

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

March 2018

"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...

It has been our custom for a few years now to observe Ash Wednesday and Lent with sackcloth-coloured vestments and similarly veiled crosses and pictures at services in the Lady Chapel. This is called the "Lenten Array". Until the Reformation it was the prevailing liturgical practise during Lent in England and Scotland, after the pattern of the Cathedral at Salisbury.

The use of sackcloth reinforces the penitential theme of the Lenten season. The aesthetic effect of this tradition is also clear. By covering over as many pictures and crosses as possible with a kind of "background hue", much of the colour is drained from a church – even ours! The decorations reappeared at Easter, when the veils were removed, to underline the joy of the Resurrection.

We will be reverting to the modern usage of purple veils and violet vestments at Passiontide, but while the Lenten Array continues, consider this: Lent is a time for simplicity, plainness, and the bare essentials.

In the Lenten season we try to strip ourselves down before God, confessing our sins and promising to do better. Standing in front of God without excuses to hide our embarrassment and without justifications to clothe our wickedness, is no easy matter. It isn't meant to be. Lent is supposed to be tough. In the Letter to the Hebrews we read: "Before him no creature is hidden, and all are open and laid bare to the eyes of him with whom we have to do" (4:13).

But even with the best of intentions and efforts, we can only go part of the way to repairing our fractured relationship with God. A million Lents would not be long enough. What is our hope?

The Tenth Station of the Cross is Jesus being stripped of His garments. At a crucifixion the victims usually hung naked – an extra humiliation, especially for Jews. Their last pitiful possessions – the clothes they were wearing – were divided among the executioners.

We, who find it so hard to stand spiritually naked before our Maker, are redeemed not by our own efforts, but by Jesus the Son of God who stood naked before us.

Let us take this image with us into Passiontide and Holy Week.

Fr. Clive



Episcopal Election

The process to elect a new Bishop of Brechin which began last year after the retirement of Bishop Nigel came to an end in February without an election taking place. The Preparatory Committee is canonically required to present to the Electoral Synod between 3 and 5 candidates for their consideration in order for an election to happen and this they were unable to do. With insufficient candidates available for an election to take place the process was considered to have failed and was duly ended in accordance with the requirements of the canon.

A second process has begun following the issuing of the required mandate by the Primus, Bishop Mark. Meetings of the Electoral Synod have convened at which the Diocesan Electors were very clear that they wanted there to be an election resulting from this second process, if at all possible. There was further discussion also about what kind of Bishop the Diocese needed.

It is hoped that there will be an election on June 2nd 2018.

We have been ably guided through the relevant processes by Bishop Mark who very clearly explained the way that the current electoral canon works, the difficulties that can occur with it and the responsibilities of the College of Bishops in the process.

Please keep this electoral process in

your prayers along with the Preparatory Committee, the candidates who may be nominated, and the Electoral Synod itself.

Katie Clapson, Lay Rep.

CANDLEMAS 2018

Although attendance was slightly lower than last year, our annual celebration of Our Lady's patronage of the City of Dundee went off in great style again. A number of notable guests from the Council and University were present, as well as several friends from near and far.

We were very ably assisted by Chris Bragg at the organ, Jonathan as Cantor, Fr. Andrew Murphy as Deacon, and Provost Jeremy Auld as Preacher. Our thanks to them all.



A Sermon preached by the Rector on the Second Sunday in Lent, 24 Feb., 2018: The second in a series on the Seven Deadly Sins

Sin can be seen as a good aspect of ourselves that has become misdirected by our weakness and our circumstances. A good characteristic becomes over-inflated, creating a disorder, disharmony, or lack of proportion in our lives. It then becomes a Sin.

The Seven Deadly Sins are certain key behaviours or habits identified and classified as directly leading to other sins. These seven are “gateway” sins. They are “deadly” because they have the effect of harming ourselves and others, both spiritually and physically.

The Seven Deadly Sins are: Lust, Gluttony, Envy, Greed, Sloth, Wrath, and Pride. Today we look at the two sins at the heart of our consumerist society.

GREED AND ENVY

Greed and Envy are like Lust and Gluttony: they too are Sins of unrestrained desire. Unlike Lust and Gluttony, however, Greed and Envy are not related to our animal or natural instincts. They aren’t Sins of the Flesh. Greed and Envy are spiritual in their origin, which makes them a good deal nastier and potentially more harmful. They are also much easier to hide.

Greed is sometimes known as avarice or covetousness. It is the unrestrained desire for something you don’t have or don’t need, the hunger for the good things in life, the success, possessions, and popularity that others have. Greed is condemned by the tenth of the Ten Commandments: “Thou shalt not covet....”

Wanting what we need to survive is a positive characteristic of human life. It becomes a Sin when acquisition takes over our lives. Greed is selfishness. Not only can it lead to hoarding – which makes of the hoarder’s home a living hell – but Greed can also end in financial ruin. It isn’t a sin that affects only ourselves. Others and their needs and possessions cease to be of any consequence to the greedy. Others are only useful for supplying what is wanted. The greedy feel quite justified using trickery, manipulation, theft, robbery, violence or even murder to get what they want.

Greed seeks to possess, but it is never very satisfied for very long with what it acquires. It always wants more and more and is always satisfied less and less. All the pleasure is drained from life. The trappings of wealth and success seem worthless. There is al-

ways someone who has something more or better. Still more effort and expense are required to get more.

Although Envy and Greed are similar, they aren’t the same. Greed wants what someone else has; Envy is sorry they have it in the first place. Envy is the resentment of others for what they have or who they are.

Envy may arise from our human tendency to be competitive, which isn’t altogether unhealthy, but when it loses a sense of proportion, it becomes entirely negative. Unlike some other sins, there’s no pleasure in Envy. Its fun is only derived from the misfortunes of others.

Envy begins with jealousy and ends with hatred. It gnaws away in secret inside like cancer. Envy is truly hatred of one’s neighbour, and causes terrible damage in any family, community or church – indeed, anywhere that love should prevail.

Envy can show itself in a number of different ways. Two of the most common are gossip and hypocrisy. Gossip is the sharing of information – true or not – to damage someone’s reputation. The envious defame the object of their jealousy and hatred. They may nitpick, criticise, or damn with faint praise, and all behind someone’s back. Because pleasure – not sorrow – at someone’s good fortune, possessions or skill is expected among good people, the envious are often lavish in their praise to the face of their target – secretly hating them all the more. And that is hypocrisy.

How may Greed and Envy be overcome? We have first to understand why these Sins emerge. They come from the same source: the need by us to be recognised, accepted, valued, and appreciated. When we feel that that isn’t happening in our lives, we can find ourselves in the terrible downward spiral of Greed and Envy.

To be free, we need to believe and understand our acceptance by God, not for what we have achieved or owned, and not for how good we are. God accepts us like any parent: He loves us. The goal of life is a loving relationship with God now and forever. We need God to save us from Greed, Envy, and all the other Sins. In Jesus Christ God has opened up that salvation to us all.

Donations for Easter flowers would be most welcome. Thank you!

Vestry Report

The Vestry met in January and received the usual reports from the Treasurer, PVG Officer, Wardens and Secretary, and the Rector spoke about the Episcopal Election process, our Lenten programme, and plans for our Candlemass service.

Hopefully you will have noticed the on going painting work that is being undertaken by Andy and the Vestry recorded our thanks to him for his hard work.

Please keep your Vestry and office holders in your prayers as they serve our Congregation faithfully and diligently.

Katie Clapson, Vestry Secretary



HUMOUR

My neighbour asked if he could use my lawn-mower and I told him of course he could, so long as he didn't take it out of my garden.

Eric Morecambe

I don't care to belong to a club that accepts people like me as members.

Groucho Marx

How long was I in the army? Five foot eleven.

Spike Milligan

How many legs does a dog have if you call the tail a leg? Four. Calling a tail a leg doesn't make it a leg.

Abraham Lincoln

Children are a great comfort in your old age, and they help you reach it faster too.

Lionel Kauffman

The quickest way for a parent to get a child's attention is to sit down and look comfortable.

Lane Olinghouse

When my kids become wild and unruly, I use a nice, safe playpen. When they're finished, I climb out.

Erma Bombeck

If you want to forget all your other troubles, wear too tight shoes.

The Houghton Line, November 1965

The trouble with learning from experience is that you never graduate.

Doug Larson

Our Holy Week Service Schedule

Mon. & Tues. of Holy Week:

Mass at 7 PM

Wed. of Holy Week:

Mass at 10 AM;

Tenebrae at 7 PM

Maundy Thursday: Liturgy of the Lord's Supper and Stripping of the Altar at 7 PM, followed by Watch until midnight.

Good Friday: Mattins & Litany at 9 AM; Solemn Liturgy at 3 PM and Stations at 7 PM

Holy Saturday: Mattins & Ante Communion at 9 AM; The Great Vigil & First Mass of Easter at 9 PM

World Day of Prayer 2018

By the time that you read this magazine the World Day of Prayer for 2018 will have come and gone. The World Day of Prayer is held annually on the first Friday of March and for our area (North Dundee) it was the turn of St David's High Kirk to host the service. The service itself was compiled by the Christian women of Suriname and the theme that they chose is "All God's Creation is Very Good". The service is designed to bring people across the world together in worship and to give a flavour of life in Suriname, both the joys and the challenges.

This service is an annual opportunity to reflect on how Christian faith imbues life in a particular country and to learn more about that country as well as an important opportunity for Christians in our area to come together for worship and fellowship. Each congregation involved provides someone to take part in leading the service and Katie is the representative for St Salvador's. The motto for the World Day of Prayer is "informed prayer and prayerful action" and each year the service provides inspiration for this.

Kay Adamson R.I.P.

Our thoughts and sympathy are extended to Graeme, Pat and Dougal Adamson on the death of their mother recently. Several members of our congregation were in attendance at the crematorium funeral, which was very well-attended. Fr. Bill Scott presided. *Rest eternal.*

W5: Who, What, When, Where, Why

Any suitable hymn may be used, but the traditional, and most common, hymn used at the Stations of the Cross is the Stabat Mater Dolorosa. It begins: "At the Cross her station keeping..." You may know it.

This hymn was written in the thirteenth century, probably by the Franciscans, who introduced the Stations of the Cross as a devotional in Europe during the Middle Ages.

The Stabat Mater hymn is seven verses long, with each verse having six lines. There are fourteen stations to make, so each verse is divided in half. The first four verses (for eight stations) focus on Our Lady Mary and the pain her Son's suffering caused her. The remaining three verses (six stations) form a prayer for a share in the saving effects of Christ's passion.

I must confess that I find the hymn overly sentimental – an endearing and yet saccharin Franciscan trait. While I am by no means out of sympathy with Our Lady's suffering with her Son, I think the hymn is wrongly focussed for the devotional of which it is so frequently a part. Surely during the Stations of the Cross we should be concentrating on Christ and what He is undergoing, free of any distractions. Our time walking with Him the Via Dolorosa is intended to elicit sympathy, love, and horror in us for Him, without any consideration of anyone else.

It is for this reason that I much prefer the custom of reciting or singing the Trisagion of the Eastern Church between the stations: "Holy God, Holy and Mighty, Holy Immortal One, have mercy on us!" During the devotional of the Stations of the Cross, it reminds us that Jesus is God, and that it is He who is at work through the suffering and humiliation presented to us as we walk with Him.

The Trisagion goes back at least to the fifth century, but some have suggested it might even be from apostolic times. One legend has it that it was exclaimed by Nicodemus as he lifted the Body of Jesus down from the Cross.



Back at Buckfast

Having sung at Buckfast Abbey with the Bartholomew Consort twice before, I was looking forward to my third trip as I headed to Edinburgh Airport on the morning of 2nd February to catch the flight to Exeter. It's a handy little airport which is only half-an-hour's drive from the Abbey and, to add to the convenience, I was being met by one of the other singers and was given a lift to Buckfast. Having left Dundee just before 8 o'clock that morning, here I was in the tranquil setting of the Abbey just after 1pm with time to have a light lunch before rehearsals began at 3 o'clock.

As always, the thirty singers were conducted by JanJoost van Elburg who has directed the choir since its inception in 2001. He is a fount of knowledge regarding choral music of all ages and had selected a glorious programme of music from the Renaissance period which was entitled "*Singing the Lord's song in a strange land*". The title stemmed from the long association of the Flemish musician, Phillipe de Monte, with English composer, William Byrd. The two are thought to have met

when de Monte visited England as a member of the Spanish court's chapel choir in 1554. As musicians at the time of the Reformation, they were often required to make music that fitted with the prevailing situation – often contrary to their privately held faith and beliefs.

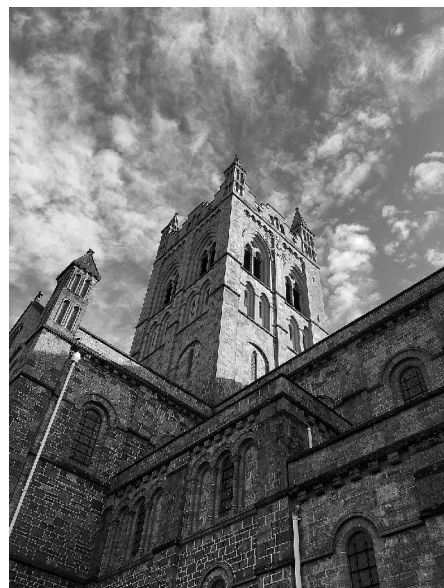
Sometime in the 1580's de Monte sent his 8-part composition, *Super flumina Babylonis* (By the rivers of Babylon) to Byrd. His motet used the first few verses of Psalm 137 as an allusion to the dangers faced by Byrd and fellow Roman Catholics under the Protestant regime of Queen Elizabeth I.

Psalm 137 vv1-3

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.



In due course, Byrd replied to this gesture setting verses 4-7 of the same Psalm to music and sending it to de Monte.

Psalm 137 vv4-7

*How shall we sing the Lord's song
in a strange land?*

*If I forget thee, O Jerusalem, let my
right hand forget her cunning.*

*If I do not remember thee, let my
tongue cleave to the roof of my
mouth; if I prefer not Jerusalem
above my chief joy.*

*Remember, O Lord, the children of
Edom in the day of Jerusalem; who
said, Rase it, rase it, even to the
foundation thereof.*

As part of the concert, we would sing both these pieces: first the de Monte then the Byrd from a wonderful edition edited by Sally Dunkley, the renowned soprano who has enjoyed a distinguished career as a singer, scholar, vocal teacher, and musical editor.

We rehearsed until around 6pm on Friday when a tasty meal of home made fish pie awaited us at Grangehurst House in the grounds of the Abbey which was our home for the weekend. After tea, we continued to rehearse through until 9pm which meant we had covered a lot of the music for the concert which was scheduled to take place on Sunday afternoon.

After a good night's sleep we convened again – first in the Abbey and later in the morning in the splendid Medieval Guest Hall – to practise until a leisurely



lunch. Another three hours work from 3pm until 6pm meant that the music was beginning to sound quite polished and meant we could have a relaxing evening which, for me, included a peaceful service of Vespers sung by the monks of the Abbey.

I enjoyed my quiet time sitting in the Abbey which looks particularly splendid having been fully cleaned and restored in recent years. Since my last visit two splendid new Italian Ruffatti organs have been built and installed. The Quire organ is encased behind the north and south Quire stalls along with one enclosed division in the north triforia. The Grand organ is positioned along the north and south walls of the west gallery in two traditionally ornamented cases. The most striking feature is the *en chamade* stops: a Pontifical



Trumpet, which protrudes from the West Gallery casework and an appropriately-named Abbatial Trumpet located in the north triforium near to the Abbot's seat. It really is a stunning looking – and sounding – instrument.

Anyway, back to the singing and concert preparations. Rehearsals began at 9.30 on Sunday morning and continued until a break for a tasty carvery lunch after which we ran through the concert programme and checked that everyone knew where to stand for the various pieces. This is an important part of the preparation as different compositions have different configurations of singers and so we have to move positions every so often to ensure the correct blend of voices.

The concert began at 4pm sharp before a good sized audience which filled the choir stalls and much of the nave. We began with an eight-part, secular madrigal, *Ultimi miei sospiri* (My last sighs), by Philippe Verdelot (1485 – 1552) which was sung in Italian and the melody of which was used by Philippe de Monte (1521 – 1603) to create his beautiful six-part *Kyrie* which we sang immediately after. Next it was the turn of William Byrd (c.1543 – 1623): firstly his motet *Praise the Lord, all ye gentiles* followed by his setting of the familiar text *O salutaris hostia* (O saving victim). Also by Byrd there followed *Sing joyfully* with words from Psalm 81 and *O Lord, make thy servant Elizabeth* – a piece which clearly demonstrates the need for Byrd to write musical settings which went against his Roman Catholic faith.



The six-part *Illumina oculos meas* (Lighten my eyes) by Philippe de Monte preceded the two compositions which I mentioned towards the beginning of this article: his eight-part *Super flumina Babylonis* and Byrd's reply, *Quomodo cantabimus* (How shall we sing?) which is also in eight parts. Both are exquisitely written pieces of music with the text of Psalm 137 set to beautiful polyphony.

The remainder of the concert consisted of two pieces by Orlando Gibbons (1583 – 1625) and two by Thomas Tomkins (1572 – 1656). Gibbons' *O Lord, in thy wrath* in six parts was followed by *O clap your hands together*, his composition for two four-part choirs. The performance was rounded off by Tomkins' *O God, the proud are risen against me*, a setting of a short section of Psalm 86 and finally the words of Psalm 117 in a twelve-part setting, *O praise the Lord, all ye heathen*. As always, it was an intensely satisfying experience to sing with such a talented group of singers under professional direction. A real privilege and pleasure.

After the concert, I packed up and headed back to Culmstock to stay over

with Catherine (who chairs the Bartholomew Consort) and her husband, Geoffrey. It was rather like a modest after-show party with good food and pleasant company in the form of director, JanJoost, and some of the other singers who were staying over before catching flights from Exeter the next morning.

After breakfast on Monday morning, I was given a lift back to Exeter Airport for the flight north. Having taken off at 1.15pm, I was back in Edinburgh by 2.30pm and home in Dundee just after 4 o'clock. Another wonderful weekend of music making was successfully completed. The next Bartholomew Consort event takes place in the choir's "home town" of Oxford in June.

Graeme Adamson

Ed. Note.: Sounds splendid! But did you bring us back any "Buckie"????



Food Cupboard Ministry

We have been blessed with many donations of food over the past few weeks and this has enabled us to give out additional items to those coming for help. We have been seeing between 70 and 80 folk over recent weeks and we have been welcoming new faces most weeks. We have some new volunteers, who have completed the application process required by the SEC, and we are delighted that have joined us.

Homelessness Sunday fell on January 28th this year and Katie was invited to Dundee West Church to share in their worship and to speak about the work that we do through our Food Cupboard, with particular reference to the impact of homelessness on those who are without adequate housing. She spoke about the hidden homeless, i.e. those who are sofa surfing among friends or family, or are in hostels, and she shared the story of a young woman who told us, one Sunday afternoon, that she was finally able to move into a flat after months in a hostel. The joy on her face when she exclaimed "I am no longer homeless" was wonderful to see.

As always Katie was very clear that the continued work of our ministry to those in need depends on our network of committed volunteers and supporters and we are very grateful to them all.

Come Celebrate!

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The Annunciation of the Lord (9 April, transferred from 25 March)

Since at least the fourth century, the Church has celebrated on this festival the great day of decision, when the blessed Virgin Mary accepted the role that God had chosen for her in His plan of redemption. From that moment the Holy Child was conceived within her, and the Virgin became the bearer of God the Son, known as 'Theotokos' in the East and translated as 'Mother of God' in the West.

William Law, Priest, Spiritual Writer (10 April)

Born at King's Cliffe in Northamptonshire in 1686, William Law was educated at Emmanuel College, Cambridge, and, after ordination as a deacon, became a fellow of the college in 1711. When George I came to the throne in 1714, William declined to take the Oath of Allegiance, being a member of the non-juror party who believed the anointed but deposed monarch James II and his heirs should occupy the throne. He lost his fellowship, but in 1728 was ordained priest, and in the same year published 'A Serious Call to a Devout and Holy Life', which much influenced such people as Samuel Johnson and the Wesleys. In it he stresses the moral virtues, a personal prayer life and asceticism. He returned to King's Cliffe in 1740, where he led a life of devotion and simplicity and caring for the poor. He remained there for the rest of his life and died on this day in the year 1761.

George Augustus Selwyn, Bishop (11 April)

George Augustus Selwyn was born in 1809, educated at Cambridge and ordained as

curate of Windsor. In 1841 he was made the first Bishop of New Zealand and remained there for twenty-seven years, during the first years travelling when few roads or bridges existed. In the wars between colonists and Maoris he stood out heroically for Maori rights, and his work on behalf of all who lived there justify his place among the founders of New Zealand. He taught himself to navigate and gathered congregations in the Melanesian Islands. His pioneering constitution for the New Zealand Church was an important development in the evolution of self-governing institutions in the Anglican Communion. In 1868 he was persuaded to become Bishop of Lichfield in England and died there on this day in 1878.

St Donnan and his Companions, Martyrs (17 April)

Donnan was an Irish missionary of the late sixth century who worked in Galloway, Argyll and the islands of the Inner Hebrides. He established a monastery on the island of Eigg, where he and fifty-two companions were massacred by Viking pirates around the year 617.

St Mark, Evangelist (25 April)

Mark went with St Paul on his first missionary journey, along with his cousin Barnabas. He made later journeys with Barnabas alone. He was in Rome with Paul, and with St Peter. His Gospel is believed to be based on Peter's teaching in Rome: its concise, direct and vivid style tells us something of Mark's personality. Tradition dating from the third century says that he founded the Church in Alexandria.

A donation of £18 for the Paschal Candle would be most appreciated — an especially fitting memorial for a departed loved one. Please see Fr. Clive if you would like to do this.

Kalendar

Sun., 4 Mar.: Lent 3: Masses at 9AM & 11AM;
Stations of the Cross at 10 AM; EP at 5 PM
Tues., 6 Mar.: St. Baldred: Mass at 7 PM
Wed., 7 Mar.: St. Perpetua and her Companions: Mass at 10 AM and Study Group
Sun., 11 Mar.: Lent 4: Masses at 9AM & 11AM;
Stations of the Cross at 10 AM; EP at 5 PM
Tues., 13 Mar.: Feria: Mass at 7 PM
Wed., 14 Mar.: Feria: Mass at 10 AM and Study Group
Sat., 17 Mar.: St. Patrick: Mass at 11 AM
Sun., 18 Mar.: Lent 5: Masses at 9AM & 11AM;
Stations of the Cross at 10 AM; EP at 5 PM
Mon., 19 Mar.: St. Joseph: Mass at 7 PM
Tues., 20 Mar.: St. Cuthbert: Mass at 7 PM
Wed., 21 Mar.: Feria: Mass at 10 AM and Study Group
Sun., 25 Mar.: Palm Sunday: Blessing of Palms with Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM
Mon., 26 Mar.: Mon. of Holy Week:
Mass at 7 PM
Tues., 27 Mar.: Tues. of Holy Week:
Mass at 7 PM
Wed., 28 Mar.: Wed. of Holy Week:
Mass at 10 AM; Tenebrae at 7 PM
Thurs., 29 Mar.: Maundy Thursday: Liturgy of the Lord's Supper and Stripping of the Altar at 7 PM, followed by Watch until midnight.
Fri., 30 Mar.: Good Friday: Mattins & Litany at 9 AM; Solemn Liturgy at 3 PM and Stations at 7 PM
Sat., 31 Mar.: Holy Saturday: Mattins & Ante Communion at 9 AM; The Great Vigil & First Mass of Easter at 9 PM

Sun., 1 Apr.: EASTER DAY: Masses at 9AM & 11AM; EP said privately.
Mon., 2 Apr.: Easter Monday: Mass at 10 AM
Tues. 3 Apr.: Easter Tuesday: Mass at 7 PM
Wed., 4 Apr.: Easter Wednesday:
Mass at 10 AM
Sun., 8 Apr.: Easter 2: Masses at 9AM & 11AM; EP at 5 PM
Mon., 9 Apr.: The Annunciation: Mass at 7 PM
Tues. 10 Apr.: William Law: Mass at 7 PM
Wed., 11 Apr.: George Augustus Selwyn:
Mass at 10 AM
Sun., 15 Apr.: Easter 3: Masses at 9AM & 11AM; EP at 5 PM
Tues. 17 Apr.: St. Donnan and Companions:
Mass at 7 PM

Wed., 18 Apr.: Feria: Mass at 10 AM
Sun., 22 Apr.: Easter 4: Masses at 9AM & 11AM; EP at 5 PM
Tues. 24 Apr.: Feria: Mass at 7 PM
Wed., 25 Apr.: St. Mark: Mass at 10 AM
Sun., 29 Apr.: Easter 5: Masses at 9AM & 11AM; EP at 5 PM

Diocesan Website:
www.brechin.anglican.org

Daniel Irvine R.I.P.

We were sorry to hear of the death recently of Danny's father Daniel. Please keep Danny in your prayers, especially that his recovery may continue unabated.

ANNUAL SUBSCRIPTION RENEWAL

The annual subscription for CRUCIS is now overdue. If you have received a subscription form with this issue, it means we have no record of your re-subscription. We really do hope that you want to continue to get "CRUCIS". Please use the form provided with this issue to re-subscribe. Thank you!

CONFESSIONS

may be made at any time
by arrangement with the Rector.

Our Sunday Schedule

8.45 AM: Mattins (Traditional)
9 AM: Low Mass (Modern)
11 AM: Solemn Mass (Traditional)
1.15 PM: Midday Prayer (Modern)
5 PM: Evening Prayer (Traditional)

The deadline for the next issue of 'Crucis' is Sunday, 18 Mar. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

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The SEC is part of the Worldwide Anglican Communion headed by the Archbishop of Canterbury.

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