

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

January/February 2010

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



## In the Beginning...

On Twelfth Night – the night before the Epiphany – it is customary to take down Christmas trees and other Christmas decorations.

As we bag up or box our various ornaments and other festive decorations, in our house we are mindful that each one means something to us – bought by us or given to us at a particular moment in our lives, or made by our children when they were little. Each one has a story of some kind, and many of them have kept company with us during our most intimate family moments at Christmastime for the last three decades or more. We treasure them all.

A particular decoration we have is one of a number that do not go on our tree. It is a German Christmas pyramid carousel that we obtained during our time in the USA. It

usually sits on a table or ledge. Made of carved wood, it has a windmill on the top and four candles in its base. In the centre, beneath the pyramid shape, are the Holy Child, Mary and Joseph. Around them, on a wheel, is a Shepherd, a few sheep and the three Magi. The candles, when they are lighted, provide a warm up-draught that drives the windmill round, revolving the figures round the Holy Family, sending the Shepherd, his sheep and the Magi full-tilt on their journey to see the newborn King.

On an evening just after Christmas I was sitting in a chair watching the TV and noticed with surprise that the Shepherd, sheep and Magi were on their journey, the windmill driving round and round, but the candles were not lit. It turned out that in their position on a window ledge, the heat from a radiator just beneath them was providing enough of a warm up-draught to send them hurrying on their way, even without the candles.

This is a very dark and cold time of year, and it is very difficult to find much joy once Christmas and Epiphany are over. Candlemas (2 Feb.) is one bright spot, when candles are very much in evidence. However, for us now - and sometimes for longer stretches of time in our Christian journey - there is no star to guide us, no candle to light the way, but nevertheless we carry on, guided by a warm, unseen Hand that invites and enables us to hurry forward.

Every blessing in Christ  
Fr. Clive

## St. Salvador's filled to capacity for Cantiones Sacrae

Sunday 20th December saw an unprecedented turnout for Cantiones Sacrae's "A Renaissance Christmas by Candlelight" which has grown year upon year since 2004. When Linda, Lisa, Jonathan, and Graeme took to the platform at 7.30, in a church bathed in the gentle glow of 250 tea-lights, there was not a seat to be had – in fact all the seats from the Lady Chapel had to be moved to the back of the church to accommodate over 300 people who came to hear the group's seasonal concert.

This year's mix of music was probably the most diverse to date: from the Mediaeval *Coventry Carol* through to a 21st century work by British composer, Nicholas Wilton. Carols included *In the bleak mid-winter*, *O little one sweet*, *Away in a manger*, *God rest ye merry, gentlemen*, and *Stille nacht*. Cantiones also performed a selection of Renaissance motets such as Victoria's *O magnum mysterium*, Byrd's *Puer natus* and *O admirabile commercium*, as well as more modern sacred works including *The lamb* by John Tavener and Herbert Howells' *Here is the little door*.

The icing on the cake for the group was that composer Nicholas Wilton decided to travel all the way from Surrey – just for the day – to hear the group perform their Christmas concert including his beautiful *Missa Brevis* and *Locus Iste* which is dedicated to Cantiones Sacrae. He was given a warm welcome by the audience when invited to join the group

on stage at the conclusion of the first half of the performance.

In conjunction with the concert a raffle was organised and run by members of the congregation which raised an amazing £750 for the restoration fund.

Already, many e-mails have dropped into the Cantiones inbox and comments have included:

"...it was worth coming from Fife to hear your beautiful voices and such an uplifting Christmas programme".

"Cantiones Sacrae is outstanding. Congratulations to you all."

"What an amazing concert last night, you were all superb, the setting was beautiful. It was a first for me certainly won't be the last."

"Once again thank you for an evening of beautiful music..."

"Since I was introduced to it a couple of years ago it has become a central part of Christmas for me".



Cantiones Sacrae would like to record their thanks to St Salvador's Church which remains their favourite performance venue, to all those who supported the concert by attending, and also the members of the congregation, families, and friends who willingly gave of their time to assist in so many ways by preparing refreshments, selling tickets, CDs, and raffle tickets, manning the door and many other tasks that often go unseen but are greatly appreciated by us all.

The group's next engagement is a concert in St Kentigern's Church, Ballater at 4pm on Sunday January 10th. The group will also join us at St Salvador's for the Candlemas service at which they will sing Nicholas Wilton's *Missa Brevis* and motets during Communion.

### Flowers in Church

Many thanks to Dr. Kirsty Noltie for flowers donated for the Cantiones Concert and for the church at Christmas.

Thanks also to the following who have made donations to our Flower Fund in memory of departed friends and loved ones:

Mr. & Mrs. M. Grant (Aberdeen)  
 Mrs. Betty Anderson  
 Mr. & Mrs. S. Haldane  
 Mrs. Evelyn Rodger  
 Mr. & Mrs. S. Kelly  
 Mrs. Pam Callaghan  
 Mr. & Mrs. J. Conlan  
 Mrs. Christine Lawrence  
 Mrs. Phyllis McIntosh



Following the Stations of the Cross is a venerable spiritual exercise brought back by the Franciscans to Europe from Jerusalem at the time of the Crusades. In an age when literally walking in the footsteps of Christ on His way to Calvary was virtually impossible for all but the rich, following this devotion was a way of making a spiritual pilgrimage within one's own local church. It still is, and it is particularly appropriate during Lent and Holy Week.

Join the Rector here at St. Salvador's for Stations of the Cross on Wednesdays during Lent at 7 PM.

### A Personal Thank You

*Fr. Clive and Katie would like to thank all of you who sent us Christmas cards and gave us gifts over the Christmas season. These signs of your kindness and support were much appreciated. May God bless everyone at St. Salvador's in 2010!*

### Renew/Subscribe now!

'Crucis' Magazine subscription renewal forms for 2010 are included in this edition. The cost of a subscription remains at its 2009 level (despite a recent postage increase): £6 collect / £12 send, for 10 copies. I hope you continue to see it as very good value for money!

## WORDS AND WORTHIES

### Dr Samuel Johnson

The eighteenth-century writer and dictionary-maker, Samuel Johnson, visited Skye for the first and only time when he was sixty-three years old - a fine age, when men are at their prime. It was the high point of a long and strenuous journey through Scotland, on horseback and in boats, in August-November 1773, accompanied by his Scots friend James Boswell, an Edinburgh lawyer and man-about-town.

One of the astounding things about his visit to Scotland was that he had agreed to come at all. Johnson was notorious for his insults against the Scots (like his *Dictionary* definition of 'oats' as 'a grain which in England is generally given to horses, but in Scotland supports the people', or his remark that 'the noblest prospect which a Scotchman ever sees is the high road that leads him to England'). But a lot of that was just light-hearted banter, and he seems to have enjoyed his trip. Both men wrote an account of what they found, and Boswell was later to write the even more famous *Life of Johnson*.

Their itinerary had covered Edinburgh and St Andrews, and they passed through Dundee on their way up the east coast to Aberdeen. Neither of them has left any report of what they did in, or thought about, Dundee; but we do know what they talked about on their journey onwards to Arbroath. It was Transubstantiation. They discussed the thorny theological topic of the sense in which Christ is present in the Eucharist. Is He only 'in our minds' or is there something more: a real presence, in actual material fact? Are the bread and wine transformed from mere physical substances to the very substance of Christ Himself? Is He that real?

I don't know how often people travelling along the A92 these days fall into conversation about transubstantiation. Maybe not very often. What do they talk about instead, I wonder?

People have sometimes dismissed the idea of Christ being *really* present in the bread and wine because they think it incredible, and even a bit demeaning. 'How could God (Spirit as He is) put Himself into us when we taste, and digest, bread and wine?' Well, I suppose if He

weren't a genuine, almighty God - if He weren't very good at being God, as we might say, if He were lacking in divine power and love - then He might find that way of communicating with us a bit beyond Him. But God is *God*. The doctrine of Transubstantiation (or whatever we prefer to call it) underlines the immense love God is able to have for us.

A more down-to-earth difficulty with the doctrine is psychological. If we *really* grasped it and felt it to be true, it could absolutely terrify us. It would be as if we had been happily sending perky emails to the high and mighty of the land, and then turned round to discover they were in the same room with us. What a shock! Imagine finding out that this is *truly* Christ - not just a symbol or a reminder of Him, but the Son of God Himself, here and now, in my hand and in my mouth: the Lamb of God, the Word made flesh, the Bread of Life. No wonder we need to approach the altar reverently and kneel to receive Him.

### Fr Gordon



Dr. Johnson, painted by Joshua Reynolds in 1772

#### **We Need Your Palm Crosses!**

Lent will begin on Ash Wednesday, 17 February, 2010. The ashes for the commencement of Lent, which are a sign of penitence, are made from burned palm crosses. Please return the palm crosses that you received on Palm Sunday in 2009 to the Rector as soon as possible, so that we shall have a good supply of ash!

**Sermon preached by the Rector  
on the Feast of the Holy Innocents  
Mon. 28 Dec. 2009**

*“When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men.” Matthew 2: 16*

The slaughter of the Holy Innocents is widely commemorated by Christians in both the East and the West. In England the festival was sometimes called “Childermass” – the “Children’s Mass”. The earliest reference to the commemoration of the Holy Innocents is from a document of the fifth century, but its origin is certainly earlier.

How many young boys were massacred is unknown. Traditions vary, and figures appear to have been wildly exaggerated. Bethlehem was a mere village and, even if the area around it was included (as St. Matthew tells us), it is thought that the number probably did not exceed a couple of dozen – still too many, of course.

The gospel account is the only source we have for this massacre, and contemporaries who reported on King Herod’s other evil doings didn’t mention it. Some scholars therefore doubt that the incident happened at all. However, it is consistent with what is known about Herod’s paranoid character and ruthless actions. He even killed close members of his own family. There is an independent Roman source from the fourth century that alludes to a purge among the young boys in Herod’s territories, a massacre that included one of the king’s own sons. It may well be that St. Matthew is recording a murder by Herod of one of his own young heirs, a political killing in which innocent bystanders were caught up – including other children, and Our Lady, St. Joseph and the Holy Child.

This is one of a handful of particularly sad observances in the Church’s Year. We commemorate, but do not celebrate, the death of these slaughtered innocent children. We do, however, celebrate the Christ Child’s escape. The early Church saw the Holy Innocents as having died instead of Christ, and thus for Him. They were considered martyrs. Nowadays the butchered children are remembered as symbols of all innocent victims of ruthless political oppression. The Church has also used this feast pastorally, to console parents whose children died very young.

All Church commemorations are important for their reference to Christ Himself. On one level, this is rather difficult with this festival, because Christ figures only marginally in the story. We rejoice in His timely absence, as it were. There is, however, another level on which this observance today speaks to us truly and deeply.

Christ took our humanity upon Himself. Christmas celebrates this. He became as helpless as an infant – such is the scale of the Incarnation. He was subject to everyone, from the tender solicitude of a family to the paranoid attentions of a tyrant.

Even as adults we are all of us vulnerable to each other, both those we love and those who would harm us. None of us is safe from powerful and demanding forces, whether as objects of the world’s hatred or simply as innocent bystanders. But undeserved suffering and death do not indicate Christ’s absence from us. He has shared our lot in every way – including our helplessness – and even in our helplessness (like little children) we may reveal the presence of the Christ who chose to become as vulnerable and helpless as we are.

Thank you for your many contributions of items for recycling, and for the mince pie tin foil containers and cards/postage stamps from the Christmas period. All these things go to support a variety of good causes near and far.

### OREMUS... Let us Pray....

We were delighted to welcome back Evelyn Kelly on Christmas Day after an absence of about a month, recovering from her altercation with a bus. Thank you for your many prayers.

We were sorry that Elsie Greig was unwell at home for much of the holiday season. Elsie has been added to our prayer list.

Arthur Lynch had a heart attack and was hospitalised in the middle of December, was released, and was taken back into Ninewells with chest pains just before Christmas. As we go to press, Arthur is in Edinburgh Royal awaiting an operation this week. He is in our prayers, and we wish him well.

Our Treasurer, Darron Dixon-Hardy, was also taken ill just before Christmas and was hospitalised for a time at "St. Jimmy's" in Leeds. He was released home on Christmas Eve and is now gradually recovering. Please continue to keep Darron and his family in your prayers.

### Report from 'Crucis' Transportation Correspondent John Caithness

After every flight, Qantas pilots fill out a form, called a 'gripe sheet', which tells mechanics about problems with the aircraft.

The mechanics correct the problems; document their repairs on the form, and then the pilots review the gripe sheets before the next flight.

Never let it be said that the ground crews lack a sense of humour!

Here are some actual maintenance complaints submitted by Qantas pilots [**marked with a P**] and the solutions recorded [**marked with an S**] by maintenance engineers.

P: Left inside tire almost needs replacement  
S: Almost replaced left inside tire

P: Test flight OK – except auto-land very rough  
S: Auto-land not installed on this aircraft.

P: Something loose in cockpit  
S: Something tightened in cockpit

P: Dead bugs on windshield  
S: Live bugs on back order

P: Autopilot in altitude-hold mode produces 200 feet per minute drop  
S: Cannot reproduce problem on ground

P: DME volume unbelievably loud  
S: DME volume set to a more believable level

P: Evidence of leak on right main landing gear  
S: Evidence removed

P: Friction locks cause throttle levers to stick  
S: That's what they're for

P: IFF inoperative  
S: IFF always inoperative in OFF mode

P: Suspected crack in windshield  
S: Suspect you're right

P: Number 3 engine missing  
S: Engine found on right wing after brief search

P: Aircraft handles funny  
S: Aircraft warned to straighten up, fly right, and be serious

P: Target radar hums  
S: Reprogrammed target radar with lyrics

P: Mouse in cockpit  
S: Cat installed

P: Noise coming from under instrument panel, sounds like midget pounding with a hammer.  
S: Took hammer away from midget

*By the way, Qantas is said to be the only major airline that has never had a serious accident.*



**W5: Who, What, When, Where, Why**  
“Candlemass” is only one of the three names for the festival we shall celebrate as one of our annual liturgical highlights on 2<sup>nd</sup> February. In the Book of Common Prayer, its alternate title was “The Purification of Mary the Blessed Virgin”. The name of the festival most commonly used nowadays is “The Presentation of the Lord in the Temple”. Each of these titles highlights a different aspect of the feast.

The ancient Jewish Law ordained that on the fortieth day after the birth of a boy (and eighty after a girl), the mother should present herself at the Temple and make an offering, that she might be cleansed from the uncleanness believed at the time to be associated with childbirth. The Blessed Virgin, conforming to the Law, and being poor, made the offering appointed for the poor – a pair of turtle-doves or young pigeons (see Leviticus 12:8 and Luke 2:24). The old title of this festival, “The Purification of Mary”, recalls the Blessed Virgin’s purpose in coming to the Temple.

Already by the end of the fourth century the fortieth day after the celebration of Our Lord’s birth was marked by special solemn-

nity at Jerusalem, and from there it spread as an important Christian observance throughout the East. Eventually it reached the West, and it was one of the festivals ordered to be solemnly observed at Rome by Pope Sergius I in the eighth century. Although in the West the feast was at one time considered a festival of the Blessed Virgin, the traditional texts of its Mass and Office were concerned rather more with her Son. In the East it has always been counted a festival of the Lord – as it is today in the West. The renewed focus on Christ makes appropriate the title for the festival now widely used, “The Presentation of the Lord in the Temple”. The modern Mass and Office almost play with the irony of the Lord Himself being brought to the Temple of the Lord.

The reception of the long-awaited Messiah in the holiest of places by Anna and Simeon is an additional feature of the Gospel account that gives rise to the festival’s colloquial title, “Candlemass”. Simeon’s song as he blessed God, the canticle we call the “Nunc Dimittis”, proclaims the Holy Child as “a light to lighten the Gentiles” and the glory of His people Israel. From ancient times (presumably starting in the East, although unknown there today) the blessing, lighting and carrying of candles has been a feature of the festival that recalls this aspect of the story. The “Candlemass” theme of Christ as the Light of the world rounds off nicely the Christmas Gospel (John 1: 1-14) and strengthens our resolve to follow Him through the dark days of winter and of Lent.

We were very sorry to hear of the death on 12/12/09 of Canon Charles Copland (99), a friend of St. Salvador’s and a regular attender of our annual Candlemas service. In his prime a remarkable missionary, a distinguished priest and a crack shot, Canon Copland continued active physically and ecclesiastically right up to the end—just 4 months short of his 100th birthday. *“Rest eternal grant unto him, O Lord...”*

The Rev. Canon Stephen Collis, formerly Nicosia Cathedral Dean and Archdeacon in Cyprus, has accepted the Rector’s invitation to preach at our annual Candlemas service on Tuesday, 2 Feb. at 7 PM.

## **Come Celebrate!**

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### **The Naming of Jesus (1 January)**

The celebration of this scriptural festival, which 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.

### **St Seraphim of Sarov, Monk (2 January)**

Born in 1759 at Kursk in Russia, Seraphim entered the Monastery of Our Lady at Sarov, near Moscow, when he was 20 years old. He lived as a Solitary for over 30 years, but his gifts as a spiritual guide brought thousands to him for healing in spirit, soul and body. The 'Jesus Prayer' formed the heart of his own devotional life, and he stressed the need for all Christians to have an unceasing communion with the person of Jesus. He died on this day in 1833, and is revered in the Russian Orthodox as the very 'ikon of Orthodox Spirituality'.

### **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.

### **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.

### **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.

### **Ss. Timothy and Titus, Bishops (26 January)**

Timothy and Titus were companions and co-workers of the Apostle Paul. Timothy had a Jewish mother and a Greek father, whilst Titus was wholly Greek. They are honoured in the Church for their devotion and faithfulness to the gospel.

### **St John Chrysostom, Bishop and Teacher (27 January)**

John was born in Antioch in about 347. He was a brilliant preacher, which earned him later the surname 'Chrysostom', meaning



‘golden-mouthed’. He is honoured as one of the four Greek Doctors of the Church. Against his wish he was made Patriarch of Constantinople in 398. He set about reforming the Church and exposing corruption amongst the clergy and in the Imperial administration, making him powerful enemies. Twice he was sent into exile, finally dying of exhaustion and starvation far from home in 407, with the words ‘Glory be to God for everything’ on his lips.

### **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.

### **St Scholastica, Religious (10 February)**

Born at Nursia in Umbria in the late fifth century, the sister of St Benedict, Scholastica consecrated herself to God in early childhood. She lived near her brother’s monastery at Monte Cassino, meeting him annually at a nearby house to praise God together and to discuss spiritual matters. She died in about the year 543.

### **St Colman of Lindisfarne, Bishop (18 February)**

Colman was a monk of Iona, like Aidan and Finan, whom he succeeded as bishop of Lindisfarne. At a critical time in the disagreement between the Celtic and Roman traditions about the date of Easter and other usages, which led to the Synod of Whitby, Colman led the Celtic party. When the Synod decided in favour of the Roman traditions, Colman resigned his see and retired first to Iona, then to Ireland, where he died on this day in the year 676.

### **St Polycarp of Smyrna, Bishop and Martyr (23 February)**

A disciple of the Apostle John, Polycarp had been Bishop of Smyrna on the Aegean coast of Asia Minor for over forty years when the persecution of Christians began. In the year 155 he was arrested and, having refused the opportunity to renounce his faith, was burnt at the stake. His remains were gathered together and buried outside the city. Soon after, the practice began of celebrating the Eucharist over his burial place on the anniversary of his death, a practice which also grew over the martyrs’ tombs in Rome, a significant early development in the evolution of the Church’s sanctoral calendar and devotions.

<p>The deadline for the March issue of ‘<i>Crucis</i>’ is Sunday, 21st February. Please send any material that you would like included in the March issue to the Editor (the Rector) by that day. Thank you!</p>
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### Prepare for Lent!

With Lent beginning on Wednesday, 17 Feb., it is time once again to recall that the Sacrament of Penance—private Confession and Absolution—is available with the Rector upon request. If you have not made a Confession in this manner before, the Rector would be happy to help you to prepare.

It is also time for a reminder of the rules for Fasting and Abstinence. Do Episcopalians have rules? YES! In the Scottish Prayer Book, the days for Fasting and Abstinence are specified, although the difference between Fasting and Abstinence is not outlined. Perhaps it is assumed.

Basically, Fasting refers to the AMOUNT of food consumed, and Abstinence refers to the KIND of food consumed. Customarily, there are more days of Abstinence in the Church's Year (such as the days of Lent and Fridays throughout the year), than there are for Fasting. Ash Wednesday and Good Friday have always been days of Fasting AND Abstinence for traditional Episcopalians.

The (voluntary) requirements are that those between the ages of 18 and 59 should fast on Ash Wednesday and Good Friday. In addition, adults should also abstain from meat on Ash Wednesday, Good Friday and all the Fridays of Lent.

Fasting these days means partaking of only one full meal. Some food (not equalling another full meal) is permitted at breakfast and around mid-day or in the evening—depending on when a person chooses to eat the main or full meal.

Under modern rules, Abstinence usually means doing without meat (but not eggs), milk products or condiments made of animal fat.

Obviously anyone whose health doesn't permit such restrictions should not attempt to fast or abstain. Perhaps, instead, one might go without some little treat.

In general, it should also be noted that conspicuous consumption of any kind is particularly inappropriate for Christians during the Lenten season, which is not a suitable time for us to make lavish, non-essential purchases.

### AN OPPORTUNITY

GRAVITAS WITH A LIGHT TOUCH is a newly published biography of Bishop Edward Luscombe and a fascinating insight into the affairs of the Scottish Episcopal Church during his almost half century of ordained ministry. The title comes from a description of the bishop by Sir William Gladstone KG who has known him for many years. It is a substantial hardback of more than three hundred pages with numerous illustrations.

The author is John S. Peart-Binns, the most noted biographer of bishops of the Church of England. GRAVITAS is his first venture north of the Border.

Bishop Ted is giving St. Salvador's thirty copies of GRAVITAS with the suggestion that members of the congregation might like to make a contribution to church funds in exchange for a copy. If you would like to obtain this interesting look not only at one of our congregation's best friends, but also at the times we have come through, contact the Rector.

### Salvador Felipe in Mozambique

Firstly many thanks to all of you who have supported this worthwhile cause so generously over the year, and enabled us not only to make our regular monthly payments, but also to send £200 as a gift for Salvador's birthday and Christmas. As you know some of this money goes directly to Salvador and his people in the village, and the rest to others in need in Mozambique.

Salvador is growing fast and will be 13 in May of this year. He appears to be doing well at school from the reports we have received, and also to enjoy his football. He is pleased to get cards and notes from us, so please do send him something if you can. There is a note of the address on the board, or I can pass them on.

Mozambique is a long thin country on the east coast of Africa down just above South Africa. It has a population of over 21,000,000 made up of various ethnic groups and a few Asian and European settlers. Portuguese is the official language, from the days of that country's colonisation of it as long ago as the C16. 66% of the population are thought to be Christian. It remains a poor country following major conflicts, although it has natural resources of minerals and gas, in addition to prawns, cashew and cotton. It is trying hard to improve its record of human rights.

If you feel able to sponsor Salvador again this year, then please mark up the calendar on the board at the back of church in the usual way, or speak to me directly.

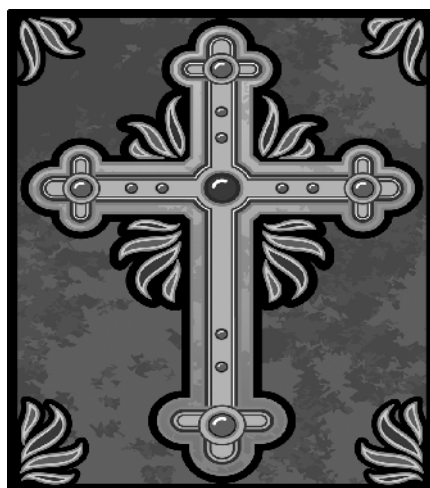
It is such a worthwhile gesture of Christian love and unity—Thank You.

Kirsty Noltie

## Kalendar

Fri. 1 Jan.: The Naming & Circumcision of Jesus: Mass at 10 AM  
 Sat. 2 Jan.: St. Seraphim of Sarov: Mass at 10 AM  
 Sun. 3 Jan.: Christmas 2: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
 Tues. 5 Jan.: Feria: Mass at 7 PM  
 Wed. 6 Jan.: The Epiphany: Solemn Mass at 7 PM  
 Sun. 10 Jan.: Baptism of Our Lord: Masses at 9 & 11 AM  
 Tues. 12 Jan.: Feria: Mass at 7 PM  
 Wed. 13 Jan.: St. Kentigern: Mass at 10 AM  
 Sun. 17 Jan.: Epiphany 2: Masses at 9 & 11 AM  
 Tues. 19 Jan.: Feria: Mass at 7 PM  
 Wed. 20 Jan.: Feria: Mass at 10 AM  
 Sun. 24 Jan.: Epiphany 3: Masses at 9 & 11 AM  
 Mon. 25 Jan.: Conversion of St. Paul: Mass at 7 PM  
 Tues. 26 Jan.: Ss. Timothy & Titus: Mass at 7 PM  
 Wed. 27 Jan.: St. John Chrysostom: Mass at 10 AM  
 Sun. 31 Jan.: Epiphany 4: Masses at 9 & 11 AM  
 Tues. 2 Feb.: CANDLEMASS: Solemn Mass at 7 PM  
 Wed. 3 Feb.: Feria: Mass at 10 AM  
 Sat. 6 Feb.: The Martyrs of Japan: Requiem Mass at 11 AM  
 Sun. 7 Feb.: Epiphany 5: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
 Tues. 9 Feb.: Feria: Mass at 7 PM  
 Wed. 10 Feb.: St. Scholastica: Mass at 10 AM  
 Sun. 14 Feb.: Last Sun. after Epiphany: Masses at 9 & 11 AM  
 Tues. 16 Feb.: Shrove Tuesday: Mass at 7 PM  
 Wed. 17 Feb.: ASH WEDNESDAY: Masses at 10 AM & 7 PM  
 Sun. 21 Feb.: Lent 1: Masses at 9 & 11 AM  
 Tues. 23 Feb.: St. Polycarp of Smyrna: Mass at 7 PM  
 Wed. 24 Feb.: Feria: Mass at 10 AM; Sta-

tions of the Cross at 7 PM  
 Sun. 28 Feb.: Lent 2: Masses at 9 & 11 AM  
 Tues. 2 Mar.: St. Chad of Lichfield: Mass at 7 PM  
 Wed. 3 Mar.: John and Charles Wesley: Mass at 10 AM; Stations of the Cross at 7 PM  
 Sat. 6 Mar.: St. Baldred: Requiem Mass at 11 AM  
 Sun. 7 Mar.: Lent 3: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
 Tues. 9 Mar.: Feria: Mass at 7 PM  
 Wed. 10 Mar.: St. Kessog: Mass at 10 AM; Stations of the Cross at 7 PM  
 Sun. 14 Mar.: Lent 4: Masses at 9 & 11 AM  
 Tues. 16 Mar.: St. Boniface of Ross: Mass at 7 PM  
 Wed. 17 Mar.: St. Patrick: Mass at 10 AM; Stations of the Cross at 7 PM  
 Fri. 19 Mar.: St. Joseph: Mass at 7 PM  
 Sun. 21 Mar.: Lent 5: Masses at 9 & 11 AM  
 Tues. 23 Mar.: St. Polycarp of Smyrna: Mass at 7 PM  
 Wed. 24 Mar.: Feria: Mass at 10 AM; Stations of the Cross at 7 PM  
 Thurs. 25 Mar.: The Annunciation of Our Lord (30<sup>th</sup> Anniversary of Fr. Clive's Priesting): Mass at 7 PM  
 Sun. 28 Mar.: Palm Sunday: Masses at 9 & 11 AM  
 Mon. 29 Mar.: Mon. in Holy Week: Mass at 7 PM  
 Tues. 30 Mar.: Tues. in Holy Week: Mass at 7 PM  
 Wed.: 31 Mar.: Wed. in Holy Week: Mass at 10 AM; Tenebrae at 7 PM



## St Salvador's Directory

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

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