

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

November 2013

"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...

Did anyone spot a mistake in the last issue of this magazine? It was a real howler! It wasn't quite on par with such funny and well-known boo-boos in other magazines as *"Weight Watchers on Mondays at noon. Enter by the double doors at the back."*

What was my mistake? Last time, in our "W5" series, I referred to the use of the "Rorate Caeli" as a Marian devotion in Eastertide that we use instead of the "Angelus". Oh dear. What I meant, of course, was the "Regina Caeli". The "Rorate Caeli" is a lovely devotion, sometimes referred to as "The Advent Prose", used during the pre-Christmas season. I'm hoping that we'll become acquainted with it this year.

Those of you familiar with my sleep-deprived muddle-headedness will not be surprised by my error, and may just marvel that I don't make far more goofs in "Crucis" than I do. What surprises me, however, is that the mistake in our magazine didn't come to my attention until I was preparing this issue. Why did I not notice it before? Did no-one else notice? Or did everyone else notice and there's a conspiracy of kindness out there not to mention it to me?

On our holiday in Belgium in September, Katie and I made our first visit to Ypres and its surrounding area. We went to the excellent WW1 museum in the centre of the town, saw parts of the battlefields, and visited a number of the war cemeteries. I was particularly moved by our trip to "Essex

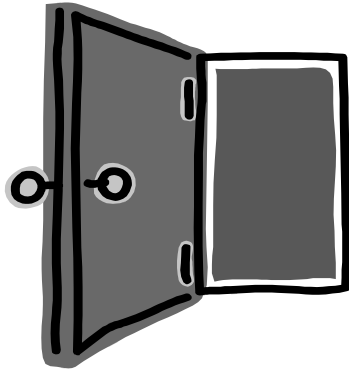


Farm", to see the place where the poem *"In Flanders Fields"* was written by Canadian surgeon John McCrae, and to see the many mementos my countrymen have left there. In the course of our tour we were surprised to hear that there are injuries and even deaths each year, almost a century later, due to UXBs and other dangerous ordnance that are still being discovered by those who live and work in those fields.

There are many who write off the Great War and all wars as tragic, costly, and colossal mistakes. Our season of remembrance in November is often used to resolve not to make the same mistake again. But we do. So war cannot be a mistake. There is something wilful about it. Not a mere slip of the mind, like my magazine blunder. Sin must be involved in war, and where sin is involved, there is always tragedy, cost, and far-reaching, unforeseen consequences.

The best hope for us sin-debilitated human creatures is what God has done, and is doing, for us through Jesus Christ. In Him, and in His Saints, we catch a glimpse of our humanity redeemed and recreated, where everyone is a conspirator in kindness.

With every blessing,
Fr. Clive



Doors Open Weekend 2013

September had come once again and it was time to open our doors and show off our beautiful church. Saturday was a lovely bright autumn day with a scattering of fluffy clouds across a blue sky. I noticed two roe deer skipping across a stubble field as I drove from Arbroath, and felt a pleasing sense of anticipation for the day ahead.

We are so fortunate in having the best and most important Victorian Gothic revival church in Scotland, commissioned by Bishop Forbes in the mid C19 to be a mission church in the middle of the Hilltown, an impoverished area full of tenement blocks and jute mills. The buildings, fittings and fixtures were all designed by Bodley, an architect steeped in the wonder of medieval architecture across Europe and in tune with his patron's faith. If you have never looked at either the booklet by Calder Jamieson describing the building, or by Fr. David Shepherd about Bishop Forbes, I would encourage you to do so. They are available at church and are both readable and fascinating! Not only is our church beautiful to look at and inspiring for worship, it also has an importance in the history of Dundee in the second half of the C19 and early C20. Following the Industrial Revolution in the C19 the population of Dundee doubled, and jute weaving became a major industry in the city. Our mission church was placed at the heart of this, not only to be used for worship but also to serve its local community, something we are still trying to do to this day. There is so much of interest to share with our visitors.

We had the usual interesting and receptive variety of folk, mostly this year local and mostly new, it being difficult on a Doors Open weekend to fit in more than a few of the options on offer. There were quite a few from Tayport as well as Dundee, and curious unexpected points of familiar contact such as a visitor who had been part of a book club we attended many years ago, and someone who had worked for my old Professor of Biochemistry in St Andrews an even longer time ago. Someone else was particularly interested in our war memorial window and looking for a Roll of Honour. One couple had been sent to

see us by their priest in Suffolk, whose father Clifford Jones some of you will remember as rector here in the 1950's. Many were interested in our Sunday afternoon hospitality session for those in need, and one kind lady offered us tins of food which had come to light on clearing her mother's house. Candles were lit, prayers said, photographs taken and children entertained. We were particularly delighted to renew our acquaintance with several of our young neighbourhood friends from earlier days of choir and breakfast club – how they have grown! One boy in particular spent quite some time with us, and then came back on Sunday morning so perhaps despite their difficult lives outside we still mean something significant to them. Some just enjoyed the overall 'Wow' factor. We were fortunate that the sun shone nicely through our oldest window, the fine wheel by Clayton and Bell in the Lady Chapel which was part of the first church in the Upper Hall. Do remember to look at it again when you next pass- its colours are brilliant and the symbolism of the Trinity, the guiding and supporting hand of God and the four Evangelists meaningful. The other splendid windows in the Chapel, teaching not only the early and often illiterate congregation but also us too about the Visitation, Nativity and Presentation were also much admired. Had it not been for the proximity of nearby buildings we might have had an ordinary stained glass East window in the chancel instead of our marvellous reredos. It has a full length display of colour and story, from the lovely Annunciation at the top so often not noticed nestling under the roof but a real gem, down through the archangels and Crucifixion, and accompanying Apostles waiting to tell their story. I find the greens, golds and dark reds of our church such a rich and harmonious combination, harking back to but not merely imitative of the original medieval tradition. I always try to have a quick look myself at one of my favourite windows in the chancel; St Jerome's lion looks such a pussy cat as his thorn is removed!

There were comments as usual of the surprise at finding such a hidden gem in Dundee, the beauty of the building, its healing power and the need to pre-





serve and share it. When people commented on the sadly peeling stencil work we were able to tell them that our roof had now been made secure, thanks to the generosity of Heritage Lottery and Historic Scotland, and hopefully another generation of St Salvador's members will feel moved at some point to undertake the monumental task of fund raising to restore the interior to former glory. Perhaps when times are hard, as they surely are for most at present, people need and appreciate beautiful things more. Visitors were also keen to learn more about the history of our church and its work. Several were interested in the connection with the jute mills, and suggested that we approach the Nine Trades of Dundee, a venerable local organisation who originally had representatives on the City Council, although not the Dyers because it was said they could never get the dyes out of their skins and that the smell would be offensive to other Council members!

Time then for a brief tidy up in preparation for our evening event. Holy Cross, our patronal festival, came in the middle of what was a very busy and celebratory weekend for St Salvador's. It is always a good occasion to meet up with friends old and new, and we are grateful for the support of our extended family. We had as a theme for the service our mission into the wider world, and were fortunate in having with us a number of visitors from our community including our excellent preacher Gordon Sharp. He acts as co-coordinator of Faith in the Community, an important Dundee organisation supporting faith groups tackling poverty in Dundee. The High Mass showed St Salvador's at its worshipping best, as the light from candles reflected on the gold details, clouds of incense wafted our prayers to heaven and our guests were able to participate in the traditional ceremonial for which our church was designed. It was lovely to have beautiful music contributed by our own Cantiones Sacrae, our hymns ably accompanied by Fr Kendal, and a stirring sermon about the importance of community, what it often is but could be, and what that might mean to us at St Salvador's sitting in the middle of a still impoverished Hilltown. Gordon described to us the 'tribal' type of community based on common interests which could make for a strong group, but one which might alienate those outside it. As an alternative he suggested that a compassionate group, based rather on what we share with the wider world, could help to break down such artificial barriers. The Bible shows us that the Kingdom of God starts with acceptance and the hand of

friendship rather than a set of rules. Having recently spent time with us on a Sunday afternoon, he felt this was what we were trying to practice, by accepting all those who entered our doors as equals whatever their condition, and encouraged us to continue such Christian action. Sadly this was to be Fr. Andy McCafferty's last service at St Salvador's and he will be much missed, having been part of our special days for some years. However we do wish him all the very best for his much deserved retirement down south.

Unfortunately the weather on Sunday morning was less kind and I awoke to a turbulent scene. The trees were tossing wildly, the grey sullen sea was barely visible as I left home and I struggled to tether my Doors Open banner to the fence outside church in the rain and wind. However we had two early visitors, a retired priest Father Tom and his wife from Canada, who were on a journey to retrace family roots in Angus. After a look at the church they joined us for Mass and were most welcome. Our Sunday morning service saw two additional special occasions. Leila Claudia, Vanessa Pisciotto's new daughter paid her first visit to church, and was a good as gold until the very end of the service, when I expect she was getting hungry after her long morning! And we were also delighted to be able to sing 'Happy Birthday' to Evelyn Rodger, who had celebrated her 90th during the week. We are grateful to her granddaughter who had made and brought us the most beautiful cake so that we could share in the special occasion and we wish Evelyn, a very dear and regular supporter of St Salvador's, many happy years to come. Afterwards Mass we had a few more visitors in amongst the excitement of Evelyn's birthday and the preparations for our Sunday afternoon hospitality session. The wife of one of the couples visiting had been a social worker in the Hilltown in previous times, and was interested to learn about the community and the work which we do in trying to lend a helping hand to those in need. We rounded off the weekend thereafter with our usual afternoon of tea, coffee, soup and cakes and chat with regular and new guests in need, caught up on their week of news, provided a listening ear, advice about local resources and tried to show our unconditional Christian care and concern for their troubles and to see the presence of Christ in all comers.

It was a busy but varied and rewarding weekend. We had a few less visitors than last year, but it is always a wonderful opportunity, pleasure and privilege to share what we have and encourage interest in the life of our church within its community. Who knows what positive long term benefits such networking brings?

KN 19.09.13

Things we are not used to hearing at St. Salvador's:

"It's nice and cosy in here this morning."

"I've got to go outside/into the Sacristy to cool off."

"We won't put the heating on so early next week."

"Look: Fr. George has taken his coat off!"

Editor's note: The heat distribution system in the church has been vastly improved by some much-needed repairs in September.

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Food Cupboard Ministry

The numbers coming to our Sunday afternoon drop in have been varying over recent weeks and we have had as many as 80 people in an afternoon. We continue to provide a small bag of groceries for each adult and refreshments to be enjoyed while chatting with each other and our volunteers.

We are very pleased to have received donations of food items from the harvest festival celebrations from St Pauls Cathedral, St Martin's, St John's and St Margaret's, from St Mary Magdalene's, Holy Trinity Monifieth and Church of the Holy Rood Carnoustie. We also received items from All Souls Invergowrie, Coldside Church of Scotland and many individuals across the city. This harvest bounty is being used to fill the bags week by week.

Please keep our volunteers and Sunday afternoon visitors in your prayers over the coming weeks as winter draws ever closer.

Although the Christmas season is still some way off, we would like you to think about donating a tin of meat or fish or a bar of chocolate so that we can add a few extra items to the bags given out the week before Christmas. If you can help in this way please give the items to Katie or leave them in the box at the back of the church.

Vestry News

Recently the vestry met with Bishop Nigel and Canon Fay Lamont as part of the ongoing support that Bishop Nigel is providing to our congregation.

We reported on the work going on in the church grounds through the auspices of the Maxwell Centre, our repaired heating system and some issues with the fabric of the building which are in hand for repair. Bishop Nigel was pleased to hear that we are hoping to end the year with a slight surplus and Canon Fay confirmed that we would be receiving stipend support (for half of the half stipend being paid to the Rector) for another year which will give us some time to maximise the income from our property.

We discussed the investment in time, money and creativity revealed in such things as our new service booklets, our Start programme and in the ways that the church is now open more to provide a quiet space for people in the local area.

The Bishop was pleased to hear about the level of support from congregations around the diocese for our Food Cupboard Ministry and of the ecumenical links that have been forged in our area.

He urged us to celebrate all that we are doing in mission and in improving morale which will help us to grow the kingdom of God where we are and offered diocesan help in any way that we thought it could be helpful.

The vestry was encouraged by this meeting and by the positive things we were able to report.

In other news.... The vestry is also working on

- Improving aspects of the church interior, e.g. the repainting of the white lines on the steps and of the entrance way
- Dealing with the vandalism that damaged the cast iron pipes along the side of the church near Club 83
- Looking into the possibilities of LED lighting
- Planning for the AGM

St. Salvador's AGM

To be held in the Lower Hall on
Sunday Nov 24th after the 11a.m
Mass.

Visitors welcome; members expected.



The Edington Festival 2013

In last month's *Crucis*, I began to recount my recent trip to Wiltshire to sing in *The Edington Festival of Music within the Liturgy*, a unique event which has taken place annually for almost sixty years. The title of the 2013 Festival was "Appear & Inspire": the lives and teachings of a number of female saints being the inspiration for both the musical content and the sermons. In my last article I had reached close of play on Thursday during which we had celebrated St Cecelia. It was now Friday and the week was more than half-way through with just two full days remaining in addition to the Sunday when the festival concludes after the morning Eucharist.

Friday's theme was "Humble Service & Love" and the saint of the day, St Teresa of Lisieux, a nineteenth century, French Carmelite nun who is popularly known as "The Little Flower of Jesus". The Friday of the festival is the one morning that those of us who sing in the Schola Cantorum do not have to get up in time to sing Matins at 9am. So, having had a wee bit of a lie-in, I met up with one of the other members of the Schola to head along to the church in time for 10 o'clock when the other choirs would begin their rehearsals. I've always enjoyed spending at least one service as a member of the congregation and this is the perfect opportunity. Having settled into a seat near the front of the nave, there was time to relax and listen to the wonderful music being perfected for the service.

Matthew Martin, who directs the Edington

Festival Nave Choir, is a now a well-recognised and respected composer of sacred music and a number of his compositions were included in the 11.30am Choral Matins. It began with his hypnotic *A Prayer of St Teresa* and also included his beautiful chant for Psalm 32 as well as his Preces and Responses. The canticles were Benjamin Britten's *Te Deum and Jubilate in C* and the anthem *Ubi caritas et amor* by Francis Pott. The Rev Peter McGeary, Vicar of St Mary's Church, Cable Street, London preached in his usual entertaining, informative, and thoughtful way and began by giving a history of the short life of St Teresa of Lisieux: she lived only from 1873 until 1897. As part of the service there was also the opportunity to sing one of John Barnard's splendid hymn tunes, Yanworth. The service finished with William Lloyd Webber's organ voluntary, *Benedictus* – and it was time for lunch. Now, being Friday, this wasn't any old lunch – this is the day the members of the Schola and a few invited guests head to The Bridge Inn, a lovely eatery at nearby West Lavington. It is always a very enjoyable afternoon out and The Bridge produces wonderful food of fine dining quality which is impressive as it is, ostensibly, a pub. My choice: scallops, sirloin steak, and a selection of home-made ice creams (including one that was beer flavoured) made for a very tasty and satisfying meal.

The meal complete, we headed to the nearby cricket pitch where the trebles and a number of the adult members of the other choirs were playing the traditional festival cricket match. Although I have never understood the passion that folk have for cricket, it is a very pleasant way to spend some time just sitting nearby, watching the game, and having a chat in convivial company. The match was declared a draw and we made our way back to the Parish Hall for tea – not that I actually had any room for any food given the large, late-ish lunch. Still, my usual seat had been kept for me and so I had a very small bite to eat and sat and had a blether. Rather than a Solemn Evensong, on Friday evening at 8pm there is a Solemn Requiem and the Mass setting was Maurice Duruflé's beautiful *Requiem*. The Schola sang two pieces of plainsong as part of the



service: the Gradual, *Requiem aeternam* and Communion piece, *Lux aeterna*. Straight after the service the Schola sang Compline which included Psalm 88 and *Regina caeli*. As always, there was the chance for some more socialising along at The Duke and then bed before the final full day of the festival.

Saturday's theme was "Obedience & Faithfulness" and the day's saint, The Blessed Virgin Mary. It was back to the usual early start with my alarm set to awaken me at 7am so that I was up and about in time for a light breakfast before heading to the church for an 8.30am rehearsal for the 9 o'clock Matins. The service began, appropriately enough, with the plainsong *Ave Maria* followed by Psalms 121 & 123, the hymn, *O gloriosa Domina*, and the antiphon, *Paradisi porta*. A wee break, more practice, a quick listen to the Nave Choir's practice, back up into the belfry for further rehearsals, and it was time for the Solemn Eucharist. Now, what better hymn as an "opener" on such a day than *Ye who own the faith of Jesus*? This was followed by the *Gloria* (and other sections throughout the service) from Victoria's *Missa Ave maris stella* Mass setting. Other aptly chosen music included Britten's *A Hymn to the Virgin*, Richafort's *Salve Regina*, and Byrd's *Ave verum corpus*. We were fortunate enough to have with us the Dean of Hereford Cathedral, The Very Rev Michael Tavinor, who preached. The closing hymn was a real favourite: *Sing we of the blessed Mother* to the wonderful tune Abbot's Leigh.

On the Saturday there is usually time to take the trebles out for a few hours and enjoy some leisure time but, for the first time, the BBC's Sunday Worship programme was to be trans-

mitted live from the Edington Festival and this involved – yes, you've guessed it – more rehearsals! So after lunch, it was back to the church, where BBC technicians were busy festooning the place with cables and microphones, to go through in detail all that was involved in Sunday's live broadcast. Everything had to be checked, rehearsed, tested, and timed. The organ voluntary, the hymns, the readings, the liturgy, even choir members' movements from one part of the church to another as we all gathered to sing the hymns, for example, were carefully practised. One of the most amusing parts of the practice was when it came to running through *Mine eyes have seen the glory*. Someone had the idea that we could transpose the melody up a semitone after each chorus. This was duly done much to everyone's amusement and I had thought it was just to make the rehearsal a bit more interesting. However, the BBC producer seemed to like the idea and it was decided that this is the way it would be sung for the broadcast. Needless to say it made everyone smile and sing out lustily; the boys were particularly amused especially as Matthew, who was conducting, made gear-changing gestures as one chorus ended and we modulated ever upwards as the next verse began! The BBC duly satisfied there was just time for a quick game of football in the nearby field before tea.

The penultimate day of the festival is a bit special as it is the last full day and, to celebrate, there is a bonfire and firework display just across the road from the Parish Hall: a lovely spot which looks north towards the priory church. The bonfire was built and ready to be lit after Compline but, before the celebrations began, there was still Solemn Eucha-



rist and Compline to sing. The music for the service was quite diverse opening with Stravinsky's *Bogoroditse Dyevo*, followed by Kenneth Leighton's *Preces* and the plainsong office hymn *Ave maris stella*. The canticles were Stanford's *Evening Service in A* and the anthem Howells' *Salve regina*. The hymn *For Mary, Mother of our Lord* rounded things off. There was then a quick turnaround for Compline which, for the Schola, is a bit different on the Saturday: we actually have the opportunity to sing some polyphony rather than plainsong! Having changed out of their robes, all the other choir members came back into church and sat in the stalls to listen to Compline. All the lights extinguished and dozens of candles flickering in the air currents, the final Compline of the festival began. Britten's *Voluntary on Tallis's Lamentation* opened the service to be followed by assorted plainsong pieces including Psalms 4 & 134. I had the privilege of singing two short solo sections during Compline which I have to say, despite my relative experience, I still find rather daunting – especially with another forty or so accomplished singers paying close attention. Towards the end of the service, we moved into the chancel to sing Constanzo Porta's *Regina caeli* in four-part harmony. What a joy.

Robes off quickly and a brisk walk up the road to the car park at the top of Monastery Road followed where already the bonfire was burning and tables had been laid out with hot dogs, soft drinks for the kids, and a selection of beers for the adults. Hot dogs with onions and tomato ketchup tasted so good after our busy evening. George, one of the characterful choristers from Salisbury, approached me and said, "Graeme, your solos were really good . . . and you don't hear your Scottish accent at all when you sing!" I took it as a compliment! It was a dry and clear night, ideal for such an outdoor event and soon the firework display was underway. A lovely way to round off the day. It had just gone 10pm and I knew exactly where I was heading . . . bed. We had been asked to assemble ready for final rehearsals on Sunday morning at 7am which meant I would have to set my alarm for around 5.45am to ensure I was breakfasted



and wide awake enough to sing.

Sunday – the final day of Edington 2013. I made it to the church by 7pm (actually with a few minutes to spare) and found the place a hive of activity. A warm-up followed with various items being topped and tailed and final tests carried out. A good number of people had joined the congregation despite the relatively early hour and were given a short briefing by the producer of the Sunday Worship programme. Come 8.10am everyone was ready to go live the world! With all eyes fixed on the red transmission light, the church fell silent. Shortly before the transmission begins the light flashes; when it goes a steady red, it's time to sing. This service took its theme from Martin Luther King's "I Have a Dream" speech which was delivered almost fifty years ago to the day on August 28th, 1963. Delivered to over a quarter-of-a-million civil rights supporters from the steps of the Lincoln Memorial, the speech was a defining moment of the American Civil Rights Movement. With this significant historical date in mind, the Consort began the worship with Michael Tippett's *Deep River*, one of the *Five Negro Spirituals* from his oratorio, *A Child of our Time*. The first hymn was the already-mentioned *Battle Hymn of the Republic* (with consecutive key changes), and then Francis Jackson's glorious *Magnificat in G* which was beautifully sung by the trebles and men of the Nave Choir. The worship was conducted jointly by The Rev Dr Carolyn Hammond, Dean-Director of Studies in Theology at Gonville & Caius College, University of Cambridge, and the well known hymn writer, John Barnard. This collaboration was,



I thought, hugely successful and, with readings from other choir and festival members, made for an interesting, diverse, and very meaningful form of worship. The Schola's contribution to the service, in addition to the hymn singing, was a plainsong rendition of *In paradium*. Matthew Martin's composition *A Prayer of St Teresa* which had been sung at Friday's Choral Matins made its second appearance during this service which was rounded off with *Amazing Grace* and Buxtehude's *Preludium in D*. At 8.50am, the red transmission light went off and everyone headed for the Parish Hall as we had been promised a full English breakfast which, given all we'd done before 9am, proved very welcome.

So, it was almost all over for another year – but there was one more service to go: the last Eucharist of the week at 11.30am. Final rehearsals over, we gathered for the last time outside the door to the north transept to make the usual procession though the churchyard and in through the West Door. A packed church awaited as the sixty singers made their way down the centre aisle to take up their usual positions: the Schola in the chancel, the Consort in the stalls just below the chancel step, and the Nave Choir in the stalls just in front of the congregation. *Praise my soul the King of heaven* began the proceedings as those of us in the Schola readied ourselves to sing the *Kyrie* from *Mass XI*. There followed the *Gloria* from Mozart's *Coronation Mass*, a reading, and then we sang the plainsong *Laetatus sum*. After a reading from Luke's Gospel, The Right Rev Dr Edward Condry, Bishop of Ramsbury preached. During Com-

munion, music included *Cantate Domino* (plainsong) and Messiaen's *O sacrum convivium*. One of the Edington traditions is that, after the last hymn, all three choirs gather in the chancel (a bit of a tight squeeze!) to sing the glorious *Ave Maria* by Robert Parsons (c.1535-1572). This is an extraordinarily beautiful piece of Renaissance polyphony which sounds absolutely heavenly in the chancel space at Edington and is a wonderful and moving way to round of the liturgy for the week.

The Parsons complete and the final procession out of the church made, one last duty remained: to help to put the church back to its usual configuration and to return to the crypt the dozens and dozens of extra seats which are put in place to accommodate all the additional folk who attend the festival. With almost all hands on deck it doesn't take too long and with the final few heavy items of furniture put back into their usual places, it was time to head along the road to the marquee for a celebratory buffet lunch. This is a lovely occasion when all those who have in any way contributed to the festival get the chance to enjoy each other's company before going their separate ways for another year. This includes all the singers, hosts who have provided lodgings for the week, members of the clergy, as well as those who have assisted in planning and organising the festival which is an almost all-year task, it has to be said.

As I mentioned in the last issue, I have a few copies of the Edington Companion, a booklet which has full details of all the services and lots more information about the festival if you would like to see one. Also, I have CDs of both the Radio 3 Choral Evensong and the Radio 4 Sunday Worship broadcasts should you wish a loan of either to get some insight into just what a wonderful event Edington is. There is also information available at www.edingtonfestival.org By the time the next *Crucis* appears, I hope to have had the chance to write up my wonderful week of music making in Devon culminating in an extraordinary concert in Exeter Cathedral.

Graeme Adamson

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 Machar, Bishop (12 November)

St Machar was born in Ireland of princely parentage, and was baptised by St Colman. He accompanied St Columba to Iona, from where he moved to Mull – allegedly because his sanctity aroused the jealousy of some of the other monks. Later he established a mission in the north-east of Scotland, on the site that came to be occupied by the cathedral in Old Aberdeen which is dedicated to him. St Machar's Well beside it traditionally provided water for local baptisms.

St Margaret of Scotland, Queen

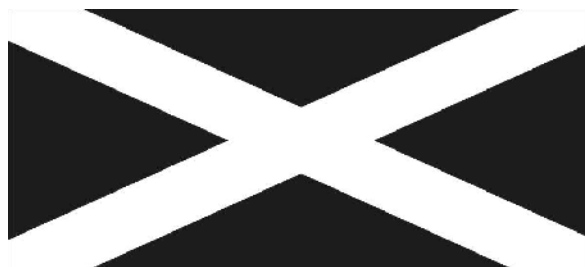
16 November)

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 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.



W5: Who, What, When, Where, Why

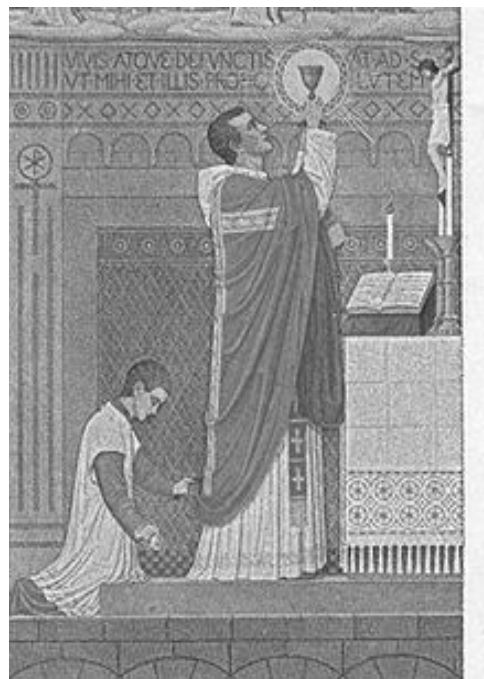
A Priest leading a service with his back to the congregation may seem odd, if not rude. At St. Salvador's, this is the usual way we conduct our liturgy. Why?

When Christians originally gathered to worship, they met in private homes or specially renovated places that were nondescript, fairly small, and intimate, perhaps facing each other around a table. In the fourth century, with the emergence of Christianity from the margins where persecution had driven it, larger, purpose-built structures were erected to accommodate the many new converts and to provide a public showcase for the Faith. Simple rituals became more elaborate. Despite a wide variety of styles in these new sacred spaces, there was at least one common feature: the new churches were on an east-west axis and Christians faced east to pray.

Christians faced the direction of the sunrise, mindful of Christ "the Sun of Righteousness" whose dawning brought light and salvation, and whose Resurrection from the dead took place just as the sun was rising on the first Easter Day. It was also a long-standing tradition that Christ would return in glory at the end of time from the east. In worship, Christians faced the direction that spoke to them of Christ.

Jews faced Jerusalem when they prayed; Muslims faced Mecca. Christians turned in a direction that suggested Christ to them. This was the practise for a millennium, until the Protestant Reformation. Catholics in the Anglican tradition fought hard to restore the Priest to the eastward position in worship. They succeeded. However, after Vatican II even Roman Catholics shifted their Priests to face westward, from behind the altar.

Is the eastward position a liturgical emphasis worth preserving, especially when, by and large, most Christians now seek to reproduce the more cosy aspect of early wor-



ship, when believers faced each other across a table?

At St. Salvador's we think the eastward position still has value.

We retain the eastward position because it emphasises that liturgy is not all about us, but is an encounter with God: when addressing us, the Priest faces us, and when addressing God, the Priest turns away. The eastward position tends to emphasise the transcendence of God and a Church moving Godward, actually getting somewhere.

We believe that the Priest should face the same way as his people, because he is no better when facing God than everyone else. And when the Priest faces us, we don't want gimmicks. Pious expressions, uplifted eyes, and seraphic smiles should not be theatricalities employed to heighten Christian devotion before God. Old, young, devout, bored, nervous, confident, handsome, plain, tired, perky: what the Priest looks and acts like shouldn't intrude into worship. He is merely a facilitator. Facing eastward masks the individuality of the Priest; facing westward places an undue amount of focus on the Priest's appearance and manner.

Kalendar

Fri., 1 Nov.: ALL SAINTS: Mass at 7 PM
Sat., 2 Nov.: ALL SOULS: Requiem Mass
at 11 AM
Sun., 3 Nov.: Trinity 23: Masses
at 9 AM & 11 AM
Tues., 5 Nov.: Feria: Mass at 7 PM
Wed., 6 Nov.: Feria: Mass at 10 AM
Sun., 10 Nov.: Trinity 24 (Remembrance):
Masses at 9 AM & 11 AM
Tues., 12 Nov.: St. Machar: Mass at 7 PM
Wed., 13 Nov.: Feria: Mass at 10 AM
Sat., 16 Nov.: ST. MARGARET OF SCOT-
LAND: Mass at 11 AM
Sun., 17 Nov.: Trinity 25: Masses
at 9 AM & 11 AM
Tues., 19 Nov.: Feria: Mass at 7 PM
Wed., 20 Nov.: Feria: Mass at 10 AM
Sun., 24 Nov.: Christ the King:
Masses at 9 AM & 11 AM
Tues., 26 Nov.: Feria: Mass at 7 PM
Wed., 27 Nov.: Feria: Mass at 10 AM
Sat., 30 Nov.: ST. ANDREW'S DAY:
Mass at 11 AM

Sun., 1 Dec.: Advent 1: Masses at
9 AM & 11 AM
Tues., 3 Dec.: St. Francis Xavier:
Mass at 7 PM
Wed., 4 Dec.: St. Clement of Alexandria:
Mass at 10 AM
Sun., 8 Dec.: Advent 2: Masses
at 9 AM & 11 AM
Mon., 9 Dec.: Conception of the BVM:
Mass at 12 noon.
Tues., 10 Dec.: Feria: Mass at 7 PM
Wed., 11 Dec.: Feria: Mass at 10 AM
Sun., 15 Dec.: Advent 3: Masses
at 9 AM & 11 AM
Tues., 17 Dec.: Feria: Mass at 7 PM
Wed., 18 Dec.: Feria: Mass at 10 AM
Sun., 22 Dec.: Advent 4: Masses at 9 AM &
11 AM; Carols by Candlelight at 7.30 PM
Tues., 24 Dec.: CHRISTMAS: Midnight
Mass of the Angels at 11.30 PM
Wed., 25 Dec.: CHRISTMAS: Dawn Mass
of the Shepherds at 9 AM and Mass of the
Word Incarnate at 11 AM

Thurs., 26 Dec.: St. Stephen: Mass
at 10 AM
Fri., 27 Dec.: St. John the Evangelist:
Mass at 10 AM
Sat., 28 Dec.: The Holy Innocents:
Mass at 10 AM
Sun., 29 Dec.: Christmas 1:
Masses at 9 AM & 11 AM
Tues., 31 Dec.: New Year's Eve:
Mass at 7 PM

Bishops Visit St. Salvador's

After the Celebration Synod on 19 October at the Dundee University Chaplaincy, our visiting partners from Swaziland and Iowa began a tour of the Diocese of Brechin.

High on the list was St. Salvador's, not only to see our historic building, but also to hear about our ministry here and to inspect the big improvements in our garden.

Our friends appeared on Monday, 21 October, their arrival providentially coinciding with the preparation of the food parcels for distribution on Sunday afternoon. The Rector was being helped by a man quitting methadone "cold turkey", another who has recently celebrated a year of sobriety, and a third who was recently released from prison.

Our visitors were impressed with our church and its garden, and were complimentary about our mission and ministry. We thanked the Bishop of Iowa for his diocese's financial support of our Food Cupboard.

Diocesan Website:
www.brechin.anglican.org

The deadline for the December issue of '*Crucis*' is Sunday, 24 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.

Primus	The Most Rev. D. Chillingworth	Tel: 01738 643000 (office)
Diocesan Bishop	The Right Rev. Dr. N. Peyton	Tel: 01382 562 244 (dio. office)
Rector	The Rev. Clive Clapson SSC	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 father.clive@blueyonder.co.uk
Assisting Clergy	The Rev. George Greig	Tel: 01382 566709
Honorary Treasurer	Dr Craig Cassells	c/o Rector
Honorary Secretary	Mrs Katie Clapson	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 vessecstsal@hotmail.co.uk
Lay Representative	Dr. Jennie Parkinson	c/o Rector
Alt. Lay Representative	Ms. Susan Smith	01382 630285
People's Churchwarden & Child Protection Officer	Mrs Muriel McKelvie	Liff Cottage, 12 Church Road, LIFF, Angus DD2 5NN Tel: 01382 580065
Rector's Churchwarden	Mr Martin Andrews	First Floor Flat 10 Brown Constable Street DUNDEE DD4 6QZ Tel: 01382 223465 mhdeta@blueyonder.co.uk
Envelope and Gift Aid Secretary	Mrs J. Cassells	105 Ancrum Road DUNDEE DD2 2HN Tel: 01382 668564
Sacristan	Mrs Evelyn Kelly	Tel: 01382 812475
Flowers	Situation Vacant	
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	Tel/Fax: 01382 667009

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.