

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

November 2010

"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...

On the splendid high altar in my former parish in Aberdeen, St. Mary's Carden Place, there was once a text in large letters that said: "Thou art a priest forever after the order of Melchizedek". It was a quote from the Old Testament, used by the writer of the Letter to the Hebrews (5:6) to describe Christ who, like the ancient biblical figure, is both King and Priest. Unfortunately the altar was lost through German bombing in the Second World War and was rebuilt more simply, and without the text.

The world around us is in a constant state of change. What can we hang on to? Is there not anything unshakeable and enduring? Not even a church altar?

One way that human beings cope with life's many uncertainties is to hoard. In danger and uncertainty we tend to cling to material things as signs of security and as a recollection of former tranquillity and prosperity. We gather up and hang on to whatever we can. This was a rather natural, but nonetheless unheroic, feature of life during the wars that is not often remarked upon when – again this year – we prepare to make our Act of Remembrance. Appropriately, at that time we shall recall sacrifice, not self-preservation, but it would be naïve to say that there was not as much of one as the other. Everybody knew somebody who could acquire something that was running short. Many black market items were often in fact not necessities but luxuries – things to make people feel better and more confi-

dent in the face of all the troubles.

People still do that. When I was a child in Louisiana during the old days of segregation, it was often sourly remarked upon by middle class whites that the poor – mostly blacks of course – spent their money on colour TVs and flashy cars. But all of us do that too. When there's trouble, we often buy and hoard the material things that make us feel secure and good, that seem to tell us that life will work out okay.

However, material things are perhaps the most insecure of securities. Their value is constantly changing, due to forces far outside our control. Pensions may buy less, jobs may disappear, properties may devalue, taxes may go up and savings may wither. The situation may entirely reverse itself in very little time. Or not.

Churches – divine buildings and institutions wrapped in material things – are by no means protected from this phenomenon. Even there we might hoard our possessions and cling to our securities, but even they are not immune from the vagaries of the economic system, or even of politics and war. A bomb destroyed a beautiful altar in an Aberdeen church. But the message of that altar has not been destroyed. Christ's status as King and Priest remains unchanged by the wearying "changes and chances of this fleeting world" (BCP). To Him we cling when all else seems uncertain.

In faith,
Fr. Clive

Graeme goes gallivanting – Part 3

I had started to recount my enthralling week at this year's *Edington Festival of Music within the Liturgy* in the last edition of *Crucis* and thought for completeness if nothing else I should conclude my story this month. As I mentioned before, the week-long festival is an absolute feast of music with services of Matins, Solemn Eucharist, Evensong, and Compline sung by *Schola Cantorum*, a nave choir of men and boys, and a consort of mixed voices.

After a light breakfast on the Wednesday morning, I headed for Edington arriving about an hour before the service to sit through the morning rehearsal prior to the Eucharist. Much of the Mass setting was sung to plainsong by *Schola Cantorum* but there was also music by Victoria, Palestrina, Elgar, Bruckner, and Bach (you can't say there wasn't variety!). The sermon was preached by Andrew Wickens, Honorary Priest Vicar of Lincoln Cathedral.

The weather was dreadful that day and by the end of the service it was pouring so rather than venturing out into the wet, I stayed in the church to watch the BBC set up for the live broadcast of Choral Evensong. With my interest in all things technical, it turned out to be a fascinating afternoon as microphones were positioned, satellite uplinks tested, and everything from readings to organ voluntaries carefully timed and assessed by Stephen Shipley, the programme's producer, in preparation for this live broadcast to the world.

The procession began slightly early so that all was still when the red "on air" light (strategically positioned in the quire) illuminated and the Rev Dr Graham Southgate welcomed the congregation and radio audience to the service. The consort sang the newly commissioned *Ut tecum lugeam*, the Responses were sung to plainsong and then Matthew Martin's extraordinarily fine setting of Psalm 86 was sung by the nave choir. The canticles were Tallis's wonderful *Octavi toni*, the anthem was *Gaude, gaude, gaude Maria* (Sheppard), with the final hymn *O love how deep, how broad, how high* giving me the chance to have a sing as well. All sat in complete silence throughout the perfectly timed organ voluntary which ended just before 5pm when the red light went out to indicate we were off air. After such an interesting day, I headed back to my hosts, Celia and Edward James, for a bite of supper and a chat over a glass of wine.

Thursday proved to be quite a memorable day. The morning Solemn Eucharist included wonderful organ voluntaries by Howells and Alain, a Mass setting by Lennox Berkeley, some plainsong, and also music by Pizzetti and Panufnik. Peter McGeary, Priest Vicar at Westminster Abbey preached. But it was after the

service, that I had a particularly interesting encounter. One of my favourite hymns at the moment is *Christ triumphant ever reigning* to the tune *Guiting Power* which you may have heard me sing during Communion over the last few months. This tune has also become a great favourite of the BBC's *Songs of Praise* viewers. The hymn tune was written by John Barnard who, like most hymn tune composers – even more "modern" ones – I presumed was dead. Well, I was wrong. I had heard his name mentioned as being one of those involved with Edington Church and, recognising the name, I asked where I might find him. "He's the chap on the door selling the festival companion booklets", I was told. So, I went to seek him out and discovered that I'd actually met John already as he had asked me to take up the collection in part of the church at a previous service. What a delightful person he is – and has been involved with the Edington Festival for forty years now. John and I swapped CDs: in exchange for a *Cantiones Sacrae* one, I now have his *Timeless Love* sung by Southwark Cathedral Choir – a wonderful collection of tuneful, listenable, contemporary hymns. (If you're interested, the CD is on the Herald label, HAVP321).

I drove to Devizes that afternoon despite it being another rather overcast and drizzly day. This charming historic market town lies at the very heart of Wiltshire. Founded in Norman times at the boundaries (Latin *ad Divisas*) of surrounding villages, the town grew up around its castle. The centre retains its mediaeval street plan as well as a number of mediaeval buildings including the town "lock up"!

After a bit of a rest back in Corsham, I headed off to Edington again for the Thursday evening *Sequence of Music and Readings* which is the only event during the week that isn't an actual service. We were treated to a feast of music and readings on the theme of Christ's words "My God, my God, why have you forsaken me?". The sequence included organ voluntaries by Bach, Scarlatti's *Stabat mater dolorosa* divided into sections throughout the evening, plainsong chants, and two congregational hymns including the beautiful *My song is love unknown*. Compline by candlelight rounded off the evening with Tallis' *Ecce tempus idoneum*, and a plainsong psalm and antiphon.

After breakfast on Friday morning it was off to Edington along a now well-worn path arriving in time for choir practice. A slight variation of the service pattern meant that this morning it was Choral Matins at 11.30am. The format was different from the Eucharist and included Goff's *Venite*, Stanford's *Te Deum* (Service in B flat) and Byrd's *Benedictus* (Great Service). After lunch, I drove to Winchester, England's ancient capital which is steeped in history and packed with historic buildings, monuments and museums. Needless to say, I also visited Winchester

Cathedral which has its origins in the 7th century. The current building was begun in 1079 and has a fascinating assortment of chapels, statues, and monuments, including the tomb of Jane Austen. I was particularly interested to see its choir stalls as I am planning to sing there next year. Looking east from the stalls is the vast “Great Screen” which, rather like our reredos, acts as a backdrop to the High Altar. The original carvings of the saints, which stood in the screen's multitude of niches, were destroyed during the Reformation but the present figures – which are 19th century replacements – make a stunning display.

After my outing to Winchester, it was back to Edington for just after 6pm in preparation for that evening's Solemn Eucharist. I was very much looking forward to it musically as the choir was to sing a piece that had caught my ear during rehearsals earlier in the week. It was one of those tunes that gets into one's head and just goes around and around. The composer was Sir William Henry Harris who, I am told, is best known for his *Faire is the Heaven* but this one, in my humble opinion, is far superior. *Strengthen ye the weak hands* is an anthem with text from three separate sources: the opening tenor solo comes from Ecclesiasticus 38, the main central movement is taken from Isaiah 35, and the closing epilogue is set to the famous prayer “O Saviour of the World, who by thy cross and precious blood hast redeemed us”, from the Book of Common Prayer. The rendition by the nave choir was exquisite and complimented the other music in the service which included a Mass setting by Lassus, Mozart's *Ave Verum*, and assorted plainsong. After Compline which followed, I had the pleasure of catching up with Andrew Carwood. Andrew was directing *Schola Cantorum* for the final time this year to allow him time to concentrate on his work with the Cardinal's Musick and his post as Director of Music at St Paul's Cathedral, London. We had a pleasant drink in a nearby hostelry and the chance to share news including the progress that *Cantiones Sacrae* has made since our master classes with him some years ago.

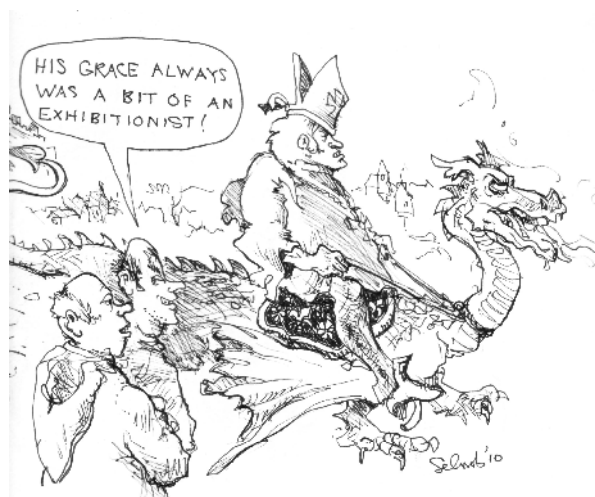
I awoke to a beautiful, sunny morning on my penultimate day in Wiltshire. It made the twenty-minute drive to Edington especially pleasant and, arriving in good time (as always!), I sat in the pew reading through the contents of the services for Saturday. Whilst the Mass setting that morning was to be sung to plainsong, one of my favourite composers of the 17th/18th century, Antonio Lotti's, music was included: his eight-part *Crucifixus*. There was also music by the extraordinary Italian composer Gesualdo, as well as some Anerio and Casals. After the Eucharist, with a sermon preached by Rev Canon Paul Rose of Peterborough Cathedral, I headed back to Corsham for a wander about the town and a bit of relaxation before my return to the church for Solemn

Evensong. Another treat was in store: Herbert Howells' *St Paul's Service*. I don't know if you're familiar with this piece but it is a wonderful setting of the *Magnificat* and *Nunc Dimittis* with amazing harmonies and wonderful opportunities for expressive dynamics. Needless to say, the choir pulled it off with great aplomb. The *Preces and Responses* were William Byrd's splendid setting and the anthem Parry's *At the round earth's imagined corners*. As I had the long drive north to contend with the following day, I decided to leave before Compline and have a decent sleep.

The final day of the *Edington Festival of Music within the Liturgy* had arrived and the church was packed for Sunday's Solemn Eucharist. The theme for the service was “Father, into your hands I commend my spirit” with the sermon on this theme preached by Rev Dr Graham Southgate, Vicar of Bratton, Edington and Imber, Erlestoke, and Coulston. Christopher Tye's *Missa Euge bone* provided the Ordinary of the Mass with motets and anthems by John Ireland and Robert Parsons. The organist, Peter Stevens, finished in grand style with a voluntary by Widor as the procession, including some sixty musicians, made its way up the nave and into the chancel for one final piece involving all three choirs as a sort of farewell gesture to the congregation and to each other.

All in all, it felt like a bit of a musical and liturgical pilgrimage: despite singing only a few hymns in the course of the week, it had involved a lot of concentration, listening, and contemplation. I think the festival could become quite addictive and know that there are a lot of “regulars” who have come for many years: some from as far afield as America and Nigeria. If I can find the time, I might make it an annual pilgrimage too!

As I mentioned before, I am happy to lend you a festival companion should you be interested in reading more about the Edington Festival.



W5: Who, What, When, Where, Why

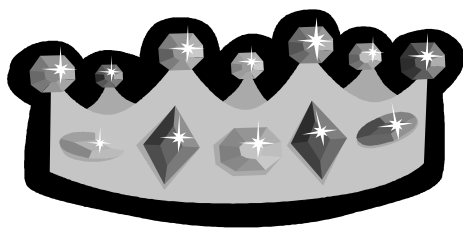
Christ as a King is a concept found in various forms in scripture: King Eternal (1 Timothy 1:17), King of Israel (John 1:49), King of the Jews (Mt. 27:11), King of kings (1 Tim 6:15; Rev. 19:16), King of the Ages (Book of Revelation 15:3) and Ruler of the Kings of the Earth (Rev. 1:5).

The Feast of Christ the King is celebrated in honour of Jesus Christ as Lord over all creation. Essentially the themes of the festival are a reminder of those of the Feast of the Ascension, when Christ was raised up to the Father's right hand as King and Lord of all. "Jesus is Lord" – the earliest Creed of the Christian Church – was a simple statement of total allegiance to Christ on earth.

The festival was established by Pope Pius XI in 1925, as a reaction to ultra nationalist and secular trends throughout Europe, and more locally in Fascist Italy. When governments in modern nation states were vigorously asserting their claims upon their citizens, it was a bold and defiant statement of Christ's claims upon His followers. A number of the Christian martyrs killed in the Spanish Civil War, in Mexico and in other parts of the world in that era died with their allegiance to Christ as King on their lips.

Originally, the Feast of Christ the King was celebrated on the last Sunday in October, but in the revised liturgical calendar promulgated by Pope Paul VI in 1969, it was moved to the Sunday immediately preceding Advent, where its theme of Christ's dominion made it a fitting end to the liturgical year.

Our celebration of Christ the King this year will be on Sunday, 21 November.



Sermon preached
by the Rector on
Sunday, 24 October, 2010

"Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing." 2 Timothy 4:8

Toward the end of Paul's Second Letter to Timothy, the Apostle is thinking about the trial that lies ahead of him. He looks back over all that he has done. It seems to him to have been like an athletic contest. He has done his best. He anticipates a prize at the end, not a perishable wreath of laurel, pine or olive given to the winner of a sporting event, but an eternal crown. His judge will be no earthly authority, no magistrate or emperor to whom he must soon submit himself, but Christ the Lord of all. Perhaps to encourage Timothy and any others who might also read his words, Paul says that this same crown awarded by Christ awaits "all who have loved his appearing".

The word that Paul uses for "appearing" is the Greek word "epiphany". He uses the same word elsewhere to describe both the appearance of God in Christ on earth and the return of Christ at the end of time. It was the same word used in the pagan world to describe the divine status of emperors, who were believed to be the human appearance of one of the gods. With his trial before the imperial authorities in mind, perhaps Paul is implying that what matters more for him is the judgement of Christ at his appearing, not that of any human judge – even the emperor.

To Paul, the appearance of Christ was some-

thing very real. We must remember that the Risen Christ had appeared to him on the road to Damascus. For Paul, Christ had never been merely a historical figure, someone about whom he might have memories – his was a living, present relationship with Christ.

Christ is present with us too. He waits for us to recognise him. We know of the appearance of God on earth in Christ through the Scriptures. Every time we read them or hear them read, we are reminded of his appearing into our world, to share our lives and to redeem them. We stand at the reading of the Gospel because we believe that it is Christ himself present with us, speaking on earth again. We remember his promise in the Scriptures not only to return at the end of time, but also to be with us until that final great Day of “his appearing”. Through the power of the Holy Spirit, we recall Christ’s presence with us in the Sacraments and through prayer. As we try to do good to others, especially those with special problems and needs, we know that Christ is there in them, because he said he would be. To the Christian, who believes not just in a historical Jesus, a teacher or a memory, but a living Lord, Christ is always present, appearing all the time.

This ought to disturb and challenge us. If we really lived in the knowledge of Christ’s continuing presence, could the lives of any of us stand his scrutiny? What is there that should be repented of? Do we really love his appearing, as Paul did, or would we rather confine him to Sunday mornings, keeping the rest of our lives hidden from him? His appearance in our lives ought to make a difference in them. If it doesn’t, it means not that he isn’t there, but that we have yet further to go on the journey of conversion.

Do we really stand with those “who have loved his appearing”? I wonder. In a church I once served there was a stained glass window of the return of Christ. He stands in glory, the main focus of attention. If, however, you look closely at the bottom of the window, there are some small figures. Some of them are lifting up their hands to him in welcome. Others, however, have turned away and, almost crouching, they are walking into darkness. They are the ones who don’t love his appearing, but fear it, are even repelled by it, and choose to remove themselves from his sight. In which group are we?

Could anyone tell that by the way we live?

This brings us to consider our Gospel reading today. Jesus tells a story, providing us with a contrast between two caricatured individuals and their approach to God. The Pharisee’s love for God is obvious. He is a righteous man, doing all the Law requires and more. He would have been much admired. The tax collector, on the other hand, would have been widely hated. Nothing about his life speaks of love for God or his fellow human beings. The best he can manage at prayer is to plead for God’s mercy on a sinner. Yet it is the tax collector, Jesus says, who goes home with God’s favour, and not the righteous Pharisee.

This may strike us as unfair. We know that we should identify with the tax collector, but we may find it hard. Both the world and the Church encourage us to have a healthy self-image. The hero of the story seems to have too negative a view of himself. The Pharisee is admirably self-aware and confident. He’s “together” and well-adjusted. Some of us might secretly admire him. Jesus’ judgement of him might come as much as a shock to us as it must have done to those who heard the story first.

The parable is not about prayer; it is about grace. God’s ways are not our ways. He is a righteous judge, but his righteousness is not the same as ours. The point of the story is to show that God’s favour can’t be bought or earned. It is a free gift from God to sinners that may only be accepted or rejected. Our recognition of our need for it is the only prerequisite. The tax collector knew this; the Pharisee was too self-satisfied to recognise it.

Let’s look again at Paul’s Second Letter to Timothy. He talks about having fought the good fight and having won the race, anticipating the reward he will receive from Christ. Is Paul being like the Pharisee, confident that all the good he’s done has earned a heavenly crown? No. Paul did all that he did, not to win God’s favour, but because through Christ Paul knew that he and every other penitent sinner already had it. It was for love of the Christ who receives tax collectors and sinners that Paul ran his race and fought his fight. It is for love of the same Christ who has appeared, still appears, and will appear again that you and I must do the same.

Portion of Rector's Address
to the Annual General Meeting of St. Salvador's
on Sunday, 17 October, 2010

I'm pleased to announce that Mr. Martin Andrews has accepted my invitation to continue as Rector's Warden for the coming year. I would like to take this opportunity to thank him for all his assistance as MC, midweek server, and regular sub-deacon.

Thanks as well to Dr. Kirsty Noltie, Dr. Darron Dixon-Hardy, Zoe Morrison, Mrs. Muriel McKelvie, Mrs. Pam Callaghan, Mrs. Phyllis Macintosh, John Caithness, Dr. Graeme Adamson, Ann Noltie and Katie Clapson (our Lay Rep.) for so much help in so many ways to me and to this congregation. Thanks go to Norma and Jim Cassells for their week by week attention to our money deposits, gift aid and church envelopes. We are very fortunate indeed to benefit from the dedication, creativity, experience and skill of these and a number of other servants of our little community.

I would like to record how much I value the assistance rendered week by week, and especially during my courses and holidays, by Fr. George Greig and Fr. Gordon Kendal.

Thanks as well to our Sacristan Evelyn, our volunteer cleaners, flower arrangers, lesson readers, Cantiones Sacrae and the music ministry of our organist, cantor and singers. Callum Morrison has become more and more a musical asset to our services. I would also like to thank George Cushnie, Craig Cassells, Edmund Browne, Alan Geddes, Cameron Geddes and Eddie Mc Neil for their ministry as Servers in the Sanctuary over the past year.

Many people are involved in what we do here. What have been some of the developments that have occurred? What has been the real work of the Church in this place over the past year?

1. Worship: Throughout the year we have managed to offer an ambitious number and style of services for a congregation with our limited resources and small numbers. Our major services have been well-supported, with a particularly fine Holy Cross celebration last month. In

coming to worship Almighty God in this place we are renewed, instructed and equipped to live as Christians beyond this place. It is important to remember that what we do here is for all those who are not here. We are here for them, through prayer to bring them to God, and, when we leave here, to serve them in His Name in whatever way we can. A beautiful Liturgy for God is intended to result in beautiful lives and beautiful work for God.

2. The Wider World: It is important that St. Salvador's remains a congregation open to the wider world. A church that lives only to itself dies by itself. We continue to support our Diocesan Links. We also support a child in Mozambique. Thank you for your financial contributions to this through World Vision – a Christian charity working to relieve poverty in some of the world's poorest countries. As well, we continue to recycle various items that can be used by a wide variety of organisations to raise money for a number of initiatives trying to assist the disadvantaged. Thank you for all your donations of stamps, coins, eye glasses, tin foil etc.

3. Food Cupboard: Needy people continue coming to our doors each week to receive help. Assisting them immediately after Mass began to impact adversely on our fellowship time as a congregation, so our response to their needs was shifted to 1.15 PM. Now we are able not only to provide food parcels, but also to engage those who come over tea, coffee and refreshments on a more leisurely basis. The result of this has been to allow them to enjoy the beautiful interior of our church that was built for the likes of them some 140 years ago by our founders, and to meet their needs for spiritual and other help. A number have started to come to services. The programme continues to be self-funding by members of the congregation and no church funds are used to sustain it. There are many individuals, some churches and other organisations beyond the congregation who also provide financial assistance or goods and who volunteer their time to help. If the food programme did not exist, it is by no means certain that this congregation would attract those funds presently

being given solely for the food parcels (each of which, by the way costs only a little over £2).

4. Children's Ministry: Children continue to visit us on Sunday mornings and at other times. They too are often very needy. Between our Sunday Masses, if numbers warrant, Katie and I conduct a short class with them. Under supervision, one little girl helps with Sacristan duties sometimes. Some of the boys stay for Choir practice and sing during the service. We reward good behaviour. Responding to problems we have had with disruptive behaviour in the past during services, our general rule now is that all children at services must be closely supervised by an adult – whether they are servers, singers, readers or simply attenders. We cannot have just one person responsible for six children or more. On a small number of occasions some boys have had to be expelled for their intolerably bad behaviour, but most of the children coming to us are usually not a problem. In fact, they're an opportunity. And they need us.

Our continuing financial struggle this year has thrown up a number of questions concerning our way of doing things in this congregation. These questions arise from realities that we perhaps do not want to look at, but it would be irresponsible of us not to do so. The first question is whether this congregation should continue at all, given our diminishing levels of attendance and giving, and another £5000 deficit this year. The spiritual, educational and pastoral needs of our neighbourhood and city remain the same, and we were put here to respond to them. There is still a role for this congregation to play. Also, within the wider Church in Scotland, the particular theological, devotional and liturgical niche long occupied by congregations such as ours (and now so reduced) has long been part of our Episcopalian comprehensiveness. Our abandonment of the Catholic tradition or our disappearance altogether would be a loss to the whole SEC. There is still a role for us to play there as well.

So, if there is still a role for St. Salvador's to play locally and in the wider church, how might that be possible, given our diminishing congregation and income?

Firstly, we need to be the very best Christians that we can be, with God's grace. We have far to go.

Secondly, we need to maximise our income and reduce our costs. The Vestry has been trying to do that.

Thirdly, we need to find some way to reduce the level of our quota. It is truly ludicrous that such a small congregation in such a neighbourhood as this has one of the highest quotas in the diocese – larger than a number of congregations in the area's wealthiest suburbs and towns. We are effectively being penalised for our success in generating income from our property and for raising money to maintain a stipend for a priest in situ.

Fourthly, we should consider whether full-time stipendiary ministry at St. Salvador's is now simply beyond our means. Are there other models of clergy deployment that might be used, such as non-stipendiary, part-time or house-for-duty? We may very well have to change – without losing anything of who and what we are.

I don't want my own position in this to stand in the way of your consideration of these things. It is the continuing mission and ministry of St. Salvador's in this place that matters far more than this or any individual. Personally, I would rather stay if I can, and will try to find some way to do so.

At our last AGM I said that our buildings and our financial situation would almost certainly continue to preoccupy us, and they have. Nevertheless, the real work of the Church goes on. We must never lose sight of what the real work of the Church is, in whatever way the ministry of St. Salvador's continues.

**Elected to Office at the AGM
on 17 October, 2010**

Muriel McKelvie, People's Warden

Darron Dixon-Hardy, Voting Vestry Member

Katie Clapson, Lay Representative to Synod

Frank Bowles, Alternate Lay Representative

Martin Andrews was appointed Rector's Warden



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.'

Richard Hooker, Priest and Teacher (3 November)

Born in Exeter in about 1554, Richard Hooker came under the influence of John Jewel, Bishop of Salisbury, in his formative years and through that influence went to Oxford, where he became a fellow. He was ordained and then married, becoming a parish priest and, in 1585, Master of the Temple in London. Hooker became one of the strongest advocates of the position of the Church of England and defended its 'middle way' between puritanism and papalism. Perhaps his greatest work was 'Of the Laws of Ecclesiastical Polity' which he wrote as the result of engaging in controversial debates. He showed Anglicanism as rooted firmly in Scripture as well as tradition, affirming its continuity with the pre-Reformation Church, but now both catholic and reformed. Hooker became a parish priest near Canterbury and died there on this day in the year 1600.

George Hay Forbes, Priest (9 November)

Brother of Alexander Penrose Forbes, and crippled throughout his life, George Hay Forbes developed an early interest in liturgy and championed the cause of the Scottish Liturgy against those of a generally more Protestant perspective who wished to foster conformity with England by the use of the English Book of Common Prayer. He was ordained in 1848 and in that year began a mission in Burntisland, where he worked as a devoted priest for the rest of his life. He set up his own printing press, on which he issued a new

Prayer Book in 1850, which met with vigorous opposition. He edited many patristic and liturgical works with meticulous accuracy. A man of deep piety, he died in 1875.

**St Leo the Great, Bishop and Teacher
(10 November)**

St Leo the Great became Pope in the year 440 and twice proved his bravery in saving the citizens of Rome from invading barbarians. He was an eloquent and wise preacher, using simple gospel texts to proclaim the Christian faith. His administrative skills were unrivalled. Rather than further confuse Christians by entering into controversy over the person of Christ, St Leo spoke simply of the humility of Christ who was divine and human in his compassion, uniting biblical images in prayer rather than dividing in debate. He died on this day in the year 461.

**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 on this day in the year 1093.

**St Hugh of Lincoln, Bishop
(17 November)**

A Burgundian by birth, St Hugh became a monk at the Carthusian Grande Chartreuse in 1165 at the age of twenty-five. In about 1175, he was invited by the English King, Henry II, to become prior of his Charterhouse foundation at Witham in Somerset, badly in need of reform even though it had been only recently founded. In 1186, St Hugh was persuaded to accept the See of Lincoln, then the largest diocese in the land. He brought enormous energy to his diocese in every aspect of its life, combining with his building, reforming and administrative skills very real pastoral gifts and deep compassion. He managed to defend the rights of the Church without making an enemy of the king – something St Thomas a Becket failed to do. He died in London on this day in the year 1200.

St Fergus, Bishop (18 November)

There are a number of dedications in the Pictish lands of Caithness, Buchan and Angus recording the missionary work of St Fergus in the north of Scotland. The three churches he founded in Strathearn are all dedicated to St Patrick. He is generally identified with a Pictish bishop who attended a Council at Rome in the year 721. He was the patron saint of the burgh of Wick, and the Aberdeenshire village of St Fergus is probably the site of the small settlement

from which his mission radiated.

St Clement of Rome, Bishop and Martyr (23 November)

St Clement was active as a presbyter in the Church in Rome towards the end of the first century and was reputed to have been a disciple of the apostles. He wrote an epistle to the Corinthians that witnessed to ministry in the Church and concerned the authority and duties of the ministers. That letter clearly showed the authority of one senior presbyter intervening in a conflict in another Church and is full of valuable information about the history of the developing Church and its ministry at this time. His hierarchical view of Church order set a future pattern for episcopal practice and ministry. Clement seems to have been president of a council of presbyters which governed the Church in Rome and his letters are clearly written on their behalf. A fourth-century document has Clement being exiled to the Crimea where he was then put to death by being thrown into the sea with an anchor around his neck.

Lucy Menzies, Writer (24 November)

Lucy Menzies was born in 1882 at the manse of Inchtute, Carse of Gowrie, where her father was parish minister, and later a professor at St Andrew's University. She became an Episcopalian, but her own life was the epitome of ecumenism. As a scholar and translator, she published many books on the lives of the saints (notably St Columba) and she translated works of mediaeval and modern spirituality. She worked closely with Evelyn Underhill, and it

was through her that she was made Warden of the Retreat House at Pleshey in Essex for ten years in the 1930's. Also well known for her deep spirituality, she died in 1954.

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.

PUN FUN

Time flies like an arrow. Fruit flies like a banana.

Atheism is a non-prophet organization.

Two hats were hanging on a hat rack in the hallway...

One hat said to the other: 'You stay here; I'll go on a head.'

I wondered why the football kept getting bigger. Then it hit me.

The short fortune-teller who escaped from prison was a small medium at large.

Kalendar

Mon., 1 Nov.: All Saints Day: Mass
at 7 PM

Tues., 2 Nov.: All Souls Day: Requiem
Masses at 10 AM & 7 PM

Wed., 3 Nov.: Richard Hooker: Mass
at 10 AM

Sun., 7 Nov.: Trinity 23: Masses
at 9 & 11 AM

NO Evensong & Benediction

Tues., 9 Nov.: George Hay Forbes: Mass
at 7 PM

Wed., 10 Nov.: St. Leo the Great: Mass
at 10 AM

NO Requiem Mass on Sat. 13 Nov.

Sun., 14 Nov.: Trinity 24: Masses
at 9 & 11 AM

Tues., 16 Nov.: St. Margaret of Scotland:
Mass at 7 PM

Wed., 17 Nov.: St. Hugh of Lincoln: Mass
at 10 AM

Sun., 21 Nov.: Christ the King: Masses
at 9 & 11 AM

Tues., 23 Nov.: St. Clement of Rome: Mass
at 7 PM

Wed., 24 Nov.: Lucy Menzies: Mass
at 10 AM

Sun., 28 Nov.: Advent 1: Masses
at 9 & 11 AM

Tues., 30 Nov.: St. Andrew: Patron of Scot-
land: Mass at 7 PM

Wed., 1 Dec.: St. Charles de Foucauld:
Mass at 10 AM

Sun., 5 Dec.: Advent 2: Masses at 9 & 11
AM; Evensong and Benediction at 5 PM

Tues., 7 Dec.: St. St. Ambrose of Milan:
Mass at 7 PM

Wed., 8 Dec.: Immaculate Conception:
Mass at 10 AM

Sat., 11 Dec.: Feria:
Cantiones Sacrae Concert at 1 PM

NO cleaning of Church.

Sun., 12 Dec.: Advent 3: Masses
at 9 & 11 AM

Tues., 14 Dec.: St. John of the Cross:
Mass at 7 PM

Wed., 15 Dec.: Feria: Mass at 10 AM

Sun., 19 Dec.: Advent 4: Masses
at 9 & 11 AM

Cantiones Sacrae Carols by Candlelight
at 7.30 PM

Tues., 21 Dec.: Feria: Mass at 7 PM

Wed., 22 Dec.: Feria: Mass at 10 AM

Fri., 24 Dec.: Christmas Eve:
Midnight Mass of the Angels: 11.45 PM

Sat., 25 Dec.: Christmas Day:
Dawn Mass of the Shepherds: 9 AM;
Mass of the Incarnate Word: 11 AM

Sun., 26 Dec.: Christmas 1: Masses
at 9 & 11 AM

Mon., 27 Dec.: St. John the Evangelist:
Mass at 10 AM

Tues., 28 Dec.: The Holy Innocents:
Mass at 7 PM

Wed., 29 Dec.: St. Stephen: Mass at 10 AM

NOTES & NOTICES

Thank you to Phyllis McIntosh for a donation re-
ceived for flowers in memory of Robert (obit.
28/10/88).

We hope to be able to give small gifts to our
younger church members this Christmas. Anyone
who would like to donate anything towards a small
gift should see Emma Geddes. In particular chil-
dren's (boys) gloves and small sweets would be wel-
comed.

Thank you to everyone who has supported the fair
trade stall at St Salvador's over the last few years.
This venture was originally started by Jennifer
McNally and later taken over by Emma Geddes. The
stall was never set up to raise money for St Salva-
dor's but to raise awareness of the fair trade move-
ment. The float with which Jennifer set the stall up
will be donated back to St Salvador's.

It is hoped that food parcels from our Food Cup-
board distributed over the holiday period might in-
clude bars of chocolate, chocolate biscuits and packs
of sweets or other treats. Anyone who would like to
contribute toward this should contact the Rector or
Katie.

As winter sets in, please remember the needs of
those less fortunate. Donations to the Food Cup-
board are particularly welcome. Thank you!

The deadline for the December issue of
'Crucis' is Sunday, 28 November. Please
send any material to the Editor (the Rector)
by that day. Thank you!

St Salvador's Directory

Web: www.stsalvadors.com Registered Charity SC010596 **E-mail:** enquiries@stsalvadors.com

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

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

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Magazine

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