

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

July 2012

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

## In the Beginning...

What are the passages of Holy Scripture that you find particularly difficult?

I don't mean those parts that require background knowledge of ancient history, languages or customs for understanding, but those passages that we actually find repugnant. What about those? What about those sections of Holy Scripture that seem to show God in a way we just can't comprehend?

All of us probably have our own passages that disturb us. Mine are the ones describing God's punishment of the wicked extending even toward innocent bystanders and succeeding generations – "the sins of the fathers being visited upon their children." I came across one of those passages recently at Morning Prayer, and it got me thinking. Is God not merciful and just? Why do the innocent suffer?

This is a very deep and complex issue. All of us have wrestled with it from time to time. Misfortune is seen as God's punishment. Certainly that was the ancient view, but it has never gone away. It lingers. There are many who still believe that misfortune is a sign of God's wrath and judgement – usually until it happens to them.

But the image of the wrathful God is not the only one with which the Scriptures – even the Old Testament – supply us. We also hear of God's mercy, love, tenderness and justice. Is this confusing? Yes, at times it is.

What, then, are we to make of "the sins of the fathers being visited upon their children", and the suffering of the innocent alongside that of the wicked?

Looking around us in our own neighbourhood and city, and perhaps even in our own families, the notion of innocent suffering may be repugnant to us, but it rings true.

It is true because what we say and do have consequences. Sin has a long tail, and its chief characteristic is misery and suffering. What we do and say matters – it has consequences beyond ourselves. An abusive adult, an addicted parent, and an over-indulged child, for example, may not only wreck their own lives, but also those of others around them and even those unborn. If anyone has any doubt about that, our Sunday afternoon sessions here at St. Salvador's will soon resolve it. The tragedy of sin's consequences upon the innocent is everywhere evident in the stories of most of those who come. Many of them have not been blighted by God, but by someone else, perhaps long before. Especially among the needy, we discern that sin has many victims.

In their suffering we see not so much God's wrath, but the need for a Saviour – the One we know, whose identity we are called to share.

Every blessing in Christ,  
Fr. Clive



### **Singing in the South of France – Part One** *Graeme Adamson*

Another invitation came my way recently to sing with the Bartholomew Consort, this time in the south of France. Richard Coleridge, one of the founder members of the consort, owns a property just outside the beautiful village of Naussac in the Aveyron département of southern France. Naussac lies almost midway between Bordeaux to the west and Montpellier in the south-east. Richard and his wife Liz had successfully hosted two similar events for the group in recent years both of which had proved hugely successful. Their home with its converted barn and various nearby gîtes and chalets was to be the choir's base for daily rehearsals the culmination of the week being two concerts in nearby churches on the Friday and Saturday evenings. Travel arrangements were varied depending on individuals' locations and I decided to take up the offer of transport by car from London via the Eurotunnel. This plan had three advantages: it was relatively inexpensive, it gave me an excuse for a couple of days in London immediately prior to the Queen's Diamond Jubilee celebrations, and it also meant that I would have company for the journey. In fact, we had a quartet on board: Catherine, a soprano, Rachel, an alto, and Alister who sings tenor. Three of us shared the driving meaning nobody had to drive too long throughout the twelve-hour journey.

So, the trip began with my usual flight from Dundee to London City Airport on the evening of Thursday, 31st May thereafter heading to my lodgings near St James's Park arriving around 9pm. During Friday, I was able to wander around London to soak up the atmosphere and observe all the preparations for the Jubilee at first hand. This included a close-up view of all that was going on around Buckingham Palace as lights, staging, grandstand seating, sound equipment, and projection systems were being set up and tested. After evensong at Westminster Abbey and then a West End show, I wandered back down to the

Palace to watch a spectacular light show, as more testing took place, which was made all the more spectacular by the damp, misty conditions: the intense, coloured lights shining like laser beams through the mist.

By Saturday, London was the busiest I had ever seen it in recent years with tourists flocking down The Mall which by this time was lined with huge union flags and shiny new crowd control barriers. Police and army cadets were manning crossings to keep crowds flowing as large numbers made their way from one side to the other angling for good vantage points in the hope they would have a closer view of any parades that might pass by as the various regiments and bands gathered at Horse Guards Parade for final rehearsals for the big day. Having been out for a light lunch in the West End, I just had time to get to St Paul's Cathedral in time for evensong. The choir of twenty-four trebles and lay clerks was directed by Cantiones Sacrae's old friend, Andrew Carwood, and was in fine voice (as always!). Evensong was over by 5.45pm and this gave me time to walk all the way from St Paul's over the Millennium Bridge and then all along the South Bank – where there's always lots to see – to Charing Cross and then back in the direction of St James's. After an evening out, I headed back to get to bed in good time as I would have to be up early to meet my friends for the long trip to the south of France.

5am Sunday morning and I was up and getting ready to leave not knowing quite how I was going to get to Waterloo Station (our meeting point) for 6.45am as the Tube trains didn't run until well after 7am and who knew what the situation would be regarding taxis given this was the morning of the Jubilee and many road closures were planned. I would have walked but it was absolutely pouring with rain and I really didn't relish the idea of spending twelve hours in a car in soggy clothes! As it turned out all went smoothly since, within a minute or so of having walked along Pall Mall, a black cab with its orange light illuminated drove past and was able to convey me swiftly to the station. Catherine was waiting in her car with Rachel and, shortly after I arrived, Alister appeared and we wedged all our luggage into the boot and headed out of London (avoiding any road closures) towards Folkestone. We were booked on the 8.50am shuttle via Eurotunnel which meant we had to arrive at 8.20am to check in. The journey could not have been smoother despite the miserable, cloudy, and damp weather and we arrived at our allocated check-in time. It is all very efficient with an automated system at the toll barriers which recognises the car's registration as you approach, displays a personal welcome message to the named driver, and prints out a ticket with your allocated boarding letter which is then displayed by hanging it on the rear view mirror ensuring you get the correct train at

the right time. We were surprised that not even our passports were checked as we made our way down the access ramps towards the enormous, very utilitarian looking trains that make up “Le Shuttle”. The carriages are big enough to accommodate vehicles the height and length of an articulated lorry with cars being accommodated four or five to a carriage. In fact, the “carriages” are somewhat virtual as the train, which can be up to 800 metres long, is in effect one continuous giant carriage with enormous automatic doors and shutters at regular intervals throughout its length which act as fire barriers should there be an emergency.

At exactly 8.50am the train set off from Folkestone for the forty-minute journey to Calais. If you want to sit in comfort, you just stay in the car for the journey but you are able to get out to stretch your legs as there is a small pavement that runs either side of the cars. You can also take the fairly long walk through successive small doorways that allow passage through the fire doors to the facilities located at either end of the train. It is a slightly odd sensation travelling in a train at speed whilst sitting in a car in what feels like the back of a vast container unable to see anything through the small train windows in the completely dark tunnel. At full speed, the train travels at 140km/h (almost 90mph) but you’d never guess that from the sensation onboard the train.

At 9.30am we pulled into the terminal at Calais driving straight off the train, up a short slip road, and on to a motorway. Sharing the driving broke the journey up and, after a coffee break and a top up of fuel, I took over the driving around noon to drive the stretch from north of Paris to the south. Wasn’t it just my luck that this proved to be the very busiest part of the route with all the roads nose-to-tail with traffic for a solid thirty minutes as we made our way along the Périphérique! However, once this busy section was past, we made good progress on the smooth, well-maintained French motorways at a steady speed of 130km/h. A short lunch break in the early afternoon followed by another change of drivers, then a fuel stop and we were in the village of Naussac exactly twelve hours after we set off from Waterloo. A light meal and a glass of wine was waiting for everyone and this was a good chance to meet and socialise with the rest of the choir prior to heading to our accommodation in a small chalet about ten minutes’ walk from Richard and Liz’s home. Each chalet was able to sleep up to eight (at a real push!) but, in the interests of comfort, we were allocated three to a chalet.

Now on to the actual singing. As usual, the Bartholomew Consort was being directed by JanJoost van Elburg from the Netherlands. The programme he had put together consisted mainly of Renaissance music of between six and ten voice parts. The repertoire also included two modern pieces: the stunning

*Magnificat* by Dutch composer Vic Nees and the somewhat bizarre setting of the same text by Giles Swayne which I mentioned in my write-up about the weekend I spent at Douai Abbey.

Rehearsals always begin with a good warm-up and at 9.30am on Monday we gathered in Richard’s converted barn which makes an ideal rehearsal venue with its bare stone walls and wooden floor. When I say “warm-up” – this is far more than a few scales! JanJoost puts the choir through a series of physical exercises including stretches and complex rhythmic “touch your left knee with your right hand, then your right knee with your left hand, then left foot with right hand, and right foot with left hand” exercises. This, along with various vocal exercises, breathing exercises, and exercises to improve listening and tuning, takes up a good half-hour before any singing proper begins. The first piece we worked on was Ascanio Trombetti’s *Gaude Maria Virgo*, a 16th century eight-part work for double choir. The satisfying thing about singing with Bartholomew Consort is that, right from the outset, everyone is able to sing their part pretty accurately and progress is therefore fairly swift. Much of the time is spent shaping dynamics and phrasing, working on accurate tuning, and ensuring pronunciations are uniform across the choir. Next there was a complete change of style and tempo as we worked on the Swayne *Magnificat* with its African-based melodies and rhythms. More modern music followed this with Vic Nees’s *Magnificat*. This is a wonderful composition which is fifteen minutes long and full of contrasts and fascinating musical devices including a spoken section, a section sung only by the sopranos and altos with chords that have an incredible, almost shimmering quality, as well as part of the piece with some challenging semiquaver runs for the basses and tenors which go from being straightforward semiquavers into groups marked as sextuplets (just to complicate the issue!). If you fancy some challenging but rewarding listening, Nees’s “Mag” is to be highly recommended.

After a busy morning, it was time for lunch which was prepared each day by Liz, some of the choir members’ non-singing partners, and one or two of the local villagers whose input added an authentic French flavour to the cuisine. French salads, cold meats, cheese, smoked salmon, fresh prawns, and pâté were some of the delights to which we were treated. It’s a hard life being a singer! After lunch, the afternoons were free until 4.30pm giving everyone the chance to relax, walk, read, swim or what-



ever took our fancy. Three of us decided to explore the local area and, with the aid of a map, managed a two-hour walk around the countryside enjoying some beautiful scenery – as well as aiding the digestion.

After the break, rehearsals continued until around 6.30pm on other works for the concerts later in the week. Sergei Rachmaninov's soulful *Bogoroditsye Dyevo* was next on the list and then two works by Tomás Luis de Victoria: *Regina caeli laetare*, a ten-part piece with three soprano parts, one alto part, two baritone parts, one tenor part, and one bass part (SSSABarBarTB), which had been transcribed into modern notation from the original 16th century manuscripts by JanJoost himself, and also Victoria's *Salve Regina* a beautiful six-part (SSAATB) motet for Pentecost. Rehearsals complete for the day, there was time to relax and chat before a coach arrived to take the choir to "Chez Champagne" about twenty minutes along the road. An absolute feast awaited us with soup, a starter of celeriac and carrot salad, a main course of roast lamb, a cheese board, and finally a fruit pudding followed by espresso coffee all round. We weren't back at our chalet until well after 11pm, everyone heading straight to bed after a long, tiring, but enjoyable day.

Tuesday was a stunning morning with the temperature well into the 20's and bright sunshine. Rehearsals began at 9.30am as usual and, after our extensive warm-up, we began work on two pieces by Orlande de Lassus: *Salve Regina* a short, six-part motet for SSATTB and a ten-part setting (SSSAATTTBB) of the Magnificat – *Aurora Lucis Rutilat*. The latter is an interesting piece with sections of polyphony divided by short sections of plainsong. The morning was rounded off working on *Se Canto*, a short traditional folk song in the local Occitan language – a combination of French and Spanish – which was to be used as an encore for the concert. Lunch today was – in brief – more tasty local creations. My early afternoon was spent sitting in the warm sunshine beginning to write this article; if I don't note things down shortly after they happen I simply don't recall the detail a week later! I had not realised just how strong the sun was and, having sat for some two hours, my skin had taken on a very healthy, warm glow. The late session in the afternoon was spent working on *Magnificat* by Vic Nees. This piece required quite intensive work due to its relative complexity. That evening, the coach collected us all once again from Richard's home to take us to a hotel in the valley. We were warmly welcomed by the restaurant staff and enjoyed a slightly less sizeable but equally fine meal of soup, sea bass, a cheese course, pudding, and espresso to finish. Good food and plenty red wine meant that we made our way back to Naussac later in the evening feeling well filled and very content. *Part Two next month!*

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

The word "apostle" is a combination of two Greek words and means "one who is sent away". Its literal meaning in English is "emissary" or "messenger". In Christian terms, the "apostle" is one who is sent away with the message of the good news ("gospel") of Jesus Christ. In the early Church, there were the Twelve Apostles who had been disciples of Jesus and who had been sent out personally by Him. There were also others called "apostles" – such as St. Paul – who were believed to have received their commissions later. Although they were not above criticism, it would seem that "apostles" were generally regarded as having an authority by virtue of their calling higher than that of other ministries.

Commentators have long been fascinated by the special commission given by the Risen Christ to St. Mary Magdalene to take the message of His Resurrection to the Apostles on Easter Day (John 20: 17, 18). From this incident, a number of writers in the Middle Ages went so far as to refer to St. Mary Magdalene as "apostola apostolorum" – the "apostle to the Apostles".

St. Mary Magdalene, whose feast day is 22 July, has long attracted the interest of Christians and others. In the West, where she is (probably wrongly) identified with the unnamed woman who washed Our Lord's feet, she is regarded as a penitent. In the East, St. Mary Magdalene is regarded as a holy woman who became one of Jesus' followers. It is the nature of her relationship with Our Lord that has been a source of speculation. The more imaginative claims rest upon unsubstantiated legends and suppressed heretical texts. Usually those promoting these outlandish ideas have ultimately revealed a mischievous agenda of some kind that threatened to alter an essential part of the Christian Faith.

It is, however, undeniable that Jesus sent St. Mary Magdalene to His disciples with the good news of Easter. She was the "apostola apostolorum". Did this make her the equal of the Apostles? No. Her commission was clearly more narrowly defined than theirs. St. Mary Magdalene has an honourable place among Christians, but not among those entrusted by Our Lord with His Gospel to the world, and certainly not as a figurehead for ideas ultimately inimical to the truth as we have received it.

## Come Celebrate!

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### St Thomas, Apostle (3 July)

Nothing is known for certain about the life of St Thomas, apart from the Gospel account. Tradition holds that he preached the gospel in India and died there.

### St Benedict of Nursia, Abbot (11 July)

Benedict was born at Nursia in Umbria in 480. He studied in Rome, and then he turned his back on the world and lived in solitude in Subiaco. Disciples came to him, and he went to Monte Cassino, where he founded a monastery. He wrote his 'Rule', which established the spirituality and way of life of monastic communities ever since. He died in 547.

### St Mary Magdalene (22 July)

Mary Magdalene was one of Jesus' followers, accompanying Him on His journeys through the villages preaching (Luke 8:3), and she stood by the Cross. Mark 16:9 tells us that Mary was the first to whom the Risen Christ appeared.

### St James, Apostle (25 July)

James was the brother of St John the Apostle, son of Zebedee, the fisherman. He was present at the raising of Jairus' daughter and at the Transfiguration of the Lord. He was beheaded by Herod Agrippa in about the year 42 – the first of the apostolic band to be martyred.

### St Ignatius of Loyola, Priest and Religious (31 July)

Born in 1491 at Loyola in the north of Spain of an aristocratic family, Ignatius became a soldier, but during convalescence from a wound was converted to a deep love of Christ. He desired to become a missionary,

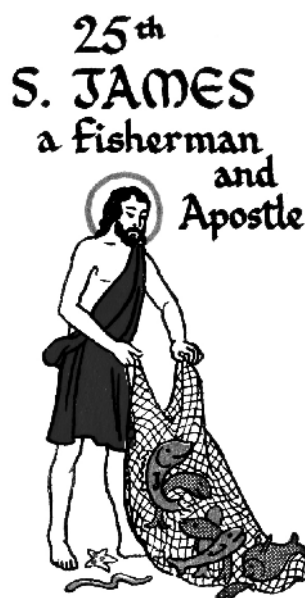
so Ignatius studied theology in Paris. With companions, Ignatius formed the Society of Jesus, to resist the Protestant Reformation, to reform the Church from within, and to educate the young in religion. He died at Rome in 1556.



Our Sanctuary Candles have been given to the Glory of God in memory of loved ones by:

Fr. Clive & Katie Clapson (July & August)

Dr. K. Noltie (September)



Sermon  
preached by the Rector  
on Sunday, 17 June, 2012,  
the Second Sunday after Trinity

*“Jesus said, ‘The Kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how.’” Mark 4: 26, 27*

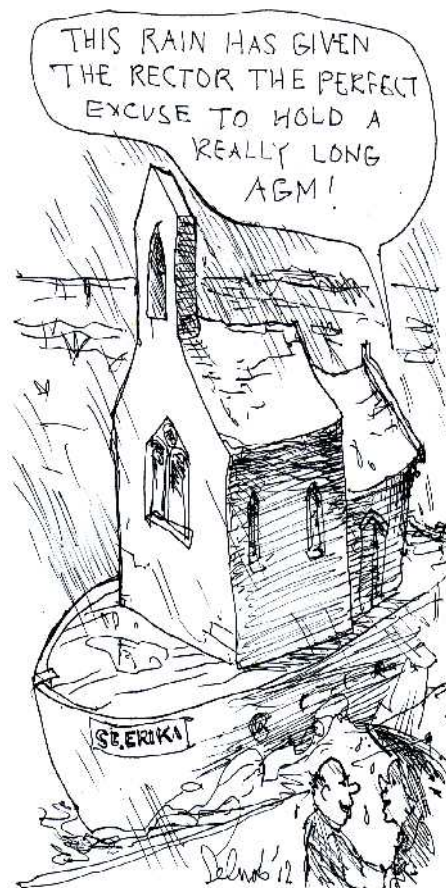
As we all know, Our Lord presented much of His teaching through parables. He used simple situations that most common people would recognise from their lives. However, we cannot actually be sure why Our Lord did this. Was it to make His teaching accessible to all? One would think so. However, at the end of today’s Gospel reading it says that Our Lord didn’t explain the meaning of the parables except to His disciples in private. Clearly, the disciples were more privileged in that way, but the difference in understanding between them and the crowds who heard Our Lord’s stories unexplained was nil. The disciples appear throughout the Gospel as uncomprehending as the crowds.

Perhaps what St. Mark is saying is that there was a hidden quality to Our Lord that was not revealed fully until after His Death and Resurrection – until, in fact, Our Lord was revealed to the world as its Saviour and Messiah. Until then, everyone knew Him only from “a human point of view” (as St. Paul put it in today’s Epistle). Our Lord’s teaching in parables was not yet the moment of the new creation, when everything old would pass away and everything would become new. That would require the Cross, the Empty Tomb and the sending of the Holy Spirit. Until that time, there was something hidden about Jesus that even the disciples could not discover, despite their privileged relationship with Him. Privately, Our Lord might have expanded to them His teaching about the Kingdom in such parables as we heard today in the Gospel, but how the Kingdom was going to be finally and fully established remained yet to be revealed by God.

When something unexpected happens, we sometimes hear people say that God moves in a mysterious way. This is often true. The ways of God cannot be fully comprehended by human beings. There is always something hidden about God, and when His ways are revealed, it is usually in surprising and unlikely ways. Both of Our Lord’s parables in today’s Gospel tell us this. They both suggest that the Kingdom of God is a present reality, but a small one, growing secretly. When the Kingdom is revealed, there is a generous abundance about it, and its presence among us is too obvious to ignore. These are important things to know about the Kingdom.

There is also another lesson for us here. Both of today’s parables suggest that the appearance and growth of the Kingdom among human beings are primarily a divine miracle. They are the work of God, not us. It is not the Church of God that has a mission, but the God of mission who has a Church. It is not we Christians doing the best we can with the help of God, but God doing the best he can with the help of us. This is important for us to understand. St. Augustine – the great African Bishop of the fifth century – once wrote: “My service has not the value of a country man’s who tills his master’s land, for if I do not serve you [God] with my labour, your work still bears fruit.”

We are meant to see in today’s parables that God is at work, even though we may rarely see Him. He will show Himself sometimes, often in small and unexpected ways. He may even invite us to share His work – to be anointed for His work. But we are not in charge. God is not our helper – we are His. The Kingdom appears at God’s initiative and in his way – sometimes barely perceptible. But its growth is sure. We’re just the field hands.



## Kalendar

Sun., 1 July: Trinity 4: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
Tues., 3 July: St. Thomas: Mass at 7 PM  
Wed., 4 July: Feria: Mass at 10 AM  
Sun., 8 July: Trinity 5: Masses at 9 & 11 AM  
Tues., 10 July: Feria: Mass at 7 PM  
Wed., 11 July: St. Benedict: Mass at 10 AM  
Sun., 15 July: Trinity 6: Masses at 9 & 11 AM  
Tues., 17 July: Feria: Mass at 7 PM  
Wed., 18 July: Feria: Mass at 10 AM  
Sun., 22 July: St. Mary Magdalene: Masses at 9 & 11 AM  
Tues., 24 July: Feria: Mass at 7 PM  
Wed., 25 July: St. James: Mass at 10 AM  
Sun., 29 July: Trinity 8: Masses at 9 & 11 AM  
Tues., 31 July: St. Ignatius of Loyola: Mass at 7 PM

Sun., 5 Aug.: Trinity 9: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
Mon., 6 Aug.: The Transfiguration of Our Lord: Mass at 7 PM  
Tues., 7 Aug.: St. Boisil: Mass at 7 PM  
Wed., 8 Aug.: St. Dominic: Mass at 10 AM  
Sun., 12 Aug.: Trinity 10: Masses at 9 & 11 AM  
Tues., 14 Aug.: St. Maximilien Kolbe: Mass at 7 PM  
Wed., 15 Aug.: The Assumption of Our Lady: Mass at 10 AM  
Sun., 19 Aug.: Trinity 11: Masses at 9 & 11 AM  
Tues., 21 Aug.: Feria: Mass at 7 PM  
Wed., 22 Aug.: Feria: Mass at 10 AM  
Sun., 26 Aug.: Trinity 12: Masses at 9 & 11 AM  
Tues., 28 Aug.: St. Augustine of Hippo: Mass at 7 PM  
Wed., 29 Aug.: Beheading of St. John the Baptist: Mass at 10 AM



We were very sorry to hear of the death of MOYRA GORDON on 9 June at Roxburghe House. Her funeral was at the Invercarse on 15 June. For much of her working life, Moyra participated in a number of initiatives seeking to help people with a wide variety of needs. Moyra was for some years in charge of the Maxwelltown Information Centre and was a good friend to this church and our neighbourhood. She is remembered fondly and will be missed.

*May she rest in peace.*

We continue to collect used postage stamps (domestic and foreign) and post cards, as well as old spectacles and (clean) tin foil to raise money for a variety of good causes. Please bring any contributions to church and leave them in the basket at the back. Thank you!

Many thanks for donations of flowers last month from Arthur & Jeanette, Evelyn Rodger and Dr. K. Noltie.

### Food Cupboard Update

Our Sunday afternoon ministry continues to expand. We now have at least 40 folk each week enjoying refreshments, a place to sit and fellowship with one another and the volunteers, some background music and a bag of messages. The spiritual dimension is evident in discussion, the lighting of candles, individual prayer and now a box for prayer requests used during the intercessions at each of our weekly services.

We are grateful for all the continued support that we receive and we are delighted that we have some new volunteers and supporters from our Cathedral and from the newly formed Coldside Church of Scotland parish.

We would be grateful for any donations of basic tins of beans, soup and meat and also basic cereal and UHT milk. Should anyone wish to make a financial contribution towards this work please make a cheque payable to St Salvador's and mark the envelope 'food cupboard' or put cash in a similarly marked envelope and put it in our collection bag or give it to Fr Clive.

The deadline for the Aug./Sept. issue of 'Crucis' is Sunday, 29 July. Please send any material to the Editor (the Rector) by that day. Thank you!

# St Salvador's Directory

**Web: [www.stsalvadors.com](http://www.stsalvadors.com) Registered Charity SC010596 E-mail: [enquiries@stsalvadors.com](mailto:enquiries@stsalvadors.com)**

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

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Primus	The Most Rev. D. Chillingworth	Tel: 01738 643000 (office)
Diocesan Bishop	The Right Rev. Dr. N. Peyton	Tel: 01382 562 244 (dio. 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 Rector
Honorary Secretary	Mrs Katie Clapson	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 vessecstsal@hotmail.co.uk
Lay Representative	Dr. Jennie Parkinson	c/o Rector
Alt. Lay Representative	Ms. Susan Smith	01382 630285
People's Churchwarden & Child Protection Officer	Mrs Muriel McKelvie	Liff Cottage, 12 Church Road, LIFF, Angus DD2 5NN Tel: 01382 580065
Rector's Churchwarden	Mr Martin Andrews	First Floor Flat 10 Brown Constable Street DUNDEE DD4 6QZ Tel: 01382 223465 mhdeta@blueyonder.co.uk
Envelope and Gift Aid Secretary	Mrs J. Cassells	105 Ancrum Road DUNDEE DD2 2HN Tel: 01382 668564
Sacristan	Mrs Evelyn Kelly	Tel: 01382 812475
Flowers	Ms. Susan Smith	01382 630285
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## Magazine

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