

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee
January & February 2020

"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...

"This smells like a church!" exclaimed my younger daughter when she was a child and we were visiting the only church in Carlisle that uses incense regularly.

This incident demonstrates for me just how evocative our sense of smell can be. It informs us about our environment even though we may not see, hear, taste or touch anything.

As I grew up in very different church surroundings from my daughter Cecilia, it is the combined smell of freshly polished brass and furniture that even now, after many decades in Anglo-Catholic congregations, evokes a sense of being in church for me.

We are creatures intended by God to worship Him not only with our minds and hearts, but also with our bodies. As well as our posture during worship – sitting, standing, kneeling – and the gestures we make – the sign of the cross, bowing the head – our senses also play their part: we see the Liturgy unfold, we hear the music and readings, we touch the Sacred Host, we taste the Precious Blood, and we smell the sweet odour the Scriptures tell us surrounds God and the Saints in Heaven.














Our worship draws us not only in mind and heart to God, but also in body. It is a complete experience. It is a real encounter between flesh and spirit, between humanity and divinity.

One of the gifts the Magi brought to the Christ Child was incense. It was meant to be a sign of Christ's divinity, as incense is intended for sacred use. The lingering whiff of incense Cecilia noticed in the church we visited suggested to her that we were coming into the place where God is. And she wasn't mistaken.



In his letter to the Ephesians (5:2) St. Paul describes Christ's sacrifice for sin as a sweet-smelling offering to God. It is useful for our awareness of what we do in worship to remember that. Incense represents the offering of Christ Himself as we make our own offering of ourselves to God through Him.



With every blessing for Epiphany-tide,



Fr. Clive














            

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 Unfortunately, subscriptions for posted copies have been raised to take into account a hefty postal hike! Pick-up copies remain at the current rate of £10 for the year. 

 Thanks for your interest! 



Divine Inspiration

The final CD by Cantiones Sacrae has been several years in the making. Entitled *Divine Inspiration* it showcases the sacred music of two modern-day composers, Nicholas Wilton and Peter Kwasniewski. It is the first Cantiones Sacrae CD which has been fully professionally recorded and produced and we are thrilled with the way it has turned out. This is due in no small part to Emeritus Professor Bernard King who provided significant financial support for this project. As a result, we were able to engage renowned recording company, Linn Records and award-winning producer, Adrian Peacock to create our recording.

Featured on the disc are a number of our concert favourites some of which are premiere recordings. Amongst Nicholas Wilton's compositions are his melodic *Ave Maria III*, *Locus Iste*, and hauntingly beautiful *Jhesu, For Thy Mercy Endelesse*. Compositions by Peter Kwasniewski include *O Clarissima Mater*, his lyrical *My Jesus, Mercy* and *O*

Saving Victim. We have also recorded two Mass settings: both Nicholas' *Missa Brevis* and Peter's *Missa Spe Salvi*.

It goes without saying that, following the events of last year, our delight is tinged with more than a little sadness. Having sung at our concert last December and again for St. Salvador's Candlemas service in February our dear friend, Lisa Dallas, died in May at the age of 49 following her battle with cancer. Cantiones Sacrae's third and final CD is dedicated to Lisa's memory. Without Lisa's beautiful alto voice and warm personality, we have decided that, rather than try to replace the huge gap she leaves in the group, we will draw what has been a wonderful twelve years of music-making to a close.

So this year, instead of performing our usual seasonal concert, we instead organised a CD launch which gave our regular supporters a chance to hear the fruits of our labours and to purchase copies of *Divine Inspiration*. The launch, which took place on Saturday, 21st December from 12 until 2 o'clock. It was a pleasant, if not slightly sombre event in some ways, which attracted a good number of folk. We had a presentation





of photos being projected which included images of the four of us at various concerts and events as well as newspaper cutting from the last twelve years. Thanks to Kirsty, we also offered visitors refreshments and nibbles.

If you have been a supporter of Cantio-
nes Sacrae over the years, we would
like to express our profound thanks for
your attendance at our Christmas con-
certs each of which has been the high-
light of our singing year. If you are in-
terested in purchasing a disc or want to
know more, please ask Graeme
Adamson or e-mail cantio-
nes@hotmail.com

Graeme Adamson



THANK YOU!

The Rector and Katie would like to thank so many of you who provided us with cards and presents over the festive season. It meant a lot to both of us on our last Christmas with you.

It was very gratifying as well to have so many donations toward Christmas flowers and the Christmas tree this year. The church looked lovely, and will provide us with a beautiful memory to take with us.

Perhaps even more memorable will be the very good attendance at Midnight Mass. Well done for the extra effort!

We were very sorry to hear recently of the death of GERTRUDE MULLIGAN, one of our Sunday afternoon volunteers, and the mother of another of our volunteers, Ann Singleton. In her nineties, Gertrude was, until the last few months, a vigorous and kind-hearted soul devoted to helping the city's poor. A devout Northern Irishwoman, Gertrude will be missed by us at the St. Salvador's Food Cupboard outreach and among her own Roman Catholic community. *Requiescat in pace.*

Maisie Farrell, Fr. George Greig, and Phyllis McIntosh have been unwell recently and keeping to their respective homes. We wish them well and hope they are feeling better soon. Unfortunately this time of year is unkind to many of our older members. Please let the Rector know if anyone is in need of a visit and the Sacrament.

It has been great to see Jim Cassells back among us after a long bout of ill-health.

George Cushnie continues to improve after his heart attack and is back to his serving duties in the sanctuary. He's determined to lose weight in the new year. Best wishes for that, George!

W5: Who, What, When, Where, Why

Someone approached the Rector just before Christmas 2019. They were rattled by a recent visit by a Jehovah's Witness who had told them that 25th December could not possibly have been Jesus' real birthday. The Rector's response was: "Of course!" After all, as the shepherds were grazing their flocks in the countryside outside Bethlehem, it might well have been the spring. In any case, the origin of Christmas had nothing to do with the actual birthday of Jesus. Its origin was more complicated than that.

Originally, the great festival of the appearing of the Incarnate Son of God was the Epiphany, not Christmas. It was celebrated on 6th January. The festival commemorated not Christ's Birth, but His Baptism. A celebration of Our Lord's Birth was at first unheard of.

Christmas had its origins in the Western Church. A commemoration of Christ's Birth was observed in Rome from the early part of the 4th century, and it was in the year 354 that Bishop Liberius decreed formally that the Birth of Our Lord should be celebrated on 25th December. The festival of Christ's Birth did not in fact reach the East until the 5th century. There it has remained a secondary feast to the Epiphany right up to modern times.

It is thought that both the Christmas festival and its timing were carefully chosen as an opportunity for Christian evangelism in the heart of the Empire and as a means to counteract certain heretical trends within the Church.

Paganism was still well-established, well-organised, well-endowed and well-articulated in Rome when the decision was



made by the Pope to celebrate Christ's Birth. The winter solstice in the third week of December had a particular focus for the pagans there and throughout Western Europe. The observance of the Birth of the Incarnate Son of God on earth at the same time as the climax of the traditional Roman Saturnalia, coinciding with the Feast of the Unconquered Sun in Mithraism (Christianity's great rival at the time), confronted both the old and the new competing religions in Rome at a stroke. At the same time, the emphasis on the Incarnation of the Word counter-acted heresies in the Western Church herself at that time that denied Christ's divinity.

So, the celebration of Our Lord's Birth was the result of a choice made for an "official birthday" unrelated to the actual date of His Birth – much like our monarch has an official birthday as well as an actual one.

Jehovah's Witnesses use the lack of knowledge of the real origin of the festival to unsettle people in their faith. They do not believe in the Incarnation as the Scriptures and Creeds teach us. No one knows the actual date of Christ's Birth, but it doesn't matter: Christmas is an official birthday to provide an annual focus to celebrate, to understand, and to reflect upon the true meaning of Christ's appearing.

The Feast of the Presentation of the Lord in the Temple: Candlemass



Candlemass falls on Sunday, 2 February this year. We will be observing the customary rites of the festival at our 11 AM Mass. Inevitably it will be a much lower-key affair than usual, and will occur in daylight. How-

ever, as this will be the Rector's last Candlemass at St. Salvador's, he is very much looking forward to celebrating it with his church family, and hopes that as many of you as possible will attend.

Lent is early this year!

Lent begins on Ash Wednesday, 26 February. There will be two services that day, and both will include the blessing and imposition of ashes.

The putting of ashes on the head is an ancient, biblical, sign of penitence. Both of our Masses will include an extended penitential rite.

From Ash Wednesday to the Saturday before Easter is a time for Fasting and Abstinence.

Why does the Church call us to do it? Throughout the Scriptures, Fasting and Abstinence are regarded as an accompaniment to solemn prayer. It is a way of underlining serious supplication to God. Our Lord Himself fasted, and He assumed His followers would do as He did. In Matthew 6: 16 He said to His disciples: "WHEN you fast..."

How do we follow Our Lord in Fasting and Abstinence? Basically, Fasting refers to the AMOUNT of food consumed, and Abstinence refers to the KIND of food consumed. Customarily, there were more days of Abstinence in the Church's Year (such as the days of Lent and Fridays throughout the year), than there were for Fasting. Traditionally, Ash Wednesday and Good Friday have always been days of Fasting AND Abstinence for Episcopalians.

These spiritual rules have never been withdrawn. To summarise them: those between the ages of 18 and 59 should

fast on Ash Wednesday and Good Friday. In addition, all those 14 years old and older should abstain from meat or poultry on Ash Wednesday, Good Friday and all the Fridays of Lent.

Fasting these days means partaking of only one full meal. Some food (not equalling another full meal) is permitted at breakfast and around midday or in the evening —depending on when a person chooses to eat the main or full meal.

Abstaining from meat and poultry, eggs, milk products, alcohol and luxuries was once usual during Lent. Fish or other seafood was often substituted for meat or poultry. Under modern rules, Abstinence usually still means doing without luxuries, alcohol, meat and poultry, but not (as was once common) eggs, milk products or condiments made of animal fat. This is where the custom of "giving something up for Lent" comes from.

Obviously, anyone whose health doesn't permit food restrictions should not attempt to fast or abstain. Perhaps, instead, one might go without some extra little treat of some kind, or spend more time in prayer or Bible-reading.

The main idea for ALL of us is to inject some rigour and vigour into our Lenten discipline. We should be attempting something a little more demanding than a token "giving up something for Lent". Why not return to this ancient spiritual tool found helpful for generations of Episcopalians?

VESTRY NEWS

Bishop Andrew met with the new Vestry in December and explained that there would be a formal process for working towards finding a new Rector which would include producing a parish profile and which would begin after June 1st. Bishop Andrew also stressed that he would be supporting both the Rector and Vestry during the next 6 months. It was acknowledged that a new Rector would need particular skills and gifts to undertake the worship pattern, pastoral care and work of the Food Cupboard at St Salvador's and that during the vacancy Diocesan clergy would take Sunday and where possible weekday services. By the end of May the Vestry will need to have in place a new Vestry Secretary and a new Food Cupboard Coordinator. Bishop Andrew emphasised that he would keep the congregation informed about the way forward as the Rector's retirement approaches.

The Vestry is continuing to deal with matters concerning the church buildings.

The Vestry would like to thank all those who helped with preparing the Church for the Christmas services and took part in the services. Thanks also go to all those who week by week take their turn on the reading, coffee and welcoming rotas. Your ministry among us is appreciated.

Please continue to keep the Vestry Members, Church officers and the Rector in your prayers.

FOOD CUPBOARD NEWS

December was the most amazing month for donations to the Food Cupboard. The generosity of people in Dundee is heart warming. The trolleys for donations at Asda Myrekirk and at Morrison's needed emptying twice a week during December and we also received a large donation of food from staff and customers at the Co-op, Barnhill. Local congregations donated food and money as did members of our own congregation, as well as other individuals and families. Some did a "reverse advent calendar" where instead of opening a window to find a picture or some chocolate they put an item of food into a box each day and then brought the goods to be distributed through our Sunday afternoon Drop In. Staff and members of the pub-

lic donated items through a collection at the Central library. With such generosity the newly installed shelving in the choir vestry was filled to capacity as were both metal cupboards.

All was then in readiness for the bag packing team to fill the bags for distribution on Dec 22nd. As you know we planned to give out an additional bag with more festive fare and each such bag contained coffee, sugar, tinned ham or pie, vegetables, potatoes, fruit, custard or rice pudding, biscuits and a selection of chocolate items. 80 bags were prepared with more supplies available if required. When the doors of the church opened for the Drop In on Dec 22nd the queue for bags was right down the central aisle and out into the porch. We had a record breaking 105 people come that afternoon and our volunteers rose magnificently to the challenge of ensuring there were enough bags made up for everyone and that the plates of food circulated round all our visitors. Thanks to donations of mince pies, cakes, and biscuits we had plenty to share.

We are now regularly seeing about 80 folk each week who come for help and a chance to socialise and we are grateful for the ongoing donations of groceries to put into the bags that are distributed.

A very big thank you must go to all of the volunteers who work so hard each week to ensure the smooth running of the Drop In. From setting up the church ready for the session, preparing and serving the refreshments which are shared, organising the distribution of the additional donations of fresh food that come each week, keeping the tea and coffee flowing, and serving soup to sweeping the floor, cleaning up, and doing the washing up at the end of the session: all are tasks undertaken with cheerfulness and efficiency.

We are delighted that we have some new volunteers who have joined us recently.

Please keep the work of the Food Cupboard in your prayers, giving thanks that we are so well supported by volunteers and donors enabling us to continue to help those who come to us experiencing food insecurity and social isolation.

Katie Clapson

Come Celebrate!

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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.



Conversion of St. Paul on the road to Damascus

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 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.

A recent comment on a St. Salvador's Facebook page administered by the Rector:

"I have fond memories of your church. On holiday in Dundee at Christmas I went to mid week Eucharist on a really cold day."

"I was presented with a hot water bottle to nurse because the church was a little bit chilly. (actually, compared to some churches I've been in it was almost tropical!) There weren't many of us and there were enough hot water bottles to go round. The love and friendliness in that church was tangible."

"Thank you for an unforgettable experience."

Alma Lewis

Private Confession

As part of her ministry of healing, the Church provides a special means of receiving the grace of forgiveness from God entrusted to her by Jesus Christ.

This is generally known as "private confession", although in a sense it is public, because it involves making a confession to God in the presence of a representative of the Church—usually a Priest—who can pronounce God's absolution.

Sometimes this is referred to as one of the seven Sacraments: Penance.

Its use by church members is not required, but generations of believers around the world have found it helpful from time to time, or as a regular part of their spiritual life.

Shrove Tuesday (this year on 25 Feb.) is a customary time to make a confession prior to the beginning of Lent the following day.

The Rector's Sermon
preached on the First Sunday after Christmas,
29 December, 2019

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

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

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

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

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

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

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

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

Kalendar

Wed., 1 Jan.: Naming & Circumcision of Jesus: Mass at 10 AM
Sun., 5 Jan.: Christmas 2: Masses at 9AM & 11AM; EP at 5 PM
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.: Epiphany 1: Baptism of the Lord: Masses at 9AM & 11AM; EP at 5 PM
Mon., 13 Jan.: St. Kentigern: Mass at 7 PM
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 9AM & 11AM; EP at 5 PM
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 9AM & 11AM; EP at 5 PM
Tues., 28 Jan: St. Thomas Aquinas:
Mass at 7 PM
Wed., 29 Jan.: Feria: Mass at 10 AM

Sun., 2 Feb.: CANDLEMASS: Masses at 9AM & 11AM; EP at 5 PM
Tues., 4 Feb.: Feria: Mass at 7 PM
Wed., 5 Feb.: Feria: Mass at 10 AM
Sun., 9 Feb.: Epiphany 5: Masses at 9AM & 11AM; EP at 5 PM
Tues., 11 Feb.: Feria: Mass at 7 PM
Wed., 12 Feb.: Feria: Mass at 10 AM
Sun., 16 Feb.: Epiphany 6: Masses at 9AM & 11AM; EP at 5 PM
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 9AM & 11AM; EP at 5 PM
Tues., 25 Feb.: Feria (Shrove Tuesday):
Mass at 7 PM
Wed., 26 Feb.: ASH WEDNESDAY:
Masses at 10 AM & 5 PM with Imposition of Ashes

Sun., 1 Mar.: Lent 1: Masses at 9AM

& 11AM; Stations of the Cross at 10 AM; EP at 5 PM
Tues., 3 Mar.: John & Charles Wesley:
Mass at 7 PM
Wed., 4 Mar.: St. Adrian & Companions:
Mass at 10 AM
Sun., 8 Mar.: Lent 2: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM
Tues., 10 Mar.: St. Kessog: Mass at 7 PM
Wed., 11 Mar.: Feria: Mass at 10 AM
Sun., 15 Mar.: Lent 3: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM
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 4: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM
Tues., 24 Mar.: Feria: Mass at 7 PM
Wed., 25 Mar.: THE ANNUNCIATION OF THE LORD: Mass at 7 PM (NOTE TIME CHANGE): Fr. Clive's 40th Anniversary of Ordination to the Priesthood
Sun., 29 Mar.: Lent 5: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM
Tues., 31 Mar.: Feria: Mass at 7 PM

Private Confessions may be heard on Shrove Tuesday (25 Feb.) or any day throughout the year (except Good Friday and Holy Saturday). Please make an appointment with the Rector if you would like to do so. If you need help preparing, or have any questions, he is happy to be of assistance.

Diocesan Website:
www.brechin.anglican.org

The deadline for the next 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.

Primus	The Most Rev. Mark Strange	Tel: 01463 237503 (office)
Diocesan Bishop	The Rt. Rev. Andrew Swift	Tel: 01382 562 244 (office)
Rector	The Rev. Clive Clapson SSC	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 father.clive@blueyonder.co.uk
Assisting Clergy	The Rev. George Greig	Tel: 01382 566709
Honorary Treasurer	Dr Craig Cassells	c/o the Rector
Honorary Secretary	Mrs Katie Clapson	c/o The Rector Tel: 01382 221785 vessecstsal@hotmail.co.uk
Lay Representative	Situation Vacant	
Alt. Lay Representative	Mrs. Katie Clapson	As above
Protection of Vulnerable Groups Officer	Dr Kirsty Noltie	37 Hyndford Street, Dundee. DD2 1HX TEL: 07881 828534
People's Churchwarden	Mrs Muriel McKelvie	Tel: 01382 580065
Rector's Churchwarden	Mr Martin Andrews	Tel: 01382 223465 mhdeta@blueyonder.co.uk
Envelope and Gift Aid Secretary	Mrs J. Cassells	c/o the Rector
Sacristan	Mrs Evelyn Kelly	c/o the Rector
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Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	c/o the Rector

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