

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

November 2017

"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....

Terence MacSwiney (1879-1920) was an Irish playwright, author, and nationalist politician who was elected Lord Mayor of Cork for Sinn Féin. Convicted by a military court for his political activities, MacSwiney protested his treatment by a hunger strike while languishing in Brixton Prison. He died there after 74 days.

MacSwiney once wrote: "It is not those who can inflict the most, but those that can suffer the most who will prevail." His protest and his death brought international attention to his cause and inspired a new generation of modern revolutionaries from Gandhi and Ho Chi Minh to the later Irish hunger strikers in the Maze Prison in 1981.

One man suffering for the good of all: MacSwiney's death resonated with Christians in the West, and especially in Catholic Ireland. It raised him to an almost mythological status among his people. Despite Irish nationalist outrages in the same cause, MacSwiney's suffering claimed a kind of moral high ground against which the mighty British Empire could not prevail.

November is a month featuring two of Scotland's greatest Christian saints. One of them, Queen Margaret of Scotland (16

Nov.), died peacefully. The other one, St. Andrew (30 Nov.), died violently. Both of them bore suffering of some kind, whether at the hands of brutal enemies, or within themselves against "the world, the flesh, and the devil".

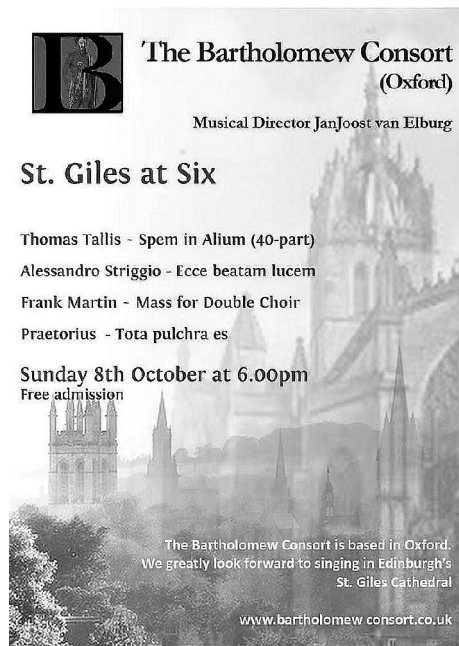
Through the ages all the saints have drawn strength from weakness and victory from defeat by bearing their suffering for Christ. With Him the power of earthly authorities was crushed and the even mightier dark forces of Death and Hell were overcome.

If we find ourselves tormented by doubt, fear, temptation, or worse, look to the Cross and hang on! It is the one who suffers the most who will prevail.

Your Priest and Pastor

*Fr. Clive*





## St. Giles at Six

Instead of being the lone Scotsman travelling to Oxford, as I usually do each October to sing with the Bartholomew Consort, the group made the journey north to Edinburgh meaning I only had to pop down the road for a change. The weekend's singing was to culminate with a concert in the historic St. Giles Cathedral on the High Street as part of their regular 'St. Giles at Six' concert series.

An ambitious programme was planned for the hour-long concert which included not just one but two sixteenth century works composed for forty voices: Thomas Tallis' epic *Spem in Alium* and Alessandro Striggio's motet, *Ecce beatam Lucem*. Both are *a cappella* works on a monumental scale requiring concentration, musicality, and courage in equal measure to perform well. Along with these pieces, we would also sing Hieronymus Praetorius' *Tota Pulchra es* and Frank Martin Martin's *Mass for Double Choir*.

The weekend began as it always does on the Friday at 5pm when we met at St. Andrew's & St. George's West Church in George Street. I took the train through to Edinburgh and had time to wander along to George Street from Haymarket where I had

booked a room at a small hotel. The city was bustling with activity and the pavements were as busy as London's Oxford Street with a mixture of locals and tourists. How nice to be in Edinburgh, a city I so rarely find my way to.

For this project, we were joined by a small group of experienced local singers who would make up the numbers required for the 40-part pieces. After introductions and greetings we got down to a busy evening of singing. The rehearsal went smoothly under the skilled direction of the Bartholomew Consort's Dutch director, JanJoost van Elburg who is a past master at making ambitious musical programmes come to life.

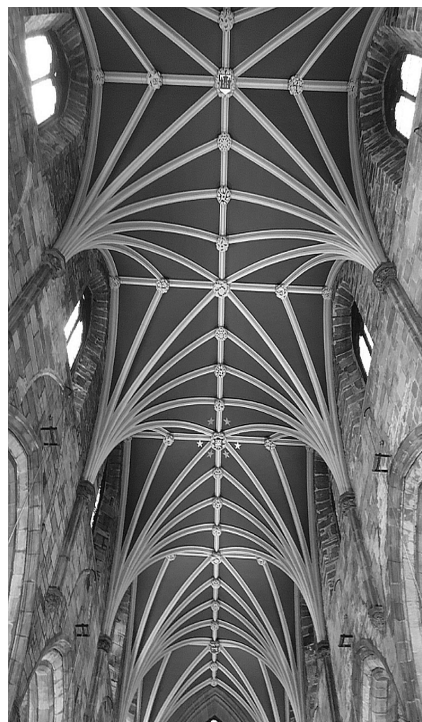
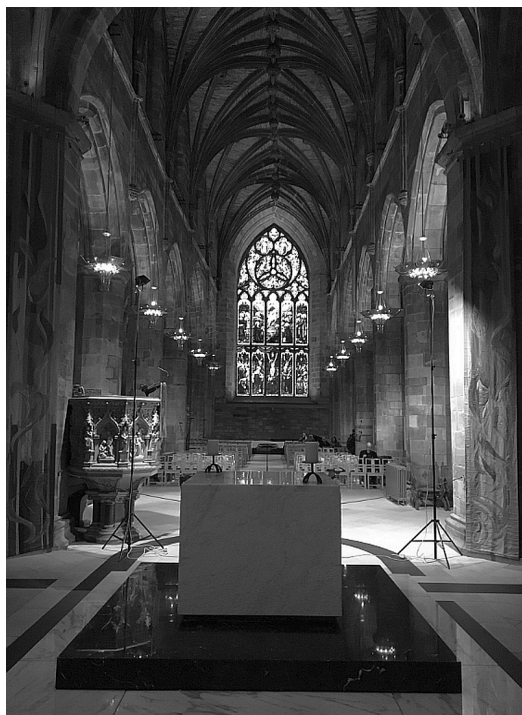
After a restful night in my cosy little hotel room, I only had to walk three minutes around the corner to get to Palmerston Place Church which was our rehearsal venue for the whole of Saturday. We rehearsed in an interesting L-shaped room on the first floor as the church was in use for a conference. It was another attractive venue which also benefits from being near some nice eateries which made the lunchtime an enjoyable break from our labours. A group of us ended up at a lovely place called "Otro" in Coates Place; highly recommended if you happen to be in the area. After lunch we practised until a bit after 6 o'clock and by the end of the day all four works were beginning to come together.

I caught the train back to Dundee after the



rehearsal so that I was able to be at St. Salvador's on Sunday morning before heading back to Edinburgh after the 11 o'clock Mass, this time by car. Although I missed the morning practice session with the Bartholomew Consort, I felt I was adequately prepared and was ready for the final rehearsal which took place in St. Giles Cathedral from 2.30pm until 5pm with the concert at starting at 6pm.

Come the time for the performance, the cathedral was packed. I think we benefited not only from a church with an established concert-going tradition but also because we were performing such an interesting and challenging programme. We began with *Ecce beatam lucem* (Behold the blessed light) by Alessandro Striggio (1537 – 1592). Although written for forty voices, it is somewhat less complex than Tallis' work. It is structured as five choirs each of eight voices but Striggio arbitrarily regroups the voices from this format into larger combinations of four groups of ten voices, three groups of thirteen or fourteen voices, and two groups of twenty voices. This opening piece went well and provided a good launch pad for the more challenging works to come.



Next was *Tota pulchra es* (You are altogether beautiful) by Hieronymus Praetorius (1560 – 1629), a three-choir (each of four parts) composition. As the audience applauded following this, we regrouped into our positions for *Spem in Alium* (I have never put my hope in any other). This involved standing as eight individual choirs each of five voices in a horseshoe shape rather than in a complete circle as can be done to give a surround sound effect. *Spem* is probably one of the greatest musical compositions of all time and is written for forty independent voices. You should see the conductor's score – it is vast and complex. I sing the bass part in Choir 1 so was one of those who began the piece . . . no pressure! Gradually more voices enter and earlier voices stop singing for a while meaning the sound source moves around the choir. At points in the piece all voices sing at once and then the process happens in reverse with the sound moving back from Choir 8 to Choir 1. The work ends with several bars involving all forty voices singing "Creator caeli et terrae, respice humilitatem nostrum" (Creator of Heaven and Earth, regard our humility). I think we pulled it off although it is such a complex piece, probably only JJ knows if everyone sung the correct



notes at the right time!

To finish, we sang the glorious *Mass for Double Choir* by Swiss-born composer, Frank Martin (1890 – 1974). Martin wrote the bulk of the setting in 1922 and added a stunningly beautiful *Agnus Dei* some four years later. I love this work. It is intensely moving and satisfying to sing. The opening Kyrie sounds rather medieval and bare but other parts of the work in contrast have been described as “sensual”. If you have never heard it, I highly recommend giving it a listen. There is a wonderful CD recording by the Berlin RIAS Chamber Choir conducted by Daniel Reuss (Harmonia Mundi HMC90 1834) which is also available on YouTube.

As the strains of “Dona nobis pacem” died away, the applause rang throughout the cathedral and conductor and choir took their bows. And the applause went on . . . and on. We eventually left the platform as the audience continued to clap. Leave them wanting more is, I think, the old adage!

It was a hugely successful and enjoyable weekend, not least because Edinburgh had been such a lovely place to gather and sing – nice though Oxford is. The Bartholomew Consort’s next trip is to Buckfast Abbey in February. I hope to put pen to paper again shortly afterwards but in the meantime plan to write a bit more about this year’s Edington Festival next month.

*Graeme Adamson*

## Positive Steps to Caring at Christmas

Positive Steps is a Scottish not-for-profit Christian organisation which was established in 1989. It is a social enterprise initiative to promote health and well-being among the vulnerable of our communities.

We at St Salvador’s have benefited recently from a particular project of theirs which has been supported by local supermarkets and other organisations. It aims to provide basic hygiene products and advice leaflets to local homeless or otherwise vulnerable women. On a Sunday afternoon we have been able to hand out up to twenty little bags containing pads, deodorant and wipes and these have been much appreciated by the recipients.

Positive Steps is planning to launch a Christmas project to distribute such gifts to both men and women in need in our community, and have appealed for our help.

Would you be able to pick up a few suitable items such as shampoo, toothbrushes, toothpaste and so on when you do your weekly shopping, and be willing to donate them to those who don’t have such things considered by us to be basic essentials?

If you feel able to be generous at this special time in the Christian calendar, then I will be happy to collect and pass on your donations to Michelle McGraw of Positive Steps who is coordinating it all.

Thank you in anticipation.

*Kirsty Noltie*

## **A Theology of Stewardship**

In most aspects of the Church's life, what we do is rooted in Christ. One of the few exceptions to this general rule is Stewardship, where we tend to look at Old Testament thought (concerning thankfulness or tithing), or we simply say that our Priest needs paying or the roof needs repairing etc.

When it comes to Stewardship, how about looking at Jesus, "the pioneer and perfecter of our faith"? We do not give because God is levying a tax on us (tithe), or even as an expression of our gratitude toward Him. We do not give because the Church needs the money to meet its expenses. We give because of what Jesus **said** and what Jesus **did**. If that also meets the Church expenses, that's fine. Christians should be called upon to follow Christ – nothing more and nothing less.

### **What Jesus Said**

1. To give everything for the sake of the Kingdom.
2. To leave everything and follow Him.
3. To love our neighbour.
4. To give to the poor.
5. To give cheerfully – not because we have to, but because we want to.

### **Our Response to What Jesus Said**

There are many non-Christian organisations with which Christians may share common cause. We may decide to fulfil Jesus' commands by supporting their work.

Giving freely to the Church (not as a tax, or as something we feel we have to do to show our thankfulness) is also a way of helping others, near and far. It is at the same time a way that we can follow, at least in some measure, Jesus' call to give up something for His sake and that of the Kingdom. How else might we do it, if not through our stewardship? It is a way of self-disciplining ourselves. What is a **disciple** if not someone who is under **discipline**? After all, they DO share the same root word.

### **What Jesus Did**

1. Emptied Himself to become as we are.
2. Poured Himself out as a sacrifice for sin upon the Cross.
3. Rose again with new life to give, to make us a kingdom of priests.

### **Our Response to What Jesus Did**

We are called upon to reflect the new life of the Kingdom we already share in the Risen Christ. We are a consecrated People ("priests"). A church's mission and ministry hamstrung by poor funding while its we overindulge ourselves, reflects neither the Kingdom nor our citizenship of it. Our stewardship is a way of imposing limits on ourselves, so as not to send out the wrong message as to the life we are living in the Risen Christ.

The self-emptying, sacrificial Christ is reflected by the self-emptying, sacrificial lives of His disciples. We give sacrificially, not because it is required of us (tax, gratitude), but because we are following the self-emptying, sacrificial Lord. How better (as it is within reach of just about all of us) to do that than through our stewardship?

**We give, not because the Church needs the money, but because we, as Christians, need to give.**

October saw the sudden but peaceful passing to higher service of a faithful member of St. Salvador's. John Conlan (92) was a regular attendee at services on Sundays and on Wednesdays, even as his health latterly began to deteriorate and he could no longer drive.

Originally from County Monahan in Ireland, as a young man John came to Scotland, where he met and married Gladys. They were together for 59 years. John and Gladys had one daughter (Ann), and one granddaughter (Zara). At John's funeral (Requiem Mass) on 27 Oct., Zara spoke movingly of her dear "Ga-Ga".

John was a quiet man, but full of Irish wit and charm. We shall miss him, but look forward to our joyful reunion in the Lord.

*Rest eternal grant unto him, O Lord: And let light perpetual shine upon him.*

We have lost another one of our Sunday afternoon guests recently. Mark Johnston (53) was found murdered at a block of flats in Broughty Ferry on Friday, 20 October. Police have arrested a man who is now undergoing assessment and treatment in hospital.

On his visits to our Food Cupboard, Mark was generally quiet and kept himself to himself. He was invariably polite and well-kept. He will be missed by the many people who knew him.

Following so soon after the sudden and suspicious death of another of our guests, wheelchair-bound John Mottram, Mark's demise reminds us of the shortness and uncertainty of the lives of those to whom we reach out. This gives added urgency to our effort to extend to them something of Our Lord's kindness and help in their time of need.

*May they rest in peace. Amen.*

## VESTRY NEWS

The Vestry met in October to discuss the ongoing business of St Salvador's. We received the usual reports about the fabric of our building, our finances, our PVG responsibilities and our ministry to our local community.

We also decided that, in accordance with our constitution, our **AGM** will be held on **Sunday Nov 26<sup>th</sup>** in the Lower Hall after the 11am Mass. Coffee will be served in the hall before the meeting. We hope that as many of our congregation as possible will be able to attend. It is fitting that our AGM falls on Christ the King Sunday, which is the last Sunday of the liturgical year, as it is our opportunity to reflect on what has taken place over the past year and to express our gratitude to all those who help, in so many different ways, with our life together in Christ. We also look forward to a new year of worship and ministry together beginning on the first Sunday in Advent.

The following positions are elected at the AGM: People's Warden, Vestry Members, Lay Representative and Alternate Lay Representative. Nomination forms for these positions can be obtained from the Secretary if you are interested in standing for election for any of these posts.

Please continue to keep the current Vestry and office holders in your prayers and to pray that God will continue to guide us all as we seek His plans for St Salvador's in the weeks and months ahead.

*Katie Clapson, Vestry Secretary.*



## **NEWS FROM THE CLAPSONS**

We are delighted to announce the safe and timely arrival of our new grand daughter, Grace, a daughter for Lucy and Paul. Grace weighed in at 6lbs 12oz and is bringing much joy and delight to her parents, grandparents, aunties, uncles, and Cousin Abigail.

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

In the Book of Acts 2: 42-47 we get an important glimpse into the life of the first Christians. We are told that they spent time together in each other's homes in prayer and celebrating the Eucharist. We also hear how they met in the Temple. As observant Jews, most of them probably made offerings of some kind according to the Law and customs of their people. These would have been made in the Temple itself and as alms to the poor outside its precincts. We are told that these gifts were funded by selling their goods and holding all material things in common (see also Acts 4: 32-37). Christians had very few overheads except the burden of charity placed on them not only by the Law, but by Jesus Himself. They became noted for their generosity to those in need.

Prominent among the needy at that time were widows who, robbed by death of an income, were reliant on others for sustenance for themselves and their children. The early Church soon accumulated within itself a large number of these dependants, and a method of fair distribution needed to be devised. This was done by the appointment of Deacons who were responsible for the management of the Church's resources (see Acts 6: 1-7). This remained an important feature of the Deacon's role in the Church for several hundred years.

In St. Paul's letters there are frequent references made to the gathering of resources and taking or sending them to believers undergoing hardship in far distant places. The

Church, even without the responsibility for buildings and clergy maintenance, still had important financial responsibilities which they met.

When Archbishop Cranmer produced the Book of Common Prayer in England in the mid-1500s, he was keen to make a connection between the offering of bread and wine at the Eucharist and the offering of people's monetary gifts. It was for this reason that his liturgy was criticised for being like some children's game, with folk getting up at an inappropriate moment to hand in their money. No one anywhere had yet devised a system for a reverent collection of the offering!

In time, the Church in these islands also funded itself in another way. Church seating was "rented". Individuals paid for places in the church for themselves and their families. The most prominent paid the most and had reserved places at the front, with the best view. Those less well-off sat behind them. The poor were limited to places at the back or in a gallery. Ushers were empowered to eject those sitting unauthorised in a reserved place! This practice continued throughout the Victorian period, and even lingered on into modern times.

It was a unique feature of churches founded by the Anglo-Catholics, with their openness to the poor, that their pews were proclaimed and maintained rent-free!

## **ANNUAL GENERAL MEETING**

**of**

**St. Salvador's Congregation**

**on**

**Sunday, 26 November 2017**

**in the Lower Hall**

**after the 11 AM Mass**

## A Sermon preached by the Rector on All Saints Day 2017

*“Beloved, we are God’s children now; what we shall be has not yet been revealed. What we do know is this: when he is revealed, we shall be like him, for we shall see him as he is.” 1 John 3: 2*

The festival of All Saints is one of the major feasts in the Church calendar. It has its origins in the West over 1200 years ago, when a church dedicated to All the Saints was opened in Rome. Most saints have their own special day that we observe every year. We know their names and what they did. This festival, however, is particularly for all those ordinary Christian men and women who ran the race, won the prize and are with the Lord, but about whom we know nothing.

All Saints may seem to some to be a rather exclusive or “catholic” festival. Not so. It’s for all of us. “Universal” is what the word “catholic” means.

If someone were to ask me to choose a key word that summarises what it means to be a catholic Christian, I would say that the word would be “communion”. This doesn’t merely mean someone who receives Holy Communion rather more often than others, but also someone who has a personal and living relationship with Jesus Christ. A catholic may be defined as a Christian who is, first of all, in communion with Jesus Christ – someone who knows Him, who keeps company with Him regularly and often, someone whose life has Him at its centre, someone whose life is being transformed through the Spirit into the likeness of Christ. Receiving the Sacrament of Holy communion is only one way in which this work of God on our souls goes on. Communion is not merely a sacramental moment; it is a way of living.

A catholic is also a Christian who is particularly conscious of others – both those inside the Church and beyond it. We are in com-

munion – in fellowship – with everything and everyone around us. So is God. There are no “no-go” areas for God in our world; it belongs to Him, and His Son has redeemed its people. The catholic is aware of God’s presence in the lives of men and women. The incarnate Christ continues to share the human condition. We serve Him there, in those beyond these walls. We serve Him here, in Church. We pray. We give. We work. We minister.

While not neglecting the needs and concerns of the world, the catholic Christian never forgets everything what is unseen either. We remain in communion – in fellowship – with all those who have gone before us in Christ. They are not just a memory, but a continuing presence. Our worship consciously reflects that. So too does our teaching. As Chesterton once wrote, the Church is the perfect democracy, because it gives the vote even to the dead! How Christians in the past have interpreted and communicated the Faith still matters to the catholic. They still count, because, in Christ, they are still alive and with us.

“All Saints” is not only our annual way of honouring what ordinary lives much like our own can achieve in Christ, but it is also a way of keeping faith with those who have gone before us. It is an annual reminder that we are not alone; we belong to the communion of saints – in fellowship with Christ and with all who belong to Christ on earth and in heaven.





## **Come Celebrate!**

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### **All Saints (1 November)**

Celebrating the feast of All Saints began in the fourth century. At first, it was observed on the day after the feast of Pentecost, the foundation of the Church, commemorating those – many of them unnumbered and unknown – who had given their lives as witnesses to the Faith. In the eighth century, a chapel was dedicated to All Saints in Rome on this day, and, within a century, 1 November had become when this festival was generally celebrated.

### **All Souls (2 November)**

The Anglican-Roman Catholic International Commission explains the thinking underlying today's commemoration like this: 'The believer's pilgrimage of faith is lived out with the mutual support of all the people of God. In Christ all the faithful, both living and departed, are bound together in a communion of prayer.'

### **St Willibrord, Bishop and Missionary (7 November)**

St Willibrord was born in Northumbria in the seventh century and educated at Ripon, but the main part of his life was dedicated to his missionary work in Frisia and northern Germany. He built many churches, inaugurated bishoprics and consecrated cathedrals: the Cathedral of Utrecht, with a diocesan organisation based on that of Canterbury, is his most well-known foundation. Together with his younger contemporary Boniface, he began a century of English influence on continental Christianity. He died on this day in 739 and was buried at Echternach monastery in Luxembourg, which he founded. He is the patron saint of the Netherlands.

### **St Margaret of Scotland, Queen (16 November)**

Born in the year 1046, St Margaret was the daughter of the Anglo-Saxon royal house of England but educated in Hungary, where her family lived in exile during the reign of the Danish kings in England. After the Norman invasion in 1066, when her royal person was still a threat to the new regime, she was welcomed in the royal court of Malcolm III of Scotland and soon afterwards married him in 1069. Theirs was a happy and fruitful union and Margaret proved to be both a civilising and a holy presence. She instituted many church reforms and founded many monasteries, churches and pilgrim hostels. She was a woman of prayer as well as good works who seemed to influence for good all with whom she came into contact. She died in the year 1093.

### **St Columban, Bishop (21 November)**

Born in Leinster around the year 540, St Columbanus became a monk in his youth. In 585 his abbot at Bangor gave him permission to go to Europe, taking several companions. Three monasteries were established in what is now France, but his inflexible rule and defiant adherence to the Celtic traditions aroused fierce opposition, and in 610 the Irish monks were expelled. St Columbanus and his companions then crossed the Alps into Lombardy, in northern Italy, where they established the great abbey of Bobbio in 614. His monastic tradition spread widely, until it was superseded by the less stringent Benedictine tradition. St Columbanus died at Bobbio in the year 615.

### **St Cecilia, Martyr (22 November)**

St Cecilia was one of the most revered martyrs of the Roman Church, but the only thing known for certain is that, at some point in the second or third century, when Christians were being persecuted, a woman

called Cecilia bravely allowed the Church to meet in her house in Trastevere in the city. Subsequently, the church erected on that site bore her name. She is said to have been martyred on this day in about the year 230. St Cecilia is honoured as the patron saint of musicians.

### **St Andrew, Apostle, Patron of Scotland (30 November)**

Though St Andrew is named among the apostles in the synoptic gospels, it is in St John's gospel that most is learned about him. St Andrew was a Galilean fisherman, a follower of John the Baptist when Jesus called him to follow Him. He then went to find his brother Simon Peter and brought him to Jesus. St Andrew became one of the inner circle of disciples that included his brother and the other pair of brothers, James and John. Together they witnessed all the major events of our Lord's ministry. After Pentecost, tradition has St Andrew travelling on several missionary journeys and eventually being martyred by being crucified on an x-shaped cross. He became patron saint of Scotland because of a legend that his relics had been miraculously brought here in the eighth century.



## **FOOD CUPBOARD MINISTRY**

The Food Cupboard Ministry has been blessed with more donations of produce and goods from various congregations' Harvest Festival celebrations. Such bounty has enabled us to give out rice, pasta, and cereal over recent weeks (alongside the regular food parcels) and to have a well stocked "share basket" that allows our visitors to choose additional items to take away with them. Recently we have been given assorted, fresh "near their expiry date" items which have been much appreciated by those who have come to our Drop In.

Shoppers at Morrison's, Dundee and at Asda, Myrekirk, have also been making generous donations through the trolleys placed in the stores for the work of our Food Cupboard. We are very grateful for all the support that we receive especially as we are now seeing at least 70 people each week for help and refreshments. Most weeks we see at least one new person coming for some help along with our more regular visitors.

We are now looking ahead to what we can provide at Christmas time and are planning to have extra items to give out on Christmas Eve. Should anyone wish to contribute something for this we would especially like to have chocolate bars, tinned fruit, tinned ham and sugar but anything festive would also be much appreciated. Items can be brought to church and given to the Rector or Katie to be stored until Christmas Eve. For logistical reasons we would appreciate any donations by Sunday Dec 17<sup>th</sup>. Thank you.

*Katie Clapson*

## Kalendar

Wed., 1 Nov.: ALL SAINTS DAY:  
Mass at 10 AM  
Thurs., 2 Nov.: All Souls Day: Requiem Masses  
at 10 AM and 7 PM  
Sun., 5 Nov.: Trinity 21: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 7 Nov.: St. Willibrord: Mass at 7 PM  
Wed., 8 Nov.: Feria: Mass at 10 AM  
Sun., 12 Nov.: Trinity 22: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 14 Nov.: Feria: Mass at 7 PM  
Wed., 15 Nov.: Feria: Mass at 10 AM  
Thurs., 16 Nov.: St. Margaret: Mass at 7 PM  
Sun., 19 Nov.: Trinity 23: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 21 Nov.: St. Columban: Mass at 7 PM  
Wed., 22 Nov.: St. Cecilia: Mass at 10 AM  
Sun., 26 Nov.: CHRIST THE KING: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 28 Nov.: Feria: Mass at 7 PM  
Wed., 29 Nov.: Feria: Mass at 10 AM  
Thurs., 30 Nov.: ST. ANDREW: Mass at 7 PM  
  
Sun., 3 Dec.: Advent 1: Masses at 9AM  
& 11AM; EP at 5 PM  
Tues., 5 Dec.: Feria: Mass at 7 PM  
Wed., 6 Dec.: St. Nicholas: Mass at 10 AM  
Fri., 8 Dec.: Conception of the BVM:  
Mass at 7 PM  
Sun., 10 Dec.: Advent 2: Masses at 9AM  
& 11AM; EP at 5 PM  
Tues., 12 Dec.: Feria: Mass at 7 PM  
Wed., 13 Dec.: Feria: Mass at 10 AM  
Sun., 17 Dec.: Advent 3: Masses at 9AM  
& 11AM; EP at 5 PM  
Tues., 19 Dec.: Feria: Mass at 7 PM  
Wed., 20 Dec.: Feria: Mass at 10 AM  
Sun., 24 Dec.: Advent 4: Masses at 9AM  
& 11AM; No EP  
Mon., 25 Dec.: CHRISTMAS DAY:  
Masses at 9 & 11 AM  
Tues., 26 Dec.: St. Stephen: Mass at 10 AM  
Wed., 27 Dec.: St. John: Mass at 10 AM  
Thurs., 28: Holy Innocents: Mass at 7 PM  
Sun., 31 Dec.: Christmas 1: Masses at 9AM  
& 11AM; EP at 5 PM

**Diocesan Website:**  
**[www.brechin.anglican.org](http://www.brechin.anglican.org)**

Many thanks to Phyllis McIntosh and Evelyn Rodger for gifts received for flowers in memory of loved ones.

### 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)

## STEWARDSHIP SUNDAY

Our annual focus on Stewardship will be on Sunday, 5 November.

In preparation, please consider your current level of financial giving and your contribution of time in church tasks and prayer.

You may also wish to Gift Aid (if you are a taxpayer) and consider making a Will that includes a bequest to St. Salvador's. I would be happy to advise about this in total confidence.

Please use the envelopes provided for "Gift Day" contributions and hand them in as soon as possible. Your gift over and above your regular giving or as a one-off is much appreciated for the work in which we are engaged as a community in Christ Jesus.

*Fr. Clive*

The deadline for the next issue of 'Crucis' is Sunday, 26 Nov. 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)

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                         | VACANT                     | Tel: 01382 562 244 (office)   |
| Rector                                  | The Rev. Clive Clapson SSC | St Salvador's Rectory<br>9 Minard Crescent<br>DUNDEE DD3 6LH<br>Tel: 01382 221785<br><a href="mailto:father.clive@blueyonder.co.uk">father.clive@blueyonder.co.uk</a> |
| 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<br>Tel: 01382 221785<br><a href="mailto:vessecstsal@hotmail.co.uk">vessecstsal@hotmail.co.uk</a>   |
| Lay Representative                      | Mrs. Katie Clapson         | As above  |
| Alt. Lay Representative                 | Mr. A. Lynch               |   |
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| People's Churchwarden                   | Mrs Muriel McKelvie        | Tel: 01382 580065   |
| Rector's Churchwarden                   | Mr Martin Andrews          | Tel: 01382 223465<br><a href="mailto:mhdeta@blueyonder.co.uk">mhdeta@blueyonder.co.uk</a>   |
| Envelope and Gift Aid Secretary         | Mrs J. Cassells            | c/o the Rector  |
| Sacristan                               | Mrs Evelyn Kelly           | c/o the Rector  |
| Flowers                                 | Situation Vacant           |   |
| Cantor, Choirmaster & Webmaster         | Dr Graeme Adamson          | c/o the Rector  |

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