

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

November 2011

"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...

For those of us living in Scotland, it is hard to forget good Queen Margaret. We are fortunate to have a good contemporary account of her life. If that weren't enough, her name is everywhere, on any number of streets, buildings and institutions. Scottish parents still name their daughters after her. Queen Margaret's memory lingers in the Scottish consciousness – for example, her love for the poor and the establishment of Queen's Ferry to permit pilgrims to proceed more easily to the great shrine at St. Andrews from Edinburgh.

There are, however, many things that Scots don't recall or even know about Queen Margaret. For one thing, her name means "pearl", and the parable of the "pearl of great price" is sometimes applied to her.

Another thing we sometimes forget is that – although she was a direct descendent of King Alfred of Wessex and a member of the English royal line – her father had lived in exile in central Europe for years and her mother was Hungarian. Margaret herself may have been born there and grew up in the Hungarian court. She wasn't Scottish at all; she was hardly really English.

Queen Margaret is often credited in Scottish history with bringing the Scottish Church more into line with Rome and the continent. This was partly achieved through regulation and partly to the establishment and endowment of a number of key monastic centres, such as Dunfermline Abbey. However, the consequence of this that some do not know

is that it killed off what remained of the ancient Celtic church of Scotland and saddled a small and poor church with a burden that, 500 years later, could no longer be borne – making the Reformation almost inevitable.

Another thing that many Scots don't know is that Margaret, after being declared a saint in the thirteenth century, is the only figure from Scottish history who is a saint of the Universal Church. Her festival, on 16 November, is celebrated annually as much in Mexico and Montreal as it is in Motherwell.

Memory is an odd thing: we remember some things and forget others. November is the month for remembering. On All Saints Day (1 Nov.) we remember all Christian men and women – known and unknown – who are with the Lord. On All Souls Day (2 Nov.) we remember our own friends and loved ones at the altar. On Remembrance Sunday we remember the sacrifices made by so many in the great wars fought by our nation and our Empire and allies in the twentieth century.

Memory is inevitably selective: we remember some things and forget others. However, to remember nothing at all about those who have gone before us is to diminish ourselves. To be fully who we are, we MUST remember.

In Christ
Fr. Clive



The Annual General Meeting
of St. Salvador's congregation
will be on

Sunday, 13 November, 2011
in the Lower Hall (MIC)
after the 11 AM service.

Immediately following the AGM
a Special General Meeting of the
Congregation will consider for the
first time adopting
a New Constitution.

AGM AND SGM

The AGM of St. Salvador's will meet on
Sunday, 13 November after the 11 AM
Mass. It will receive our Vestry Report
and elect Vestry members and a number
of Officers, as well as receive financial
information from our Treasurer.

Three present members of the Vestry
are retiring. We need to elect at least
three new Vestry members-at-large to
replace them. **If you have been ap-
proached to consider a place on the
new Vestry, please think about it care-
fully.** In these very difficult financial
times for our congregation we need
people who are committed to the future
of St. Salvador's and are prepared to
work. Otherwise, we simply can't carry
on. If you love our church, don't rule
out serious consideration of the job.

We will be holding a SGM immediately
after the AGM in order to give first
reading to a new Constitution. We
adopted a new Constitution in 2006, but
we are now required to adopt yet an-
other one that brings us more into con-
formity with changes in Scottish Char-
ity law.

W5: Who, What, When, Where, Why

"Christ the King" is a title for Jesus based
on several passages of Scripture. It is found
in various forms: 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).

Christ is worshipped under the title "Christ
the King" on the last Sunday of the liturgi-
cal year, before a new year begins with the
First Sunday of Advent (the earliest date of
which is 27 November). The Feast of Christ
the King is thus on the Sunday that falls be-
tween 20 and 26 November, inclusive.

Historically, the concept of Christ as King
has resisted the tendency of secular regimes
to demand unlimited allegiance from their
subjects in every aspect of their lives.

CANTIONES SACRAE

ADVANCE NOTICE

Festive Lunchtime Concert
Saturday, 10th December at 1pm

A Renaissance Christmas by Candlelight
Sunday, 18th December at 7.30pm

TICKETS NOT YET ON SALE
DETAILS TO FOLLOW



Symbol of
Christ the King
used by Ven-
dean rebels
during the
French Revolu-
tion in the 18th
century—when
the Church was
being attacked.



Above is a photo of the beautiful flower arrangement prepared by our Susan Smith on behalf of St. Salvador's and placed in the Cathedral for Bishop Nigel's consecration last month.

ADVENT GIFTS IN KIND

Everyone remembers last year's atrocious weather leading up to Christmas, when congregations were so small that our Advent services were held in the Chancel on a number of Sundays.

These low attendances and all the disruption had the unfortunate consequence of derailing our "Advent Gifts in Kind", despite Alan Geddes' best efforts.

We really count on these gifts in kind throughout the year to keep our running costs down.

This year we are asking for "Gifts in Kind" again during Advent. We particularly need:

- Second Class Postage Stamps (lots)
- C5 Size Envelopes (no windows)
- DL Size Envelopes (no windows)
- Epson Stylus Black Ink (T1285)
- Toilet Paper
- Tea, Coffee and Sugar
- A Snow Shovel and Salt
- Energy-Saving Light Bulbs (Bayonet)
- Duct tape

Food Cupboard

We are very grateful for the many individual donations of food and money in support of the food cupboard ministry at St. Salvadors. We have recently received donations of Harvest Festival gifts from St Pauls Cathedral, the congregations of Monifieth and Carnoustie and from Newport on Tay Church of Scotland.

We are currently seeing about 30 to 40 people on a Sunday afternoon including some families with children.

We are hoping to provide something extra per person alongside our regular bags at Christmas time this year and would be grateful for any donations of suitable items. Suggestions include chocolate, chocolate biscuits, tinned rice pudding/custard, biscuits, small packs of fruit cake, tinned meat, selection boxes for the children, small jars of coffee, packs of tea, fruit/mince pies, packs of sweets, hot chocolate and whatever else you might like to share. (value/basics items are fine)

When you are out shopping please consider buying an item or two for those who come to us for help and please check the sell by/best before dates because as we know some of the items sold for Christmas consumption have dates that go out before Christmas.

Katie

All Saints Day Mass:
Tuesday, 1 November at 7 PM.

Requiem Masses on All Souls Day:
Wednesday, 2 November
at 10 AM & 7 PM.



The Edington Festival of Music within the Liturgy 21st – 28th August, 2011

You may recall that I wrote an article for *Crucis* last year about my experience when I attended the 2010 Edington Festival of Music within the Liturgy in Wiltshire. I was quite overwhelmed by the sublime sacred music and dignity of worship and was very much looking forward to attending again this year as a member of the congregation. However, my plans changed dramatically last April when I received an e-mail from the Festival Director inviting me to sing as part of the *Schola Cantorum*, the choir specialising in plainsong as part of the Festival. My answer, of course, was “Yes!”.

Making the eight-hour car journey the day before the Festival began gave me time to relax with friends in the nearby village of Corsham before heading to Edington on the Sunday afternoon to register, find my host’s house (villagers open their homes free-of-charge to some sixty musicians for the week), get to the church for a briefing meeting, check that my splendid bright red cassock fitted (it did, perfectly), and then gather for the first rehearsal at 5 p.m. We were issued with a thick folder of music for the twenty-four services we were to sing in the course of the week which included Matins, Solemn Eucharist, Solemn Evensong, and Compline almost every day. The first day of the Festival begins with a service of Compline which involves all three choirs, each of which went their separate way for rehearsals: the Nave Choir of men and boys to the church, the Consort of mixed voices to the Parish Hall up the road, and the *Schola* to the belfry – yes, honestly – we practised in the well-appointed ringing chamber of the belfry, fifty steps up a spiral staircase and across the roof of the church. The twelve of us in the *Schola* came from diverse backgrounds and many had wide musical experience in English cathedral music and plainsong, some having begun as boy trebles in the Nave Choir and gone on to sing as adults. A new director had been appointed to take over from Andrew Carwood who had directed the *Schola* from 1992-1997. He came in the form of the charming Benjamin Nicholas who has been Director

of Tewkesbury Abbey *Schola Cantorum* since 2006 and is also Director of Choral Music at Dean Close School and Reed Rubin Director of Music of Merton College, Oxford.

After a busy rehearsal it was time for tea in the Parish Hall which was a splendid affair including whole poached salmon and a wonderful buffet spread. So, with all singers well fed, further practices took place to ensure we were ready for that evening’s worship. Compline began at 9.15 p.m. and included a plain-song antiphon, psalm, and responses as well as music by Tallis, Rubbra, and Rachmaninov. All went smoothly and, with the first service successfully under our belts, it was time to head to the nearby hostelry to relax and chat.

Each day began early for the *Schola* as we were first to sing each morning – as well as being last to finish each evening. I was up each morning by 7 a.m. to be ready for a practice prior to the 9 o’clock service of Matins. Further rehearsals followed and then it was time for Solemn Eucharist at 11.30 a.m. A bite of lunch followed and the afternoon was free for adults – other than those of us who had agreed to help take the choristers on various outings. The trips gave the boys a break from all the intensive rehearsing and singing throughout the week of the Festival. Activities included impromptu football and cricket matches as well as various trips including to the Fleet Air Arm Museum at RNAS Yeovilton where one of the original models of Concorde is on show.

On returning from our afternoons out it was straight to the hall for tea and then more practice prior to Solemn Evensong at 8 p.m. Immediately afterwards, we in the *Schola* had to be ready for a quick practice just prior to Compline at 9.15 p.m. which was sung entirely to plainsong and lit only by candlelight. This was a very atmospheric service with only the sound of the molten wax dripping on to the floor interrupting the silence between the music and readings.

Each day followed the same pattern for us with only one or two minor changes on certain days such as on Wednesday when the Festival is broadcast live on BBC Radio 3 as part of the long-running series of Choral Evensong which began in 1926. That evening, Compline was even later than usual at 10 p.m. Friday was our only chance for a long lie as there was no 9 o’clock service but instead Choral Matins at 11.30 a.m. after which we went out for a splendid lunch at nearby Steeple Ashton.

As I mentioned last year, the music is of an incredibly high standard, each choir contributing in its own distinctive way. The *Schola* with its reflective plain-song sections, the Consort with its wonderful blend of mixed voices directed by Jeremy Summerly, and the Nave Choir directed by Matthew Martin with the

remarkable blend of trebles' and men's voices. The standard of this choir is particularly impressive: most of the boys being experienced choristers from noteworthy institutions including Westminster Abbey, Southwark Cathedral, Christ Church Oxford, Salisbury Cathedral, Westminster Cathedral, Peterborough Cathedral, and St George's Chapel, Windsor. It is not possible to list all the music here but the range was impressive: from medieval plainsong and Renaissance pieces by Palestrina, Tallis, Byrd, Victoria, and Taverner to 19th and 20th century composers such as Parry, Stanford, Walton, Vaughan Williams, and Britten as well as recent music by composers such as MacMillan, Martin, Tavener, and even a set of responses composed especially for this year's Festival by Professor John Harper.

The final day of the Festival came all too quickly and on Sunday 28th August we gathered for the last time for our 8.30 a.m. practice prior to Matins. The final service of the week was Solemn Eucharist with a Mass setting by Victoria and other pieces by Harwood, Bruckner, and Croce. Tradition dictates that the last motet of this final service is sung by all three choirs gathered together in the chancel just in front of the High Altar. It's a bit of a crush – especially given that the clergy party has to make its way through the choirs to the altar! Every year the same motet is sung: Robert Parsons' (1535 – 1572) *Ave Maria*. I marvelled at the sound of the sixty or so singers performing this piece when I was in the congregation in 2010 and it was even more inspiring to have the opportunity to be part of it. Chatting to one of the altos afterwards she told me she'd struggled to sing the Parsons. "Is it a difficult alto line", I enquired. "No", she said, "I was in tears – it's so moving!". It was indeed and a fitting and poignant way to end the Festival.

There was however one event left and that took place in a marquee on the lawn of one of the villager's homes. It was a buffet lunch to which everyone who had contributed to the Festival was invited. A nearby field provided adequate parking space and so I drove along the road having packed up all my belongings first thing in the morning ready to drive north straight after lunch. It was a most enjoyable gathering with everyone including clergy, choristers, church wardens, organisers, and directors in attendance. A fine buffet and drinks were available so, having filled our plates and charged our glasses, there was time to chat and socialise. As part of the afternoon there is the obligatory vote of thanks but this one ranked as one of the most entertaining I've heard including part of the speech intoned and delivered as one would a gospel reading. Very apt.

The speeches finished it was time to make a move and, after bidding fellow singers a fond farewell, I headed to the car. I left Edington at 3.30 p.m. and

enjoyed one of the smoothest, most trouble-free drives north that I can remember getting back to Dundee shortly after 11 p.m. Tired . . . but most definitely happy.

I could write pages were I to detail all that happened during the Festival and it is difficult to concisely recount the week's events due to the amount that was packed into it. Some of the aspects that will linger in my memory include: sipping port whilst practising complex plainsong in the belfry, having to halt rehearsals temporarily as the church bell chimed the hour drowning out our singing; meeting choristers who coolly recounted how they had sung at the Royal Wedding, met the Pope, and toured abroad in the line of their duties; assembling outside Edington priory church before each service along with the other choirs and wending our way in procession from the north transept door, through the beautiful church yard (sometimes in the rain), and then in through the West Door; taking part in a live BBC Radio 3 broadcast; singing close harmony barber-shop songs at the Festival dinner held in a huge marquee on the Wednesday evening; being treated to sparkling wine in the church yard on a sunny Saturday afternoon at the launch of the church organ appeal; playing pool in a knockout competition in a small marquee on the lawn on the local pub (because there wasn't room to accommodate the pool table in the pub!); but most of all, enjoying excellent company, wonderful music and fine liturgy four times a day for an entire week.

If you are interested, I am happy to lend you a copy of the first-rate Companion to the Edington Music Festival: a booklet which lists in great detail all the services, music, and participants, and has interesting notes about the event written by the Director, Ashley Grote. Next year's Festival takes place between the 19th and 26th of August. I highly recommend a visit. More details are available at www.edingtonfestival.org

GA



Sermon
preached by the Rector
on Sunday, 2 October, 2011,
the Fifteenth Sunday after Trinity

"I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead." Philippians 3: 10, 11

What is hell like? In Scripture we have glimpses of the Final Judgement at the end of time, but there are no real descriptions of Hell itself, which is not quite the same thing. We do know that there is heat and fire, but the main thing that we hear about Hell from the parable of the rich man and Lazarus is that it is a place of separation. In Hell souls are forever separated from all who have ever helped, loved, encouraged and nurtured them, including and especially God.

Being fairly free to describe what Hell might be like, artists and preachers through the ages have used their imaginations. A very common view of Hell is that it is a kind of loud and nasty Hallowe'en party in a burning building from which there is no escape. Another view takes a very different turn. It was first presented about 50 years ago by an American radio preacher, Donald Grey Barnhouse, pastor of Philadelphia's Tenth Presbyterian Church. Considering what would happen if Satan took over a town in America, he said that all of the bars and pool halls would be closed, pornography would be banished, and clean streets and pavements would be occupied by tidy pedestrians who smiled at each other. There would be no swearing. All the kids would be polite and respectful, and the churches would be full on Sunday ... **where Christ would not be preached.** In their packed churches they would not hear of Christ.

Christless Christianity. Unless I'm very much mistaken, it is becoming the religion

of most decent people in affluent countries today. It covers the whole religious spectrum of Protestants, Catholics, Liberals and Evangelicals. Christ is no stumbling-block that trips us up; we walk round Him or step over Him. We are the ones who have rejected the stone that is in fact the cornerstone. We have come very close to the western Christians that Richard Niebuhr described as having "a God without wrath bringing men without sin into a kingdom without judgement through a Christ without a cross". Every Holy Week with increasing frequency we hear from misguided teachers and preachers that the whole idea of Christ crucified is repugnant and the literal Resurrection is ridiculous. The crucified, risen Christ is not preached by them. This is Christless Christianity. How have we got to that point?

In western culture, authority has shifted from the external to the internal. We are suspicious of outside authorities, whether in politics, religion or any sphere of life. Instead, we rely on inner authorities, our feelings, intuition and experience. Authorities outside of ourselves, such as governments and religious institutions, tend to divide us up; feelings, intuition and experience are authorities from within ourselves common to all human beings. From there it is a short step to saying that love and moral duty are "pure religion" and therefore paramount. "All you need is love". Creeds, rituals and scriptures are merely "ecclesiastical religion" from outside us, secondary and inferior to our inner moral compass. The basic problem with this view is, of course, that we have an outside God and an outside redemption. It's everything **inside** of us that's the **problem**, not the solution. A compass needs a magnetic field beyond itself to work correctly. Our inner compass will point us to

Hell without pointing to the God who works from the outside to correct our inner problem.

Many modern Christians seek “pure religion” by following those bits of Jesus’ teaching that are akin to those of Mohammed, Buddha, Confucius, Karl Marx and Mao Zedong. “Pure religion” is moral law. There is no sin, no grace, no cross, no Christ. The gospel is not what Christ did for us, outside of us, in history, but the impression that He makes on us, the feelings that He stirs up in us, to give us an experience of the same God-consciousness and love that Christ knew. Sacraments only serve as theatrical gimmicks to encourage those feelings and give us that experience. Sin is not a condition from which we need to be saved, but bad things that we can stop doing with enough motivation and instruction. The cross is not the sign of Christ’s atoning sacrifice, but is rather a logo for a programme of self-improvement or a spur to good works.

If Christless Christianity is due to adhering to an inner, “pure religion”, it also focuses us on the **wrong** external. It is a distraction from Christ the crucified and risen Lord. This was the problem that the Pharisees had. They were scrupulous in their following of the Law, as a way of guarding the nation and its religion; what they missed was the God who gave them a new Law offering Himself as Saviour. The disciples too could not accept that Christ had come to be crucified and to rise again. For such as these in the Church today, salvation comes, not by faith through acknowledging Christ the Crucified and Risen Redeemer, but through good works. We are saved through “deeds not creeds”. Christ’s death and resurrection are less important than the good we can do.

In his book “The Screwtape Letters” C. S. Lewis wrote that when Christianity is linked to issues demanding our attention, to make the Gospel more relevant, it is Christianity that always suffers. Lewis was not suggest-

ing that Christians should not have an interest in the issues of the day. He was making the point that when the Church’s basic message is less about who Christ is and what Christ has done for us, and more about who we are and what we have to do, the religion that is made “relevant” is no longer really Christianity. By thinking that “Christ crucified and risen from the dead” is less relevant than “Christ and Family Values” or “Christ and World Hunger”, we end up turning the Gospel from God’s saving action into our action to save God from being ignored. We may call it “discipleship” or “mission”, but it is not true discipleship or mission, because it flows, not from Christ’s cross, but from our decision to meet the world’s challenges for Him because He isn’t around anymore to do it Himself. Christless Christianity. It is a duty or law we take upon ourselves.

St. Paul wrote in today’s Epistle reading that he wanted to share Christ’s sufferings and His resurrection, to truly **know** Christ. He considered this the ultimate prize of the Christian journey. How far so many of us Christians have wandered! We seem to be more on a journey of self-discovery than God-discovery. We make of the Gospel a duty and rules. What hope do we have to break free?

Our hope, as always, is in Jesus Christ. He doesn’t go away to leave us wandering earnestly in error all the way to Hell. Christ confronts us. He is the stone cast carelessly aside on the path of our journey of self-discovery. Will we step over Him? Go around Him? Or will He be the cornerstone upon which God builds us up?

Prayer Requests

Thank you for your prayers last month. This month please pray for our AGM and SGM, and for a new, dedicated team on the Vestry to take St. Salvador’s forward with courage, faith, wisdom and hope.

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.'

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 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 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 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.

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.

Donations Asked

Our Advent Candles this year will cost us £14 for a set.

The eight-day candles that burn in the Sanctuary before the Altar and Blessed Sacrament cost £12 for a month.

Christmas flowers and other decorations will require an extra expenditure, and what we can provide will depend on donations received. Donations to Susan or the Rector.

Any of these items would be a very fitting memorial for departed loved ones or a suitable expression of thanksgiving for blessings received.

Please consider assisting us with a donation toward these costs and at the same time marking something important in your life.

Thanks!

Vivian's All-in-One Breakfast

Named for Vivian McElligott, a friend and our Sacristan in Alpine, California, who first fed us this favourite brunch dish. Lucy spoke her first sentence at Vivian's house. Serves 8.

9 slices of bread, cubed
1 lb. sharp cheddar cheese, grated
3 eggs
3 cups milk
1 tsp. dry mustard
1 tsp. Worcestershire sauce
Salt & pepper
Some cornflakes, crushed
1 cup cooked ham, cubed or ½ lb. cooked, crumbled bacon

Butter a large baking dish
Layer bread, cheese and ham (or bacon) in dish
Beat eggs, milk and seasonings together. Pour over bread, cheese and ham.
Cover and let stand overnight in fridge.
Sprinkle top with crushed cornflakes before putting in oven.
Bake in a hot oven for about 1 hour, until puffed, and knife inserted in centre comes out clean
Cut into squares and serve with fresh fruit salad (and Bloody Marys!!)
Fr. Clive

ADVENT PLANS

On 27 Nov. and throughout Advent, Mattins will be scheduled at 8.45 AM, just before the 9 AM Mass.

From 10.15 until 10.45 AM there will be a special program with an Advent theme in the church for adults. Humorous, thoughtful, completely different and not to be missed!

SYNOD REPORT

The autumn Synod of the Diocese of Brechin 2011 was held on Oct 12th in the church of the Holy Rood, Carnoustie, beginning with the Holy Eucharist. Bishop Nigel commented on what a busy few days it had been with his consecration the previous Saturday followed on Sunday by the diocesan festival evensong. In his sermon he reminded us that God has no favourites and that we all had His work to do. During his charge to synod Bishop Nigel said there were three things he planned to do by the spring of 2012: 1) lead worship in each charge in the diocese, 2) meet each vestry 3) pastorally see of the clergy. He told us that we should take pride in what we do in God's church, we should proclaim what we have to share and we should be proactive in going out to where people are. The church should be creative, collaborative and caring with more evolution than revolution and three themes that we should be concerned with were membership, money and community engagement. The Bishop also asked for the prayers of the diocese as he begins his new ministry among us.

A number of canons that needed amendment were presented to synod for their approval and then we broke into groups to discuss the Anglican Covenant. These groups were to be Indaba Groups after the model used at the Lambeth Conference for the discussion of possibly contentious issues. The word Indaba means gracious listening and we were encouraged to listen to one another's views respectfully and without argument.

Synod ended with a presentation by The Rev Annalu Waller on 'church for all' during which she highlighted the need for much greater awareness of the barriers our buildings and form of worship place in the way of anyone with disability or literacy issues. She used the cathedral as an example of a building with real problems of access but pointed out that it is not the only building in the diocese with accessibility issues. Simple things like ensuring that the loop system is working properly can make a big difference. The church for all working group wants to help congregations make their services accessible for everyone and this is an important issue for us, as well as the rest of the diocese, with an aging congregation and a wheelchair user. Synod was left with the particular challenge of what was the diocese going to do about the cathedral's lack of accessibility.

Synod ended with prayer.

Katie Clapson

Kalendar

Tues., 1 November: ALL SAINTS DAY: Mass at 7 PM

Wed., 2 November: All Souls Day: Requiem Masses at 10 AM & 7 PM

Sun., 6 November: Trinity 20: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 8 November: Feria: Mass at 7 PM

Wed., 9 November: George Hay Forbes: Mass at 10 AM

Sun., 13 November: Trinity 21: Masses at 9 & 11 AM & AGM

Tues., 15 November: Feria: Mass at 7 PM

Wed., 16 November: ST. MARGARET OF SCOTLAND: Mass at 10 AM

Sun., 20 November: Christ the King: Masses at 9 & 11 AM

Tues., 22 November: St. Cecilia: Mass at 7 PM

Wed., 23 November: St. Clement of Rome: Mass at 10 AM

Sun., 27 November: Advent 1: Masses at 9 & 11 AM

Tues., 29 November: Feria: Mass at 7 PM

Wed., 30 November: ST. ANDREW: Mass at 10 AM

Sun., 4 December: Advent 2: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 6 December: St. Nicholas: Mass at 7 PM

Wed., 7 December: St. Ambrose: Mass at 10 AM

Thurs., 8 December: Conception of the BVM: Mass at 7 PM

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

Tues., 13 December: St. Lucy: Mass at 7 PM

Wed., 14 December: St. John of the Cross: Mass at 10 AM

Sun., 18 December: Advent 4: Masses at 9 & 11 AM

Tues., 20 December: Mass at 7 PM

Wed., 21 December: Mass at 10 AM

Sat., 24 December: Christmas Eve: Mass of the Angels at 11.45 PM

Sun., 25 December: Christmas Day: Mass of the Shepherds: 9 AM; Mass of the Incarnate Word: 11 AM

Mon., 26 December: St. Stephen: Mass at 10 AM

Tues., 27 December: St. John: Mass at 7 PM

Wed., 28 December: Holy Innocents: Mass at 10 AM

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



Our Sanctuary Candles have been given to the Glory of God and:

December: in memory of loved ones
by Phyllis McIntosh

“As I write this we are coming up to our first Holy Cross Day in our new Convent and are taking stock of our lives. One of the purposes of the move is to live in a place where we could live out our vocation more authentically but we have yet to work out how this will affect our daily lives. According to Meister Eckhardt, a 13th/14th century Dominican mystic, ‘Wisdom (i.e. holiness) consists in doing the next thing you have to do, doing it with your whole heart, and finding delight in doing it.’ And so we continue doing what we have to do, not knowing what the future will hold but trusting in the Lord who has brought us here. Please pray for us, as we do for you.” *From the ‘Costock Chronicle’, the magazine of the Community of the Holy Cross, August 2011*

The deadline for the November issue of ‘*Crucis*’ is Sunday, 20 November. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

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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

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £12 p.a. inc. p&p. Also available free as a PDF.