

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

November 2014

"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 480 BC, the small city states of Greece were in very real danger of being crushed and enslaved by the Persian Empire – one of the world's super powers. A tiny Greek army blocked the way through a narrow pass to the south at Thermopylae. They held the Persians off for seven days until, betrayed, the bulk of the Greek army was dismissed and the rearguard, led by 300 Spartans, faithful to their military tradition, was slaughtered to a man while their comrades made good their escape.

The ancient lyric poet Simonides of Ceos (556-468 BC) wrote of these heroic defenders: "Go tell the Spartans, thou that passest by,/That faithful to their precepts here we lie."

Does this epitaph sound somewhat familiar? It should.

In north-east India stands the Kohima memorial, recalling the heroic defence that broke the Japanese offensive southward in 1944. It was a turning point in the war in the Far East. Inscribed upon the memorial is the epitaph: "When You Go Home, Tell Them Of Us And Say,/For Their Tomorrow, We Gave Our Today"

These fitting words have since gone round the world, and are often a feature of Remembrance services at this time of year.

According to the Burma Star Association, the epitaph for the Kohima memorial was a

suggestion by Major John Etty-Leal, the GSO II of the 2nd Division, a classical scholar. He would have been aware of the famous words of the ancient Greek poet, but the Kohima epitaph was not his.

The words are attributed to John Maxwell Edmonds (1875 -1958), another English Classicist, who had put them together among a collection of 12 epitaphs for World War One, in 1916. It is thought that Edmonds had composed the words to parallel those of Simonides for the heroic rearguard at Thermopylae.

There is an eternal bond that links all those who persevere against overwhelming odds, whether at war, in peace, abroad, at home, now, and in the past. There is an everlasting value in doing right, whether we win or lose. And that is something worth remembering not just on one day, but every day.

With my blessing,
Fr. Clive

REMEMBRANCE SUNDAY:
SUNDAY, 9 NOV.

GIFT DAY: SUNDAY: 16 NOV.

AGM: SUNDAY, 23 NOV.
AFTER 11 AM MASS
IN THE CHURCH

FOOD CUPBOARD MINISTRY

Over the past weeks there have been significant numbers of donations of food items from local churches and individuals—many from harvest festivals. These gifts have been sorted into categories and are being used to make up the bags given out on a Sunday afternoons. We are seeing at least 60 people each week now for a bag and some refreshments and we are delighted that we have an increasing number of volunteers to help at our Drop In.

We are hoping to be able to give out an additional bag of items per person at Christmas time and if anyone would like to contribute towards this we would like any of the following items (“value” items are fine):

- instant custard powder
- tinned custard
- tinned rice pudding
- tinned meat or fish
- packets of sweets
- 100g bars of chocolate

Please give any items to Katie who will ensure that they are stored for the Christmas bags.



It is with great delight and much pleasure that Fr Clive and Katie can share with you some more family news. Cecilia and Matt are expecting their first child in March and we are delighted to be grandparents in waiting. Cecilia is now 5 months along and has had a scan which shows all is well and that baby is active.

We have wanted to share the news for ages but were sworn to secrecy until the scan that took place recently. Cecilia had a scare early on and was told that she was less far along than she thought. She has now been told that she is 20 weeks along and thus far baby is doing well.

Matt and Cecilia are absolutely thrilled and so are we, as is Lucy who is a delighted Auntie to be.

Guess who hopes to be going to Canada next year!!



VESTRY NEWS

The Vestry has been concerned with:

- works needed on the church building
- organising the AGM (on Nov. 23rd)
- PVG matters
- Diocesan guidance on new memorials in churches and on fees
- Meeting with Bishop Nigel

Please continue to pray for the Vestry and for our upcoming AGM.

Katie Clapson, Vestry Sec.

Edington 2014 – Part Three

The Edington Festival’s website describes the event as follows: “*For one week in August every year since 1956, Edington has hosted a Festival of Music within the Liturgy in its magnificent fourteen-century priory church. Singers from many of the great cathedral and collegiate choirs come together to take part in a unique spiritual event where religious music and carefully planned liturgy combine to create uplifting and stimulating services. Four times a day for seven days, the daily round of Matins, Eucharist, Evensong and Compline fill the beautiful space that is Edington Priory.*” For the last four years it has been my privilege to be one of the singers contributing to this remarkable event. The story continues . . .

It was now Saturday, 23rd August and the 59th Festival was almost over. The theme of the day was Holy Matrimony and the morning began for me just before 7am as I got myself ready to head along to the priory church in time for the usual pre-Matins practice. The 9 o’clock service began with the antiphon *Deficiente vino* and continued with *Psalms 127 & 128* to plainsong. The hymn was *Christe, splendor Patris* and the antiphon quite appropriately, *Nuptiae factae sunt in Cana Galilaeae*. After further practice and a break for a cuppa, the Solemn Eucharist began at 11.30am with the introit hymn, *Lead us, heavenly Father, lead us* and continued with the Schola singing the Gloria to the plainsong setting *Missa IX*. As always there was a wide range of music and from plainsong we moved into the 20th century with Eleanor Daley’s (b.1955) *Upon your heart*. We were fortunate to be joined by the delightful Reverend Canon Jeremy Davies, Canon Emeritus, Salisbury Cathedral who preached on the theme of the day. Music by Henry Purcell (1659–1695) followed and the rest of the Mass setting was sung to plainsong. In contrast, the two Communion pieces were *Love bade me welcome*, one of the splendid Five Mystical Songs by Ralph Vaughan Williams (1872–1958), and *This Marriage* by contemporary composer, Eric Whitacre (b.1970). The Eucharist was rounded off with the congregation hymn, *Love divine, all loves excelling*.

After a rather hastily-consumed lunch, we gathered up the trebles and headed to a beautiful

spot in nearby Bratton where one of the generous local residents had turned their home over to us for, amongst other activities, croquet, swimming, and tennis. It was a lovely afternoon spent in the sunshine and a very good time was had by all. However, there wasn’t a lot of time as the rest of the day was rather more hectic than usual. At 5 o’clock there was to be a special Evensong with the dedication of the new organ by the Bishop of Ramsbury; at 8 o’clock a concert to celebrate the newly-dedicated instrument; Compline at 9.15pm; then a firework party for all those involved in the festival. In the course of all these events, there was so much music it’s not possible to list everything so I will just pick out a few pieces. Solemn Evensong and the dedication of the organ included a real highlight for me – the St Paul’s Service *Magnificat* and *Nunc dimittis* written by Herbert Howells. These canticles are simply stunning. There is a particularly fine recording by St John’s College Cambridge available on the Naxos record label (8.557557-58). To celebrate the new organ we were treated to a glass of bubbly after the service as the Bishop mingled with the hundreds of folk who had come to be part of this special dedication service. We then headed back to the Parish Hall for a bite to eat and on the way it had obviously struck some of the choristers that, this being the last full day, the whole event was almost over. “I’m going to miss you”, one of the Westminster Abbey trebles said to me very earnestly as we made our way back to the church. I reassured him that I do find my way to the Abbey from time to time so we might well catch up again. (And, as it happens, we did during my October visit to the capital when I was greeted with a cheery “Hi Graeme”, a big smile and a wave; although not across the Abbey choir stalls, I’m relieved to say!). I digress. There was further practice at 7pm and then the Dedication Organ Concert began at 8pm and was played by Andrew Lumsden Organist and Director of Music at Winchester Cathedral. I was particularly pleased to take part in this unique event which included music by Guilmant, Sweelinck, Bach, Duruflé, Bridge, Messiaen, and Parry. One of my favourite pieces was Duruflé’s *Choral varié sur le thème du “Veni Creator”* which involved the Schola singing plainsong verses each of which was followed by a complex extemporisation played on the organ. Everyone attending the concert received a beautifully designed commemorative

programme giving full details of the music, the specification of the instrument, the information about those from Harrison & Harrison who had built, installed and voiced the organ, as well as a full list of the musicians taking part.

The concert complete, we then had to prepare for the last evening service of the festival which began at 9.15pm. There are two bonuses, as it were, as regards this final Compline: firstly, the church is particularly busy since the members of the other choirs sit as part of the congregation and secondly, we get to sing some polyphony (i.e. music with harmony) as opposed to plain-song which makes a nice change. The service began with *Te lucis ante terminum* by Marcel Dupré (1886–1971) followed by *Psalm 4* and concluded with the beautiful motet, *Alma redemptoris mater* by Giovanni Pierluigi da Palestrina (1525/6–1594). For this we moved from the choir stalls into the chancel to sing which gives the choir a wonderful blended sound with a lovely ethereal quality.

Compline done and dusted, we all headed up the road to the nearby car park which had been completely cleared of vehicles to allow plenty room for everyone to stand and enjoy the bonfire and firework display which takes place in the nearby field overlooking the church. The bonfire was already lit and tables set up in the car park with soft drinks, beers, hot dogs and burgers available for the choir members. Needless to say the firework display (which was very impressive and the quality of a civic display but just a bit shorter) delighted both the children and adults; the former constantly having to be reminded to save their voices as they still had to sing the following morning! After a very busy and active day, there was only one place to head for . . . bed.

Sunday. The final day of the 59th Edington Festival. The theme of the day – Holy Communion. Rather than describe the morning – as I’m sure you now have an impression of how each day goes – here’s an extract from the festival companion booklet which details the content of Matins and Solemn Eucharist:

Matins 9.00am Chancel

ANTIPHON O quam suavis *plain-song*

PSALM 116 *plain-song*

HYMN Verbum supernum prodiens *plain-song*

ANTIPHON Ego sum panis vivus *plain-song*
VOLUNTARY Fantasia *Peeter Cornet*
(c1570/80–1633)

Solemn Eucharist 11.30am Nave

PRELUDE Passacaglia and Fugue BWV582

Johann Sebastian Bach (1685–1750)

INTROIT HYMN Deck thyself, my soul, with gladness (280) SCHMÜCKE DICH *Johann Crüger* (1598–1662)

KYRIE Mass XI *plain-song*

GLORIA Messe solennelle *Jean Langlais* (1907–1991)

READING 1 Corinthians 11: 23–29

ALLELUIA Caro mea *plain-song*

GOSPEL John 6: 53–58

SERMON The Reverend Mark Jones *Vicar of Bratton, Edington and Imber, Erlestoke, and Coulston*

CREED

OFFERTORY Love bade me welcome *Judith Weir* (b1954)

SANCTUS Messe solennelle *Jean Langlais* (1907–1991)

AGNUS DEI Mass XI *plain-song*

COMMUNION Agnus Dei MESSE SOLENNELLE *Jean Langlais* (1907–1991)

COMMUNION Oculi omnium *Orlande de Lassus* (1530/32–1594)

HYMN King of glory, King of peace (391)

GWALCHMAI *Joseph Jones* (1827–1870)

MOTET Ave Maria *Robert Parsons* (c1535–1572)

BLESSING

VOLUNTARY Final *Louis Vierne* (1870–1937)

SYMPHONIE NO 1 IN D MINOR, Op 14

As I have mentioned in previous years, the most moving part of the final service is when the members of all three choirs, from the youngest trebles to the longest-serving adults, make their way into the chancel to sing one final motet, Robert Parsons’ *Ave Maria*, before the blessing. It is a stunning piece of Renaissance polyphony and was conducted by the Festival Director, Ben Nicholas (with a bit of help from the 4-year-old son of the Festival Administrator!).

After the service, it only remained to put the church furniture back in its usual position and move the dozens of extra chairs that are used to accommodate the congregation back into the crypt – and then it was time for lunch. This was held for the first time adjacent to the church in



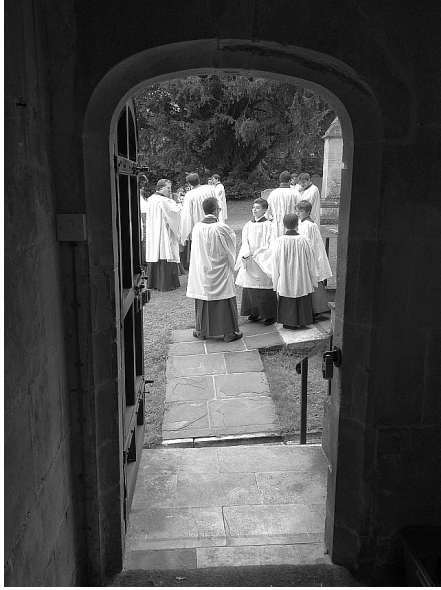
the large marquee in a nearby field which was very convenient for all concerned. The buffet-style lunch is a chance for everyone involved with the Edington Festival to relax and catch up with one another as it includes all the choir members, organisers, festival supporters, and those who have provided accommodation for the many singers throughout the week.

As I was going to visit friends in Dorset the following day, I had plenty spare time after lunch and decided to investigate an interesting nearby village which had been mentioned to me by one of the other singers. The village of Imber is in the centre of Salisbury Plain, much of which has long been used by the army for training purposes. It could be said that Imber has become something of an enigma as it can only be accessed by a narrow road that is only open to the public at certain times of the year. It just so happened that August is one of these times. Salisbury Plain had begun to be used by the army for training purposes as far back as the nineteenth century and, as more and more land was bought up by the Ministry of Defence, Imber became surrounded by firing ranges until local farms were also purchased as well as land in the village itself. Still, life went on with residents and army personnel living in relative harmony until, in 1943, the history of the village changed forever. The War Office called the villagers to a meeting to discuss the future of the area during which it was announced that the residents had less than seven weeks to pack up and leave Imber; with the promise they would return after World War II was over. The reason for this land acquisition was to provide an exer-

cise area for American troops preparing for the invasion of Europe and, in particular, suitable training facilities for what might now be termed urban warfare were required. Many of the inhabitants of Imber went peacefully; some had to be forcibly evicted. However, there is a twist in the tale. Because the area remained an important training ground for troops engaging in conflicts and modern warfare, the Ministry of Defence retains sole use of and control over the area meaning the villagers, some of whom still live nearby never did – and never will – return to the village of Imber.

Still, undaunted by the warning signs at regular intervals along the road warning of unexploded military debris, I made my way over the narrow road across the plain towards one of the few remaining buildings, the 13th century St Giles's Church and its graveyard. It all felt somewhat surreal as I drove through this open countryside with decaying tanks and other debris scattered about the plain. The church is now in the care of Churches Conservation Trust which had the building open and staffed the day I visited. If you are interested in reading more, take a look at www.imberchurch.org.uk. I took time to look around the church and its extensive graveyard which sit somewhat uncomfortably close to the rather anonymous and sinister looking grey buildings with metal roofs and windows with no glass in them which provide training facilities for modern combat. My adventure across Salisbury Plain complete, I headed back to Bratton (avoiding any unexploded bombs) to join my host and one of her friends for dinner before retiring for the night.





The following day, to round off my time in England, I drove from Wiltshire into Dorset to have lunch with one of the families I met through Edington back in 2011. They stay in an attractive rural part of Dorset about 20 miles south west of Salisbury. We spent a most enjoyable time over lunch catching up on each others' news and comparing recent musical adventures. By late afternoon the weather had begun to deteriorate and the forecast was not good for the next few days so I decided to make the journey north that afternoon. Having said our goodbyes, I set out for Dundee at 4.30pm and despite the heavy rain much of the way up the M6 had an uneventful journey arriving back in Dundee just before 1am. All in all, it had been a very successful and enjoyable week, to be repeated, God willing, from Sunday, 23rd August to Sunday, 30th August 2015.

Graeme Adamson



A Sermon
Preached
by the Rector
on Sunday, 19 October, 2014

“[Others report] how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead – Jesus, who rescues us from the wrath that is coming.” 1 Thess. 1: 9b-10

It was the end of 1987. British Telecom introduced Maureen Lipman as Beattie, the archetypal Jewish Grandmother, in one of the most famous ads ever to appear on British television. There were, I believe, more than 10 different ads made, but the most memorable one is the one with the “ology” in it. Remember? Having just been told by her grandson Anthony that he’s flunked his exams, passing only pottery and sociology, Beattie says: “He gets an ology and he says he’s failed... you get an ology you’re a scientist...”

There **are** Christian scientists, but whether we are scientists or not, **all** Christians have an “ology”. In fact, we have several “ologies”. Among them we have Theology, Christology, Soteriology and Eschatology. We see all four in two verses from today’s Epistle reading. St. Paul gives us there the essence of Christian belief in just 38 words. Without these “ologies” we flunk Christianity.

St. Paul wrote: “You turned from idols, to serve a living and true God”. This is Theology. There is a God – one God – who made us and everything else. We did not make Him, but He made us. Furthermore, He has called us to serve Him. In Jewish religious thought this word “serve” did not mean merely obedience, but also suggested worship and a personal relationship.

God calls all of us away from worship of what is worthless and transitory to what is living and eternal. He calls us away from worship of ourselves and what we have bought or made to worship Him. God wants us to relate to Him not as mere servants, but as sons and daughters and heirs of His promises. To relate to Him, we must “turn”. This suggests not merely agreeing that there is a God, but also putting away everything that separates us from Him, and giving ourselves away to Him. Theology is our first

“ology”.

Our second “ology” is Christology. St. Paul wrote: “[You] wait for his Son from heaven, whom he raised from the dead – Jesus”. The Apostle is stating simply and directly that Jesus of Nazareth is the Son of God, and that God has shown this by raising Him from the dead. This is Christology – the heart of faith in Jesus Christ.

Right from the start Christians have believed that Jesus is both God and Man. It was not an invention of the Church in the fourth century, as Richard Dawkins and a number of other scoffers and Christian-haters have been suggesting recently. In this epistle St. Paul is saying that Jesus is God, and he said it fewer than 30 years after the death and resurrection of Jesus Christ – hardly much longer a time than the original BT ad we remember so well today. That Jesus is God was believed from the start.

St. Paul also wrote: “[You wait for] Jesus, who rescues us”. In Jesus Christ, God is at work saving the world. This is Soteriology, which is the focus on the saving activity of Christ for us and for all. This is our third “ology”.

A god in human form was not unknown in the Roman world, but One who died humiliated and betrayed on a cross took some explaining. In a sense, the resurrection of that God took less explanation, as this would have been well within the capability of even a pagan god in human form. Jesus’ death must have **meant** something. Christ Himself had pointed to its meaning. It was through His death on the Cross that our salvation was achieved, because there the power of sin and death over human beings was overturned and the way back to God was opened up. This God is a Saviour.

St. Paul concluded this passage: “[You wait for] Jesus, who rescues us from the wrath that is coming”. God’s saving work in Christ Jesus has happened and continues to happen, but it will be supremely and finally manifested at the end of time when Jesus returns to be our Judge. We call this aspect of Christian faith “Eschatology”. This is today’s fourth “ology”. It is perhaps the hardest one to understand for liberal-minded westerners such as ourselves, but without it, we flunk Christianity, just as poor Anthony in the

BT ad flunked his exams.

God has lovingly made us and sustained us (Theology), He has given us His Son Jesus Christ (Christology), and in Christ God rescues us and brings us to Himself (Soteriology). God is within His rights to expect something of us when He brings the whole cosmos to its climax and consummation (Eschatology). Archbishop Desmond Tutu once said, I think, that what we **are** is God’s gift to us; what we **become** is our gift to God. An account must one day be given to God for our lives.

In today’s Gospel reading, Our Lord is called to account by the Pharisees and the Herodians. These two parties of Jews loathed each other, but they appear as allies here, probably united in their common hatred of Our Lord and their desire to eliminate Him. They ask Him a question about paying the poll tax that they hope will trick Him into incriminating Himself. If Our Lord recommends not paying the poll tax, then He is siding with the Pharisees, but would be reported for sedition to the Romans by the Herodians. If Our Lord responds in favour of paying the poll tax, then He would gain favour with the Herodians, but earn the hatred of not only the Pharisees, but also of all patriotic and religious Jews in the crowd.

Our Lord side-steps the question. He doesn’t answer His enemies. Rather, He asks for a coin. It bears the image of Caesar, symbolising Roman political, military and economic power and authority. Only Caesar authorises the minting of currency. Unauthorised minting is considered a serious act of rebellion. In a very real sense, Caesar owns every coin in circulation and they are marked with his image to prove it. Our Lord says that what belongs to Caesar should be given to him, and what belongs to God should be given to God. We belong to God. We bear His stamp.

We aren’t meant from Our Lord’s answer to erect a whole theory of Christian economics and politics. That would focus too much on the things rendered to Caesar, which was not, I’m sure, the main point of Our Lord’s comment. In His teaching generally, He was calling people to come to God in a new, direct, intimate way, not through Law, but through love. God has a rightful expectation of us. We belong to Him,

bearing a different stamp from that of the world. For we have “turned to God from idols, to serve a living and true God, and [we] wait for his Son from heaven, whom he raised from the dead – Jesus, who rescues us from the wrath that is coming.” Each Christian bears the image of Christ Himself, crucified and risen, each Christian is a coin spent in the service of God and the world that He has redeemed. Our success in His hands is assured: we have an impressive number of “ologies”. Let’s not flunk Christianity.

Edith MacFarlane died peacefully early in the morning at Ninewells Hospital on 16 October, having received Holy Anointing with laying-on of hands and prayer by Fr. Clive. It was the end of a lengthy illness that saw the gradual and distressing diminution of Edith’s powers of recognition and thought.

A lifetime resident of Dundee, Edith’s association with, and support for, St. Salvador’s was longstanding. She will be missed. Her well-attended funeral was in the church on Thursday, 23 Oct. Our thoughts are with her husband Nicky and their family, and they are supported by our prayers.

Fr. George was in hospital for a few days in October and is now back at home. He remains in our thoughts and prayers.

A Prayer

Let us continue to pray for the growth of our congregation, asking God to draw to us each week at least one person who has either never been to St. Salvador’s, or who has not been with us for a long time. And let us pray that each one of us shall be able to show them something of Christ.

O GOD of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man’s salvation, and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord. Amen.

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 Martin of Tours, Bishop (11 November)

Born in about the year 316 in Pannonia (modern-day Hungary), St Martin was a soldier in the Roman army and a Christian. He found the two roles conflicted and so left the army to devote himself fully to Christ. Under the influence of St Hilary, Bishop of Poitiers, he founded a monastery in that diocese in the year 360, the first such foundation in Gaul. The religious house was a centre for missionary work in the local countryside, setting a new example where, previously, all Christian activity had been centred in cities and undertaken from the cathedral there. In 372, St Martin was elected Bishop of Tours by popular acclaim and he continued his monastic life as a bishop, remaining in that ministry until

his death in the year 397.

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 (trans. to 17 Nov.)

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

St Fergus, Bishop (18 November)

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

He was the patron saint of the burgh of Wick, and the Aberdeenshire village of St Fergus is probably the site of the small settlement from which his mission radiated.

St Andrew, Apostle, Patron of Scotland (trans. to 1 Dec.)

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.



“Why does a woman work ten years to change a man’s habits and then complain that he’s not the man she married?” - Barbra Streisand

“You can tell a lot about a woman's mood just by looking at her hands. If they are holding a gun, she's probably angry.” - Unknown (deceased?)

“Women who seek to be equal with men lack ambition.” - Marilyn Monroe

“Gone are the days when girls used to cook like their mothers. Now they drink like their fathers.” (Anon.)



Lt. Colonel John McCrae (above) was a Canadian doctor and soldier of Scottish background who wrote the poem “In Flanders Fields” while taking a break from his surgical duties near the front line on 3 May, 1915.

From where he was sitting, McCrae could see red poppies blowing in the breeze over the graves of the dead in what would become one of the most-visited of the war grave cemeteries in Belgium.

It lies near a farm the soldiers dubbed “Essex Farm”, and the name stuck. Katie and I visited it on one of our trips to Belgium. One can still see the underground concrete bunkers where McCrae and his staff worked. Touchingly, the whole area is decorated with Canadian flags that visitors have left behind.

McCrae died of pneumonia in January 1918 and is buried near Boulogne. He was 45 years old.

W5: Who, What, When, Where, Why
Remembrance Day is observed on 11 November to recall the end of hostilities of World War I on that date in 1918. Hostilities formally ended “at the 11th hour of the 11th day of the 11th month,” in accordance with the armistice, signed by the representatives of Germany and the Allies earlier that day. World War I officially ended with the signing of the Treaty of Versailles on 28 June 1919.

The day was specifically dedicated by King George V on 7 November 1919 as a day of remembrance for members of the armed forces who were killed during World War I. The first Armistice Day was held at Buckingham Palace commencing with King George V hosting a “Banquet in Honour of the President of the French Republic” during the evening hours of 10 November 1919. The first official Armistice Day was subsequently held on the grounds of Buckingham Palace on the morning of 11 November 1919. This would set the trend for a day of Remembrance for decades to come. The theme of remembrance for the fallen was extended to include the recalling of all the war dead since the end of World War I.

Many parts of the former British Empire have as their focus a national “cenotaph” (Greek for “empty tomb”, a memorial for those whose remains lie elsewhere) for acts of remembrance. Most of these countries also have a tomb of an unidentified serviceman that provides another place for Remembrance.

The red poppy has become a familiar emblem of Remembrance Day due to the poem by Canadian soldier John McCrae “In Flanders Fields”. These poppies bloomed across some of the worst battlefields of Flanders in World War I, their brilliant red colour an appropriate symbol for the blood spilled in the war. Interestingly, in France the blue cornflower, not the poppy, is the symbol – that flower also growing in abundance on the Great War battlefields.

Kalendar

Sat., 1 Nov.: ALL SAINTS: Mass
at 11 AM.

Sun., 2 Nov.: Trinity 20: Masses at 9 AM
& 11 AM

Mon., 3 Nov.: ALL SOULS:
Requiem Masses at noon and 7 PM

Tues., 4 Nov.: Feria: Mass at 7 PM

Wed., 5 Nov.: Feria: Mass at 10 AM

Sun., 9 Nov.: Trinity 21(REMEMBRANCE
SUNDAY): Masses at 9 AM & 11 AM

Tues., 11 Nov.: St. Martin: Mass at 7 PM

Wed., 12 Nov.: St. Machar: Mass at 10 AM

Sun., 16 Nov.: Trinity 22: Masses at 9 AM
& 11 AM

Mon., 17 Nov.: St. Margaret of Scotland:
Mass at noon

Tues., 18 Nov.: St. Fergus: Mass at 7 PM

Wed., 19 Nov.: Feria: Mass at 10 AM

Sun., 23 Nov.: CHRIST THE KING:
Masses at 9 AM & 11 AM

Tues., 25 Nov.: Feria: Mass at 7 PM

Wed., 26 Nov.: Feria: Mass at 10 AM

Sun., 30 Nov.: Advent 1: Masses at 9 AM
& 11 AM

Mon., 1 Dec.: ST. ANDREW, PATRON OF
SCOTLAND: Mass at 7 PM

Tues., 2 Dec.: Nicholas Ferrar: Mass at 7 PM

Wed., 3 Dec.: St. Francis Xavier: Mass
at 10 AM

Sun., 7 Dec.: Advent 2: Masses at 9 AM
& 11 AM

Mon., 8 Dec.: Conception of the BVM:
Mass at noon

Tues., 9 Dec.: Feria: Mass at 7 PM

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

Sun., 14 Dec.: Advent 3: Masses at 9 AM
& 11 AM

Tues., 16 Dec.: Feria: Mass at 7 PM

Wed., 17 Dec.: Feria: Mass at 10 AM

Sun., 21 Dec.: Advent 4: Masses at 9 AM
& 11 AM

Tues., 23 Dec.: Feria: Mass at 7 PM

Wed., 24 Dec.: Feria: Mass at 10 AM

CHRISTMAS EVE: Midnight Mass
at 11.30 PM

CHRISTMAS DAY: Masses at 9 AM & 11 AM

Fri., 26 Dec.: St. Stephen Protomartyr:
Mass at 10 AM

Sat., 27 Dec.: St. John the Divine:
Mass at 10 AM

Sun., 28 Dec.: Christmas 1: Masses at 9 AM &

11 AM

Mon., 29 Dec.: The Holy Innocents:
Mass at noon

Tues., 30 Dec.: Feria: Mass at 7 PM

Wed., 31 Dec.: Feria: Mass at 10 AM

Many thanks to Janette Coutts and Phyllis McIntosh for recent donations for flowers to decorate the church.

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 on top of the Food Cupboard . Thank you!

Gesina Tait has created some lovely greeting cards with a poppy design suitable for this season of remembrance—especially appropriate for the centennial anniversary of the outbreak of the Great War. “G” is graciously gifting funds raised from their sale to our church.

Frank Bowles is still in Kingsway Care, but, despite a recent health setback, is expected soon to relocate to one of the local nursing homes. We will provide an update on his new address so that our members can stay in touch.

Diocesan Website:
www.brechin.anglican.org

“Lay this body anywhere, and take no trouble over it. One thing only do I ask of you, that you remember me at the altar of the Lord wherever you may be.” St. Monica to her son Augustine, AD 388.

The deadline for the next issue of ‘*Crucis*’ is Sunday, 23 Nov. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

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

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

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

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| Diocesan Bishop | The Right Rev. Dr. N. Peyton | Tel: 01382 562 244 (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 the Rector |
| Honorary Secretary | Mrs Katie Clapson | c/o The Rector Tel: 01382 221785 vessecstsal@hotmail.co.uk |
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| Alt. Lay Representative & Child Protection Officer | Dr. Jennie Parkinson | c/o the Rector |
| People's Churchwarden | Mrs Muriel McKelvie | Tel: 01382 580065 |
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| Envelope and Gift Aid Secretary | Mrs J. Cassells | c/o the Rector |
| Sacristan | Mrs Evelyn Kelly | c/o the Rector |
| Flowers | Situation Vacant | |
| Cantor, Choirmaster & Webmaster | Dr Graeme Adamson | c/o the Rector |

Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £17 p.a. inc. p&p. Also available free as a PDF.