

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee
January and February 2012

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

In the Beginning...

Have you noticed that the pigeons are gone from their nest in our eaves? For years their cooing and fluttering about formed part of the background of our devotional life in this church. The Restoration Project included repairs that displaced the birds, and I must confess that, although it was necessary, I do miss them sometimes.

When I heard the pigeons in former days, I was reminded of the words from Psalm 84: "The sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God". More especially, I was reminded that Our Lady offered two turtledoves – of the same family as pigeons – for her ritual purification when Our Lord was presented in the Temple. The sacrifice of turtledoves was considered a poor person's offering.

We commemorate that particular part of the Biblical narrative on 2 February every year, on the feast commonly called "Candlemass" – one of our major festivals at St. Salvador's.

It has long seemed appropriate to me that we should have been a refuge for years for these vulnerable winged creatures, once a poor Mother's offering when her Son was born. It's a sentimental thought, I know.

Perhaps it is appropriate now that the birds should go and our focus should shift – without losing the vision of St. Salvador's as a

refuge for the vulnerable. We are situated among vulnerable people, each of us is vulnerable in our own way, and we are collectively members of a vulnerable church in a vulnerable neighbourhood.

In a private discussion with Bishop Nigel recently about the future of St. Salvador's and my ministry here, I said that I believe that ours is a missionary enterprise. We are the Scottish Episcopal Church's mission to some of the neediest people in our city and country. If we were not here, what would happen to the SEC's mission to them? If we were not here, what would happen to those needy people – including ourselves, with our many and various needs?

I'm very mindful of these things as we approach a second year with your Rector on a voluntary half-stipend. Is it a sign of the failure of St. Salvador's? Not necessarily. What would truly be a failure would be if we ceased to be a refuge for the vulnerable, whether rich or poor. It is our mission to gather up the needy and bring them to God – the refuge for all. Let us continue to follow that mission with courage and faith.

In this past year you have wrapped Katie and me with your love and support. As this bleak year begins my promise to you all – whatever your vulnerability – is that this priest will continue to wrap you around his heart as he brings you in his imperfect way to the altar of the "Lord of hosts, my King and my God".

Fr. Clive



Our Sanctuary Candles have been given to the Glory of God and:

In thanksgiving for good friends by Janette Coutts and Arthur Lynch.. (Jan.)

By Mr & Mrs. D. Tough in memory of parents and loved ones. (Feb.)

By Mr. & Mrs. E. McNeil in memory of loved ones (March)

Mark Your New 2012 Calendars Now!

CANDLEMASS (the Feast of the Presentation of Our Lord in the Temple) will be celebrated with our usual style and ceremony on Thursday, 2 February 2012 at 7 PM.

It will be the first official visit to St. Salvador's by our new bishop, and Bishop Nigel will also be our preacher.

Cantiones Sacrae, Tayside's leading renaissance group, has also agreed to lead our praises and sing a number of special pieces.

Annual Magazine Subscriptions Due

The Annual Subscription for ten issues of *Crucis* is now due. You will find a subscription form on an insert in this issue.

We hope that you find this magazine of good quality, interesting, informative and worthwhile.

Our subscription rates for this year are: £7 for those picking up their copy in church and £14 for postal subscriptions.

The Purification

The two young pigeons by our church's door
Were not the gift a mother gave in joy,
When Simeon saw what he'd been waiting for:
The Lord incarnate as a baby boy.

These squabs had left their nest and couldn't fly
And now with nowhere else to go, they'd come.
Unskilled, unlucky, left alone to die,
They sensed perhaps a church might give them room.

Fearful of the danger of their plight,
They watched, imploring, making not a sound
As worshippers moved past them out of sight,
Avoiding their loose droppings on the ground.

And so the two of them remained outside.
A mop will clean the doorstep where they died.

Clive Clapson 2010

EPIPHANY

The Feast of the Epiphany (Friday, 6 January) is one of the most ancient of Christian commemorations.

It marks the showing of God-in-the-flesh, Jesus Christ, to the world, represented by the visiting Magi and by the witnesses to His Baptism in the River Jordan later on.

We will be marking the occasion with a Procession and Solemn Mass at 7 PM.

Please make every effort to celebrate with us. Let the Rector know if you require a lift to church that evening.

This festival is important, folks!



A Sunday School teacher began her lesson with a question, "Boys and girls, what do we know about God?"

A hand shot up in the air. "He is an artist!" said the kindergarten boy.

"Really? How do you know?" the teacher asked.

"You know - Our Father, who does art in Heaven... "

Financial News

Fr. Clive continues on voluntary half-stipend by arrangement with the Bishop and the Vestry. The situation will be reviewed in three months' time. Fr. Clive is deeply committed to what St. Salvador's represents and the work here .

Cheer up: our financial situation is not all doom and gloom!

The application by the Vestry to the SEC in Edinburgh for financial assistance from central funds was approved, and from January 2012 St. Salvador's will be receiving a grant for 50% of Fr. Clive's half stipend—providing us with much needed-relief. Should the Rector return to full stipend, they will pay 50% of his full amount. This grant from the SEC will last for three years, diminishing each year.

Use of the Upper Hall for occasional bookings increased over December and into January, providing a modest financial boost.

Two significant donations were made to our Food Cupboard programme before Christmas. Tayport C of S contributed £800 and St. Margaret's Episcopal Church, Gallowgate, in Aberdeen, gave us nearly £600 for the work that we do for those who come to us for help. Many thanks to both congregations.

There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country.

"Is there anything breakable in here?" asked the postal clerk.

"Only the Ten Commandments." answered the lady.

Advent Plays a Hit!

During Advent a series of plays written especially for us by students in the Creative Writing program at Dundee University was performed in the Lady Chapel between the Sunday Masses.

The setting of each play was "The Starlight Hotel" on the first Christmas night in Bethlehem. Visitors to the down-at-heel inn were only dimly aware of the great event taking place near them on that holy night of Our Lord's birth.

There were two Roman visitors, one a traveller seeking truth, information and knowledge, forced to share his room with a pleasure-seeking tourist. There was also a married couple from Jerusalem in the town for the census. The husband (of the house of King David) had a number of rustic relatives disapproved of by his socially aspirational wife. The penny-pinching innkeeper and his long-suffering wife also put in an appearance, and he found that money isn't everything in life. Finally, two slaves employed at "The Starlight Hotel" who were more directly involved in what was going on in the cattle shed, mused over what it all might mean for them.

Fr. Clive, Martin Andrews, Muriel McKelvie and Katie Clapson took on

the various roles and provided themselves with basic props and costumes.

A short discussion followed each play, teasing out the Advent themes presented by the plays.

The often humorous plays were reasonably well attended each week and those that didn't come missed a treat!

Our thanks go to Eddy Small and his students at the University for providing us with such a memorable Advent program.

Many thanks for your "Advent Gifts in Kind" of useful day-to-day items that will help us to keep our running costs down throughout the year.

Many thanks also to those whose generous donations paid for the beautiful flowers and other decorations to give our church an especially festive look at Christmas: the Conlans, the Toughs, the Clapsons, Phyllis MacIntosh and Jeanette Coutts.



W5: Who, What, When, Where, Why

New Year's Eve and Day celebrations are virtually universal. In Scotland and elsewhere in a number of Protestant countries in Western Europe after the Reformation, observance of Christmas was prohibited, so the turn of the year became the main winter celebration.

Roman Catholics celebrate New Year's Day as a festival of the Blessed Virgin Mary, the Mother of God, a title affirmed by the Council of Ephesus in the fifth century. It is a festival that presents an important doctrinal truth as a new year begins.

Anglicans observe the day by following the Biblical narrative of Our Lord's infancy. In New Testament times, the days following a male child's birth were marked by his naming and circumcision. These two occasions are not without doctrinal importance with reference to Our Lord.

In common with all Jewish infants, Our Lord was named on the eighth day. He was called "Yeshua" or "Joshua", which was a fairly common name among His People. It means "saviour", and was the name of the successor of Moses and one of the great heroes in Jewish history. "Jesus" is the Greek form of the name. It was the same name that the Archangel Gabriel had told the Blessed Virgin that the Holy Child would be called. In that Name the disciples performed mira-

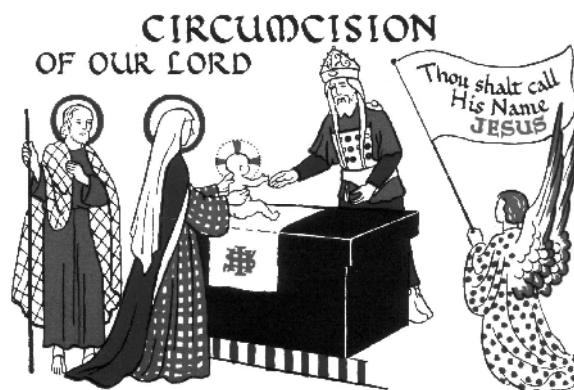
A father was approached by his small son who told him proudly, "I know what the Bible means!"

His father smiled and replied, "What do you mean, you 'know' what the Bible means?"

The son replied, "I do know!"

"Okay," said his father. "What does the Bible mean?"

"That's easy, Daddy..." the young boy replied excitedly, "It stands for 'Basic Information Before Leaving Earth.'"



cles, exorcisms and baptisms. Our Lord once said that anything asked for in His Name would be granted by His Father. His Name carried His own personal character and authority, the very character and authority of God.

Devotion to the Holy Name of Jesus in Western Europe emerged in the late Middle Ages and was popularised by the Franciscans. It was first observed in England in August, 1489. The feast was officially recognised in 1530 and prescribed for the whole Church in 1721. The festival was actually suppressed by the Roman Catholics in 1969, but has continued to be widely observed by Anglicans, now not in August, but in January, linked to the recollection of Our Lord's Circumcision.

Christians have recalled the Circumcision of the Lord since at least the sixth century. It was observed at the beginning of January in order to counter a pagan New Year's carnival. The theological significance of the Lord's Circumcision is twofold. Firstly, it proclaims His complete solidarity with His People and, through them, with all human beings. This continues the theme of the Incarnation, the theme of Christmas. Secondly, the cutting of the Holy Infant's flesh was the first time that He suffered and shed His Sacred Blood for the world. Even just a week after Christmas, it already points to Holy Week and Easter. The Holy Child of Bethlehem comes to be the Saviour on Calvary.

Xmas Cantiones Sacrae Concerts

Cantiones Sacrae gave many lovers of Christmas music in the city of Dundee two wonderful performances in December.

On Saturday, 10 December, an audience of 30 heard an hour-long programme by *Cantiones* of traditional carols from a variety of eras, including their own specialty Renaissance period. A particular favourite first heard at last year's concert was an arrangement of "Away in a Manger" set to a melody from Normandy arranged by Reginald Jacques. Another piece of interest and beauty was "Green Growth the Holly", 16th century words set to a new tune by Chris Williams.

The Saturday concert raised £63 from the raffle for church funds. Our thanks to the donors of the prizes, to those who bought tickets, and to Emma, Jennie and Alan who elegantly packaged the prizes and ran the raffle on the day.

"Renaissance Carols by Candlelight" has almost become an annual fixture on Dundee's Christmas holiday scene. This year, in the evening of Sunday, 18 December, was no exception.

The concert, the flickering candlelight throughout the church interior setting off its wonderful decorations, was very well attended by new friends and old. We heard a programme that was an expansion of the lunchtime concert the week before, with other works for which *Cantiones Sacrae* is becoming justifiably renowned.

The selection, quality, and beauty of the music must surely confirm *Cantiones Sacrae's* standing as Tayside's foremost Renaissance choral group and annual bringers of Christmas cheer!

The raffle at this concert earned a welcome addition to church funds, and, again, our thanks.
Fr. Clive

A Personal Thank You

Fr. Clive and Katie would like to thank all of you who sent us Christmas cards, extended hospitality and gave us gifts over the Christmas season. All of these signs of your kindness and support were much appreciated, and helped to make this Christmas very special for us. May God bless everyone at St. Salvador's in the new year that lies ahead!

OLD PALM CROSSES, PLEASE

Ash Wednesday is 22 February in 2012.

The ashes used at our services as a sign of penitence are made from the burnt palm crosses of the previous year.

Please return the palm crosses you received on Palm Sunday in 2011 so that we shall have enough ashes to start Lent 2012. Thank you!

Marie Janette MacLaren Williams (1925-2011)

We were sorry to hear of the death of Marie Williams in Harestane Nursing Home in late November. Marie and her late husband "Taff" were long-time members of St. Salvador's. The funeral was in the crematorium on 6 December. Marie had been ill for many years with Parkinson's disease and, in addition latterly, with increasing dementia. A wife, mother, grandmother and great-grandmother, Marie's focus in life was her home and family.

Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.



Sermon
preached by the Rector
on Christmas Day
at the Dawn Mass “of the Shepherds”

“When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them.” Lk. 2: 17, 18

This is the second of the three traditional celebrations of the Eucharist to mark Christ’s birth. Each of the three masses has its own particular focus. This, the celebration at dawn on Christmas Day, looks especially at the shepherds in the story of Christ’s nativity.

There were two views of shepherds in Palestine at the time. The first of these, derived from the Scriptures, saw in the shepherd a model of leadership. The Patriarchs and some of the Prophets had been shepherds. David had been a shepherd, and, after him, kingship had frequently been seen in terms of shepherding. That, as I say, was one view. The other view, which I suspect was by the time of Christ’s birth much more widespread, was that shepherds were usually so destitute that they were liable to steal, and therefore were a byword for untrustworthiness. Thus the first witnesses to the coming of God into the world were, of all people, the least acceptable and reliable. No wonder their tale was greeted with amazement – if not a large measure of scepticism.

There was another occasion in the New Testament when it was the least appropriate person who was on hand to bear witness to a key event. I’m referring of course, to Easter – the Day of Resurrection – when it was Mary Magdalene, a woman with a history of mental illness, who was the first to see the Risen Lord. Her news wasn’t believed either. On both those occasions – Christmas and Easter – the first to bring the good news of what God was doing were the ones least likely to be listened to.

If you think about it for a moment, there are a number of other connections between the two great Christian festivals. Both involved a hurried trip through the darkness, only to find light. Candles, light, and the joy of something wonderful discovered are all part of both Christmas and Easter celebrations. Both festivals are also connected very much to the time of the year in which they occur. At Christmas, the year has just turned and the days – barely perceptibly – are starting to lengthen. Easter usually occurs in spring, as everything around us reappears after the death of winter. Both festivals, therefore, are celebrations of life.

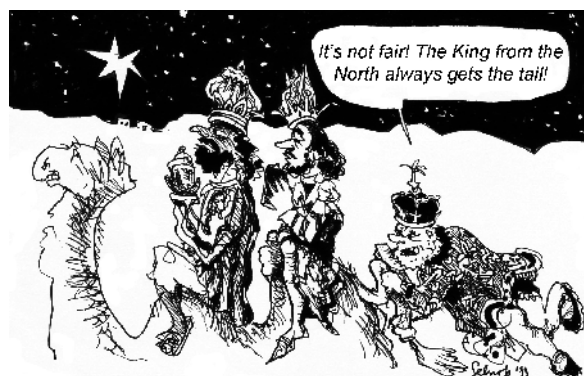
There is, however, a far more profound connection between Christmas and Easter. Indeed, they are dependent on each other for their full meaning. Christmas is about God becoming a human being – Jesus – to live among us as one of us and to share **our** lives. Easter is about that same human being – Jesus – dying and rising again so that we might share **God’s** life. The Baby born at Bethlehem came into this world to die. This same Person rose from death and retains to the end of time and beyond the human flesh He united to His divinity at His birth. Both festivals are the two essential parts of the one great story of salvation in Jesus Christ.

It is typical of the God who came so obscurely and so humbly into this world at this time that these wonderful mysteries were revealed first to people of so little account. We come this day to offer ourselves at this Eucharist in union with the one great offering that we celebrate annually at Easter. Today we especially give thanks (the word “eucharist” means “thanksgiving”) for God’s gift of Himself to our world. And, as we leave this place, we have good news to tell, whether anyone believes us or not.

Graeme goes gallivanting some more!

Having first sung with members of the Bartholomew Consort in Amsterdam just over a year ago and being a fairly new member of the group I was delighted to have the chance to sing as part of the Consort's 10th anniversary concert at the end of October. As it was a special celebration, they had planned a very special concert entitled "*Polychoral Masterpieces of the Renaissance*". The group was at full strength with some forty singers coming together for an intensive weekend of rehearsals culminating in a Sunday evening concert in St Barnabas' Church in Jericho, Oxford on 30th October. I always try to make my trips south as worthwhile as possible and had therefore also planned a few days in London both before and after the weekend. It was an interesting time to be in the capital as it was the week during which St Paul's Cathedral had closed its doors due the encampment outside and the resultant fears over the safety of continuing to use the building with the combination of obstruction of access and the quantity of flammable materials at its west door. It was announced that the building was to re-open that Friday and so I had the opportunity to attend a lunchtime Eucharist: the first public service in over a week to be held in St Paul's. It was a seemingly service but also a slightly odd affair given the very obvious presence of television cameras not only on the steps of the cathedral, but also in significant numbers inside. I sensed a slightly uneasy atmosphere as a result but everything passed off without incident. At the end of the service I was even approached by a Radio 4 presenter who was looking for comments from worshippers about the whole situation to use as part of a forthcoming programme. I'm not sure if my comments made it to air or not!

After my interesting visit to St Paul's, I made my way to Paddington to catch the train to Oxford and, on reaching the station, was dismayed to find "Delayed" in large letters on the indicator board above the details of every train due to depart that afternoon. It turned out that there had been a major signalling failure at Reading meaning virtually no trains were leaving Paddington. Great start, I thought; rehearsals begin at 5pm and here I am still in London at almost four o'clock. As it turned out, the delay at this point was not more than half-an-hour and I



made it to the St. Michael's Church in Summertown only five minutes after we were due to start practising.

It was to be a busy weekend and this is just a flavour of our schedule: we practised until almost 10pm on the Friday evening with a short break. On Saturday our rehearsals moved to St. Barnabas Church (the performance venue) and ran from 9.30am to 1pm with a bite of lunch in St. Barnabas Community Centre and then continued from 2pm until 6pm. There was time to socialise too and that evening we met up in a local restaurant for a celebratory meal complete with shiny, helium-filled balloons and crackers on the tables, lovely food, speeches, and then presentations to those who had played key roles in founding and sustaining the Bartholomew Consort over the last decade. In particular, plaudits were given to our inspirational musical director and conductor, JanJoost van Elburg who is the driving force behind the consort.

On Sunday morning we rehearsed in St. Michael's Church Hall in Summertown from 10am until noon and, after lunch, began our afternoon rehearsal in St. Barnabas Church. This final rehearsal was important for several reasons: to polish up each piece in the performance venue itself, to choreograph the movement of the choir – as the configuration of who was standing where was different for each piece – and most importantly to practise with the instrumentalists who were to accompany the consort. Instrumentalists? I hear you ask. Well, this was to be a performance with a difference because, rather than being a completely *a cappella* concert, we were to be accompanied – but not by just any old instruments! We were to have the unique experience of working with the renowned English Cornett and Sackbut Ensemble described as a "virtuoso period instrument ensemble at the forefront of the early music scene". The ECSE

regularly accompanies leading professional chamber choirs as well as providing music for plays at Shakespeare's Globe Theatre in London. The group plays a fascinating range of hand-made period instruments including lizards and dulcians as well as cornetts and sackbuts. The presence of the ensemble added an interesting dimension to the overall sound and, due to the relatively gentle timbre of these period instruments, the sound was not intrusive but rather provided a gentle tonal support for the voices.

Having put in hours of rehearsal, we were ready for the concert – and so to the music itself. The programme for this weekend was the most ambitious the Bartholomew Consort had yet attempted. This wasn't just a concert of fine Renaissance polyphony – it was a concert containing some particularly complex multi-part polyphony. Even the simplest pieces were made up of sixteen parts. These were all by Giovanni Gabrieli (1556-1612): *Udite chiari e generosi*, (Listen, fair and noble sons) a splendid piece sung in Italian; *Omnes gentes*, (O clap your hands, all ye people) and the stunning *Exaudi me* (Hear me, O Lord): one of my favourites, due not only to its wonderful sonorous quality but also, unlike many Renaissance pieces that tend to build from the upper parts downwards, one that is begun by the bass line (me!).

Moving on to the yet more complex music, next it was Leonhard Lechner's (c.1553-1606) *Quid, Chaos* (Why, Chaos?) a composition for three choirs each of eight voices thus making it a 24-part piece. This is a wonderful if not slightly odd piece involving an extended dialogue between Love, Chaos, God, and the Choir. We also sang two sections (Kyrie and Agnus Dei) of a Mass setting by Annibale Padovano (1527-1575) an Italian organist and composer whose compositions were also for three choirs of eight.

Now, to the really complex stuff. Firstly Johannes Ockeghem's (c.1425-1497) *Deo gratias* (Thanks be to God) for thirty-six voices. We sang this in two ways: firstly as a (relatively) simple canon to let the audience hear the structure and melody of the composition, and then as the full 36-part canon, the melodic theme begun by the first soprano and cascading its way down through the other eight sopranos, nine altos, nine tenors, and finally to those of us in the bass

section. The score was so vast it was presented on rather unwieldy A3 size sheets and was certainly an exercise in counting and careful score reading because, if one lost one's way, it wasn't the easiest task to get back in again (not that we did, of course!). The pièce de résistance was the stunning motet by Thomas Tallis, *Spem in alium* (I have never put my hope in any other but in Thee), which was written for forty voices, each voice having its own unique part. "*Spem*" is a composition of monumental proportions and is laid out for eight choirs of five voices (soprano, alto, tenor, baritone and bass). In performance, we stood on all four sides of the church giving the audience a truly immersive musical experience. A single voice from the first choir begins and other voices join in imitation, each in turn falling silent as the music moves around the eight choirs. All forty voices enter together at certain points and the effect on the listener of the sheer number of ideas contained in the work, compounded with the unusual performance practice of surrounding the audience with singers makes the whole experience, for both performer and audience, quite unlike any other.

The concert was a huge success. St Barnabas was filled to capacity and judging by comments from audience members the performance had been a very fitting way to celebrate the Bartholomew Consort's 10th anniversary.

After a rewarding weekend it was back to London for a couple of days. This gave me the chance to spend some time in the city, catch up with friends, and also attend some church services. On Monday afternoon I decided to go to evensong at Westminster Abbey – a venue for which I have a particular fondness having had the chance to sing for a week there last year. The choir for this evensong was made up of the trebles only including a couple of the choristers who I met earlier this year at Edington Festival in August. I was also pleased to be allowed to sit in the quire itself, rather than the transept, which I always find makes one feel more part of the worship.

On Monday evening, I had been invited to a rather special dinner at The Charterhouse in aid of the Anglican Centre in Rome. Charterhouse is an interesting building with a fascinating history. The land on which it stands was a burial

ground for victims of the Black Death in the mid-fourteenth century, then a Carthusian Priory was built on the site and was in use from 1371 until 1538. Substantial fragments remain from this monastic period but the site was largely rebuilt becoming a Tudor mansion in 1545 and finally an almshouse and school founded by Thomas Sutton in 1611. It remains an almshouse to this day, Charterhouse School having moved to its present site in Surrey in 1872.

In 1535, during its time as a monastery, the monks of Charterhouse refused to conform to Henry VIII's Act of Supremacy and some were brutally executed at Tyburn. With this in mind, the prelude to the dinner was an act of worship which took the form of a pilgrimage treading the footsteps of the martyrs to various ancient and holy sites of Charterhouse. Having been greeted by the Master of Charterhouse, Dr James Thomson, we began our All Hallows' Eve pilgrimage. It was a moving experience especially when we gathered at dusk around the Martyrs' Memorial in the Chapel Court, each holding a candle, to sing hymns and listen to readings from the Passion of the Carthusian Martyrs. A blessing by the Bishop of Wakefield concluded the service and we moved to the Great Chamber for a reception prior to dinner. From there we moved to the Old Library to enjoy dinner by candlelight and learn a little more about the work of the Anglican Centre in Rome.

Before flying north, I had the opportunity to spend a bit more time in London, another Edington Festival connection giving me an idea for a visit. One of the Edington trebles spoke very enthusiastically about Southwark Cathedral and told me it was a beautiful building and definitely worth visiting. Now, being a chorister there he's obviously biased (!) but, I thought, if a twelve-year-old can so earnestly recommend paying "his" church a visit, then why not take the opportunity? So, I decided to take a wander along the South Bank on Tuesday and find my way there. It is indeed a beautiful church. Although Southwark only became a cathedral in 1905, the building dates from the 13th century when it was a priory church. The first thing that struck me, looking to the East end of the cathedral, was how like a miniature version of Winchester Cathedral the Great Screen (reredos) is with its stone carvings of the saints. Interestingly, I discovered that there was indeed a Win-

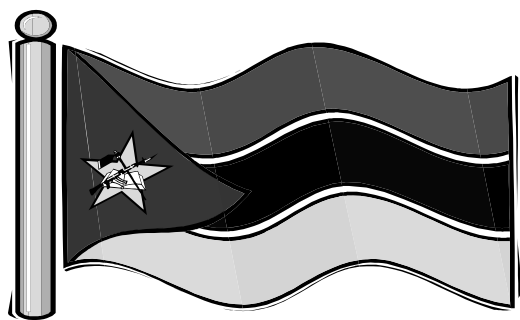
chester connection: the Screen was installed by Bishop Fox of Winchester in the 16th century with statues of the saints being added some time later and dating from the year it became a cathedral.

I was able to wander around and enjoy the tranquillity of the building for a while and then had the added bonus of chancing upon a harp recital which was being given that afternoon by Melissa Kenny. It was an enchanting hour of music by, amongst others, Faure, Scarlatti, Hindemith, and Kuhne all faultlessly played by this talented harpist. Following the recital, I popped into the cathedral's refectory for a quick coffee before walking across the Millennium Bridge (which disappointingly doesn't wobble at all now!) to St Paul's Cathedral for my final church service before heading north. Being All Saints' Day, this was a Eucharist rather than an even-song which saw the choir at full strength singing Hassler's *Missa octo vocum*. As well as being able to participate in the worship and enjoy the wonderful music, there was also the chance to sing rousing hymns such as "For all the saints" and "Ye watchers and ye holy ones". Following the service, there was just time to pop back to the west end of town to pick up my luggage and then catch the Jubilee Line and Docklands Light Railway to London City Airport to catch my mid-evening plane back to Dundee.

It had been another fantastic trip away; especially having the chance to celebrate the 10th anniversary of the Bartholomew Consort in its hometown of Oxford as well as enjoying some wonderful hospitality and splendid liturgy. The next stop on my singing tour is Douai Abbey in Berkshire. More to follow!

Graeme Adamson





Salvador in Chioco, Mozambique

Our church restoration is nearly through, the scaffolding gone and some sense of order restored. The 'Salvador Board' is visible once more, if a little dusty and battered, so a good opportunity for a brief reminder of this important and much needed act of kindness from us to Salvador and his people in Mozambique.

Despite the protestations of the Government about the improvement in food production, education and sanitation in this persistently poor country in southern Africa, there are still clearly many problems. Maize, rice, sugar cane and cashew production is slowly increasing, but the opposite scourges of drought and famine cause no guarantees for success in agriculture.

Coal and natural gas production are gradually being developed and their sale to wealthier foreign countries may improve the financial situation of Mozambique, but whether the money will be spent wisely on improving the lot of the ordinary folk remains to be seen. Although the country appears much more politically stable, it is not without corruption and furthering of self-interest, while much of the country remains desperately poor. A new Government called the Mozambique Democratic Movement may be a start for a new and better future.

The use of child labour and the early marriage of girls hamper a proper educational programme so necessary to enable local people to improve their lot long-term. HIV/AIDS is still responsible for much illness and death, and will not reduce until there is greater awareness of how it is caused.

Various charities such as World Vision remain a vital part in trying to raise the general basic

standards of the population, and will doubtless continue to be so for a long time. Not only money, but education into independence are important elements of the work done. People are being helped to develop small businesses, and provided with the tools for learning, such as schoolrooms, furniture and books.

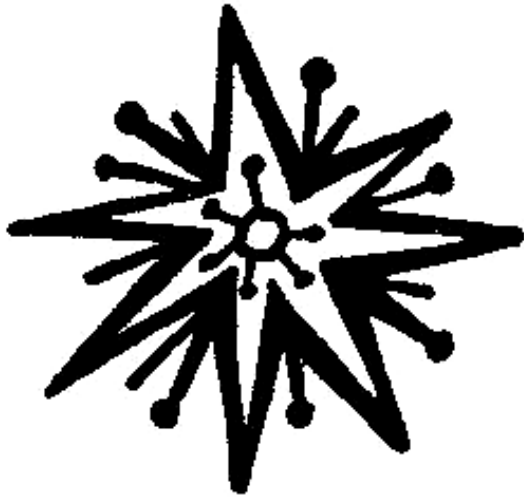
We have not yet had a letter from Salvador himself this winter, but the area manager for Chioco reports that things have been hard, with bad weather damaging crops and people struggling to feed their families. Food prices have risen drastically, putting people into debt just trying to feed their children. A programme has been set up to provide loans to help people find alternative more stable ways of earning than just subsistence farming. The community is encouraged to work together for the good of all. A new reservoir has been built to provide safe water in the dry season and enable crop irrigation. A group of young orphan girls have been provided with a sewing machine and are learning how to make and then sell clothes. A new school block has also been built and children are being given positive encouragement to attend and learn! A programme all about hand washing is already showing a benefit in reducing tummy bugs.

For the next year the aim is to build on the work already done by making plans to cope with drought and flooding, and in particular to improve the lot of the children in terms of improving health, facilitating education and in promoting their rights. They are after all the citizens of the future and a valuable investment.

Although there have been a few gaps in our calendar subscriptions this year as we are all feeling the pinch, I managed to send £100 as a Christmas gift, and have confidence that it will be well used for the benefit of this vulnerable community.

Your donations are always welcome and appreciated – please do continue to give. **THIS PROGRAMME NEEDS YOUR SUPPORT!**

Kirsty Noltie



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.

William Laud, Bishop and Martyr (10 January)

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

St. David, King of Scots (11 January)

The fourth son of Queen Margaret of Scotland, David succeeded his brothers as king, and continued their policy of bringing Scotland closer to Norman England in its secular and religious institutions. In place of decaying Culdee foundations such as those at St. Andrews, Melrose and Jedburgh, he introduced monastic communities of Roman observance, favouring reforming 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 belonged to the Welsh-speaking Britons who lived in southwestern Scotland in the seventh century. He is said to have been the grandson of a British prince, and to have

attended a monastic school at Culross. Kentigern became a missionary to the Britons living in Strathclyde and was consecrated their bishop. During a period of persecution, he may have fled to Wales, but Kentigern eventually returned to Strathclyde and died in 603. He is the patron saint of the city of Glasgow, and his tomb is in St Mungo's Cathedral there.

St Anthony of Egypt, Abbot (17 January)

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

The Confession of Peter (18 January)

The beginning of the ministry of the 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'.

St Francis de Sales, Bishop (24 January)

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

The Conversion of Paul (25 January)

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

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

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

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.

Ss. Cyril and Methodius, Missionaries

(14 February)

Cyril and Methodius were brothers, born in Thessalonika in the ninth century, and educated at Constantinople. Having the ability to speak several languages, including Slavonic – a language not yet written down – Cyril invented an alphabet and they translated the Bible and liturgical texts into the language of the Slavs among whom they were working as missionaries in central Europe. Cyril died at Rome on this day in the year 869. Methodius was made a bishop and spent many years continuing to preach the Gospel in central Europe, despite resis-

tance and hostility. He died in the year 885.

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 worldwide for 300 years. Thomas Bray died on this day in the year 1730.

PURIFICATION B.V.M.



Kalendar

Sun., 1 January: The Naming of Jesus: Masses at 9 & 11 AM (Evensong transferred to the following week)

Tues., 3 January: Feria: Mass at 7 PM

Wed., 4 January: Feria: Mass at 10 AM

Fri., 6 January: The Epiphany: Mass at 7 PM

Sun., 8 January: The Baptism of Our Lord: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 10 January: William Laud: Mass at 7 PM

Wed., 11 January: St. David of Scotland: Mass at 10 AM

Fri., 13 January: St. Kentigern (Mungo): Mass at 7 PM

Sun., 15 January: Epiphany 2: Masses at 9 & 11 AM

Tues., 17 January: St. Anthony of Egypt: Mass at 7 PM

Wed., 18 January: The Confession of St. Peter: Mass at 10 AM

Sun., 22 January: Epiphany 3: Masses at 9 & 11 AM

Tues., 24 January: St. Francis de Sales: Mass at 7 PM

Wed., 25 January: The Conversion of St. Paul: Mass at 10 AM

Sun., 29 January: Epiphany 4: Masses at 9 & 11 AM

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

Wed., 1 February: St. Bride of Kildare: Mass at 10 AM

Thurs., 2 February: CANDLEMASS: Procession and Mass at 7 PM

Sun., 5 February: Epiphany 5: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

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

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

Sun., 12 February: Epiphany 6: Masses at 9 & 11 AM

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

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

Sun., 19 February: Sun. before Lent: Masses at 9 & 11 AM

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

Wed., 22 February: ASH WEDNESDAY: Mass with imposition of Ashes at 10 AM & 7 PM

Sun., 26 February: Lent 1: Masses at 9 & 11 AM

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

Wed., 29 February: Feria: Mass at 10 AM

Sun., 4 March: Lent 2: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 6 March: St. Baldred: Mass at 7 PM

Wed., 7 March: St. Perpetua & Companions: Mass at 10 AM

Sun., 11 March: Lent 3: Masses at 9 & 11 AM

Tues., 13 March: Feria: Mass at 7 PM

Wed., 14 March: Feria: Mass at 10 AM

Sat., 17 March: St. Patrick: Mass at 11 AM

Sun., 18 March: Lent 4: Masses at 9 & 11 AM

Mon., 19 March: St. Joseph: Mass at 7 PM

Tues., 20 March: St. Cuthbert: Mass at 7 PM

Wed., 21 March: Thomas Cranmer: Mass at 10 AM

Sun., 25 March: Lent 5: Masses at 9 & 11 AM

Mon., 26 March: ANNUNCIATION: Mass at 7 PM

Tues., 27 March: Feria: Mass at 7 PM

Wed., 28 March: The Aberdeen Doctors: Mass at 10 AM



The deadline for the March issue of 'Crucis' is Sunday, 26 February. Please send any material to the Editor (the Rector) by that day. Thank you!

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The SEC is part of the Worldwide Anglican Communion headed by the Archbishop of Canterbury.

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Magazine

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