

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee
January & February 2014

"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...

Janus was the ancient Roman god of beginnings and transitions, and also of gates, doors, passages, endings and time. In art and sculpture he was usually shown with two faces, looking ahead to the future and back to the past. The ancient Romans named the month of January in his honour. And for us moderns, January remains a time to reflect on the future and the past.

In the Church, the theme of looking in two directions permeates the season of Epiphany. We relive Christ's revelation to the world in a number of ways: the visit of the Magi, Christ's baptism in the Jordan by John, the first miracles Our Lord performed, and the commencement of His ministry. Every incident we shall recall proclaimed that a page of history was turning. The world was becoming aware that something new was starting to happen.

This cycle in the Church's Year comes to its ultimate expression in the feast of the Presentation of Our Lord in the Temple, commonly called Candlemass (2 Feb.). The great and historic symbol of God's presence on earth, the Temple at Jerusalem, receives its Lord in a new way: as an infant in the



arms of Mary His Mother. Two long-lived prophetic figures, Simeon and Anna, meet the Christ Child and hail Him as the fulfilment of all those who had longed to see the redemption of Israel throughout the generations. They recognise that in Christ the world moves from the past to the future.

Because our Faith is rooted in the Incarnation and in history, the Church has a past. But that is not where Faith remains. It also has a present and a future. Our Faith continually surprises the Church as she comes to grips with all she encounters in life as it is lived.

What is true about the Church corporately is also true of individual Christians. Every one of us has a past. Christ was there. Every one of us also has a future. In what ways will we see Him there as well?

With every blessing for the New Year,
Fr. Clive



ICON'S VISIT to DUNDEE

Who or what is Icon? No, neither a celebrity figure nor an Eastern picture.....

ICON is the UK voice for the conservation of our national heritage and champions the cause of maintaining high standards in conservation. Its members are professional conservators from every discipline.

ICON Scotland held their AGM in Dundee on Thurs. 28.xi.13. Organised by Mark Watson of Historic Scotland, a whole day was available to members to explore some of Dundee's historic treasures. It culminated later in the evening in the Plenderleith Memorial Lecture and reception at Discovery Point.

A specialist walk which included a visit to the Verdant Works took place in the morning. Time was available thereafter to spend in the McManus Gallery and in the afternoon two significant churches were open and welcoming! Of course these were our own beloved St Salvador's and St Mary Magdalene's, the latter originally the Catholic Apostolic Church. When the congregation of the original 1855 St Mary Magdalene's in Blinshall Street was 'bursting at the seams' with an overflowing congregation the by then redundant Catholic Apostolic Church was bought to replace it – in 1952. The Catholic Apostolic movement's vision of the ideal church building in which to worship and from which to work was so different from our own. Their more evangelical approach required a simple building with no apparent 'distractions' in the way of decoration. Interestingly, the architects who built their church in 1867 were local men, Edward and Robertson.

It is remarkable that in Dundee, with both St.

Salvador's and St. Mary Magdalene's, we have two such contrasting and interesting churches in such close proximity!

Both of these churches were built at the time when there was a great resurgence in missionary zeal, stemming largely from the effects of the Oxford Movement, know also as Tractarianism after the series of work published in the mid C19 which were known as Tracts for the Times, and the phenomenal growth of Anglo-Catholicism. The influence of such theologians as Pusey, Newman and Keble was highly significant. This enthusiastic religious outreach was concentrated particularly in areas of great deprivation in the big cities.

As the effects of the Industrial Revolution developed there was a great burgeoning of manufacturing, of ship building, and of trade both at home and abroad. At the same time and in consequence thereof the great divide between rich and poor was ever widened and every city had shameful slums. How strange that slum is a word we rarely hear nowadays- for some reason it seems to be considered un pc!

As we all know and see week by week, St Salva-



dor's church is the supreme expression of Bodley's Neo-Gothic passion in which symbolism reigns. The expression of the tenets of the faith in symbolism, in beauty of form, of colour, height and grandeur.....the coordination of every feature against the backdrop of the simple, stark stonework is powerful. Stand at the west end of the church and gaze down a slender, elegant side aisle with the immaculate mason's art dominating.....the simplicity of the capless pillars, the strength of the internal buttresses.....all a foil for the complexities and intricacies of the colour-rich decorations, in the nave and most especially the chancel. Here is Bodley's interpretation of the way in which Anglo-Catholicism could speak to the struggling, needy inhabitants of the poverty stricken Hilltown (earlier known as Rotten Row in the years when it lay outwith the City Wall) , living in cramped, often insanitary houses where disease and malnutrition were rife.

On the Thursday in late November, over thirty ICON visitors arrived at St Salvador's on a bright, dry afternoon.....passing through the new housing, the cleared ground where the multis stood (what a view there is now of the gilded 'minarets' of St Mary's Forebank!) and the ruins of the Delta factory, so difficult for them to imagine the same scene in the mid nineteenth century!

It was a great joy for Kirsty, Martin and I to welcome our guests, these visitors who were theoretically prepared for the 'wow' factor as they stepped through the west door.....but, notwithstanding, there were gasps of delight! Many of our visitors were practical people i.e. working conservators of paint, stained glass and so on. Interestingly the average age was much lower than might be expected! For those who worked it was a work experience in a way so a day-off would be perfectly permissible!

After a brief introduction our guests wandered purposefully around, soaking up the general ambience and picking out features of special interest to themselves.

The three of us circulated, answered questions, and expanded on whichever aspect was needed. Unfortunately the sun did not quite oblige so the stained glass of the Lady Chapel was not seen to full advantage. But the paint-



work and the gilding of the reredos and the ironwork of the chancel showed up well enough in the artificial light and the brasses gleamed.

Mark Watson, the party guide, paid especial tribute to Rab Snowden who died very recently. Rab was the conservator who restored the reredos so beautifully in the 1972 restoration and Mark reminded us that it could be regarded as a memorial to him. Mark is himself from Dundee originally, and has written a book on the Jute and Flax Mills of Dundee, industries so important in the history of our city, and in particular to St Salvador's in providing a local and needy community for mission.

Sadly our time was all too short, only about 45 minutes from the very beginning to waving them off on the splendid vintage double-decker in the handsome old Dundee livery of dark and not so dark blue.....a vehicle restored immaculately by devoted volunteers and destined for the Museum of Transport when it opens. The top deck provided a splendid vantage site for viewing the townscape.

It would be good to think that many of these enthusiasts will return at more leisure before too long.....they left smiling and warm! It is always a privilege and a pleasure to share this jewel of the Hilltown with visitors who are invariably enthusiastic and eager to learn more.

The Harold Plenderleith Memorial Lecture at Discovery Point in the evening proved interesting in a different way, but also enlightening about Dundee past and future. I wonder if any of you have ever come across or heard of the late but eminent Dr Harold Plenderleith who died in 1997? He attended Harris Academy and there developed a passion for science. Graduating in Chemistry at Queen's College, Dundee, he moved to the British Museum in London to establish an innovative and pioneering Depart-

ment of Scientific and Industrial Research. Objects which had been stored for safety in the Underground during World War 1 had deteriorated in the process, and proved ideal material on which to develop techniques of proper scientific conservation. An interest in archaeology resulted in his involvement also with the excavation of the tomb of Tutankhamen. He returned to his native heath in retirement, and this annual lecture, whose location rotates around Scotland, was named in his honour.

Philip Long, the director of the new Victoria and Albert Dundee, gave us an interesting explanation of the rationale for the project and what he hopes it will add to Dundee and indeed Scottish culture. As we looked down over the Discovery berthed below us and the waterfront construction work, he described the many ways in which Scots and Dundonians in particular had contributed globally and significantly to Science and the Arts in the past. From the scientific explorations of the Discovery itself to the three Dundee J's of Jute, Jam and Journalism and the present day achievements of its University and hospital, we have much of which to be proud. He told us that the changing collections on display in this new world class Museum of Design would represent what was best of past Scottish design and what is new. It would show case major international and more local exhibitions, encourage design innovation and develop talent. He hopes that good design can be incorporated at an early stage in any business project rather than simply used as window dressing at the end. Not a new idea of course that things can be beautifully designed as well as functional. There is to be teaching and studio space as well as exhibition areas housed in the exciting modern building by the Japanese architect Kengo Kuma, whose external stratified cladding represents natural Scottish rock. It will, I suspect, be a building people will either love or hate, but it will certainly make a statement on the newly created waterfront!

Again the audience was full of enthusiastic younger and older conservators, and the atmosphere buzzing as old contacts were renewed and news exchanged. A lovely reception afterwards made it a very pleasant way to end the day, which had certainly renewed our affections for and belief in our city, its traditions and future.

AN & KN



"A Christmas Celebration by Candlelight"

The members of Cantiones Sacrae always very much look forward to our concert in St Salvador's on the Sunday before Christmas; probably more than any other event during the year. This year, the concert took place on the evening of December 22nd and we welcomed well over 200 people to our beautiful church to listen to a selection of Advent and Christmas music. The building is not only a wonderful venue in which to sing a cappella music due to its stunning acoustic but also looks quite breathtaking when bedecked with candles and extra lighting added to brighten the screen and the reredos. The gold in particular seems to shimmer in the light and makes a magnificent backdrop to the platform.

I had tried to balance the programme carefully so that those who came to hear familiar carols would not be disappointed – but equally, I wanted to ensure that fans of Renaissance polyphony would not go away feeling short changed. From the very positive feedback we have received to date, it seems to have worked.

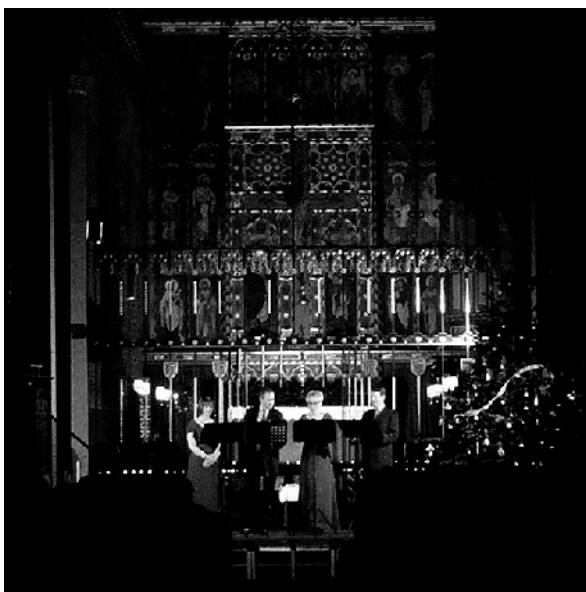
We began with O Come, O Come, Emmanuel with its 15th century melody and 9th century text and then sang selections of carols and motets, usually in groups of three with

a bit of chat between each section. Renaissance works included Guerrero's *Rorate Caeli*, Marenzio's *Hodie Christus Natus Est*, Palestrina's *Ave Maria*, and Mouton's *Quaeramus Cum Pastoribus*. Carols included old favourites such as *We Three Kings*, *The Holly and The Ivy*, *In The Bleak Mid-Winter*, and *Silent Night* as well as newer compositions like Chris Williams' melodic setting of the carol, *Green Groweth The Holly*.

We were fortunate enough to receive some excellent publicity for both Cantiones Sacrae and St Salvador's Church thanks to Dundee Repertory Theatre, Dundee Courier, STV, and Lorraine Kelly via her column in The Sunday Post. We are grateful to all of them for their help in making the event such a success. The extra heating worked well and ensured the church was beautifully cosy. In fact, there were even reports of some folk having to remove extra layers of clothing as they were "too warm"!

Finally to the many willing volunteers who sold tickets and acted as ushers, prepared and served refreshments, and tidied up after a very busy event, we are very grateful. Thank you.

Graeme Adamson



Many thanks to Bob Mecredy, Katie Clapson, Michael & Margaret Grant, and the Conlons for donations toward the Christmas flowers that decorated the church during the festive season. Our beautiful Christmas tree was made possible by donations from Ann Farmer and Dr. Kirsty Noltie. Thank you!

Bishop Nigel's First Sunday Visitation

Our Bishop will make his first Sunday visitation to us on Candlemass, 2 February, at 11 AM. The service will feature the customary blessing of candles and procession. We are delighted that "Cantiones Sacrae" has agreed to enhance the occasion musically with their considerable skills.

Remarkable Time Capsule Found

When Fr. Clive noticed recently that some of the tracts were disappearing down a gap in our tract rack, he took a closer look. He tried to retrieve the tracts by widening the opening further and turning the rack upside down. The result was a cache not only of the missing contemporary tracts, but of various pamphlets, tracts, and notices going back about fifty years! Two things were noticeable: St. Salvador's needed money—especially to maintain its building, and the Episcopal Church was a lot more mission-minded and willing to expand its reach into new housing areas in past times, such as Cumbernauld, Mastrick, and even Fintry!

Raffle

Our raffle at the concert given by Cantiones Sacrae on Sunday, 22 December, raised £210.50. Thank you to Graeme, Kirsty, Norma & Jim, Janette, Arthur, Phyllis, and Jackie Milton (the Bishop's secretary) for donations of raffle prizes.

W5: Who, What, When, Where, Why

Our Lord told His followers to call no-one “Father” but God Himself (Matthew 23:9). This would seem to be an unambiguous prohibition. It is often used against catholic Christians who call priests “Father”. However, to interpret the Scriptures literally and then apply a passage taken out of context in a polemical way is mere bigotry. And what do we make of Jesus’ own unrestricted use of such terms as “Father” and “Teacher”? To truly understand Our Lord’s words accurately in Matthew 23, we must look at the context.

Jesus was condemning the Scribes and Pharisees for their hypocrisy, their religious exhibitionism, their misuse of authority, and their lack of humility. Our Lord cherished fatherhood, as we know, and urged His followers to understand God in terms of fatherhood. In Matthew 23:9, Jesus was condemning the Scribes and Pharisees for their use of the address “Father” in a vain and empty way. They had emptied a particularly precious word of its meaning. Our Lord went on to condemn the misuse of other important titles and roles in religious and everyday life. When one reads Matthew 23 in its entirety, we see that Jesus took issue not with titles and roles in and of themselves, but rather with their self-aggrandizing abuse by religious leaders – whether they are called “Father”, “Rabbi”, “Teacher”, “Doctor”, “Reverend”, “Rector”, or even plain “Mister”.

In the Church, titles and roles are conferred, not assumed. The word “Bishop” means “overseer”, and that’s what a Bishop does. “Pastor”, “Preacher”, “Deacon”, “Vicar”, and “Priest” refer to various aspects of ministry. We may invest these titles with a certain amount of honour, but essentially they are job descriptions. Personal prestige should play no part whatsoever. The Church confers these titles on those who are called to fulfill certain roles or functions. One cannot simply set oneself up in any of these roles without the affirmation of God’s calling by the Church. They must be conferred in order to have any legitimacy and authority. They are essential and even honourable roles, but they remain job descriptions. Deriving a special personal status from them is clearly sinful (Mt. 23) and not a little ridiculous!

There are other titles and roles that are more personal and intimate. These too can only be conferred, not assumed. It has long been recognised that there is a parent-child aspect to the relationship between clergy and their flocks and within religious communities of monks and nuns. Some individuals have been called “Father” or “Mother”. These intimate titles too, of course, have been abused by self-aggrandizing leaders and emptied of their meaning. Nevertheless, it remains true that there is a parenting aspect to Christian ministry.

St. Paul’s letters are filled with examples of, and references to, spiritual fatherhood: 1 Cor. 4:17, 1 Tim. 1:2, 1 Tim. 1:18, 2 Tim. 1:2: 1 & 2, Phil. 2:22, Titus 1:4, and Philemon 10. Perhaps the most pointed New Testament reference to the spiritual fatherhood of Church leaders is St. Paul’s statement, “I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. *For I became your father in Christ Jesus through the gospel*” (1 Cor. 4:14–15).

With our biological parents, we cannot escape calling them “Father” or “Mother” without being disrespectful and even absurd. With other people in our lives, however, we may feel that there is an intimate, mentoring relationship for which there is no better or appropriate term than “Father” or “Mother”. We may confer such a title on those in our lives who we believe have earned it by what they have done for us. It is ours to confer or not. It is a term of affection, not a job description.

In Victorian times, people were so moved by the self-sacrificing holiness of Episcopalian clergy working in the urban slums of Britain against great odds that they began to refer to them as “Father”. This is now the norm among Episcopalian congregations in the catholic tradition, often still located and ministering in urban areas of particular deprivation.



2014 CRUCIS Subscriptions now due!

Please use the subscription form included with this issue of CRUCIS to ensure that you continue to receive our church magazine.

Unfortunately, due to the increased costs of printing and postage, we have to raise our subscription slightly, but we do hope that you feel that our magazine is of good quality and still well worth it!

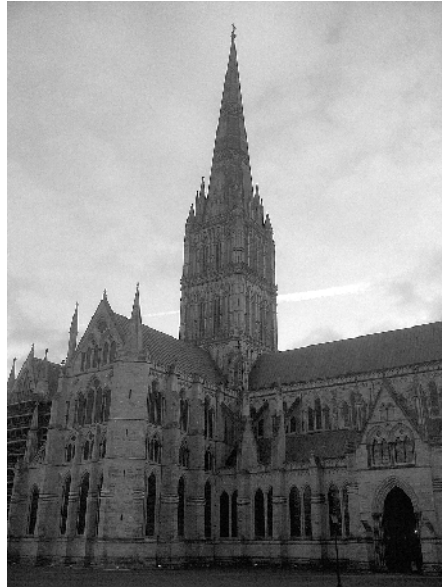
Advent Trip 2013

This contribution to *Crucis* is a little different from my usual stories of singing trips because I wasn't actually singing – well, not officially! However, having been persuaded to write a wee bit about my latest jaunt, here goes.

Last year, in early December, I was asked to sing at Edington Priory Church's Sequence of Music and Readings and by happy coincidence there were another two events happening in the area which I was able to get to. Taking place that weekend was the Boy Bishop ceremony at Salisbury Cathedral and also a concert by Salisbury based Farrant Singers, a group which one of my friends sings with. Although there was no event at Edington this year, both of these other events were scheduled to take place and I thought I would make the trip as it proved such an enjoyable excursion the year before.

So, on the morning of Saturday 7th December I headed to Edinburgh Airport in good time for my flight to Southampton only to find that, due to a major air traffic control problem, the skies over the UK were in chaos! Having been called to the gate and reached the tarmac ready to board the plane we were then recalled to the terminal. Not a good start. Anyway, our captain then took the decision some 20 minutes later to have everyone board the plane and just hope that a slot became available. It did and after a very smooth flight we touched down in Hampshire only about 40 minutes late. Phew!

The hired car I'd arranged was waiting for me at the airport. From Hampshire I made my way first to Dorset and a small village near Bland-



ford Forum where a family I know through the Edington Festival had kindly offered me a bed for the night. I had not visited before and thought it might be easier to find my way down these small, English country lanes in daylight rather than in pitch darkness! Having successfully found their house, it was on to Wiltshire.

I stopped off at a country pub on the way to Salisbury to have a late lunch and then drove to the cathedral where I parked and made my way in through the West Door. The choir was practising so I just sat for a while and enjoyed the tranquil atmosphere and beautiful music whilst waiting for Evensong. Come five o'clock the congregation was admitted to the quire and I found myself a seat in the choir stalls opposite the bishop's throne.

The Boy Bishop ceremony is now rather more symbolic than it used to be. In medieval times, the chosen boy and his colleagues took possession of the cathedral and performed all the ceremonies and offices, except Mass, for a substantial period. Back then, he was elected on 6th December and his authority lasted until 28th December. At Salisbury, it now really only lasts the afternoon of the evensong itself with the chosen boy preaching a sermon, blessing the offering, and giving the final blessing. Still, it is a huge responsibility for a 12-year-old and George Nicholson, who is head chorister and was bishop for the day, did a remarkable job. After the service there was a lovely reception in the chapter house which gave me the chance to meet up with folk and have a chat.

Straight after evensong, I headed for St Martin's

Church (also in Salisbury) for The Farrant Singers' Christmas concert. One of their sopranos is a friend who I first met on a singing course some years ago and we have kept in touch since. The group is highly accomplished and sings with the accompaniment of a professional string ensemble and also engages professional soloists. Last year's concert was enjoyable; this year's was outstanding.

To begin, following the recent death of the composer John Tavener, the choir opened with a performance of his atmospheric carol, *The Lamb*. It was pointed out to me that Lady Tavener, Sir John's widow, was in the audience. She cannot fail to have been moved by his beautiful music so well performed. Following this tribute, the first half continued with three works: Gerald Finzi's *In terra pax*, Handel's *Concerto Grosso Op. 6 No. 1*, and Vaughan Williams' *Fantasia on Christmas Carols*.

The second half consisted of a number of carols and motets sung exquisitely by the choir. These included seasonal works by Palestrina, Sweelinck, Kenneth Leighton, and William Walton interspersed with carols. A rather nice touch was that the audience was invited to join the choir in singing some well-known carols – and did so tunefully and lustily. It made for a hugely enjoyable evening and was rounded off with a reception in the nearby hall with a wonderful array of nibbles and a small amount (for me) of mulled wine. It was then back to Dorset for a late evening glass of wine and a good night's sleep.

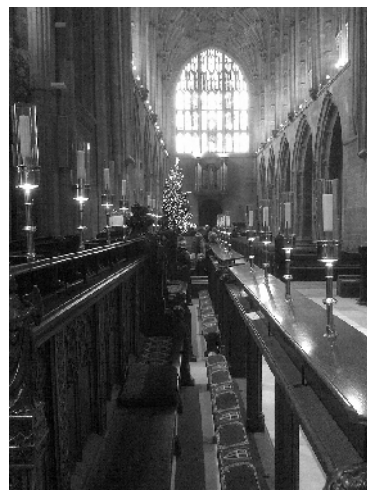
The main activity the following day was a trip to Sherborne in Dorset with the couple with whom I was staying. Both their sons are musically gifted and are fortunate enough to be boarders at Sherborne School which was founded in 1550 by Edward VI and takes its name from the historic town in which it is located. The town was named *scir burne* by its Saxon inhabitants (a name meaning "clear stream") and is referred to as such in the Domesday Book. Sherborne was a hive of activity with the main streets crammed with market stalls with lots of ideas for the Christmas shopper. After a splendid traditional Sunday lunch, I revisited Sherborne Abbey, having only briefly looked around it during my last trip there. Founded by St. Aldhelm in AD 705, the Abbey

developed from a Saxon cathedral to the worshipping heart of a monastic community and finally to one of the most beautiful of England's parish churches. A large sign outside read "Christmas Carols for Shoppers". This initiative was obviously working; it was packed full of people taking a break from their shopping and singing well-known hymns and carols.

After a very pleasant afternoon, my final stop was Salisbury Cathedral Close to pay a visit to Dom Francis, one of the four Benedictine monks who lives there (and known to many at St Salvador's). The small community occupies the former principal's house which is now the Benedictine Priory and home to Prior Simon, Dom Bruce, Dom Francis and Dom Kenneth who share in the worship and community of Sarum College and the wider Cathedral Close. I was offered generous hospitality and was just sorry that I couldn't stay longer as I had a plane to catch.

By 7.30pm I was back at Southampton Airport and, having dropped off my hired car, made my way through security ready for the flight back to Edinburgh. Although departure was slightly delayed, we touched down in Edinburgh at the scheduled time of 10pm and then I only had to make the hour's drive back to Dundee. What had been less than forty-eight hours away felt like a proper little holiday and I returned quite refreshed. It had given me the chance to listen to some wonderful music (and sing a few carols and hymns!), see some more of the beautiful English countryside, and catch up with friends. I should arrange these short breaks more often!

Graeme Adamson



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 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.

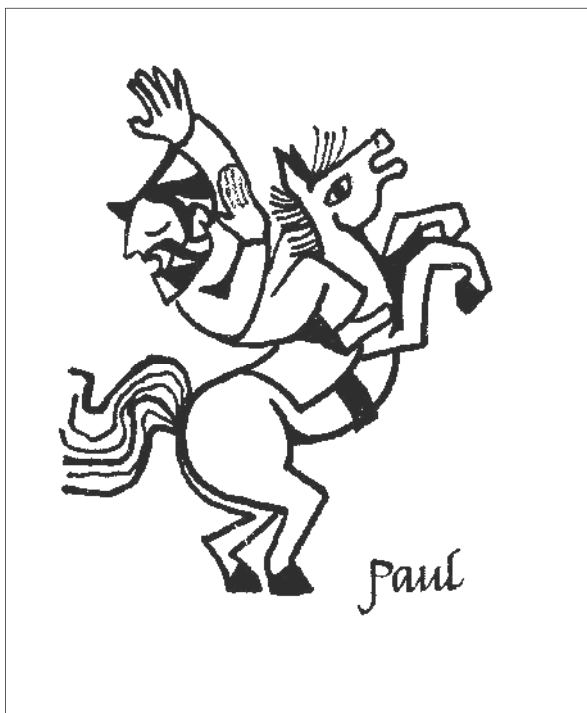
St Hilary of Poitiers, Bishop and Teacher (14 January)

Hilary was born at Poitiers in about the year 315 into a pagan family and was well-educated, becoming proficient in both Latin and Greek. After extensive personal study he was baptised at the age of 30, becoming bishop of his city shortly afterwards, in 350. Immediately he was caught up in the Arian controversy on the side of those defending the true divinity of Jesus Christ, the incarnate Son of God. His learning and oratorical skills made him a strong champion of orthodoxy and helped to achieve the Church's eventual victory over Arianism. Despite his reputation as a sharp and indefatigable opponent in controversy, Hilary was known as a kind and gentle friend. He died in the year 367.

St Agnes, Martyr (21 January)

Agnes is one of the most well-known and widely venerated of the early Christian martyrs in Rome, perhaps because of the expression of mature resilience and sheer bravery remarkable in a girl so young. Just 13 years old, Agnes is believed to have died in the last major Roman persecution under the emperor Diocletian, in the year 304, and her feast has long been celebrated on this day. Her name means 'a lamb'.





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.

St Thomas Aquinas, Teacher

(28 January)

Thomas Aquinas has been described as the greatest thinker and teacher of the medieval Church. Born near Aquino, in Italy, in about 1225, he came from a noble family, and was educated first by the Benedictines at Monte Cassino and then at the University of Naples. Against his family's wishes, he became a Dominican friar while in Naples in 1244. His profound theological wisdom and capacity to impart this, as well in sermons as in hymns, along with his gen-

tleness of spirit, earned him the title 'the Angelic Doctor'. He died in 1274.

The Presentation of the Lord

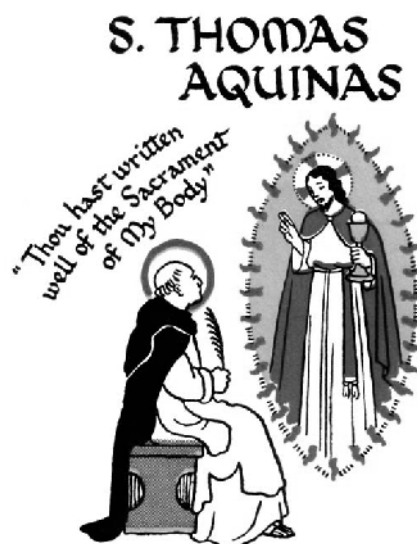
(2 February)

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 Colman of Lindisfarne, Bishop

(18 February)

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



Kalendar

Wed., 1 Jan.: The Naming and Circumcision of Jesus: Mass at 10 AM
Sun., 5 Jan.: Christmas 2: Masses at 9 AM & 11 AM
Mon., 6 Jan.: THE EPIPHANY: Mass at 7 PM
Tues., 7 Jan.: Feria: Mass at 7 PM
Wed., 8 Jan.: Feria: Mass at 10 AM
Sun., 12 Jan.: BAPTISM OF THE LORD: Masses at 9 AM & 11 AM
Mon., 13 Jan.: St. Kentigern: Mass at NOON
Tues., 14 Jan.: St. Hilary of Poitiers: Mass at 7 PM
Wed., 15 Jan.: Feria: Mass at 10 AM
Sun., 19 Jan.: Epiphany 2: Masses at 9 AM & 11 AM
Tues., 21 Jan.: St. Agnes: Mass at 7 PM
Wed., 22 Jan.: Feria: Mass at 10 AM
Sat., 25 Jan.: Conversion of St. Paul: Mass at 11 AM
Sun., 26 Jan.: Epiphany 3: Masses at 9 AM & 11 AM
Tues., 28 Jan.: St. Thomas Aquinas: Mass at 7 PM
Wed., 29 Jan.: Feria: Mass at 10 AM

Sun., 2 Feb.: CANDLEMAS: Mass at 9 AM; Episcopal Visitation, Traditional ceremonies and Procession with Mass at 11 AM
Tues., 4 Feb.: Feria: Mass at 7 PM
Wed., 5 Feb.: Feria: Mass at 10 AM
Sun., 9 Feb.: Epiphany 5: Masses at 9 AM & 11 AM
Tues., 11 Feb.: Feria: Mass at 7 PM
Wed., 12 Feb.: Feria: Mass at 10 AM
Sun., 16 Feb.: Epiphany 6: Masses at 9 AM & 11 AM
Tues., 18 Feb.: St. Colman of Lindisfarne: Mass at 7 PM
Wed., 19 Feb.: Feria: Mass at 10 AM
Sun., 23 Feb.: Epiphany 7: Masses at 9 AM & 11 AM
Tues., 25 Feb.: Feria: Mass at 7 PM
Wed., 26 Feb.: Feria: Mass at 10 AM

Sun., 2 Mar.: Epiphany 8: Masses at 9 AM & 11 AM
Tues., 4 Mar.: St. Adrian and his companions: Mass at 7 PM
Wed., 5 Mar.: ASH WEDNESDAY: Masses with Blessing & Imposition of Ashes at 10 AM & 7 PM
Sun., 9 Mar.: Lent 1: Masses at 9 AM & 11 AM
Tues., 11 Mar.: Feria: Mass at 7 PM
Wed., 12 Mar.: Feria: Mass at 10 AM
Sun., 16 Mar.: Lent 2: Masses at 9 AM & 11 AM
Mon., 17 Mar.: St. Patrick: Mass at Noon
Tues., 18 Mar.: St. Cyril of Jerusalem: Mass at 7 PM
Wed., 19 Mar.: St. Joseph: Mass at 10 AM
Sun., 23 Mar.: Lent 3: Masses at 9 AM & 11 AM
Tues., 25 Mar.: THE ANNUNCIATION: Mass at 7 PM
Wed., 26 Mar.: Feria: Mass at 10 AM
Sun., 30 Mar.: Lent 4: Masses at 9 AM & 11 AM

New Vestments

The Third Sunday of Advent saw the first use of new rose vestments at St. Salvador's, donated by a gift from the Paul Harvie Trust. Our thanks go to the trustees for this lovely addition to our liturgical assets. As a church colour, rose is used twice a year, once in Advent and again in Lent. An anonymous donor has gifted us a cope to match, which we hope will be here by the Fourth Sunday in Lent.

Diocesan Website:
www.brechin.anglican.org

The deadline for the March issue of 'Crucis' is Sunday, 23 February. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

Web: www.stsalvadors.com Registered Charity SC010596 **E-mail:** enquiries@stsalvadors.com

St Salvador's Church, St Salvador Street, Dundee, DD3 7EW (access via Carnegie St)

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

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Flowers	Situation Vacant	
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	Tel/Fax: 01382 667009

Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £14 p.a. inc. p&p. Also available free as a PDF.