

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee
November 2016

"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...

"Winter is coming".

This the motto of one of the ruling houses in the series of books "Game of Thrones", written by George R. R. Martin, and made into a widely popular TV programme. I read all the books during the summer and have seen the whole series on TV. I'm almost addicted. The story is a mixture of fantasy, horror, and adventure, involving clans vying for control of an alternative world with medieval technology. One of the features of this alternative world is seasons that can last for years. "Winter is coming" is the slogan of one of the most northerly clans. It could be our catchphrase as well.

The motto is a simple statement of fact.

Summer will not last forever. The motto is also a warning to be prepared. But there is something else. There's the hint of a confidence that adversity when it falls can be overcome.

For us, as autumn concludes, winter IS coming. The church heating is on. The gas cylinders for the chapel fires have been replaced and are in use. Piles of leaves deposited at the church doors are being swept clear. The buckets stand ready for the almost inevitable leak in the chapel ceiling. Winter is coming.

In November we are particularly aware of adversity past, present, and future. We recall the trials of the Saints on 1 November and, on the following day, the adversity of sorrow for the deaths of our loved ones. Later in the month we remember the scourge and devastation of war. In the background to these recollections in the Church is the present uneasiness over our country's Brexit future, global terrorism, and the destruction of the environment. In the past, present, and future, there is adversity.

The last Sunday after Trinity is the Feast of Christ the King. This festival affirms our trust in Christ, who presides over everything. He is the One who said that, while we are in the world there will be sorrow. He also added that we should not fear, for He has overcome the world. So let winter come!

With every blessing
Fr. Clive

Advent Gifts in Kind

On the First Sunday of Advent (27 Nov.) we will begin “Advent Gifts in Kind”. This scheme is a means by which we can top up the often unglamorous but necessary things we use all the time in our ministry as a congregation.

In Advent, take a slip of paper from the board indicating the item you wish to donate, and bring your donation in the following week.

Items we will be looking for will include:

A4 Copier paper (coloured)
A4 Copier Paper (white)
Bleach
2nd Class Stamps
Black Rubbish Bags
Dishwasher Tablets
C6 Envelopes
Plain White Envelopes (No Window)
Disinfectant Wipes
Ground Coffee for Cafetiere

THANK YOU!



By F1kingArtist.com

Food Cupboard Ministry News

Over the past few weeks we have been blessed with an abundance of items donated from harvest festival celebrations held in various local churches, including from a local Sunday School group. We have received many items for the cupboard which are going into the wee bags of groceries we hand out each week or into the semi regular “share basket” from which folk can choose an additional item to take away with them. We have also been able to share fresh produce, including the contents of the harvest basket donated by the Maxwell Centre of things grown in their garden, and locally grown apples. These were all very much appreciated by our Sunday afternoon visitors.

We are also very grateful for the ongoing regular donations of items that we receive week by week from congregations and individuals all of which help support those who come to us at the Drop In. We are seeing between 50 and 70 folk a week now and new people find us almost every week.

A big thank you to all those who have already donated items or money for the preparation of the Christmas bags we will hand out on Sunday Dec 18th alongside the regular basic bag. We are hoping to include a bag of sugar, a 100g jar of coffee, chocolate, a tin of meat and other Christmas treats in each bag and further contributions of the above would be much appreciated. Even one bar of chocolate or small jar of coffee would make a difference if you can help. Please give any contributions to the Rector or Katie by Sunday Dec 11th so they can be stored separately ready for the Christmas bag pack!

The Rector gave a talk about our outreach through the Food Cupboard Ministry to the area Women’s Guild at St Andrew’s Church of Scotland here in Dundee in October.

Katie Clapson



Singing sacred music . . . at home and abroad

I had the great pleasure of being able to sing in two concerts of sacred music last month: one in The Netherlands and one in England. Both involved very fine sacred music sung *a cappella* – the first taking place in Amsterdam’s Westerkerk on 10th October and the second a bit closer to home in St John’s Church, Wellington in Somerset on 23rd October.

The weekend in Amsterdam was to celebrate the 15th anniversary of the Bartholomew Consort, an Oxford based group with which I have been fortunate to sing since 2010. By way of celebration, the programme for the concert included Thomas Tallis’s monumental composition *Spem in alium* (I have never put my hope in any other but in You, O God of Israel) which was written for 40 individual voices in the form of eight 5-voice choirs. To be able to perform this colossal work, the consort was augmented by eight Dutch-based singers to bring the total to the necessary forty voices. Also on the menu was Geneva born Frank Martin’s (1890 – 1974) stunningly beautiful Mass for Double Choir as well as part of Ildebrando Pizzetti’s (1880 – 1968) Requiem Mass.

I was pleased to have the opportunity to try out the new direct flights from Dundee Airport to Schiphol in The Netherlands for this trip. What a pleasure to be able to hop on a plane at Riverside and be in the centre of Amsterdam less than three hours later.

Over the weekend, we made use of three different venues in Amsterdam beginning with an afternoon/evening rehearsal on Friday in the Waalsekerk in Walenpleintje. On Saturday, we moved to the Orangekerk in Van Ostadestraat for an all-day rehearsal with the concert itself taking place in the impressive Westekerkerk in Prinsengracht. The Bartholomew Consort’s music director, JanJoost van Elburg, lives in Amsterdam and is also director of

the choir and orchestra at the prestigious Westerkerk making arrangements for this ambitious project somewhat easier.

Having put in a lot of rehearsal time, come 3.30pm on Sunday the doors of the Westerkerk were opened and, much to everyone’s surprise, a steady stream of people made their way into the huge church. Over the next thirty minutes or so, people just kept on arriving meaning that, when the performance began at 4pm, there was barely a seat to be had with an audience of some 500 people. The concert was an incredible experience and began and ended with renditions of *Spem in alium* – one with all of us standing together in front of the audience and the other with the choirs standing around the periphery of the audience to give them a “surround sound” experience which I was, I was told afterwards, highly effective.

Not only was it a marvellous weekend of music making, we were also treated to some wonderful Dutch hospitality by JanJoost and his partner who opened their beautiful home in the centre of Amsterdam to the whole choir and treated us to a delicious meal on the Saturday evening.

JanJoost and a number of those involved in the Amsterdam weekend were back in action less than two weeks later but this time in the beautiful village of Culmstock in Devon, the home of the Blackdowns Early Music Projects which is the brainchild of husband and wife team, Catherine and Geoffrey Bass. This was a much smaller group of singers who had been invited to perform selected works from The Eton Choirbook a collection of English sacred music composed during the late 15th century and found in the library of Eton College. The ensemble consisted of just seventeen of us: five sopranos, four altos, four tenors, and four basses.

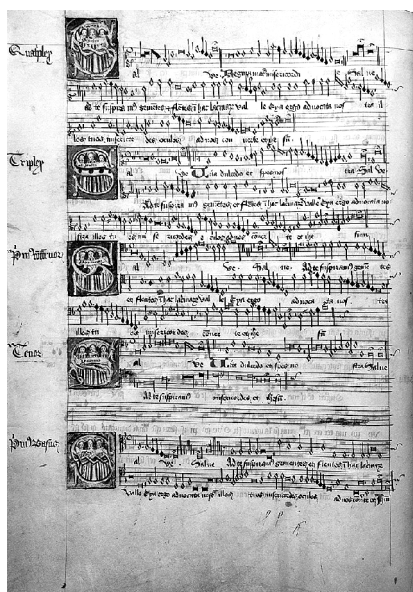
The original music comes from richly illuminated



manuscripts on vellum and is one of very few collections of Latin liturgical music to survive the Reformation. The Choirbook, which demonstrates the development of early Renaissance polyphony in England, was compiled by Robert Wylkynson from the compositions of some twenty-four composers between approximately 1500 and 1505. It originally contained ninety-three works by twenty-four composers from the early Tudor period and was compiled for use in Henry VI's Chapel at Eton College. John Browne has the greatest number of compositions (ten) included, followed by Richard Davy with nine and Walter Lambe with eight. Our concert included major works by Browne and Davy as well as compositions by Robert Whyte, Robert Fayrfax, and Robert Wylkynson. Stylistically, the music is highly polyphonic with the various lines interweaving both melodically and rhythmically to create a dense texture much of the time. From my point of view, I find it technically difficult to sing because it is so intricate. I also believe it is quite difficult to listen to such is its complexity. Despite this, I considered it a privilege to have been invited to participate . . . and also a bit of a challenge!

When I arrived in Exeter on the Friday I had already done quite a bit of preparation so that I had at least some idea of the overall sound of each piece and also where the particularly tricky parts were. Having enjoyed a light lunch at the Bass's when we arrived, we then gathered in All Saints Church, Culmstock to begin work on the music. Rehearsals continued until mid-evening on Friday, throughout the day on Saturday, and then during the morning and afternoon on Sunday so that we were ready for the performance at 6.45 on Sunday evening.

JanJoost gave an informative, illustrated pre-concert talk about the Choirbook and also brought along a facsimile of it which audience members were invited



to examine. The major works we performed were Richard Davy's *Salve Regina* (Hail Holy Queen), a six-part piece originally written for two trebles, mean, counter-tenor, tenor, and bass; John Browne's six-part *Stabat mater dolorosa* (The sorrowful mother stood) for soprano, alto, two tenors, and two bases; and Robert White's *Magnificat* (also six-part) for treble, mean, two altos, tenor and bass which was preceded by a beautiful, 5-part composition also by White, *Christe, qui lux es et dies* (O Christ who are light and day) which combined plainsong and polyphony. In addition, we sang a fascinating 13 in 1 canon by Wylkynson entitled *Jesus autem transiens* (But Jesus passing through their midst went on his way) with the basses providing a repeated nine-bar figure on top of which all the other more complex parts were gradually added. For a bit of light relief, three secular songs written by Robert Fayrfax were included and I had the pleasure of singing the bass line in a three-voice song setting entitled *I love, loved, and loved wolde I be* which was written in the language of the time with accompanying obscure spellings!

An immense amount of hard work went into preparing for the performance and it certainly paid off. The audience members, although fewer than in Amsterdam, were hugely appreciative of our efforts and obviously greatly enjoyed the programme. It is unlikely that we could have achieved the standard of performance that we did without JanJoost's critical ear and expert direction. The Eton Choirbook contains incredibly challenging music even for the more experienced singer who reads music with relative ease. It is not my favourite period of Early Music but was a fascinating project to have been part of. As always, if you are interested in learning more about any of the music mentioned, do please ask me.

Graeme Adamson

THANK YOU STOBIE CUBS!

As the Cub Scouts celebrate 100 years since they were founded by Lord Baden Powell back in 1916, the 7th Dundee (Stobswell) Cub Scout Pack have embarked upon several challenges and activities with a '100' theme.

One of the challenges the Cubs wished to partake in was to collect 100 items to donate to a charity. After some consideration it was decided that donating food to a local food bank would be the way to go, as this was something that the Cubs felt would have a huge impact on peoples life's in the community.

The Cubs spent a few weeks collecting tins of food and packets of pasta as well as some treat items (because everyone needs a treat!) We successfully collected 127 food items, and on Sunday the 24th September we dropped these off at St Salvadors Church in the Hilltown for them to be distributed to those that need it most.

The Cubs really enjoyed doing this activity, and they have learned a lot about giving as well as what it means to maybe go without.

Kev Todd



Vestry News

Our congregational AGM will be held, over coffee, on Sunday Nov 20th in the Lower Hall after the 11 am service. This is the annual opportunity for members of the congregation to hear more about what has been happening over the past year, plans for the coming year, church finances and to ask questions about aspects of our church life together.

It gives us the chance to acknowledge and thank all those who serve our church family in many different ways, some of which are unseen, but all of which are vital to our continued fellowship and ministry. We hope that as many of you as are able to come will do so to take part in this important meeting.

At the AGM the following are elected (from among those who are on the communicant's roll) :

- A Lay representative, ex officio a vestry member
- An Alternate Lay Representative
- The People's Warden, ex officio a vestry member
- Up to three Ordinary Vestry members

Nomination forms for any of the above will be available from the Secretary, Katie Clapson, on the Sundays before the AGM. Please consider if you would be willing to serve in any of the above positions.

The Vestry appoints the Secretary, Treasurer and PVG Officer (with the approval of the Bishop) and the Rector appoints the Rector's Warden.

As Vestry members are also Charity Trustees anyone seeking a nomination must meet the eligibility criteria set out by HMRC and OSCR. Please see the Rector or Secretary for further information.

Minutes of the previous AGM will be available, from the Secretary, to read on the Sundays before Nov 20th or by email.—to save money, paper and trees!

Katie Clapson, Vestry Sec.



THE SANCTUARY

The word “sanctuary” is sometimes loosely used to refer to any church building, but this is not in fact correct. The sanctuary is that part of the church building where the main altar – commonly referred to as the “high altar” – is found. Both sanctuary and choir stalls together form the “chancel”.

In church buildings that are traditionally oriented the sanctuary is always found at the east end of the church, so that the worshippers (both Priest and People) may face east. The direction has importance symbolically, not only because Jerusalem is in the east, but also because it is the direction of the rising sun, the time when the Risen Christ was first encountered on Easter Day. In sanctuaries that have been modernised, with free-standing altars and Priests facing the People, that ancient symbolism has been lost, but the even older idea of an intimate gathering round the Lord’s Table has been regained. Both concepts have their value, and both have their origin in antiquity.

In a church the sanctuary is often screened off with a barrier to indicate its importance as a special, holy place. In former times, when churches were used for a wide variety of purposes, and churches were the meeting-point for the community, such barriers served to prevent profanation of the sanctuary by dogs, drunkards, smokers, gamblers and those engaging in other inappropriate behaviour. The barrier between the sanctuary and the choir stalls is usually an altar rail, where Holy Communion is received. In traditional churches there is often also a barrier between the choir stalls and congregation, screening off the whole chancel area. In the East it is hung with sacred pictures called “icons” and the screen is called an “iconostasis”. In the

West, this sometimes quite elaborate barrier is called a “rood screen”, as the door through the screen into the chancel is often topped by the Cross, which was called the “Rood” in old English.

Within the sanctuary is the “high altar”, which is the most important piece of furniture in the church. It is often raised up, not only to aid visibility but also to recall both the sacrifices made to God in Old Testament times on mountaintops and to remember that the Cross where Our Lord made his sacrifice stood on Calvary Hill. Although usually a cross or crucifix stands on or near the altar, it is the altar itself that is the more important: it is the place of Christ’s sacrifice – His Cross and Throne. That’s why when we bow it is towards the altar, not to the cross that sits on it or near it. As the Cross was Our Lord’s only earthly throne, the altar in a church is now His Throne among His People here today. For that reason during the course of a Mass the altar is revered, not only with bowing, but also with censing and with a kiss.

An altar is made either of wood (like the Cross itself) or of stone (like the altar of sacrifice in the Temple). Sometimes an altar may contain a holy relic. Usually an altar is marked with five crosses, representing the wounds of Christ on both hands, both feet and in His side. This further emphasises the connection between the sacrifice of Our Lord upon the Cross and the Sacrament we celebrate at the altar that allows us to recall, remember and share now in Christ’s sacrifice for us.



In many churches above the sanctuary there often hang one or more lamps. Lamps were used in holy places by Jews and non-Jews alike in ancient times to provide lighting, but more importantly to draw attention to the sacredness of the site. There were lamps in the “Holiest of Holies” in the Temple. We know from the Book of Acts (20: 7-12) that lamps were used in the places where the early Christians gathered for instruction and worship. In addition to the candles on or near the altar, lamps in the sanctuary remind us of Christ the true Light of all mankind that the darkness could not overcome (John 1: 4, 5). Often sanctuary lamps are red, but in Episcopalian (Anglican) sanctuaries and elsewhere a white lamp has a special purpose. A white light burning all the time in the sanctuary means that the Blessed Sacrament is reserved there.

It was a long-standing Scottish custom that persisted right through the Reformation that part of the Consecrated Elements from the Eucharist should be set aside for giving Holy Communion to the ill and infirm. For a time the practise continued among the Presbyterians in certain places in the north, but it was the Episcopalians who retained it virtually unbroken. Generally, the Sacrament thus reserved in the 1700s was kept under lock in the church or, more usually, in the vestry. In the Middle Ages in Scotland an aumbry in the wall of the chancel had been very commonly used, although the English hanging pyx, suspended above the altar, was employed in some places. Medieval aumbries were always on the north side of the high altar and were usually in the north wall of the church, although sometimes in the north part of the east wall. The aumbry in Scotland was commonly called a Sacrament House. When the Holy Eucharist once more began to be reserved in the sanctuary in the mid-1800s, it was a Sacrament House in the north wall that was used. The first was erected by Bishop Forbes in St. Salvador’s, Dundee. The ancient custom was restored in several other churches which followed the example set here. Later on Scotland became affected by the copying of Continental practice in ceremonial and unintelligent imitation of Roman methods often meant the abandonment of Sacrament Houses in favour of a tabernacle on the high altar itself.

Let me tell you about two modern Anglican



(Episcopalian) church buildings that I know about. One of them, in the commuter belt outside London in Surrey, has seating raised up all round like a football ground, auditorium or theatre. The sanctuary is in full view and rather like a stage. It is a place to come to watch, hear, learn and enjoy. The other modern church building sits by the Cromarty Firth in the Highlands, with just the coastal road separating it from the water. Its seating and sanctuary arrangements are modern but more conventional. What makes it very different from the Surrey church is not so much the layout as the aumbry in the north wall of the sanctuary with the white lamp burning next to it. The Highland church is a place to enter into a Sacred Presence. Having ministered at the little Highland church, I know that the dull glow of that light shining through the windows indicating the Presence could be seen clearly at night by passing cars; I fondly imagine that it might also have been seen after hours by the sharp-sighted on the oil rigs and the boats in the firth. The first church seems to say: “Come, sing, learn, fellowship, and enjoy”. The second church seems to say: “Come to me all you who struggle and are over-burdened and I will give you rest”.

The God who is everywhere in general is also somewhere in particular. Wherever else He might be, He is there, in that wee church where the windows glow with the sign of His Presence. He is also here 24 hours a day, 7 days a week, whether we are here or not. He is here for the infirm and ill, that they might share the same Sacrament we have shared. He is here too for heart sore sinners like you and me, to hear our troubles, forgive our sins, heal our wounds and to embrace us as His friends and children with strong hands marked with the wounds of His endlessly patient and undying love for us.

Fr. Clive

“O how lovely are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.” Ps. 84: 1 & 2

A Sermon preached by the Rector on Sunday, 16th October, 2016

“All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.” 2 Timothy 3: 16, 17

Let’s do something we don’t do often enough: let’s talk about the Bible.

“Bible” is a Greek word meaning, simply, “book”. We refer also to the Bible as the “Scriptures”, which means “writings”. The Bible is not a single book, but a whole library of books. Among the kinds of literature the Bible contains are history, biography, law, drama, theology, liturgy, prophecy, poetry, letters and wise sayings.

As with any library, the books of the Bible are organised. There are three sections: the Old Testament, the New Testament and the Apocrypha. The Old Testament tells the story of the Jewish people and their relationship with God over many generations. The New Testament testifies to the appearance of the Messiah, Jesus Christ, and tells the story of the first Christians. It also looks ahead to the return of Christ. The Apocrypha contains books written between the historical periods covered by the Old and New Testaments. It contains some wonderful passages we hear from time to time.

The Old and New Testaments support the teaching of the Church on all matters of doctrinal importance. We believe that they were divinely inspired writings given by God to His People. This does not make the Scriptures perfect, but it does mean that, even with their imperfections, in the Bible we can hear God’s Voice. This is why we can call the Scriptures “God’s Word”.

Most of the material in the New Testament was written between 30 and 60 years after Jesus’ Resurrection. It was within the living memory of witnesses. However, these writings were not considered sacred texts until later. What New Testament writers such as St. Paul in today’s Epistle reading called the “Scriptures”, were the books of the Old Testament. It is therefore quite wrong to refer to the Old Testament as merely “the Jewish Scriptures”, because quite clearly the Old Testament writings are – and always have been – sacred to Christians. It is a part of our religious heritage we share with the Jews, but their significance cannot be confined to Judaism without seriously undermining our understanding of Jesus Christ.

The Bible has been given to us by God to instruct us. Even more important, the Bible enables us to enter into a living relationship with God right now. The Bible contains everything we need to seek God, to

find salvation, and to do good in the world.

Any teaching not clearly supported by Scripture may only be considered an opinion and not doctrine. Nothing is required of us that cannot be rooted in the Bible.

How is such an important book as the Bible to be interpreted? Who has the authority to interpret the Bible? These are questions that have long vexed and divided Christians. On the one hand, Catholics have argued that it is the Church’s hierarchy that alone has the authority to interpret Scripture behind closed doors. On the other hand, Protestants have advocated that the plain meaning of Scripture is open for all to judge for themselves in a kind of spiritual marketplace. Our particular religious tradition has tried to steer a middle way between these two views.

The greatest teacher of this middle way between the ancient Catholic Church and the churches of the Reformation was a scholar who lived in England in the 1600s. His name was Richard Hooker. In his teaching on the Bible’s authority, Hooker gave a place to Scripture, Reason, and Church Tradition. He placed the three components in hierarchical order: first, obedience to the plain meaning of Scripture, followed by the application of our reason in the reading of Scripture, then by how Church Tradition tells us we should understand Scripture. What Hooker said is that we are called to obey Scripture. Where its meaning is unclear, we should apply our reason and the tradition of the Church. Scripture has priority; Reason and Tradition should be applied not to deny Scripture, but to clarify it. Our religious tradition, when it is being true to itself, ascribes to Scripture the first place in matters of authority.

We do not lack a single, clear authority. Our authority is the Scriptures, and we are called to obey their plain meaning. Where the meaning is not clear, then Reason and the experience of the Church should be applied to understand their meaning. It is this that makes our tradition liberal and humane, not because we ignore Scripture, or turn its plain meaning on its head, by resorting to the lesser “authorities” of Reason and Church Tradition.

It is not that we do not have an authority; our authority is Scripture. It would seem that some people do not like what Scripture says. They may have “itching ears” – to use St. Paul’s memorable phrase – and want to seek out “teachers to suit their own desires”. And they are in danger of being captivated by a number of fashionable modern myths and wandering off. Stick with the Bible and do not go with them: that was St. Paul’s advice to Timothy and it is my advice to you.

Come Celebrate!

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All Saints (1 November)

Celebrating the feast of All Saints began in the fourth century. At first, it was observed on the day after the feast of Pentecost, the foundation of the Church, commemorating those – many of them unnumbered and unknown – who had given their lives as witnesses to the Faith. In the eighth century, a chapel was dedicated to All Saints in Rome on this day, and, within a century, 1 November had become when this festival was generally celebrated.

All Souls (2 November)

The Anglican-Roman Catholic International Commission explains the thinking underlying today's commemoration like this: 'The believer's pilgrimage of faith is lived out with the mutual support of all the people of God. In Christ all the faithful, both living and departed, are bound together in a communion of prayer.'

George Hay Forbes, Priest

(9 November)

Brother of Alexander Penrose Forbes, and crippled throughout his life, George Hay Forbes developed an early interest in liturgy and championed the cause of the Scottish Liturgy against those of a generally more Protestant perspective who wished to foster conformity with England by the use of the English Book of Common Prayer. He was ordained in 1848 and in that year began a mission in Burntisland, where he worked as a devoted priest for the rest of his life. He set up his own printing press, on which he issued a new Prayer Book in 1850, which met with vigorous opposition. He edited many patristic and liturgical works with meticulous accuracy. A man of deep piety, he died in 1875.

St Margaret of Scotland, Queen

(16 November)

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

St Cecilia, Martyr (22 November)

St Cecilia was one of the most revered martyrs of the Roman Church, but the only thing known for certain is that, at some point in the second or third century, when Christians were being persecuted, a woman called Cecilia bravely allowed the Church to meet in her house in Trastevere in the city. Subsequently, the church erected on that site bore her name. She is said to have been martyred on this day in about the year 230. St Cecilia is honoured as the patron saint of musicians.

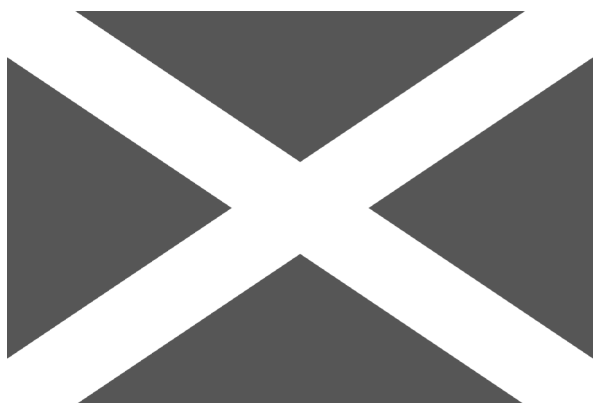
St Clement of Rome, Bishop and Martyr (23 November)

St Clement was active as a presbyter in the Church in Rome towards the end of the first century and was reputed to have been a disciple of the apostles. He wrote an epistle to the Corinthians that witnessed to ministry in the Church and concerned the authority and duties of the ministers. That letter clearly showed the authority of one

senior presbyter intervening in a conflict in another Church and is full of valuable information about the history of the developing Church and its ministry at this time. His hierarchical view of Church order set a future pattern for episcopal practice and ministry. Clement seems to have been president of a council of presbyters which governed the Church in Rome and his letters are clearly written on their behalf. A fourth-century document has Clement being exiled to the Crimea where he was then put to death by being thrown into the sea with an anchor around his neck.

St Andrew, Apostle, Patron of Scotland (30 November)

Though St Andrew is named among the apostles in the synoptic gospels, it is in St John’s gospel that most is learned about him. St Andrew was a Galilean fisherman, a follower of John the Baptist when Jesus called him to follow Him. He then went to find his brother Simon Peter and brought him to Jesus. St Andrew became one of the inner circle of disciples that included his brother and the other pair of brothers, James and John. Together they witnessed all the major events of our Lord’s ministry. After Pentecost, tradition has St Andrew travelling on several missionary journeys and eventually being martyred by being crucified on an x-shaped cross. He became patron saint of Scotland because of a legend that his relics had been miraculously brought here in the eighth century.



W5: Who, What, When, Where, Why

Kneeling is the traditional posture for prayer in our church. Cushions or kneelers are commonly provided to accommodate those who are capable and wish to do so. Kneeling at prayer is a reverent gesture of humility before God.

Occasions for kneeling during the Liturgy are the Confession/Absolution, the Intercessions, the Communion Prayer, and the Blessing.

Genuflection is a special kind of kneeling. It is usually a momentary reverence “on the move”. Genuflecting involves going down on the right knee, keeping the upper body erect. It is thought to have been brought back to Western Europe by the Crusaders, who used it to express their allegiance to Christ as King. It is a distinctly Western practice, not used by the ancient churches of the East.

Genuflecting is generally performed when a momentary reverence is desired, often when moving. So, for example, many people genuflect upon entering the church, leaving their seat, leaving the Altar Rail after receiving Holy Communion, and returning to their place. People also genuflect as a reverent acknowledgement of Christ’s Presence when the Blessed Sacrament is being processed, or when passing in front of the Blessed Sacrament. Occasionally, genuflection is called for when a momentary act of reverence is required during worship, such as a particular reading or the Creed at Mass, or during the Stations of the Cross.

Kalendar

Tues., 1 Nov.: ALL SAINTS:
Mass at 7 PM

Wed., 2 Nov.: ALL SOULS:
Requiem Masses at 10 AM & 7 PM

Sun., 6 Nov.: Trinity 24: Masses
at 9 & 11 AM

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

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

Sun., 13 Nov.: Trinity 25: REMEM-
BRANCE: Masses at 9 & 11 AM

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

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

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

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

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

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

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

Wed., 30 Nov.: ST. ANDREW,
PATRON OF SCOTLAND: Mass at
10 AM

Sun., 4 Dec.: Advent 2: Masses
at 9 & 11 AM

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

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

Thurs., 8 Dec.: Conception of Our
Lady: Mass at 7 PM

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

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

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

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

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

Wed., 21: Feria: Mass at 10 AM

Sat., 24 Dec.: CHRISTMAS EVE:
Mass at 11.30 PM

Sun., 25 Dec.: CHRISTMAS DAY:
Masses at 9 & 11 AM

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

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

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

Diocesan Website:
www.brechin.anglican.org



CHRISTMAS CARDS

We have a beautiful St. Salvador's Christmas card available, priced at 40p each or a pack of 5 for £1.50. With a suitable greeting inside, the card features a lovely photo taken by Martin Andrews of the church after a heavy snowfall. Funds raised by the sale of our cards go to the church.

The deadline for the next issue of 'Crucis' is Sunday, 27 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. David Chillingworth	Tel: 01738 643000 (office)
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
Lay Representative	Mrs. Katie Clapson	As above
Alt. Lay Representative	Miss J. Coutts	
Protection of Vulnerable Groups Officer	Dr Kirsty Noltie	c/o the Rector
People's Churchwarden	Mrs Muriel McKelvie	Tel: 01382 580065
Rector's Churchwarden	Mr Martin Andrews	Tel: 01382 223465 mhdeta@blueyonder.co.uk
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.