

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

January & February 2011

"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

"Epiphany" is a Greek word meaning "to show through". The feast of the Epiphany on 6<sup>th</sup> January was originally the one great celebration by the Church of the appearing of God among human beings through Jesus Christ, the Incarnate Son.

During the season that follows on from the festival – a period of from four to nine Sundays – Christians continue to celebrate the God who shows Himself in and through Jesus Christ. Epiphany's theme of "showing" is recalled in the Bible stories often heard in the season: the coming of the Magi, the presentation of the Christ Child in the Temple, the baptism of the Lord, the miracle at Cana, the calling of the disciples and a number of incidents that particularly reveal Jesus' power and authority. What all these accounts in the Scriptures tell us is that to those who seek Him – and sometimes to those who do not – God shows us Himself.

We have been given two special means of finding God: worship and Bible reading.

Our chief act of worship is the Mass. One of the functions of the Eucharist is to present to human beings through Word and Sacrament this God who wants us to see Him. Whatever else the Mass might be, it is nothing less than an encounter with God. It is an opportunity together and with God to learn, to pray, to offer, to receive and to adore – and in this congregation on Sundays and at midweek celebrations, we seek to present that opportunity fully.

Bible reading too – whether at worship or not – is also a crucial means of encountering the God who wants all seekers to find Him. It is more than simply a source of information. Because the Bible is no ordinary book, our reading of it should be done in a special way. Through its words we must listen for the Word of God Himself, whispering to us by His Spirit, telling us what the stories mean, relating them to ourselves and enabling us to see God clearly at work now in our lives and world.

During the weeks ahead, let us seek the God who wants us to find Him. Like the Magi, let us go to great lengths to look for Him, or, like Simeon and Anna in the Temple, let us wait faithfully and expectantly for Him. He wants us to see Him. It is why He has come into the world.

Let us then take up as many opportunities as we can to seek and find Him, and not least through worship and Bible reading.

With every blessing,  
*Fr. Clive*



Snow, ice and very cold temperatures failed to deter *Cantiones Sacrae* from delivering two wonderful concerts at St. Salvador's in December. Considering the bad weather, freezing cold and difficult travelling conditions, attendance was very good on both occasions – and surely no-one who came left disappointed.

The first concert was at lunchtime on Saturday, 11 December, with over fifty people in the audience. Despite our best efforts at warming up the church for 24 hours beforehand, it was cold! Nevertheless, as the critic of the 'Dundee Courier' put it:

"Fancy spending an hour sitting in a chilly church? It's not everyone's cup of tea, especially at this time of year, but if there is some musical entertainment to soothe the way, then it becomes a much more viable venture. The atmosphere is given extra warmth if the music is supplied by *Cantiones Sacrae* who are well worth their billing as Tayside's foremost vocal ensemble." ('Dundee Courier', 13 Dec. 2010).

This concert was billed as "experimental" because it was the first time that the group had offered a Christmas programme in St. Salvador's at midday. It was decided to stage the lunchtime event for two reasons: firstly to take the pressure off the Sunday evening concert as it was so busy last year and secondly to suit those who prefer not to venture out in the evening in winter.

The lunchtime programme was concise, lasting only about an hour, and was filled with a number of favourite carols, but also including some wonderful less well-known works. The performance of Nicholas Wilton's *Jhesu for thy mercy endlesse* that afternoon was its premier – a piece dedicated

to *Cantiones Sacrae* by the composer.

In all, the "experiment" can be said to have been a success, as demonstrated both by the appreciation of the audience on the day and by a very favourable review in the 'Dundee Courier' a couple of days later.

"Carols by Candlelight" is now something of a cherished pre-Christmas tradition in Dundee and this year was no exception. The concert, with its atmospheric lighting setting off the glorious interior of our church, took place on Sunday evening, 19 December. Again, the audience assembled despite adverse travelling conditions. Numbering perhaps over 100, the church did not seem empty. There was mulled wine afterwards!

Included in a full programme were six familiar carols and nine less well-known pieces that had featured at the lunchtime concert, and eight other pieces – four of which were additions to *Cantiones Sacrae*'s repertoire: *The God of love my shepherd* is by Thomas Tallis (1510 - 1585), a beautiful lullaby by Martin Peerson (1572 - 1650) entitled *Upon my lap my Sovereign sits*, the group's first piece in Dutch – *Myn hert altyt heeft verlanghen* by Pierre de la Rue (1460 - 1518), and *Kyrie Le Roy* by John Taverner (c. 1490 - 1545).

Both concerts can be considered a great success, despite the problems with travel, weather and cold, and all those who came have been given a glorious presentation of the themes of Advent and Christmas. We thank *Cantiones Sacrae* for such a wonderful contribution to the season.

At both concerts raffle tickets were sold, this year to raise money for our general funds. Chief among a wonderful selection of generously donated items was two nights' dinner, bed and breakfast for two at 5 Star Kinloch House courtesy of the Allen Family. The raffle will be drawn early in the New Year so there still may be time when you read this to buy tickets! Fr. Clive

## A Parable

Once upon a time there were a lot of gardeners. They were spread over the whole world, but they gathered in little groups in different places to look after their own local garden. Most of them had similar ideas about how to keep their garden fresh and wholesome and beautiful. They followed the same basic instruction-books, they had the same routines, the same customs, the same basic ideas about gardening and what it was for. They were a *network*. They kept in touch with each other and they had meetings to make sure they agreed on what they believed and practised. They had leaders ('head gardeners') who looked after them and generally kept an eye on what they were all doing.

From time to time a new idea would come along, and the various little groups would decide whether to accept it, or reject it, or modify it. They realised there are many ways of looking after gardens, but mostly they still tended to prefer what some people called their 'old-fashioned' approach (but which they preferred to call 'traditional'). They felt quite strongly that they had been given reliable guidance from the beginning, and that it was wrong and foolish to abandon that in favour of passing whims and fads.

Over time, people began to notice that the number of 'new ideas' in this world-wide network of gardeners was growing and growing and growing. More and more gardeners were saying 'Why do we have to stick to the old ways? Why not do things differently: *very* differently, even?' Why do we have to be trapped by the past?' Well, the more 'old-fashioned' (or 'traditional') gardeners didn't of course think of themselves as being 'trapped': on the contrary, they thought that gardening was much better and happier and more fulfilling if we followed the patterns handed down from ages ago, especially since in their heart of hearts they believed that their patterns had been laid down in accordance with the will of a very important Chief Gardener.

So this diversity presented a bit of a problem. It was fine so long as they could all just 'agree to differ'. There was, after all, nothing wrong with a bit of variety. Some local gardeners could do things in one way, some in another and (to some extent anyway) they could all still get along quite well with each other.

But there were two things that began to make that really difficult. One was that some changes were *so* big that they affected everybody, and the only way you could go on looking after your garden faithfully in the old way was by simply shutting your eyes to what was going on in other parts of the network; and that didn't seem right, somehow. The other was that

a sort of atmosphere began to develop which made many of the 'old-fashioned' gardeners feel quite uncomfortable. They were made to feel that they were 'out-of-step' and 'odd' (whereas really *they* thought it was the other way round, and that *they* were the normal ones). They were promised that they would always be 'respected' and 'honoured' (though they were coming to be regarded as, frankly, a sort of 'throwback' to more primitive times) but quite often that promise didn't seem to be being kept, and the more they grasped what was going on in the wider network, the more they felt they were being patronised or ignored. They thought their distinctive way of gardening was in real danger of being lost for ever. What were they to do?

Some of these 'traditionalists' (as they were often called) had noticed that there was another network of gardeners in the world: a *very* big one which had been around even longer than their own. It too had its own authorities, patterns, customs, ideas. It was 'old-fashioned' as well. We'll call it the 'Big Group', to distinguish it from the 'Small Group' which we've been talking about until now. Some of the Big Group's ways were rather different from the Small Group's, but many were virtually the same. So they started talking to each other. They wondered whether there was any way of joining forces, so that they could both be true to their own ways but get strength from each other, in the face of the very peculiar things which seemed to be happening in other parts of the gardening world.

Eventually a plan was put forward. Members of the Small Group could join the Big Group (they'd always been able to do that, of course): but this time they wouldn't need to feel they'd be swallowed up in the Big Group, because they would keep their own distinctive customs and have their own leaders. They'd be a sort of 'network within a network'. Both sides would benefit. People could join either as individuals, or in groups (though in that case they might have to leave their old garden behind, unless the people in the old Small Group who weren't moving would allow them to keep tending it). Nobody pretended it would be an easy move.

When people in the Small Group first heard about the idea, they had various reactions. Some wanted nothing to do with it and felt it would be better to continue as they were, despite the frustrations. Some wanted to wait to see how it turned out. Some said it would be a 'leap in the dark': others said rather it was 'moving forward in faith'. Some distrusted the Big Group, and suspected their motives. Some thought the differences between the two Groups were too wide. Almost everybody wished that the situation had never arisen, and that things hadn't grown so difficult. Some thought (even so) that it could be a positive opportunity, a work of the Holy

G.K.

**CANDLEMASS:**  
**Feast of the Presentation**  
**of Our Lord**  
**in the Temple**

Wednesday, 2 Feb., 2011

Blessing of Candles,  
Procession and Mass

St. Salvador's Church  
at 7 PM

**Everyone Welcome.**

(Regular Wednesday  
morning Mass cancelled.)

The very poor weather conditions in December, and the consequent difficulties in attending church, may mean that some of our members are behind in their monthly or weekly giving. Please, PLEASE do all that you can to catch up this month. Our costs did not stand still during the bad weather, and some repairs will be required as a result of it. We don't want to increase our already too large deficit. Gifts large and small matter to us very much indeed. Thank you!



Many thanks to the following, who provided funds for decorating the Church for the Christmas and Epiphany seasons:

Mr. & Mrs. J. Conlan  
Mr. J. Caithness  
Mr. & Mrs. S. Kelly  
Mrs. A. Farmer  
Miss J. Coutts  
Mrs. P. McIntosh  
Dr. K. Noltie

## Can you help—even though Advent is over?

A BIG ‘thank you’ to Alan Geddes for organising our “Advent Gifts in Kind”. Unfortunately the weather and our poor attendances in December put paid to his best laid plans!

We have come to rely on donations of these small, affordable and much-used items to keep our running costs down.

As the gifts given by the Magi to the Christ Child are a feature of this Church season, would you please consider taking a slip from the now out-of-date board at the back and returning with a “gift in kind” in Epiphany?



### Salvador Alberto in Mozambique 2010

As you will know for several years now at St Salvador's we been trying to offer some support to Salvador Alberto, our young friend in Mozambique, under the auspices of World Vision. Thanks to your generosity, in addition to the 60p per day suggested as our regular offering, we have been able to send £128 on the occasion of his birthday in May, and £105 for Christmas. This goes towards helping both him and his community, by supplying some of the items and services of everyday life which we take for granted.

World Vision is a Christian agency which strives to address not only the effects of poverty but their causes, in the hopes of making a better world for the future. It has a particular interest in the welfare of youngsters, who often suffer most when times are hard.

The shocking statistics continue in Africa:

- One in six children die under five, often of preventable diseases
- About two million children under 14 years are HIV positive
- Half the civilian casualties in the various wars raging in the country are children
- 64% of children lack adequate sanitation

The organisation attempts to improve the basic conditions in which people exist, providing clean water, sanitation and health, but equally importantly tries to improve education, so that people can be helped to

find their own way to better lives. This is the only sustainable solution to poverty and oppression.

Mozambique continues to be a very poor country where nothing can be assumed or relied upon – life is precarious indeed. Salvador lives in a small rural village called Chioco, where subsistence farming provides the only way of surviving. He became a teenager this year, and seems still to be keen on his football, like boys the world over. What does the future hold for him? At least he has the chance to go to school and church, more than many other African children. We may all have been suffering various difficulties and hardships during this recent spell of dramatically wintry weather. However we have many blessings to count in comparison.

Cards and notes are always welcome, to show him that people in the wider world and thinking and praying about him and wishing him well. Incredibly now it is also possible to send him as e-mail through World Vision – and I have the details for those of you who are comfortable with that form of communication!

Please continue to support this important part of St Salvador's effort to effect just a little change in a part of the world that so much needs help. Both your contributions and your prayers are much appreciated

Thank you.

*Kirsty Noltie*



**Sermon preached by the Rector  
on the First Sunday after Christmas, 26 December, 2010**

“Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. This was to fulfil what had been spoken by the Lord through the prophet, ‘Out of Egypt I have called my son.’” Matt. 2: 14, 15

St. Matthew was writing his gospel for Jews who would have known well the passage from Hosea: “Out of Egypt I have called my son.” Originally, this referred to the Exodus, when God brought His son Israel – the Jewish people – through the Red Sea and out of slavery in Egypt to freedom in the Promised Land, from exile to inheritance. St. Matthew was applying this text from the prophet to Jesus personally, as yet another proof that He is the Messiah.

In Himself Christ can be regarded as exemplifying the experience of God’s People. In the story of His Birth, Ministry, Death, Resurrection and Ascension, Our Lord shows in His own Person the story of God’s People. In Him the history of His People can be discerned; it is also the way that most of us have been touched by Christ at some point in our lives and heard Him calling us to follow Him. We have seen in our personal story aspects of His own story. At some point each one of us too has been called out of slavery in Egypt to freedom in God’s Promised Land through Christ. Our exile too was ended in Christ. We too have entered into our inheritance through Him.

Something that I treasure is a beautiful and delicate icon of the Holy Family on papyrus that friends of mine brought me back from holiday in Egypt. It may surprise you to know that Egypt used to be one of the great centres of Christianity until it was over run by Islam more than 1000 years ago. Since then, Christians have persevered there, much reduced and enslaved. They are understandably proud that their land once

hosted Mary, Joseph and the Infant Saviour and kept them safe. In their heroic adherence to the Gospel perhaps Egyptian Christians are still keeping them safe, and may God preserve, protect and prosper them for it.

There are two charming legends (not in the Scriptures of course!) that are associated with the escape of the Holy Family to Egypt. One of these tells how they found refuge in a cave to sleep off their weariness. What they didn’t know was that a party of Herod’s soldiers was pursuing them closely through the darkness. When the soldiers approached the entrance to the cave, they saw that a spider had woven a large web over it. Concluding that no-one could have passed recently into the cave to hide there, the soldiers moved on to search elsewhere, leaving the Holy Family undisturbed and unharmed. It is to recall the spider’s web, shining with dew, that tinsel is placed on Christmas trees today. No effort for Christ is ever forgotten – even that of a spider!

The second legend concerning the escape of the Holy Family into Egypt involves a band of robbers that waylaid the refugees on their way. Seeing the little Child, one of the robbers refused to let the others do them any harm, but rather insisted that they should be allowed to go on their way. The only thing he asked of the travellers was that he not be forgotten, and he wasn’t. On a cross thirty years later, he hung next to Jesus and was promised a place in Paradise. May we too find a place with Christ for the kindnesses we have performed for victims, refugees, strangers and children.

God does not forget our good deeds done in His Name for all who are in need. This is worth remembering, not just today, and at Christmas, but throughout the year ahead.



### W5: Who, What, When, Where, Why

On the first Sunday after the Epiphany, we recall the coming of Jesus to be baptised by John in the River Jordan. Second only to the Last Supper and Easter, this event – the Baptism of the Lord – is the most ancient of commemorations of the life of Jesus Christ that we have. The Baptism of Jesus is regarded as the first truly public showing of God in Jesus Christ to the world. It was the first revelation of who Jesus really is: the Second Person of the Holy Trinity, the Incarnate Word and the Son of God. The event was attended by strange signs that could leave no-one seeing and hearing them in much doubt.

Before Our Lord's baptism, Jesus' true identity had been kept within a very small circle of family, friends and those foreign visitors with their strange gifts many years before. At His baptism, Jesus stepped forward publicly to be immersed by John in the river as a sign of readiness for the coming of the Kingdom. It was when Jesus emerged from the water that the onlookers realised that the Kingdom was closer than even John had thought.

At Jesus' Baptism God showed Himself as

Trinity: Father, Son and Spirit. It is for this reason that the Church has called this celebration "Epiphany", a Greek word meaning "to show through". God showed Himself through Jesus Christ. Eastern Orthodox Christians tend to use the more precise title "Theophany", which means "**God** showing through". Because its theme is the manifestation of God in human form, Epiphany is the festival from which Christmas emerged later in Church history, when a separate festival to celebrate Christ's Birth was thought desirable. Nowadays, "Epiphany" rounds off the Christmas season and points, appropriately, toward Easter.

### Wanted and Needed

With Pam Callaghan's long absence from us due to illness, it is becoming increasingly obvious that we need someone to fill in for her on a regular basis as our Flower Arranger if we are to keep the church nicely decorated. If anyone has the time to do this, please let Fr. Clive know.

Experience not required:  
Training offered!

**The Memorial Service for  
+John Mantle will take place  
in the Cathedral Church of  
St. Paul, Dundee, on Satur-  
day, 22 Jan., 2011 at 2.30 PM.**

**Renew/Subscribe now!**

'Crucis' Magazine subscription renewal forms for 2011 are included in this edition. The cost of a subscription remains at its 2009 level (despite a postage increase): £6 collect / £12 send, for 10 copies. I hope you continue to see it as very good value for money!

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.

**A Personal Thank You**

*Fr. Clive and Katie would like to thank those 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 2011.*

**Old Palm Crosses for New!**

Lent doesn't begin until early in March, but it is not too early to remind our members to hand in their old palm crosses from last year (and previous years), so that they may be burned to be used for the ashes on Ash Wednesday (9 March). New palm crosses will, of course, be available on Palm Sunday.

**Actual Exam Question Answers**

What is Sir Walter Raleigh famous for?  
He invented cigarettes and bicycles.

What did Mahatma Ghandi and Martin Luther King have in common?  
Unusual names.

Name one of the early Romans' greatest achievements.  
Learning Latin.

Name six animals that live in the Arctic.  
2 polar bears, 2 seals and 2 penguins  
(Ed. Note: penguins live in the Antarctic anyway.)

Where was the American Declaration of Independence signed?  
At the bottom.

What is the meaning of the word 'varicose'?  
Near by.

What is a 'fibula'?  
A little white lie.

Why might living near a telephone mast cause ill health?  
You might walk into it.

The race of people known as Malays come from which country?  
Malasia.

Steve is driving his car. He is travelling 60 feet/second and the speed limit is 40 MPH. Is Steve speeding?  
He could check his speedometer.

Name the wife of Orpheus, whom he attempted to save from the underworld.  
Mrs. Orpheus.

Expand  $2(x + y)$ .  
 $2(x + y)$   
 $2(x + y)$   
 $2(x + y)$



## Come Celebrate!

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### **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.

### **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 orders. 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 be-

longed 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 Confession of Peter (18 January)**

The beginning of the ministry of the Apostle 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'.

### **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. Bride of Kildare, Abbess (1 February)**

Bride (also known as Brigid) was a contemporary of St Patrick who founded a religious community at Kildare in Ireland in the fifth century. Although there is little historically accurate information about her life, her influence on the Church of her day and the lingering affection for her among the Gaels of Ireland and western Scotland are testimonies to her leadership, holiness and spiritual power. Bride is thought to have died at about the year 525, and is regarded as a second patron saint of Ireland.

**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.

**Thomas Bray, Priest and Missionary (15 February)**

Born in Shropshire in 1656, educated at Oxford and ordained, Thomas Bray was chosen by the Bishop of London to help organise the church in Maryland. Due to an extended delay in his departure due to legal complications, Bray organised a system of free parish libraries, initially for use in the American colonies, but later also instituted in England. This led him to found the Society for the Promotion of Christian Knowledge (SPCK) in 1698. He finally set

sail for Maryland in 1699, but upon arrival there, realised that he could better promote his work from England. On his return, Bray founded the Society for the Propagation of the Gospel (SPG). These two societies that he founded have been crucial to Anglican educational and missionary work world-wide for 300 years. Thomas Bray died on this day in the year 1730.

**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.



## Kalendar

Sat., 1 Jan.: Naming & Circumcision of Jesus: Mass at 10 AM  
Sun., 2 Jan.: Christmas 2: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
Tues., 4 Jan.: Feria in Christmastide:  
Mass at 7 PM  
Wed., 5 Jan.: Feria in Christmastide:  
Mass at 10 AM  
Thurs., 6 Jan.: The Epiphany: Mass at 7 PM  
Sun., 9 Jan.: Baptism of the Lord: Masses  
at 9 & 11 AM  
Tues., 11 Jan.: St. David of Scotland:  
Mass at 7 PM  
Wed., 12 Jan.: Feria: Mass at 10 AM  
Thurs., 13 Jan.: St. Kentigern (Mungo):  
Mass at 7 PM  
Sun., 16 Jan.: Epiphany 2: Masses  
at 9 & 11 AM  
Tues., 18 Jan.: The Confession of St. Peter:  
Mass at 7 PM  
Wed., 19 Jan.: Feria: Mass at 10 AM  
Sun., 23 Jan.: Epiphany 3: Masses  
at 9 & 11 AM  
Tues., 25 Jan.: Conversion of St. Paul:  
Mass at 7 PM  
Wed., 26 Jan.: Ss. Timothy & Titus:  
Mass at 10 AM  
Sun., 30 Jan.: Epiphany 4: Masses  
at 9 & 11 AM  
  
Tues., 1 Feb.: St. Bride of Kildare:  
Mass at 7 PM  
Wed., 2 Feb.: CANDLEMASS:  
Mass at 7 PM (*No 10 AM Mass.*)  
Sun., 6 Feb.: Epiphany 5: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
Tues., 8 Feb.: Feria: Mass at 7 PM  
Wed., 9 Feb.: Feria: Mass at 10 AM  
Sat., 12 Feb.: Feria: Monthly Requiem Mass  
at 11 AM  
Sun., 13 Feb.: Epiphany 6: Masses  
at 9 & 11 AM  
Tues., 15 Feb.: Thomas Bray: Mass at 7 PM  
Wed., 16 Feb.: Feria: Mass at 10 AM  
Sun., 20 Feb.: Epiphany 7: Masses  
at 9 & 11 AM  
Tues., 22 Feb.: Feria: Mass at 7 PM

Wed., 23 Feb.: St. Polycarp of Smyrna:  
Mass at 10 AM  
Sun., 27 Feb.: Epiphany 8: Masses  
at 9 & 11 AM

### St. Salvador's Receives Large Cheque for Food Cupboard

On the recommendation of our late Bishop John, the Home Mortification Trust of the Scottish Episcopal Church has awarded St. Salvador's £400 for our Food Cupboard project.

We are thankful to the Trustees for their donation, and are touched by Bishop John's thoughtful consideration of the disadvantaged of Dundee—which was one of his most deeply-felt concerns.



Thank you to friends far and near who gave generously of their time and money to assist us with our Food Cupboard programme over the Christmas period.

The deadline for the March issue of 'Crucis' is Sunday, 27 February. 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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