

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

January & February 2015

"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

As a child and youth I was uninterested in most sports and I wasn't very good at any of them. PE at school was my nightmare. I convinced myself that I could live without physical activities such as sports and games. I even sneered at those who engaged in them.

In spite of that, in my late middle age I found myself in a Gym, trying to do something about my increasing waistline. It was a big step for me. It took courage to overcome my old fears and prejudices about sports and sportiness.

When for the first time I walked in, I knew that I was well beyond my comfort zone. People in the Gym wore different, special clothes. They had mysterious words, such as: "sets", "reps", and "circuits". They did odd things. There was equipment that I didn't know how to use and what it was for. The loud, thumping music had a kind of manic quality. Some people there seemed only interested in themselves. Others seemed far too friendly.

To cut a long story short: it was an entirely alien atmosphere for me. I was tempted to quit, leave, and never go back. But I stuck with it. Partly because I knew deep down inside me that I needed it. And a stranger, who was nothing like me and with whom I would never otherwise have associated, befriended me. He showed me how to live and thrive in that alien place.

My first experience at the Gym was something like a visitor's first experience of church.

It takes courage and rising above prejudices to walk through the door in the first place. Once inside, there are special clothes and strange pieces of equipment. There's an unfamiliar lan-

guage and music. And, yes, there are both people apparently interested only in themselves, and a few far too eager to please.

How to stick with it? Why not just never go back to church?

First of all, there's the recognition of need. This lies with us and within us. Something – or rather Someone – has drawn us to this place. We might have the sense that there's something we need and that we can find here. There are no coincidences with God; there is always a reason for coming to Him – maybe not the reason we first thought. And He knows our needs, sometimes even before we do.

Secondly, someone needs to befriend us, encourage us, and help us to discover how to live and thrive in this strange place. This is the responsibility of the church's members. It is absolutely crucial that church members not let God down by failing to minister to those that He brings to us in church.

Thirdly, we need to give ourselves a little time. There are three types of visitor. Tourists visit different places to be entertained. Travellers go in order to learn. Others are looking for a new way to live and a different place to do it. Adapting to a new country, a new language, a new culture, takes time. What kind of visitor are you? And are you finding Jesus at this Gym?

Every blessing in 2015,
Fr. Clive





Do you shop at ASDA?

If you do, and you don't take advantage of their price guarantee, would you please give us your till receipts? We can then get credit for any items you've bought that were cheaper elsewhere on the day you made your purchase. As we regularly buy items for the Food Cupboard from ASDA, this could significantly reduce our shopping bill and make our donated funds go further!

A Personal Thank You

Fr. Clive and Katie would like to thank all of you who sent us Christmas cards and gave us gifts over the Christmas season. All of these signs of your kindness and support were much appreciated.

With our sixtieth birthdays and [DV] the appearance of our first grandchild in 2015, this looks like it will be a very special new year for Katie and me.

May God bless everyone at St. Salvador's in the new year that lies ahead!

Fr. Clive

December 2014

Fr. Clive and all at St. Salvador's:

Greetings for the festive season from us all at Holy Cross Convent, Costock.

Thank you for continuing to send the Parish Mag, which always makes good reading, and gives [us] a focus for our prayers for you. We do not forget you and [we] value your mission and witness even from afar.

Please pray for us too.

Yours in Our Lord,
Mary Michael CHC (Sister)

Have you got any postage stamps that we can collect to aid the work of the Leprosy Mission? Even the humble UK 2nd class stamp is not beyond redemption! (There's a sermon in that somewhere!!) Please leave any contributions of postage stamps for collection in the wee basket provided atop the Food Cupboard at the back of the church. Thank you!

Frank Bowles' new address is:

c/o Meigle Country House
Dundee Road
Meigle
PH12 8SE

I didn't make it to the gym today.

That makes five years in a row!

A Sermon preached by the Rector
on New Year's Day, 2015
The Feast of the Naming and Circumcision of Our Lord

"After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel." Luke 2: 21

I know I'm old-fashioned, but I shall never get used to people using my first name without my consent. It seems to be assumed nowadays that everyone automatically wants to be called by their first name, even by total strangers. It makes me flinch to be addressed by my first name by a stranger. My first name is for my friends and family. It never fails to bother me when I hear young people calling men and women more than three times their age by their first name, as they usually do nowadays in shops, nursing homes and hospitals. I know that no harm is meant by it, but it still seems such an outrageous liberty.

In Biblical times, such an abuse seldom occurred. The name of a person contained something of one's being. To ask to know someone's name was to ask to be given a measure of inside knowledge of them and even to make them vulnerable. Thus the giving of a name to an infant was extremely important – as it still is in some cultures. A name carries the character and authority of a person.

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 miracles, 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 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.

The Lord is not only "Saviour" by Name, but by deed. The promise of His Holy Name was fulfilled by the marks of those first Wounds. His Naming and Circumcision would have been a joyful occasion for His parents and family, and so they are for us, but then as now there is a certain poignancy under the surface of this festival. We look both back and forward in His Holy Life on earth, from the manger to the Cross. As a New Year begins for us, and we too look both forward and back, let us invite Him to accompany us on the journey ahead, and let us continue to walk with Him even from Bethlehem to Calvary.





**Cantiones Sacrae
St Salvador's, 21 December 2014**

Some Christmas traditions have been on the go for many years, if not decades. Most of the more recent developments are regrettably lacking in quality. It is therefore good to be able to report on an event that is entirely positive and increasing in popularity. This is the annual concert of Christmas music given every December by the local *a cappella* quartet Cantiones Sacrae. As usual, it got Christmas feasting off to a fine start with mulled wine after, to warm any parts the music had failed to reach.

Linda Dallas, Lisa Rosa, Jonathan Matheson-Dear and Graeme Adamson have been working together for many years, but all lead busy professional lives. They nevertheless seem able to achieve excellent results in spite of what must be restricted rehearsal opportunities. This concert, given to a packed audience in the wonderful, clear St Salvador's acoustic, gave a judicious mix of old favourites and unfamiliar discoveries.

As usual, they offered several pieces from the Renaissance period. The pieces by Victoria and Byrd also by Clemens non Papa and Luca Marenzio seemed like old friends. Somehow less familiar, and quite beautiful,

were *A Sound of Angels* by Christopher Tye and *Prope est Dominus* by Jacob Regnart.

The first half of the last century saw some excellent compositions. Herbert Howells is not yet as well remembered as he should be, and G K Chesterton was a writer of quality to match him in *Here is the Little Door*. Vaughan Williams and Warlock were also well represented, along with several arrangements by Sir David Willcocks.

This group has made a speciality of introducing us to recent compositions composed in such a way as to fool us into thinking they have been around for years. Nicholas Wilton is now a familiar name, and we were treated to the world premiere of his *Ave Maria*, a masterly little miniature.

We were treated to several pieces by another discovery, the Polish-American Peter Kwasniewski. *Dormi Jesu*, his version of *Once in Royal David's City*, was a beautiful way to start the second part. But there were too many gems to list individually, and the evening ended, as usual, with enthusiastic applause. Long may this tradition continue!

Stephen Fraser



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 John Chrysostom, Bishop and Teacher (27 January)

John was born in Antioch in about 347. He was a brilliant preacher, which earned him later the surname 'Chrysostom', meaning 'golden-mouthed'. He is honoured as one of the four Greek Doctors of the Church. Against his wish he was made Patriarch of Constantinople in 398. He set about reforming the Church and exposing corruption amongst the clergy and in the Imperial administration, making him powerful enemies. Twice he was sent into exile, finally dying of exhaustion and starvation far from home in 407, with the words 'Glory be to God for everything' on his lips.

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 gentleness 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 Scholastica, Religious (10 February)

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

St Finan of Lindisfarne, Bishop (17 February)

Finan was an Irish monk of Iona, who succeeded Aidan as bishop of Lindisfarne and carried his missionary work south of the Humber. He built the monastery at Whitby and vigorously upheld the Celtic ecclesiastical traditions against those coming from the south who followed Roman usage. He died in the year 661.



CANDLEMASS

Monday, 2 Feb.

at 7 PM

Traditional Ceremonies and Procession

Hospitality afterwards

First World War Artists

Gesina Tait

In continuing remembrance of conflicts of the First World War, I thought of writing a short piece about First World War artists. British official war artists were a select group of artists employed on contract, or commissioned to produce specific works during the First World War, the Second World War, and select military actions in the post-war period.

The role of the artist and his work embraces the causes, course and consequences of conflict and it has an essentially educational purpose. A war artist is expected to depict some aspect of war through art, a pictorial record or a commemoration of how war shapes lives – a visual account of war by showing its impact as men and women shown waiting, preparing, fighting, suffering, celebrating. The work of the war artist focuses, illustrates and records many aspects of the individual's experience of war, whether allied or enemy, service or civilian, military or political, religious, social or cultural. The task is not without risks. I have selected the following artists during World War One whom I feel reflected the above.

Sir Muirhead Bone (1876 – 1953) was born in Glasgow and qualified as an architect, before turning to art and studying at the Glasgow School of Art, originally at evening classes. He began printmaking in 1898, and although his first known print was a lithograph, he is better known for his etchings and drypoints. His subject matter was principally related to landscapes and architecture, which included urban construction and demolition sites, Gothic cathedrals and Norman buildings.

Bone was appointed as Britain's first official war artist in May 1916, and had lobbied hard for the establishment of an Official War Artists scheme. In June 1916 he was



Muirhead Bone's "A View in Flanders Behind The Lines"

sent to France with an honorary rank and a salary of £500. Thirty-eight years old at the outbreak of war, Bone was spared from certain enlistment by his appointment. His small, black and white drawings, and their realistic intensity, reproduced well in the government-funded publications of the day.

Anna Airy (1882 – 1964) was an English Painter, pastel artist and etcher. She was one of the first women artists commissioned as a war artist, and she was a leading artist of her generation. Airy trained at the Slade School of Fine Art in London from 1899 to 1903 and was given commissions in a number of factories geared up for war production. She painted her canvases on site in difficult and sometimes dangerous conditions. For example, while working at great speed to paint *A Shell Forge* at a National Projectile Factory, Hackney Marshes, London, in an extremely hot environment, her shoes were burnt off her feet.

Paul Nash (11 May 1889 – 11 July 1946) is one of the most important artists of the first half of the twentieth century and the most evocative landscape painter of his generation. He is best known for his work as an official war artist, producing some of the most memorable images of both the First and Second World Wars. He was a British surrealist painter as well as a photographer, writer and designer of applied art, and played a key role in the development of Modernism in English art.

Nash grew up in Buckinghamshire, where he developed a love of the countryside.



Nash's "We Are Making A New World" 1918

Nash was educated at St Paul's, London, entered the Slade School of Art, and concentrated on landscape painting. He found much inspiration in landscapes with elements of ancient history, such as burial mounds, Iron Age hill forts such as Wittenham Clumps and the standing stones at Avebury in Wiltshire. The artworks he produced during World War One are among the most iconic images of the conflict. Nash enlisted in the army and later trained as an officer. In spring 1917 Nash arrived on the battlefields of the Ypres Salient in Northern France. He was impressed by the powerful continuity of nature in the midst of the bombed and battered countryside. His early drawings used a bright, even colourful, palette and he painted natural scenes which appeared undisturbed by war. After only three months at the front Nash was injured after falling into a trench and invalided back to England. A week later his division was virtually annihilated in the infamous Battle of Hill 60.

During his leave, Nash exhibited some war drawings in London. The work was noticed by the War Artists Advisory Committee and when he returned to France later it was as an official war artist. He arrived in the aftermath of the Battle of Passchendaele, 'the blindest slaughter of a blind war', and his eyes were opened to the horrors of war. Nash continued to concentrate on landscape and his outrage at the waste of life was expressed through the violation of nature.

Alfred Munnings was born 8 October 1878 at Mendham, Suffolk across the River Waveney from Harleston in Norfolk. Al-

though he volunteered to join the Army, he was assessed as unfit to fight. In 1917, his participation in the war was limited to a civilian job outside Reading, processing tens of thousands of Canadian horses en route to France — and often to death. Later, he was assigned to one of the horse remount depots on the Western Front. Munnings' talent was employed in his position as war artist to the Canadian Cavalry Brigade, under the patronage of Max Aitken (later "Lord Breaverbrook") in the latter part of the war.

During the war Munnings painted many scenes, including a mounted portrait of General Jack Seely in 1918 (now in the collection of the National Gallery of Canada, Ottawa). Munnings worked on this canvas a few thousand yards from the German front lines. When General Seely's unit was forced into a hasty withdrawal, the artist discovered what it was like to come under shell-fire. Munnings also painted the Charge of Flowerdew's Squadron in 1918. In what is known as "the last great cavalry charge" at the Battle of Moreuil Wood, Gordon Flowerdew was posthumously awarded the VC for leading Lord Strathcona's Horse (Royal Canadians) in a successful engagement with entrenched German forces.

John Singer Sargent (January 12, 1856 – April 14, 1925) was an American artist, considered the "leading portrait painter of his generation" for his evocations of Edwardian era luxury. His war work was a complete departure. Sargent was commissioned by the British War Memorials Committee to document the war and visited the Western Front in July 1918, spending time with the Guards Division near Arras, and then with the American Expeditionary Forces near Ypres. "Gassed" is a very large oil painting completed in March 1919. It depicts the aftermath of a mustard gas attack, with a line of wounded soldiers walking towards a dressing station. The painting was voted picture of the year by the Royal Academy of Arts in 1919 and is now held by the Imperial War Museum.

FOOD CUPBOARD MINISTRY NEWS

We are delighted to report that due to an amazingly generous response to our appeal for items to put into the Christmas treat bags we were able to fill 80 bags with meat, chocolate, biscuits and other treats and to have on out two Sundays a sharing box of items from which our drop in visitors could choose an item. These additional bags and items were much appreciated. We have received donations of food from many individuals, colleagues, churches, schools and workplaces and both Asda and Morrisons have had trolleys in their stores into which people could put items from their weekly shop. We are very grateful for all the donations and help that we receive.

The donate-a-coat project has been to our drop in on two Sundays to hand out coats to those who need one. The idea of the project was to ask local people to donate coats that were no longer needed and may have been taking up valuable cupboard or wardrobe space to named collection points where volunteers would sort them and hand them out across the city to anyone in need of a "new" coat. The response to this appeal truly amazed the coordinators and demonstrates again how generous are the people of Dundee and the surrounding areas. We can attest to this generosity which has been particularly evident over the Christmas season.

The bagging team have been hard at work over the past few weeks with the additional Christmas bags needing to be made up and with the mammoth job of sorting and storing all the donations. With between 60 and 80 bags going out each week the stockpile soon diminishes and we are glad of the ongoing food donations.

We are grateful to our volunteers who help with our ministry week by week and we

know that what we trying to do through our Drop In is appreciated.

K. Clapson

Lent begins on Ash Wednesday, 18th February. There will be two services, featuring the Imposition of Ashes and Low Mass, at 10 AM and 7 PM. This is one of those days in the Church's Year when EVERYONE should be present.

Ash Wednesday is also a day of fasting and abstinence, which means both cutting down on the amount of food eaten and doing without treats and meat. This is, however, a matter of choice and circumstances.

During Lent it is also customary to take on new or increased opportunities for spiritual learning, worship and giving toward good works.

"The true discipline [of Lent] is not putting fetters on the flesh, but knocking fetters off the spirit."

Fr. Andrew SDC (1869-1946) Anglican friar

"The season before Easter signifies the troubles in which we live here and now, while the time after Easter... signifies the happiness that will be ours in the future. What we commemorate before Easter is what we experience in this life; what we celebrate after Easter points to something we do not yet possess."

St. Augustine of Hippo (354-430), from A Discourse on the Psalms

2015 CRUCIS Subscriptions are now due!

The cost of the 2015 subscription for our church magazine CRUCIS is only £1 a month. Those wanting their copy posted have an added 70p to pay per month, for the cost of postage and the envelope. We hope that you agree that we offer a product that is well above standard. Certainly most of the feedback we receive suggests that this is so.

We include on our list a few complementary copies each month, mainly for information purposes (Bishop, Dean, Grapevine) and for keeping in touch with our two friends in religious communities. We also keep a number of extra ones for visitors to the church who might be interested in the contact information or news that CRUCIS contains. In effect, we subsidise these few issues each month.

However, there is a small number of subscribers who regularly fail to pay, or who do not pay for postage, that the congregation has subsidised for some time. The Vestry has determined that this is a situation that the congregation can no longer afford to continue in 2015.

Do not burden our church with an avoidable extra cost. Please use the subscription form included with this issue of CRUCIS to ensure that you continue to receive our church magazine.

Fr. Clive, Editor

W5: Who, What, When, Where, Why
The great Epiphany hymn “Bethlehem of noblest cities” was written by Aurelius Clemens Prudentius, and translated by Edward Caswall.

Prudentius, the most prominent and most prolific author of sacred Latin poetry in its earliest days’ was a Spaniard of good family, born A.D. 348. After receiving a good education befitting his social status, he applied himself for some years to practising law, until he received promotion to magistrate. He retired in his 57th year into poverty and private life, devoting the remainder of his life to advancing the interests of Christ's Church by the power of his pen rather than that of his purse and personal position. Then began a remarkable succession of sacred poems that have secured his place in Christian hymnody. He died circa A.D. 413.

Edward Caswall was born at Yately, Hampshire, in 1814, and educated at Oxford. Ordained in 1838, he became in 1840 Incumbent of a small parish near Salisbury. In 1850 he was received into the Roman Catholic communion, and joined his friend Dr. Newman at the Oratory, Edgbaston. His life there was marked by earnest devotion to his clerical duties and a loving interest in the poor, the sick, and in little children. His original poems and hymns were mostly written at the Oratory. The translations were not only faithful, but also poetic and rhythmic. He died at Edgbaston, Jan. 2, 1878, and was buried by Newman. Caswall's translations of Latin hymns from the Roman Breviary and other sources have a wider circulation in modern hymnals today than those of any other translator, except John Mason Neale.

NEW PALMS FOR OLD!

Please let the Rector have your 2014 Palm Crosses by Sunday, 15 Feb., to give him enough time to burn them for our ASH WEDNESDAY ashes. New palms available on Palm Sunday, 29 March!

Kalendar

Thurs., 1 Jan.: Naming and Circumcision of Jesus: Mass at 10 AM

Sun., 4 Jan.: Christmas 2: Masses at 9 AM & 11 AM

Tues., 6 Jan.: THE EPIPHANY: Mass at 7 PM

Wed., 7 Jan.: Feria: Mass at 10 AM

Sun., 11 Jan.: BAPTISM OF THE LORD: Masses at 9 AM & 11 AM

Tues., 13 Jan.: St. Kentigern (Mungo): Mass at 7 PM

Wed., 14 Jan.: St. Hilary of Poitiers: Mass at 10 AM

Sun., 18 Jan.: Epiphany 2: Masses at 9 AM & 11 AM

Tues., 20 Jan.: Feria: Mass at 7 PM

Wed., 21 Jan.: St. Agnes: Mass at 10 AM

Sun., 25 Jan.: Conversion of St. Paul: Masses at 9 AM & 11 AM

Tues., 27 Jan.: St. John Chrysostom: Mass at 7 PM

Wed., 28 Jan.: St. Thomas Aquinas: Mass at 10 AM

Sun., 1 Feb.: Epiphany 4: Masses at 9 AM & 11 AM

Mon., 2 Feb.: CANDLEMASS: Procession & Mass at 7 PM

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

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

Sun., 8 Feb.: Epiphany 5: Masses at 9 AM & 11 AM

Tues., 10 Feb.: St. Scholastica: Mass at 7 PM

Wed., 11 Feb.: Feria: Mass at 10 AM

Sun., 15 Feb.: Epiphany 6: Masses at 9 AM & 11 AM

Tues., 17 Feb.: St. Finan of Lindisfarne: Mass at 7 PM

Wed., 18 Feb.: ASH WEDNESDAY: Masses with Imposition of Ashes at 10 AM & 7 PM

Sun., 22 Feb.: Lent 1: Masses at 9 & 11 AM, Stations of the Cross at 10 AM

Tues., 24 Feb.: Feria: Mass at 7 PM

Wed., 25 Feb.: Feria: Mass at 10 AM

Sun., 1 Mar.: Lent 2: Masses at 9 & 11 AM,

Stations of the Cross at 10 AM

Tues., 3 Mar.: John & Charles Wesley: Mass at 7 PM

Wed., 4 Mar.: St. Adrian & Companions: Mass at 10 AM

Sun., 8 Mar.: Lent 3: Masses at 9 & 11 AM, Stations of the Cross at 10 AM

Tues., 10 Mar.: St. Kessog: Mass at 7 PM

Wed., 11 Mar.: Feria: Mass at 10 AM

Sun., 15 Mar.: Lent 4: Masses at 9 & 11 AM, Stations of the Cross at 10 AM

Tues., 17 Mar.: St. Patrick: Mass at 7 PM

Wed., 18 Mar.: St. Cyril of Jerusalem: Mass at 10 AM

Thurs., 19 Mar.: St. Joseph: Mass at 7 PM

Sun., 22 Mar.: Lent 5: Masses at 9 & 11 AM, Stations of the Cross at 10 AM

Tues., 24 Mar.: Paul Couturier: Mass at 7 PM

Wed., 25 Mar.: THE ANNUNCIATION: Mass at 10 AM

Sun., 29 Mar.: Palm Sunday: Masses at 9 & 11 AM, Stations of the Cross at 10 AM

Mon., 30 Mar.: Monday in Holy Week: Mass at Noon

Tues., 31 Mar.: Tuesday in Holy Week: Mass at 7 PM

Bishop Ted would like to thank all the members of St. Salvador's who attended the Evensong on 16 Nov. marking his ninetieth birthday and 50th anniversary of ordination. He was very touched.

Diocesan Website:
www.brechin.anglican.org

Private Confessions may be made by arrangement with the Rector. If you have never before availed yourself of this means of deepening your spiritual life, Fr. Clive is happy to discuss it with you and help you to prepare.

The deadline for the next issue of 'Crucis' is Sunday, 22 Feb. 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

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

| | | |
|--|-----------------------------------|---|
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