

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee  
January and February 2013

"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

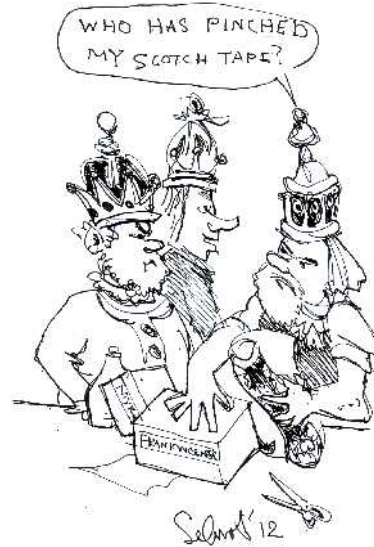
## In the Beginning...

Leading up to the 21<sup>st</sup> of December, 2012, there was some talk about the astrological conclusion of the ancient Mayan people that an age was coming to an end. If you are reading this in January 2013, I think we can take it that the day passed without incident, and that your Christmas plans were not unduly disturbed.

End-of-time speculations come and go. Remember all the bad happenings that were supposed to occur at the stroke of midnight when we entered the new millennium? No "Doomsday" after all.

"Doom" is a very old word meaning "evaluation" or "judgement". The "Doomsday Book" authorised by King William the Conqueror after 1066 in England was a national evaluation for tax purposes. In every church in medieval times there was a depiction of "The Doom" – God's judgement and sentencing of souls at the end of time.

As we begin a new year, and as we move very swiftly into an early Lent in 2013, it is



no bad thing to be reminded of judgement – not only God's impending judgement of us, but our God-given ability to make judgements ourselves.

Some people seem to think that life would be a whole lot better if God just let us know what He wants and how He wants it, and we complied automatically with His requests of us. But God didn't make human beings like that. He gave us the capacity to evaluate, to criticise, and to make judgements.

In this New Year, all of us in various spheres of our lives will be confronted by decisions we will need to make. God will help us to make the right judgements, if we seek to know His will by deepening our relationship with Him, but He will not tell us what to do.

A happy and prosperous 2013 to all,  
*Fr. Clive*





## Check Your Bibles: It's Epiphany!

We find the incident of the visitation of the Christ Child by the Magi in Matthew 2: 1-12. It is our only source for this story.

If we look at the text closely, we get a surprise. It may not be the tale many people may think it is.

- Matthew says that it took place after the birth of Jesus, but does not specify that the visitors were there on the same night with the shepherds and angels.
- Matthew describes the visitors as “wise men”, not kings, meaning probably court astrologers—the scientists of their day.
- Matthew does not say that there were three wise men. He doesn't say how many there were.
- Matthew tells us that these wise men came from the East, meaning Persia—which was renowned for astrology. It is unlikely that any of the visitors were from Europe, Africa or the Far East.
- The encounter between Jesus and the wise men did not take place in the stable. Matthew says that they

entered the house where the Child and His mother were staying.

- The Christ Child might have been as many as two years old, given Herod's later instruction to his soldiers—meaning that there had been an elapse of two years since the night in the stable.
- There were three kinds of gift, but not necessarily three distinct givers. The gifts themselves suggest the affluence of highly-ranked astrologers.

Do these differences between what Matthew actually tells us and the story many think they know make much difference? Perhaps not. But Christians really do need to know the Bible—especially at a time when society has so many mistaken notions about who we are and what we believe!



*In Spain and Latin America, the Epiphany is celebrated with a special treat. “Three Kings” Bread, or “Rosca de Reyes”, is a ring-shaped sweet bread garnished with nuts and colourful dried fruits. Its shape and decoration suggests a king's crown. A small figurine of the Christ Child is baked inside the bread and whoever finds it in their slice must provide refreshments for the “Dia de la Candelaria” (Candlemass) Party on 2nd February.*

A Sermon  
Preached by the Rector  
on the First Sunday after Christmas,  
30 December, 2012

*“Then [Jesus] went down with [Mary and Joseph] and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favour.” Luke 1: 51, 52*

This is the only story we have in the Scriptures that records an incident from Our Lord’s childhood. Otherwise, there’s a huge gap from the story of His birth to the commencement of His ministry with His Baptism by John. Of all the rest of His time of growing up we know nothing.

This need not bother us. The silence tells us that Our Lord’s childhood and adolescence were ordinary in every way. There was nothing unusual to report. The favourite Christmas carol sums it up beautifully: *“day by day like us he grew; /he was little, weak and helpless, /tears and smiles like us he knew; /and he feeleth for our sadness /and he shareth in our gladness.”*

We are told that Our Lady Mary treasured the memory of those hidden years in her heart. However, they were not thought by Luke to be valuable enough to record. They are a mother’s tender memories. They are not for those outside the family. They are the ordinary stories of children that only their parents lovingly recall. We can, however, marvel that in Jesus Christ God accepted even our human need to grow, to learn and to develop physically, intellectually and emotionally in those quiet, ordinary years we know nothing about and that the Blessed Virgin treasured forever.

This one story about young Jesus in the Temple in today’s Gospel reading is only recalled because Our Lord’s Mother would

have forever remembered the anxiety of having lost Him. “Child,” she said to Him, “why have you treated us like this? Look, your father and I have been searching for you in great anxiety.” She would also have always remembered the joy of having found Him, and her pride in His early religious interest and precocity, questioning and answering the teachers of the Law.

It is the Church that played up the miraculous aspect of this very ordinary story by emphasising the part about his discussion with the religious teachers in the Temple. In fact, given that we are told that Jesus was twelve years old – the time that Jewish boys celebrate their religious coming-of-age – it would have been an almost miraculous thing if Jesus had shown very little interest in the Temple and the teachers there. He had either just undergone a long course of religious instruction and preparation, or was still undertaking it. Any other Jewish lad might well have done as He did and lingered there. This too was unexceptional. Even His response to the remonstrance of His Mother, that He must be in His Father’s house, seems rather less unusual when put in that context.

As with the silence of His hidden years, this one story from Our Lord’s growing up is good news for us now. The hidden years tell us that God has embraced us in our ordinariness. He has come even to us, and has come as one of us. The story of the loss and search for the Boy Jesus speaks to us too. It speaks to all of us who have no faith, who have but little faith, or whose faith needs reawakening. We may think we have lost Him. But God in Jesus Christ is not lost; rather it is we who were lost. **God** who has come looking and found **us**, and He has done it clothed in a life in every way like our own.

A graphic featuring the words "HAPPY NEW YEAR" in a bold, blocky, sans-serif font. The text is white with a thick black outline and a slight 3D effect. It is surrounded by several stylized starburst or explosion-like shapes, also in white with black outlines, giving it a festive, celebratory feel.



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

All around us 14 February is celebrated as St. Valentine's Day, associated with friends and especially lovers. However, the festival itself was dropped from the Universal Kalendar of the Western Church in 1969, allowed only to be observed where there is a local religious connection. The day has never been celebrated officially by Christians in the East. Here in Scotland, in our revised liturgical calendar, we observe another festival altogether on 14 February.

So who was St. Valentine, what became of him, and why was his festival in Church dropped?

The name "Valentine" means "worthy, strong, and powerful". It was a not uncommon name in antiquity. There is a tradition that a certain Valentine was martyred near one of the main roads north from the city of Rome on 14 February, sometime prior to the fifth century. In the year 496, the Pope established the festival of Valentine on that day, but admitted that who Valentine was and what he did was known only to God. For clarity on the matter it didn't help then, and certainly doesn't help now, that there were at least two other early martyrs of the same name about whom little was known! Were they all the same person? Nobody knows.

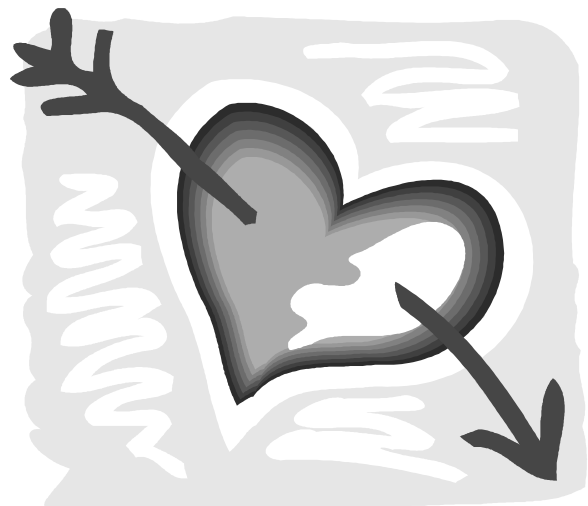
A number of misguided attempts was made over the centuries to fill the information gap by providing entirely fictional biographies. Interestingly, none of them had anything to

do with romantic love. It is because of our almost total lack of historical knowledge about him, combined with the outrageous claims made by the entirely spurious hagiographies, that the universal observance of the festival of St. Valentine on 14 February was reduced to an optional, local celebration when the Roman Kalendar was revised in modern times.

How did St. Valentine – whoever he was – come to be associated with romantic love?

It has been said by some scholars that the feast of St. Valentine was used by the Church to "Christianise" a Greco-Roman fertility festival called the "Lupercalia". Whether or not this was the case, other scholars have been persuaded that St. Valentine's association with romantic love cannot be ascertained before the time of Geoffrey Chaucer and the flowering of "courtly love" in the fourteenth century. It became customary to give expressions of love, such as flowers, confectionary or love letters.

The classic St. Valentine's Day greeting dates back to the poet Edmund Spenser in his *'The Faerie Queene'* (1590): "*She bath'd with roses red, and violets blew, And all the sweetest flowres, that in the forrest grew.*" It reached its final form ("*Roses are red, violets are blue...*") in the eighteenth century. Mass-produced greetings cards for Valentine's Day first appeared in Victorian times.



## Advent at Edington G. Adamson

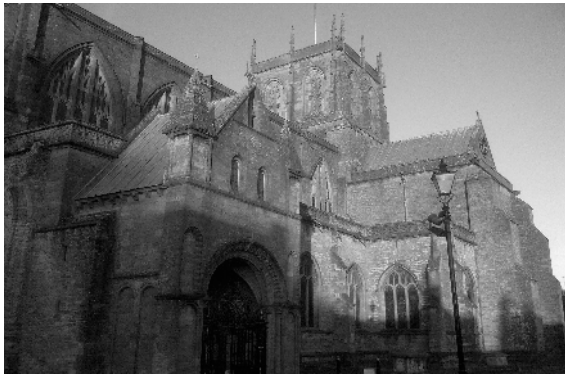
If you have read some of the previous accounts of my singing trips, you will no doubt have gathered that one of my favourite places to visit is Edington in Wiltshire, the home of a marvellous liturgical music festival which takes place each August. So, when I was invited to sing there again, this time in Advent for a Sequence of Music and Readings, I immediately made preparations to travel south. Unlike my summer trip to Edington, this one would be in the winter and I wondered how smoothly my journey would go given the vagaries of the British weather at this time of year. It might even snow! Nothing daunted however, I booked an inexpensive flight to Southampton from Edinburgh, arranged a hired car at the other end, and made arrangements to stay in the area so that I could make the most of the weekend. The Advent service was due to take place on the evening of Friday 7th December so, immediately after work on the Thursday, I made my way to Edinburgh airport and, after an amazingly quick drive through, hopped on to a Flybe plane to Southampton at 6.30pm and was in the south of England by 7.45pm. My amazingly good value Avis car was waiting for me and by just after 8pm I was on my way to Wiltshire to stay the night with friends. Some ninety minutes later I was in the lovely town of Corsham where food and congenial company awaited me. So far so good!

After a good night's sleep and a relaxing morning, I drove to Edington and arrived at the allotted time of 2pm to find Ben Nicholas, the Festival's new director, already busy in the church sorting out the music and making final preparations. Within half-an-hour or so, everyone had arrived and, once robes had been collected, the consort of twenty voices assembled in

the choir stalls to begin the rehearsal. There was a lot to get through and under three hours to have everything polished and ready to perform at 7.30pm. Just to make things more interesting, this was the first time we had seen the music. The consort was under the direction of Jeremy Summerly who is probably best known as founder of the Oxford Camerata which has recorded extensively on the Naxos record label. The programme of music was varied and interesting: the plainsong *Rorate caeli de super*, Vaughan Williams' beautiful carol *The Truth from Above*, a new commission by Latvian composer, Ēriks Ešenvalds *O Emmanuel*, Palestrina's *Alma redemptoris Mater*, a new carol by Matthew Martin (who directs the nave choir at the Festival) *I sing of a maiden*, Rachmaninov's moving *Magnificat*, Gibbons' *This is the record of John*, Bob Chilcott's syncopated *Nova! Nova!*, Byrd's *Vigilate*, and to round off the service, Bach's chorale *Wachet auf ruft uns die Stimme*. Having ensured that all the music was up to standard, it was off to our host's home in Edington for a short period of relaxation which included tea and cake before heading back to robe at 7.15pm.

By the time we arrived back at the church, it was beginning to get very busy with the nave completely filled and some people sitting up the side aisles. Candles illuminated the church and, with small amount of additional lighting, both choir and audience could read the words and music. The atmosphere was wonderful and as we processed into the chancel to sing the opening plainsong thereafter making our way into the choir stalls during the singing of *Come, Thou Redeemer of the earth*. The varied musical content was interspersed mainly with Advent readings but also with some poetry including Rowan Williams' *Advent Calendar*. After the service came the obligatory mulled wine and mince pies, then it was off

## Sherborne Abbey

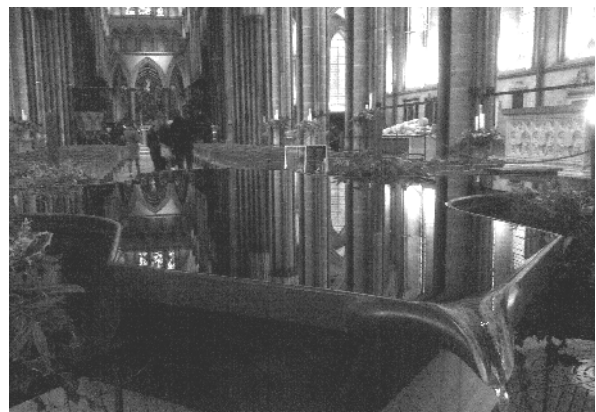


to yet another generous Edington resident's house for an after-service drink and bite to eat . . . and then a quick visit to the pub (conveniently located just two minutes' walk from where I was staying) for a night cap!

On Saturday morning there was a chance to take it easy before heading to the Dorset town of Sherborne, described as one of the most beautiful towns in England with an abundance of medieval buildings including an abbey, world famous schools, picturesque almshouse and castles. I had the chance to see some of the town, the famous Sherborne School and the beautiful abbey. That evening, a concert was being given by the Farrant Singers & Orchestra in Salisbury, so this was my next stop. Two friends were singing in the performance: Eloise, the soprano soloist, was one of the members of the Edington consort with whom I had sung the previous evening and Heather, one of the organisers of the concert, with whom I had sung in Corsham a few years ago. The first half of the concert was a performance of *The Christmas Story* by Heinrich Schütz (1585-1672), a narrative based on the Gospels of Matthew and Luke. It uses an operatic style with recitatives: the substantial tenor solo being the Evangelist and the soprano solo, the Angel. It was a splendid performance with a coherent and smooth sounding chorus of about three

dozen and a small orchestra of violins, viola, cello, double bass, bassoon, recorders, and organ. After a short interval, the second half consisted of a lovely selection of Christmas carols including *Unto us is born a son*, *A spotless rose*, *The Sussex Carol*, and *The Three Kings*. Partway through this half, the orchestra gave the singers a rest and played *Corelli's Concerto Grosso in G minor*. I thoroughly enjoyed the evening and, after the post-concert refreshments, I headed back to Corsham.

I was pleased to be in the Salisbury area this particular weekend because, as I mentioned in my last article, the medieval "Boy Bishop" ceremony was being held that Sunday afternoon in Salisbury Cathedral. I arrived quite early in Salisbury and spent a bit of time looking around the cathedral before taking my seat in the choir stalls. I found a good seat midway between the stalls occupied by the choir and the bishop's throne from which the sermon would be preached by Peter Folkes, the 12-year-old head chorister. Both the quire and the transepts were well-filled come 4.30pm and Evensong began with the choir's rendition of *The truth from above*. Evensong proceeded as usual until the singing of the *Magnificat* when the Peter was robed in a cope and a mitre placed on his head. As "He hath put down the mighty from their seat and hath exalted the humble and meek" was sung by the choir, he made his way to the bishop's throne.



After the anthem and before the final hymn, the sermon was preached. Not knowing quite what to expect, I was impressed by the quality of the content and the poise with which Peter undertook what he later told me was a rather nerve wracking task. He began by speaking about the origin of the Boy Bishop Ceremony and its links to Saint Nicholas Day and to Holy Innocents. Having asked various members of his school and the cathedral for advice about the day and being told “enjoy yourself and have fun” he obviously took their advice. Shortly into the sermon he let off a party popper and a long sausage shaped balloon which whizzed over the choir stalls to great amusement. *“I am sure that you are now all sitting on the edges of your seats wondering what on earth I am going to do next”* he said. He certainly had everyone’s undivided attention now! The address continued with Peter thanking Bishop Nicholas for standing down and the observation that *“In other cathedrals across the country there are similar ceremonies which turn young choristers, like me, into Boy Bishops. This means that for a few days some of the highest people in the church right now are boys. This could turn the church upside down!”*

I learnt some interesting facts too. Did you know that as well as being the patron saint of children, Saint Nicholas is also the patron saint of seafarers, bankers, pawnbrokers, jurists, brewers, unmarried girls and robbers? Peter’s sermon went on to consider various aspects of the disempowered and those in society who are weak, vulnerable or unpopular and concluded: *“And so finally - if, like the Bishop and Saint Nicholas, you too have had the humility to listen to me, a mere boy dressed up as a bishop, you have just given me the best gift that I can ever receive – that is the gift of your love and respect. For that, I humbly thank you.”*

A final surprise encounter awaited me as I left the choir stalls. A familiar face – and someone I haven’t spoken to in years – was just ahead of me. It was Dom Francis who used to visit St Salvador’s on a regular basis and will be known to many of you. He now lives in the Benedictine Priory within Salisbury Cathedral Close and shares in the worship and community of Sarum College and the wider Cathedral Close. It certainly is a small world!

Evensong over, it was time to make the forty-minute journey back down to Southampton, fill the car with fuel, return it to Avis, and check in for my 8.30pm flight back to Edinburgh. To date, everything had gone so smoothly (perhaps too well!) and I just wondered if things might go wrong on the home straight. However, there was time to relax in the airport lounge with a cup of coffee before boarding the flight which took off bang on time and, fifteen minutes ahead of schedule, touched down in Edinburgh. An uneventful drive back to Dundee meant that I was back home by just after 11pm. It had been an interesting and rewarding weekend having sung a splendid Advent service in Edington, listened to some wonderful music in Salisbury, met up with friends, and been part of a fascinating cathedral ceremony with medieval roots. It’s amazing what can be packed into a three days!



*The Boy Bishop Peter Folkes (left) and friend.*

## 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.

### 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 (transferred to 14 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

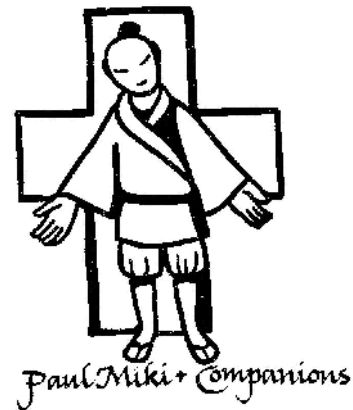
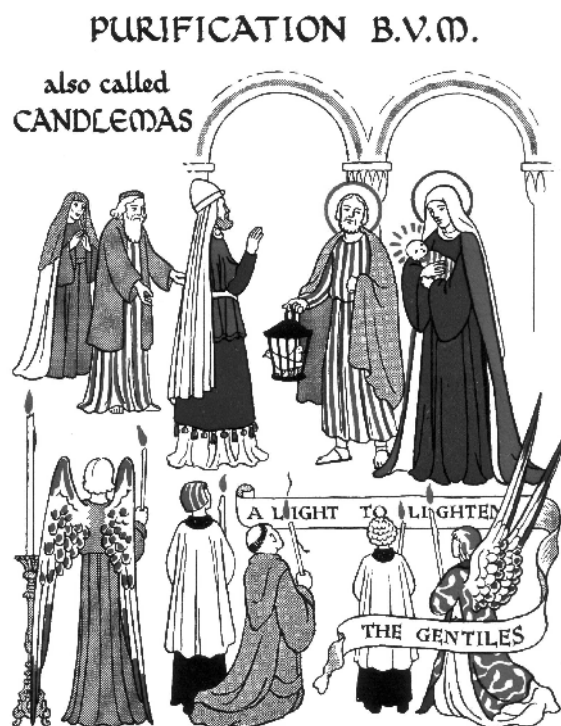


Week of Prayer for Christian Unity.

## Charles Stuart, King and Martyr

(30 January)

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



## 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.



## **CANDLEMASS**

**Saturday, 2 February, 2013  
at 7 PM**

**Preacher:**

**The Very Rev. Dr. Francis Bridger,  
Dean of Brechin**

Hearty congratulations to Muriel and Eric McKelvie, who celebrated their Golden Wedding Anniversary on holiday in Singapore in December. A generous donation was made to St. Salvador's by Muriel and Eric as a thank-offering for their 50 years together.

### **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: £8 for those picking up their copy in church and £15 for postal subscriptions.

As a new year begins, we renew our commitment to supporting young Salvador Felipe and his family in Mozambique through the Christian charity World Vision. Please give your contributions to Dr. Kirsty Noltie.

## **VESTRY NEWS**

At their recent AGM our Lower Hall tenants formerly known as MIC (Maxwell Information Centre) agreed a name change to better reflect their new ways of working in the local community. They are now to be called the MAXwell Centre and their aim is to 'maximise a community's potential by feeling well, being well and doing well' and they plan to be 'a community place in the making'. Their project leader, Brian Hill, came to the vestry with plans to develop the church grounds including the Old School playground and the scaffolder's yard. The plans would include allotments for growing vegetables, raised flower beds, and a garden area along with a ramp which would make the area accessible for everyone in the community. Much of any planned work would be done by volunteers and Brian is working hard to secure funding from various sources for this project which would be in at least two phases.

The sacred ground in the church garden would be protected and possibly have the iron railings reinstated.

It is hoped that this development would provide an income stream for both St Salvador's who would rent the land to the Centre, and for the Centre itself.

The vestry, in consultation with our Bishop, is considering the proposals and the opportunity that they present to develop our land for the benefit of the community and the church.

Father Clive and Martin will be attending a conference on Church growth to be held at Walsingham at the end of January. The costs of this are being borne by the conference organisers and by our diocese for which we are grateful.

We were very sorry to hear of the death of Sheila Tough in December. Sheila was Jessie Thomson's niece, and lived with her husband David in Blairgowrie. Our thoughts are with David and Jessie at this time, and we are praying for the repose of her soul.  
*May she rest in peace. Amen.*

**New Diocesan Website:  
www.brechin.anglican.org**

**Old Palm Crosses, Please!**

Every year on Ash Wednesday we depend on ashes made from the previous year's palm crosses distributed on Palm Sunday. This year, Ash Wednesday is on Wed., 13 February. Please return your palm cross(es) to the Rector no later than Sunday, 10th February. Thank you!

If you would like to make your Confession privately on Shrove Tuesday, or at any time, please make an appointment with the Rector. If you would like to know more about this Sacrament and how to prepare for it, Fr. Clive will be able to help you.

Donations from supporters near and far of special treats for the Christmas bags we put together for those needing assistance over the holiday season were very much appreciated. These included items not only for a more substantial meal, but also festive sweets, chocolates and biscuits.

During Advent, St. Andrew's Roman Catholic Cathedral had two special collections for the St. Salvador's Food cupboard, for which we are very grateful. There was also a very generous cash donation made. The congregation of St. Andrew's Cathedral joins a growing network of friends in other denominations, Episcopal churches, and non-church-goers too, who are helping us to sustain our ministry to "the least, the last, and the lost". May God bless us all in the new year and continue to make it possible to sustain our work.

The deadline for the March. issue of '*Crucis*' is Sunday, 17 Feb.. Please send any material to the Editor (the Rector) by that day. Thank you!

**Kalendar**

Tues., 1 Jan.: The Naming of Jesus:  
Mass at 10 AM

Wed., 2 Jan.: St. Seraphim of Sarov:  
Mass at 10 AM

Sun., 6 Jan.: The Epiphany: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 8 Dec.: St. Clement of Alexandria:  
Mass at 7 PM

Wed., 9 Dec.: Feria: Mass at 10 AM

Sun., 13 Jan.: The Baptism of Our Lord:  
Masses at 9 & 11 AM

Mon., 14 Jan.: St. Kentigern: Mass at 7 PM

Tues., 15 Jan.: Feria: Mass at 7 PM

Wed., 16 Jan.: Feria: Mass at 10 AM

Sun., 20 Jan.: Epiphany 2: Masses at  
9 & 11 AM

Tues., 22 Jan.: Feria: Mass at 7 PM

Wed., 23 Jan.: Feria: Mass at 10 AM

Fri., 25 Jan.: Conversion of St. Paul:  
Mass at 7 PM

Sun., 27 Jan.: Epiphany 3:  
Masses at 9 & 11 AM

Tues., 29 Jan.: Feria: Mass at 7 PM

Wed., 30 Jan.: Charles Stuart, King & Martyr: Mass at 10 AM

Sat., 2 Feb.: CANDLEMASS: Traditional Ceremonies and Mass at 7 PM

Sun., 3 Feb.: Epiphany 4: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 5 Feb.: Feria: Mass at 7 PM

Wed., 6 Feb.: Martyrs of Japan: Mass at  
10 AM

Sun., 10 Feb.: Sun. before Lent: Masses at  
9 & 11 AM

Tues., 12 Feb.: Feria: Mass at 7 PM

Wed., 13 Feb.: Ash Wednesday: Blessing and Imposition of Ashes, with Mass at  
10 AM & 7 PM

Sun., 17 Feb.: Lent 1: Masses at  
9 & 11 AM

Tues., 19 Feb.: Feria: Mass at 7 PM

Wed., 20 Feb.: Feria: Mass at 10 AM

Sun., 24 Feb.: Lent 2: Masses at  
9 & 11 AM

Tues., 26 Feb.: Feria: Mass at 7 PM

Wed., 27 Feb.: Feria: Mass at 10 AM

# 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.

Primus	The Most Rev. D. Chillingworth	Tel: 01738 643000 (office)
Diocesan Bishop	The Right Rev. Dr. N. Peyton	Tel: 01382 562 244 (dio. office)
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