and prepare for rest.

Thursday 24th August

Today's highlights – or at least out-of-the-ordinary events – included attending to a suspected broken foot that one of the choristers had sustained (it wasn't broken, thankfully), hairy caterpillars dropping from the sky outside the Parish Hall after lunch, and another BBC broadcast (this time recorded for future transmission during Advent). The caterpillars understandably provided great amusement for the boys who began collecting them in paper cups and feeding them leaves. It turned



out they were dropping for a huge oak tree which overhangs the lawn outside the hall. I had never encountered anything like it. The afternoon was filled with various outdoor activities at the nearby play park beside the Three Daggers pub. As part of the outing I had the pleasure of meeting one of the chorister's dads who is a world renowned counter-tenor; a charming and modest man with what is clearly a great gift for making music. With him was another parent who is one of Europe's leading lute players. It's amazing the people one meets. Whilst putting this article together I did an online search for her and was amused by a quote I found in the magazine *Early Music Review*. The reviewer said, "In my opinion, a bronze of her should be on the empty plinth in Trafalgar Square". After a bite to eat, we gathered in the church for rehearsals for the radio broadcast which took the form of a sequence of music and readings. This included music by Bach, Vaughan Williams, Brahms, Byrd and, of course, some plainsong. I had the pleasure of singing the beautiful *Ubi caritas et amor* (Where charity and love are, God is there) as well as the familiar *Rorate caeli* (Drop down ye heavens) but in Latin rather than in English as we do in place of the first hymn during Advent. The day ended with Compline at 9.20pm and then a relaxing drink back at my hosts' home before a much needed sleep. If you are interested in listening to the Edington Sequence of Music and Readings for Advent, it is available until the middle of January at the BBC Radio 3 website: [www.bbc.co.uk/programmes/b09jcqlx](http://www.bbc.co.uk/programmes/b09jcqlx)



### Friday 25th August

Friday is long-lie day for me as the Schola Cantorum doesn't sing the usual plainsong service but rather there is a service of Choral Matins at 11.30am sung by the Nave Choir and Consort. I arrived at church shortly after 10am and sat and listened to the choir practising and then enjoyed a beautiful service on the theme of "*Blessed are they that mourn: for they shall be comforted*" with music by Stanford, Harris, Brahms, and Richard Shephard. Friday is the Schola's day for a slap-up lunch outing and we opted to go to the Three Daggers which is a real gastro pub. I enjoyed a lovely home-made pâté, a rare sirloin steak, and then a delicious berry mess for pudding. We enjoyed accompanying wines and then an Armagnac to finish off. Well, we had worked hard throughout the week and deserved a wee treat! After lunch we went to the nearby village of Steeple Ashton which has an attractive 15th century church, St Mary the Virgin, which dominates the village. The spire was struck by lightning and rebuilt in 1670, only to be struck by lightning a second time. It was not rebuilt again and the church now has a square tower. The suggestion locally is that a third spire was

abandoned on the basis that the first two lightning strikes intimated divine disapproval! Amongst our number are a few organists so an impromptu recital ensued. After a very pleasant afternoon, we gathered again in the belfry to rehearse and prepare for the Requiem Mass at 8pm. Music for the Mass was Gabriel Fauré's exquisite Requiem setting with a plainsong Gradual (*Requiem aeternam*) and Communion sentence (*Lux Aeterna*) sung by the Schola. Thereafter, Compline and bed.

### Saturday 26th August

Saturday followed the usual pattern for the day with Matins and Solemn Eucharist for which we were joined by the Bishop of Ramsbury, The Rt Revd Dr Edward Condry who preached. I had to stop myself from singing along with the beautiful Mass setting by Victoria – *Missa Simile est regnum caelorum* (The kingdom of heaven is like unto) as it is one I know well and have sung with Cantiones Sacrae. The Nave Choir had the privilege of singing it on this occasion. After lunch, we headed to nearby Bratton where a local family kindly allows the choristers to invade their property and use the facilities which include a tennis court, swimming pool, and extensive grounds including a croquet lawn. How the other half lives! It was lovely to have time in the fresh air, have a swim, and learn how to play (and win!) croquet.

After tea, it was back to the singing: practice, then Evensong, and finally candlelit Compline. I was beginning to feel like a monk. However, because this



is the last full day of the Festival, it was time to celebrate. And how else would one celebrate than with fireworks? So, after we in the Schola sang our only piece of polyphony of the week (Palestrina's *Ave regina caelorum*) at the conclusion of Compline we headed up the road to the car park near the Parish Hall. There, we gathered for hot dogs, refreshments, and a huge bonfire fuelled in part by used copies of plain-song music which lent a real golden glow to the flames . . . or was that my imagination?



Sunday, 27th August

The week had passed so quickly and here we were about to begin the final day of the 2017 Edington Festival. Only two services remained: Matins at 9am and the final Solemn Eucharist at 11.30am. After Matins, we gathered for an additional practice: a sing-through of the stunningly beautiful Robert Parsons (c.1535 – 1572) *Ave Maria*. This involves every choir member and means all sixty or so singers have to squeeze into the relatively small chancel area to sing this wonderful piece of polyphony. The Eucharist itself was a fitting end to the Festival with music including plain-song, two terrific hymns tunes (Herbert Howells' *Michael* and Ken Naylor's *Coe Fen*), a sprinkling of French music by Widor, Vierne, Lhéritier, and Messiaen, and a sermon preached by The Rev Andrew Sinclair, Vicar of Bratton, Edington and Imber, Erlestoke and Coulston. After a moving rendition of the Parsons, the service concluded with the Blessing and then a Marcel Dupré organ voluntary.

And that was it for another year. All that remained was a buffet lunch in the large marquee beside the church, final farewells, and for me the 460-mile drive back up to Scotland. It was a smooth run with no hold-ups or delays. I left about 2.45pm and was home by 10pm; rather tired but feeling once again a real sense of satisfaction and pride at all that had been achieved during another very special Edington Festival week.



A Sermon preached by the Rector  
on Boxing Day,  
the Feast of St. Stephen,  
26 December, 2017

*Jesus said: "You will be hated by all because of my name. But the one who endures to the end will be saved." Matthew 10: 22*

We seem to have come a long way today from the stable at Bethlehem. We have in no time moved from a moment of peace, joy and love to one of clamour, sorrow and hatred. And yet still the Church rejoices. We rejoice in the coming of our Saviour; we rejoice in the first of His servants to give his life for Him.

In the Book of Acts we hear that Stephen was among the first seven deacons appointed by the Apostles at Jerusalem to provide pastoral and practical care for those in the Church having no means of a livelihood, specifically, the widows and their families. Also in the Book of Acts we hear the story of Stephen's trial before the Sanhedrin, his defence of the Gospel and his martyrdom. The writer of the Book of Acts, St. Luke, consciously tells the story in a way that highlights a number of points of contact between the death of Stephen and the death of His Lord. Stephen kneels down to pray, as Christ did at Gethsemane; he intercedes for his persecutors, as Christ did on the Cross. St. Luke means for us to understand that it is the imitation of Christ in all things – even death – that is the crowning achievement of the Christian's life. Appropriately, the name "Stephen" means in Greek "a crown".

In my early childhood, I did not belong to a church-going family. My earliest memories of going to church are few. For that reason, perhaps, they stand out and remain with me. I recall being taken on a dark winter's evening in Quebec through the deep snow to one of the little Anglican churches that in those days still served the substantial English-speaking community that then lived in the rural area southeast of Montreal. It was a Christmas carol service. I remember being both impressed and confused by the story that the carol "Good King Wenceslas" tells. I couldn't figure out why the saint "looked out on the FEET of Stephen"! When I asked later, the adults put me straight. I had misheard the word "feast". And that un-

promising beginning marked my introduction to the Church's calendar of feasts and fasts.

The carol "Good King Wenceslas" remains a favourite, and it is the only one I know that links today's festival of St. Stephen with the Christmas season in which it is situated. If you look at the words of the carol in detail, you can see that the message is similar to that of St. Luke. A saint is validated by the imitation of Christ. The page boy in the carol steps literally in the footprints of King Wenceslas in the snow. By going to do a good deed for a poor man at some personal cost to himself, the king is following in the footsteps of Christ. The crown that Wenceslas wears as an earthly king shines less brightly than the crown he wears as a witness to Christ.

The Greek word for "witness" is "martyr". In the story of the martyrdom of St. Stephen, indeed we do seem to have come a long way today from the stable at Bethlehem. However, today's festival following immediately the celebration of Christmas Day serves to underline an important truth for Christians. We are not called to dwell in snug cosiness; our commitment to Christ costs us. It is lived out normally surrounded by indifference and occasionally even by hatred. Christ calls us to find salvation through endurance. We endure by following Him, by imitating Him in all things, and so bearing witness to Him. With St. Stephen and all the Saints we follow the footsteps of Christ "through the rude wind's wild lament and the bitter weather".

#### **ANNUAL SUBSCRIPTION RENEWAL**

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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!



## **Come Celebrate!**

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### **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.

### **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 Stuart, King and Martyr**

**(30 January)**

Born in 1600, the second son of King James, Charles became heir apparent after the death of his elder brother. He succeeded to the throne in 1625, at a time when the growth of Puritanism in England and Calvinism in Scotland were pressuring the Crown to reform the respective national churches in a yet more definitively Protestant direction. King Charles, as a High Churchman, resisted this pressure and made matters worse by enforcing rigid conformity to what was perceived as a more catholic position. Royal authority in Scotland was overthrown. Increasing antagonism in the English Parliament to royal religious, foreign and fiscal policies led to the outbreak of civil war. Defeated by his enemies, Charles was imprisoned and put on trial, exhibiting great dignity throughout his ordeal. He was executed on 30<sup>th</sup> January in 1649, a martyr for the religious and political traditions he cherished.

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

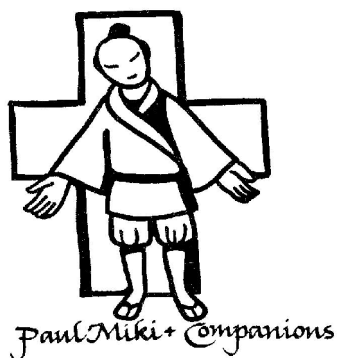
The Universities Mission to Central Africa was formed in response to an appeal by David Livingstone, the great explorer and missionary. Charles Mackenzie was consecrated Bishop in Cape Town in 1861 to lead this mission from South Africa up the Zambezi River into central Africa. The missionaries' preaching 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.

## The Presentation of the Lord (2 February)

This day marks the completion of forty days since the birth of Jesus, when Mary and Joseph took the Infant to the Temple in Jerusalem to offer a sacrifice of thanksgiving for the firstborn son and to meet the requirements of the Law for Mary's purification after childbirth. The Holy Child is acclaimed by Simeon as 'the light to lighten the Gentiles'. The image of Christ as the Light has led to the celebration of light countering darkness, with candles often taking a central place in the observance of this festival.

## St Paul Miki and the Martyrs of Japan (6 February)

Almost fifty years after St Francis Xavier had arrived in Japan as its first Christian apostle, the presence of several thousand baptised Christians in the land became a subject of suspicion to its ruler, Hideyoshi. He initiated a persecution that continued for over thirty-five years, beginning with twenty-six men and women, including ordained, religious and lay people, and consisting of Europeans, Japanese and a Korean. They were first mutilated then crucified at Nagasaki in 1597. Among these first Japanese martyrs was a young Japanese Jesuit priest, Paul Miki.



## 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. During His last supper with His disciples, Our Lord gave us a way of recalling this sacrifice with bread and wine. At every Eucharist we enter into Christ's sacrifice that He pleads for us to the Father. Our broken and poured-out lives are offered with bread and wine. Our offering is joined to Christ's offering, and it is through Him that what we offer is accepted. We receive back Christ's Body broken for us and Blood shed for us.

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 and wherever the Eucharist is celebrated, and so our lives are refreshed and recreated.

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.

*Adapted from an article previously published in CRUCIS some years ago.*

## Kalendar

Sun., 14 Jan.: Epiphany 2: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 16 Jan.: Feria: Mass at 7 PM  
Wed., 17 Jan.: St. Anthony of Egypt:  
Mass at 10 AM  
Sun., 21 Jan.: Epiphany 3: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 23 Jan.: Feria: Mass at 7 PM  
Wed., 24 Jan.: St. Francis de Sales:  
Mass at 10 AM  
Thurs., 25 Jan.: The Conversion of St. Paul:  
Mass at 7 PM  
Sun., 28 Jan.: Epiphany 4: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 30 Jan.: Charles Stuart, King & Martyr:  
Mass at 7 PM  
Wed., 31 Jan.: Charles Mackenzie:  
Mass at 10 AM  
  
Fri., 2 Feb.: CANDLEMASS: Blessing of Candles, Procession & Mass at 7 PM  
Sun., 4 Feb.: Epiphany 5: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 6 Feb.: Martyrs of Japan: Mass at 7 PM  
Wed., 7 Feb.: Feria: Mass at 10 AM  
Sun., 11 Feb.: Epiphany 5: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 13 Feb.: Feria: Mass at 7 PM  
Wed., 14 Feb.: ASH WEDNESDAY: Blessing & Imposition of Ashes with Mass at 10 AM & 7 PM  
Sun., 18 Feb.: Lent 1: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM  
Tues., 20 Feb.: Feria: Mass at 7 PM  
Wed., 21 Feb.: Feria: Mass at 10 AM and Study Group  
Sun., 25 Feb.: Lent 2: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM  
Tues., 27 Feb.: Feria: Mass at 7 PM  
Wed., 28 Feb.: Feria: Mass at 10 AM and Study Group  
  
Sun., 4 Mar.: Lent 3: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM  
Tues., 6 Mar.: St. Baldred: Mass at 7 PM  
Wed., 7 Mar.: St. Perpetua and her Companions: Mass at 10 AM and Study Group  
Sun., 11 Mar.: Lent 4: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM  
Tues., 13 Mar.: Feria: Mass at 7 PM  
Wed., 14 Mar.: Feria: Mass at 10 AM and Study

## Group

Sat., 17 Mar.: St. Patrick: Mass at 11 AM  
Sun., 18 Mar.: Lent 5: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM  
Mon., 19 Mar.: St. Joseph: Mass at 7 PM  
Tues., 20 Mar.: St. Cuthbert: Mass at 7 PM  
Wed., 21 Mar.: Feria: Mass at 10 AM and Study Group  
Sun., 25 Mar.: Palm Sunday: Blessing of Palms with Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM  
Mon., 26 Mar.: Mon. of Holy Week:  
Mass at 7 PM  
Tues., 27 Mar.: Tues. of Holy Week:  
Mass at 7 PM  
Wed., 28 Mar.: Wed. of Holy Week:  
Mass at 10 AM; Tenebrae at 7 PM  
Thurs., 29 Mar.: Maundy Thursday: Liturgy of the Lord's Supper and Stripping of the Altar at 7 PM, followed by Watch until midnight.  
Fri., 30 Mar.: Good Friday: Mattins & Litany at 9 AM; Solemn Liturgy at 3 PM and Stations at 7 PM  
Sat., 31 Mar.: Holy Saturday: Mattins & Ante Communion at 9 AM; The Great Vigil & First Mass of Easter at 9 PM

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

**CONFESSIONS**  
may be made on Shrove Tuesday,  
13 February, 2018,  
or at any time by arrangement with  
the Rector.

**Our Sunday Schedule**  
8.45 AM: Mattins (Traditional)  
9 AM: Low Mass (Modern)  
11 AM: Solemn Mass (Traditional)  
1.15 PM: Midday Prayer (Modern)  
5 PM: Evening Prayer (Traditional)

The deadline for the next issue of '*Crucis*' is Sunday, 18 Feb. Please send any material to the Editor (the Rector) by that day. Thank you!

## St Salvador's Directory

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

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

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