

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

November 2012

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

In the Beginning...

In Graham Greene's novel *"The Power and the Glory"*, an unheroic Priest plagued by self-doubt is on the run from the Mexican authorities who are bent on destroying the Church. After he is captured, as he is awaiting execution, the Priest is filled with regret: *"It seemed to him at that moment, that it would have been quite easy to have been a saint. It would only have needed a little self-restraint and a little courage. He felt like someone who had missed happiness by seconds at an appointed place. He knew now that at the end there was only one thing that counted -- to be a saint."* The next morning the Priest dies as unheroically as he lived, hardly the model martyr. Yet, he dies with more integrity than he knows.

The Feast of All Saints, on 1st November, recalls all those whose holiness was known to God alone – that vast multitude that no-one can number who are described as surrounding the Throne of God. I would like to think that at least some of them, such as Greene's fictional Priest, might be surprised to be there.



During the year, many of the outstanding Saints whose holiness, learning, and courage are beyond dispute are remembered on a particular day. Those known only to God are remembered on All Saints Day. They may well include our friends, neighbours, and family – ordinary people who, though unnoticed, were near to God.

As Greene's Priest says, to be a Saint requires only a little self-restraint and a little courage. It is within reach of us all.

Why is it important? It is important not to miss happiness "by seconds at an appointed place". Human beings were created and redeemed to have eternal fellowship with God. The goal of human life is to become Saints. To achieve that end is to find happiness. At the end, that's the only thing that counts.

Every blessing,
Fr. Clive

W5: Who, What, When, Where, Why

Stewardship isn't the same as fund-raising. We often seem to confuse them.

Fund-raising involves the soliciting of donations to meet a particular need. By its nature it is temporary. It asks for no more commitment on the part of the giver than to spare a donation. It can be given to any good cause by any good person, Christian or non-Christian. What, then, is the difference between fund-raising and Christian Stewardship? It is the sovereignty of God in the believer's life.

Basic to true Christian Stewardship is the realisation that we give to God nothing that is **ours**, because everything is already **His**. At the Offertory, do we not say together: "**All** things come of thee, O Lord, and **of thine own** do we give unto thee"?

God doesn't want a donation of something that's ours; He wants not less than everything that belongs to Him. In relationship to God and to the world He has made, Christians are God's servants and stewards. This is what living under His sovereignty means. He wants us to realise that we handle all of our money, all of our possessions, and all other material things not for ourselves, but for Him.

We give, not merely because the Church needs the money, but because Christians **need** to give. Giving to God, giving to others, and giving oneself are all of the very essence of the Christian Way. It is simply not possible to be a Christian and not to give in some way. It's our duty, following from our commitment to the One who gave Himself for us. It's one of the simplest and most basic of ways to proclaim the Gospel.

The size of our offering makes no difference; it's the proportion that matters. How much of our lives belong to God? Our giving gives us away.



Many thanks to the following for donations to our Food Cupboard from their Harvest festivals in October:

St. Lawrence, Laurencekirk
Holy Trinity, Monifieth,
St. Martin's, St. Margaret's & St.
John's, Dundee
Seaview Primary School, Monifieth

All Saints Day
Thursday, 1 November
Mass at 7 PM

All Souls Day
Friday, 2 November
Requiem Masses at 10 AM and 7 PM

FOOD CUPBOARD MINISTRY UPDATE

Our ministry on a Sunday afternoon continues to grow and we are now seeing up to 60 adults a week and some bring children with them. They all receive hot drinks and refreshments and the adults each take away a small bag of messages. Those who choose to stay value the opportunity of a place to go to on a Sunday where they are welcomed and where they can fellowship with each other and our volunteers. Many are using the prayer cards now provided to ask for prayer for themselves or others and these requests form part of our intercessions at each Eucharist.

We now have a much larger pool of volunteers to help week by week who come from a number of local churches and recently we have been blessed by the donations from Harvest festival services held across our diocese and from local Church of Scotland parishes. We are very grateful for this help as the cost for this ministry is rising with increasing numbers and prices.

Katie Clapson



CHRISTMAS APPEAL

We would like to add a few more festive items to the bags we hand out just before Christmas and therefore we would be extremely grateful for any donations of bars of chocolate, tinned meat or fish and small selection boxes for the children who come to us. We will be collecting these items from now until mid December so that we have an idea of how we can best organise the bags for the Sunday before Christmas. There will be a box at the back of the church in which to place these items.

Should anyone wish to donate money for this ministry it should be put into an envelope clearly marked food cupboard and placed in the collection on a Sunday, given to Father Clive or Katie or sent to the Rectory. (There are envelopes for this purpose available at the back of the church). If the donation is to be used for our Christmas appeal, please make this clear.

Please keep this ministry in your prayers, both for our volunteers and for those who come to us week by week that together we may see God's love in action.

Katie Clapson

GIFT DAY 2012

The Vestry has declared Sunday, 2 Dec., as our Gift Day. It was thought that, as we approach the season of giving, and consider our response to God's gift of Himself in Christ at Christmas, looking at our own giving to the running costs of St. Salvador's would be opportune.

The AGM revealed that our congregational giving has actually dropped since last year. This can be explained partly on economic circumstances and on the death or removal of a number of our members. All of us need to consider how we may better meet the needs of keeping St. Salvador's open and staffed.

Bottom line: Giving to St. Salvador's keeps the church open and a Priest in place. Without that, nothing else that we do is possible.

At the moment, the Rector is sacrificing half his monthly stipend on a voluntary basis. Is there more that we can do to increase our income?

The Vestry is calling on friends and members near and far to help us continue our mission. Please support us with a gift. If you are a taxpayer, please Gift Aid it. If you do not yet have offering envelopes or a standing order arrangement with your bank, please consider these options for regular giving.

Thank you very much.

The Wardens & Vestry



Diocesan Communications Day 29 September 2012

The Diocesan Communications Day was held in St Mary's Episcopal Church, Arbroath from 10.00 a.m. to about 3.30 p.m. on Saturday, 29 September 2012. Coffee breaks and lunch (two kinds of soup, bread and cheese, biscuits, fruit) were included. Just over a dozen people attended, including Bishop Nigel and presenters.

After welcome and prayers from the Rev. Canon Dr John Cuthbert, the Bishop introduced the meeting and gave objectives. Lorna Finley, SEC Communications Officer, then talked on contacting local media, how we should handle newspapers, radio and dealing with journalists in general. Lorna is prepared to make herself available to advise us on noticeboards, websites and flyers and any problems we might have concerned with publicity. Mary McKinnell, IT officer for the Diocese of Aberdeen, then gave a talk on using social media. This included the use of websites, e-mail, blogs, Facebook and Twitter, with some useful hints on how to approach these modern electronic communication tools, their limitations and the legal implications involved. The meeting concluded with a workshop exercise where we were put into groups and asked to think of an event in our church that we would like to publicise and write a plan for this, with relevant copy for our chosen methods of communication. We were also asked to come up with some suggestions for the improvement of the Diocesan website, which is due for a major overhaul.

In general I found this meeting quite helpful in providing suggestions for making the most of available resources, and a full report of it will be passed to the Vestry.

Martin Andrews

A Sermon
preached by the Rector
on Sunday, 21 October, 2012

“The word of God is living and active, sharper than any two-edged sword.” Hebrews 4: 12

In the days when Russia was still ‘the Soviet Union’ and officially a Communist and atheist state, a Christian friend of mine gave me a pocket-sized Russian language New Testament to hand on to any Russian sailors I might come across in my duties as Invergordon port chaplain, although we were not supposed to proselytise openly.

An opportunity eventually presented itself to pass on this translation of the Scriptures one cold night before Christmas, when I walked up the gang plank of a small freighter at the end of the quay. Two young sailors were on duty when I appeared. I sensed that they regarded me with a sort of official suspicion. With their broken English and by gesture we communicated. I welcomed them to our port and they thanked me and assured me there were no problems on their ship. That was that. Almost.

As I smiled and was about to leave, I reached into my pocket. “I have a gift for you,” I said casually, handing one of the young sailors the pocket-sized Russian language New Testament. He hesitated, looked at the other man, and took it. Then I went down the gang plank without turning, waiting to be called back, expecting to be remonstrated with, listening to hear a “plop” overboard. Nothing.

So ended my first mission as a Bible smuggler. I felt good at its apparently successful conclusion. However, as I thought more about it, I realised just how small a part I had played. What really mattered was what happened to the little New Testament after the sailors received it, which was largely up to God Himself. I had merely planted a seed. He would provide everything needed for growth for anyone reading it. I still wonder what happened to that little book. I think about those two young men, living in a country about to break apart and a society in meltdown. Did the sailors read it? Did they pass it on to someone else? Were any lives changed? I’ll never know; God knows.

I also think about something else. The Word is not merely a book, but God Himself in Jesus Christ. At the reading from the Gospels at our services, it is customary to stand, to reflect our attentiveness, but also and primarily to reflect that Christ is in our midst once more, speaking to us. He is the Word both written and present. I wonder sometimes how blasé we must appear to Him. The Soviets clearly thought the Word of God was dangerous. After all, Bibles needed to be smuggled in. We appear to be more concerned sometimes about the choice of biscuits to be served with tea after the service than we are filled with awe to hear the Word of God. Have we forgotten that “the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit... and before whom no creature is hidden” (Heb. 5: 12, 13a)? Have we no fear that “our God is a consuming fire (Heb. 12: 29)”? He comes with power to burn up our dross and recreate us as His sons and daughters. Do we not sense the danger to the sins to which we cling so closely? Why are we not more afraid? Our ancestors called this type of fear in the presence of God “holy fear” – an appropriate sense of awe.

In the great Gospel for Christmas, St. John says of the Word: “He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, he gave power to become children of God; who were born, not of blood nor the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John 1: 10-14)”

Our God is a powerful God. He came among us once – and comes among us still – to change lives. I wonder sometimes whether I may have played some small part in the rebirth of a Russian child of God who embraced the danger of hearing and receiving the Word of God. And I pray that the hearing and receiving of God’s Word living and active may change our lives today.

It really is quite an extraordinary event: over sixty singers including some of the most talented choristers from England's cathedrals and collegiate choirs, ten members of the clergy, a congregation made up of people from all over the world, and over two dozen church services . . . it is, of course, the Edington Festival of Music within the Liturgy. For one week in August every year since 1956, Edington has hosted this event in its magnificent 14th century priory church. It is a unique spiritual event where religious music and carefully planned liturgy combine to create services which are moving, uplifting, and thought-provoking. Four times a day for seven days, the daily round of Matins, Eucharist, Evensong and Compline fill the beautiful space that is Edington Priory. This year's festival ran from Sunday 19th – Sunday 26th August and, once again, it was my privilege to sing in one of the choirs that contributed to almost every service in the week-long event.

For me, it was the middle week of a short singing "tour" in England and immediately followed my week at St Albans Cathedral. I arrived on Sunday as folk were gathering outside the historic church on a beautiful sunny August afternoon. Heading towards the church the first person to greet me was Finnbar, one of the choristers from last year's festival and someone I little expected to encounter since the trebles usually sing in only one festival. It turned out however that, having acquitted himself so well last year, he'd been asked back to be a server and jumped at the chance having enjoyed the Edington experience so much. As an aside, if you are a BBC Four viewer you may have seen the beautifully filmed documentary about the choristers of Salisbury Cathedral. It follows the lives of the youngsters throughout a four-month period and offers a fascinating insight into the delights and challenges of being a full-time cathedral chorister. Finnbar is one of the featured trebles as the programme follows him in the build up to singing the solo in Stanford's well-known *Magnificat in G*. If you haven't seen the documentary entitled "Angelic Voices" I would highly recommend it. It will no doubt be re-run on BBC Four in the future and I notice that a DVD is available from the cathedral by contacting giftshop@salcath.co.uk (plug over!).

The title of this year's Edington Festival was "For everything there is a season" (*Ecclesiastes*) with the key events of an entire liturgical year being squeezed into seven days. No mean feat. The week began with the watching and waiting of the Advent season and moved on each day to celebrate another festival in the Christian year. Tuesday was themed on the Nativity and Epiphany; the season of Lent being marked on the Wednesday. Thursday saw Passiontide, on Friday we moved into Eastertide, and on

Saturday the Ascension was celebrated. The closing Eucharist on Sunday 26th had the theme "Come Holy Ghost" and included music associated with Pentecost. As always, there was a wide selection of music ranging from plainsong through the centuries to newly commissioned works which this year included a stunning piece by Ed Rex (b1987) entitled "Beneath the Cross" which began the Radio 3 broadcast of Choral Evensong.

Come 4pm it was time for a briefing meeting in the church for all those involved in the festival followed by a rehearsal for that evening's service of Compline. After an excellent tea in the parish hall there was time for more practice so that everyone was ready for Compline at 9.15pm. This is a hugely atmospheric service which is made all the more so since darkness has fallen by the time it starts and the church is entirely candlelit. The music included plainsong, a new setting of *Te lucis ante terminum* by Mathew Martin, Director of the Nave Choir, as well as music by Renaissance composer John Sheppard, Poulenc's *Salve regina*, and Herbert Howells' *Nunc Dimittis Collegium Regale*. It was a splendid start to the festival and well attended with hardly an empty seat in the church.

Monday's theme was "Keep awake" and began with Matins at 9am followed by Solemn Eucharist at 11.30am. Seasonal hymns included *Hark! A herald voice is calling* and *Thy kingdom come! On bended knee*, the mass setting was Hassler's *Missa Dixit Maria* and organ voluntaries for the service by JS Bach. Lunch followed the service and it was then off to the Fleet Air Arm Museum at RNAS Yeovilton with the eighteen trebles from the Nave Choir to keep them amused and out of mischief for the afternoon. Arriving back about 5.30pm we went straight to the hall for tea and then back into rehearsals for the evening services. The choir I sing with has a part to play in all four daily services so there was still Evensong and Compline to go. Solemn Evensong at 8pm included the Advent Prose, Kenneth Leighton's *Collegium Magdalenae Oxoniense*, Benjamin Britten's *Hymn to St Columba*, and organ music by Bach and Vierne. By now you will no doubt realise just what a variety of music is included in these services. With only a short time to draw breath, it was soon time for Compline at 9.15pm with its plainsong psalms and antiphons. So that was the first full day of the festival complete and whilst some headed for the pub, I headed to bed feeling somewhat tired as I began week two of my singing commitments.

Tuesday began with Matins and then Solemn Eucharist with its Nativity/Epiphany theme which meant that music included pieces such as Peter Cornelius' *The Three Kings*, John Sheppard's *Verbum caro factum est*, and a mass setting by Palestrina, *Missa Nasce la gioja mia* (My joy is born). The after-

noon's activities included a trip to Stonehenge which I enjoyed as I had not had the opportunity to go into the cordoned off area close to the standing stones. The visitor centre is now very well organised with a huge car park on the opposite side of the busy A344 with a tunnel beneath allowing safe passage to the monument. After a wander around the henge there was the chance for the choristers to buy refreshments and go to the souvenir shop before we headed back to Edington. After a bit of relaxation for everyone in front of the telly (the intellectually stimulating (!) Takeshi's Castle keeping the boys entertained) and a bite to eat it was back to rehearsals for the evening's services and then Evensong and Compline.

"Take up your cross" was Wednesday's theme and the now familiar pattern of services was mildly disrupted by preparations for the live broadcast of Choral Evensong on BBC Radio 3 that afternoon. The large BBC outside broadcast van was in place early that morning and technicians were beginning to run cables and set up microphones as we rehearsed in the chancel. That morning's Eucharist featured Byrd's beautiful *Mass for five voices*, King John IV of Portugal's *Crux fidelis*, and Palestrina's *Sicut cervus*. After lunch, it was back to the church to take part in final rehearsals and sound checks for the broadcast. Come 3.25pm, everything was settled and quiet as we nervously watched the "on air" light which began to flash and, at 3.30 on the dot went a steady red giving the cue to begin the service. After the stunning *Beneath the cross* which began Evensong, there was an introduction by Edington's new vicar, the Reverend Mark Jones, and then the service continued with music by Philip Moore, Mathew Martin, and Pawel Lukaszewski.

Every year, on the Wednesday there is a tradition of a huge dinner in a large marquee for the Friends of the Festival. As part of this tradition, members of the Nave Choir and the Schola Cantorum rehearse and perform some (relatively) impromptu close harmony pieces which form the evening's entertainment for the large number of visitors who opt to go to this fund-raising event. So, after the broadcast there was just time for further rehearsals before heading along the road to the dinner where we were well wined and dined – but had to sing for our supper! The food was splendid, the company convivial, and the music good. However, we couldn't stay too long as there was Compline to sing back at the priory church at 10pm. It never stops.

Thursday's theme was "Behold the Lamb of God" and by this time we had entered Passiontide. After Matins, the 11.30 Eucharist began with the hymn *We sing the praise of hymn who died* and continued with John Blow's *Salvator mundi* with readings from Isaiah 52 and John 12 and a sermon from Peter McGeary, priest vicar, Westminster Abbey. The

ordinary of the mass was a suitably sombre plain-song setting and Communion music included Antonio Lotti's *Crucifixus* and John Stainer's *God so loved the world*. After lunch, we took the trebles along to the nearby football pitch and play park which, by happy coincidence, is adjacent to the local pub meaning that refreshments are on hand for everyone (soft drinks only, of course). It was a pleasant afternoon in the sunshine giving the kids lots of opportunity to run off excess energy and the adults the chance to relax and chat. In the evening, prior to Compline at 9.30, there is a "Sequence of Music and Readings" which was cleverly constructed using the fourteen Stations of the Cross, each station being represented by a reading, hymn, chant or motet. We began with Allegri's *Miserere* and continued with an assortment of music including the hymns *Cross of Jesus*, and *Drop, drop slow tears*, Poulenc's *Quatre motets pour un temps de pénitence*, a plainsong *Stabat Mater*, and readings by John Donne and Studdert Kennedy finishing with the stunningly beautiful *Reproaches* by John Sanders. Compline was at 9.30pm – and so to bed.

It was rather nice to awaken on the Friday morning and not have to leap out of bed shortly after 7am but have the chance of a long lie. Friday of festival week has a service of Choral Matins at 11.30am rather than the usual one at nine o'clock and not only that, the Schola gets the morning off and goes out for lunch. Well, I think we had earned a wee break! Nonetheless, I couldn't resist the temptation of getting up in time to go to the service as it was a chance to sit in the nave and take part in the worship as a member of the congregation. The canticles for Matins were Herbert Howells' splendid *Collegium Regale* Te Deum and Jubilate; there was also music by Elgar, Byrd, and Smart. An eloquent sermon was given by 80-year-old Paul Rose, Canon Emeritus of Peterborough Cathedral on the theme of the day "He is risen". After the service it was off to a nearby eatery for a leisurely lunch with the Schola Cantorum and some invited guests from the other choirs. After lunch, we headed along to the nearby cricket pitch as there an informal match had been organised between the Nave Choir and the Consort (and anyone else who felt like joining in). By the time we arrived the weather was beginning to deteriorate and so a draw was declared and we gradually tidied up and put everything back inside the small clubhouse ready to head back to Edington.

After tea, there were the customary rehearsals allowing everyone to prepare for the evening services: Solemn Eucharist at 8pm and Compline at 9.30pm. The mass setting for that evening was a piece I sang in Croatia a few years ago and fell in love with. It was the Spanish Renaissance composer Padilla's *Missa Ego flos campi* (I am the flower of the field) – one of the most joyful and attractive settings I've

encountered set for double choir. The hymns for the evening were appropriately *The day of resurrection* and *Ye choirs of new Jerusalem* and to provide some contrast a more modern piece by John Tavener, *As one who has slept*. After the service, the huge free standing candelabras were positioned around the church and we prepared for the penultimate Compline. It is a simple service with a short organ voluntary, this evening by Flor Peeters, and then a plainsong psalm, plainsong responses, and a plainsong antiphon, *Regina caeli*. It is a lovely way to end the day in the still, calm, and peaceful setting of the historic church with only the sound of molten candle wax dripping on the floor breaking the silence between parts of the sung liturgy.

Saturday was the last full day of the festival and began in the usual way with Matins at 9am followed by rehearsals for the day's services. "God is gone up" was the theme for the day and the Eucharist opened with Messiaen's *Majesté du Christ demandant sa gloire à son Père*, the introit hymn, *Hail the day that sees Him rise*, and Jonathan Dove's *Gloria* from his *Missa Brevis*. The Rt Rev Michael Perham, Bishop of Gloucester, preached and the remainder of the Mass setting was sung by the Schola to the plainsong setting Mass VIII. After the service it was up to the parish hall for lunch and then off for a final outing with the trebles before heading back for tea, more rehearsals and the 8 o'clock Solemn Evensong. As always, the mix of music was quite eclectic and included everything from a plainsong office hymn and antiphon to the *Magnificat* by Giles Swayne (b1946). This is a tortuously difficult piece that I have sung before and, I have to say, don't particularly enjoy as it takes far more effort than I feel it's worth! Still, it seems to appeal to younger folk as some of the trebles were quite enthusiastic about it. The *Introit* was by Charles Villiers Stanford, the *Preces and Responses* by Bernard Rose, the *Nunc Dimittis* by Gustav Holst, and organ music by Messiaen and Duruflé. However, the star turn of the evening (if I'm allowed to use such a description in the context of worship) was the Nave Choir, the Consort, and Festival Director, Ashley Grote at the (extra) organ in a startling rendition of Patrick Gowers' (b1936) *Viri Galilaei*. This piece involves an SSAATTBB choir along with two organs: one in the nave and one in the chancel, the latter playing an ethereal, jangling, bell-like continuo throughout the work. If you haven't heard *Viri Galilaei*, it's my recommendation of the month!

Saturday wasn't over yet, however. After the service, the other choirs changed out of their robes and came back into the quire and nave to sit whilst we sang Compline by candlelight. There was an air of anticipation: partly because it was the final day of the festival the following day but, especially as far as the youngsters were concerned, because there was a firework party complete with bonfire, hot dogs, and

drinks straight after Compline. After singing our plainsong psalms and Cristóbal de Morales' four-part *Regina caeli*, it was up the road to the nearby car park with its adjacent field containing bonfire and fireworks at a suitably safe distance. In the small car park itself trestle tables had been set up and were creaking under the weight of refreshments, hot dogs, and hamburgers meaning that there was plenty to go around – including seconds . . . and in some cases thirds and, I think, fourths too!

The week had flown by and the final day had arrived with its theme "Come, Holy Ghost". Only one Matins and one Eucharist to go and then it would be time for the farewell lunch before going our separate ways. The Solemn Eucharist began with one of my favourite hymn tunes, Down Ampney – a rather nice way to begin the final act of worship. The mass setting was Palestrina's *Missa Dum compleretur* and the music for the Gradual was a special treat as one of the members of the Schola with whom I sing had composed a work entitled *The mystery of Christ*. Using texts from the books of Isaiah, Revelation, and Colossians, it was written by Chris Totney who picked up first prize last year in a new competition launched to celebrate the 400th anniversary of the King James Bible. It is an uncomplicated four-part anthem with a lyrical and instantly appealing melody. The Communion piece was an equally fine melody but somewhat older: William Byrd's *Ave verum corpus*.

Tradition dictates that, at the end of the final service, all sixty or so singers gather in the chancel and sing Renaissance composer Robert Parsons' *Ave Maria*. So, after the final hymn (*Guide me, O thou great redeemer*) we all made our way towards the High Altar and assembled for the final big sing before the blessing was given and the organ voluntary played marking the end of the festival. Some time was then spent tidying robes, moving heavy oak church furniture back to its usual position and moving the dozens and dozens of extra chairs that are used to accommodate the unusually large congregation back into storage in the crypt. Manual labour completed it was back to the same marquee in which the mid-week dinner had been held to enjoy a buffet lunch, drinks, and assorted speeches thanking all those involved in this mammoth operation. In particular, tribute was paid to Ashley Grote who was retiring as Festival Director as he moves to take up the position of Organist and Master of the Music at Norwich Cathedral. In true Edington style, this tribute was not given by way of a speech but rather in an especially composed *a cappella* medley based on various well-known songs from "Grease" no less.

It had been a marvellous (if rather tiring) week full of wonderful music, beautiful liturgy, and convivial company. Once again, singing with the Schola Can-

torum had been a highly rewarding and – during rehearsals – entertaining experience. The trebles from the various cathedrals and collegiate choirs including Salisbury, Peterborough, Wells, St George’s Chapel Windsor, Magdalen College Oxford, and Westminster Abbey were a delightful bunch, and the adult members from the Consort and Nave Choir good company throughout the week. It had also been nice to catch up with some of the regular visitors to the festival whom I’ve come to know including some who travel a great distance to be in Wiltshire for the week. In particular, I must mention Richard Been who travels each year from Star Lake, New York, USA and has done for the last twelve years – such is the attraction of Edington. Through the wonders of the internet, he is able to maintain his interest in Anglican music and liturgy – and now keeps an eye on what’s going on at St Salvador’s through the online version of *Crucis*!

Well, that was the last I would see of Edington for 2012 . . . or so I thought. Just the other day an invitation arrived from Ben Nicholas, the new Festival Director, to sing in Edington’s “Sequence of Music and Readings for Advent” which takes place during the first week in December. It’s quite a distance to travel for one evening – but how could I resist?!



Mass on St. Andrew’s Day, Friday, 30 November, will be at 7 PM.

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 on this day 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 on this day in the year 615.

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.

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!



*Mass on St. Margaret's Day,
Friday, 16 November, will be at
7 PM.*

Kalendar

Thurs. 1 Nov.: ALL SAINTS:

Mass at 7 PM

Fri., 2 Nov.: ALL SOULS:

Requiem Masses at 10 AM & 7 PM

Sun., 4 Nov.: Trinity 22: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 6 Nov.: Feria: Mass at 7 PM

Wed. 7 Nov.: St. Willibrord:

Mass at 10 AM

Sun., 11 Nov.: Trinity 23 (Remembrance):

Masses at 9 & 11 AM

Tues., 13 Nov.: Feria: Mass at 7 PM

Wed. 14 Nov.: Feria: Mass at 10 AM

Fri., 16 Nov.: St. Margaret: Mass at 7 PM

Sun., 18 Nov.: Trinity 24:

Masses at 9 & 11 AM

Tues., 20 Nov.: Feria: Mass at 7 PM

Wed. 21 Nov.: St. Columban:

Mass at 10 AM

Sun., 25 Nov.: CHRIST THE KING:

Masses at 9 & 11 AM

Tues., 27 Nov.: Feria: Mass at 7 PM

Wed. 28 Nov.: Feria: Mass at 10 AM

Fri., 30 Nov.: ST. ANDREW:

Mass at 7 PM

Sun., 2 Dec.: Advent 1: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 4 Dec.: St. Clement of Alexandria:

Mass at 7 PM

Wed. 5 Dec.: Feria: Mass at 10 AM

Sat., 8 Dec.: Conception of the BVM:

Mass at 11 AM

Sun., 9 Dec.: Advent 2:

Masses at 9 & 11 AM

Tues., 11 Dec.: Feria: Mass at 7 PM

Wed. 12 Dec.: Feria: Mass at 10 AM

Sun., 16 Dec.: Advent 3:

Masses at 9 & 11 AM

Tues., 18 Dec.: Feria: Mass at 7 PM

Wed. 19 Dec.: Feria: Mass at 10 AM

Sun., 23 Dec.: Advent 4:

Masses at 9 & 11 AM

Mon. 24 Dec.: Christmas Eve: Midnight

Mass "of the Angels" at 11.45 PM

Tues., 25 Dec.: Christmas Day:

Masses at 9 & 11 AM

Wed. 26 Dec.: St. Stephen: Mass at 10 AM

Thurs.: 27 Dec.: St. John: Mass at 10 AM

Fri., 28 Dec.: Holy Innocents:

Mass at 10 AM

Sun., 30 Dec.: Christmas 1:

Masses at 9 & 11 AM

Wee envelopes are provided at the back of the church for donations toward Altar Supplies (candles, incense, wine etc.), the Food Cupboard, and Flowers.

Using these envelopes makes it easier to keep track of these contributions and gives those who Gift Aid the opportunity to increase the amount they give at no extra cost to them!

Please use these envelopes. Thanks.

Many thanks to Phyllis McIntosh for a donation for flowers in October in memory of Robert.

OUTPOST OF GLORY is a series of reflections in prose and poetry on the mission and ministry of St. Salvador's. Written by the Rector, it is available online in paperback and Kindle editions from amazon.co.uk and in Dundee from the CLC bookshop in the Nethergate. Fr. Clive also has some paperback copies available for purchase.

A big thank you to our friend, Fr. Mel Langille from the Black Isle churches, for his generous and thoughtful gift to us recently of a box of "Abbey" incense from Prinknash. *Merci Beaucoup!*

The deadline for the December issue of 'Crucis' is Sunday, 25 Nov. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

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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 £14 p.a. inc. p&p. Also available free as a PDF.