

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

October 2010

"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...

When I last visited my doctor, there was nothing to read. As a precaution against the spread of infections of various kinds, all magazines had been removed from the waiting room. How to pass the time waiting before the doctor could see me? There were a number of notice boards with the usual sort of earnest but mind-numbingly boring clutter that these things seem to attract. There was, however, one notice that caught my attention. It was a warning that physical or verbal abuse of surgery staff would not be tolerated.

Abuse – physical and verbal – would not have been unknown to St. Luke, the physician who we will commemorate this month.. This Christian doctor accompanied St. Paul on his missionary journeys. At one point the Apostle said that everyone else had deserted him except "the beloved physician" (Col. 4: 14, 2 Tim. 4: 11). St. Luke shared not only the Apostle's hardships in his travels, but also the hostility directed toward him by his enemies inside and outside the Church. Abuse came with his friendship of St. Paul and his vocation as an Evangelist.

Seeing that sign on the notice board warning patients against abusing surgery staff got me wondering how often we Christians remember doctors, nurses and other medical personnel in our prayers for the very important work that they do. When did we last pray for their steadfastness in the face of the medical, security and personal challenges

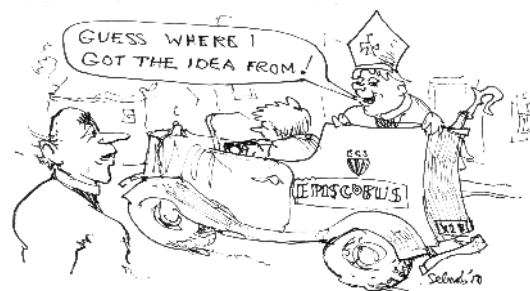
that they must face in the daily performance of work important to all of us at one time or another?

I've been surprised by my own heated reaction to criticism directed at our NHS by Americans fighting against their President's plans to try to establish finally a medical system more befitting a modern and wealthy Western nation than the one that they are saddled with currently. I was really angry at their criticism of our NHS.

Having lived in the USA for almost five years, I can tell you that if anyone needs prayer over there, it's the patients – and especially the ones without medical insurance. Michael Moore's film "Sicko" depicts a truly appalling situation in US healthcare, not very much exaggerated. Americans have no right to be critical when US hospitals tip infirm non-payers on to the street. The NHS would be a Godsend to them.

When was the last time you prayed for your doctor, or for a friend or family member who works in the NHS? Think about it.

Your Priest and Pastor
Fr. Clive





W5: Who, What, When, Where, Why

Alexander Penrose Forbes was born in Edinburgh, the son of Lord Medwyn, a judge of the Court of Session. He served with the East India Company for three years but returned to Britain on health grounds and studied at Brasenose College, Oxford. There he was strongly influenced by the Tractarian Pusey, who, after Forbes' ordination, appointed him to St Saviour's, a slum parish in Leeds, in 1847. A few months later, aged thirty, he was elected Bishop of Brechin, a diocese of eleven parishes, one of which – St. Paul's in Dundee – Forbes pastored himself. He exercised a notable ministry among the poor and among the victims of a cholera epidemic. He built the present cathedral for his own congregation, and founded several new congregations in the city, including St Salvador's. His doctrine of the real presence of Christ in the eucharist led to controversy and in 1860 to a trial before his fellow bishops, at which he was supported by John Keble. His Tractarian theology had a growing influence upon the Scottish Episcopal Church for the rest of the century. His writings include doctrinal and devotional works, as well as research into the lives of the saints of Scotland. He died in 1875 and is remembered in the Scottish Episcopal Church annually on 8th October.

From *Exciting Holiness*, Canterbury Press, with permission, and additional material by Clive Clapson.

Holy Cross Day 2010

Despite blustery winds and heavy rain showers, more than fifty people gathered in St. Salvador's on the evening of Tuesday, 14th September, to celebrate our annual parish celebration of the Exaltation of the Holy Cross with Solemn High Mass and Procession. Friends came from other congregations in the Diocese and from Aberdeen and Forfar. The Dean, the Very Rev. David Mumford, was our guest preacher. Choral music – outstandingly performed by Cantiones Sacrae – included a Mass setting by Ludovico da Viadana (1560 – 1627) and motets for Communion by John Taverner (1490 – 1545) and Giovanni Pierluigi da Palestrina (1525 – 1594). The sanctuary party was augmented by Fr. Andy McCafferty (Forfar) and guest servers Graeme Smillie (Cathedral) and Harold Jack (Montrose). Wonderful home baking was provided for refreshments at the back of the church afterwards. Veterans of many of these annual occasions in the past commented that this was one of the best that they could remember. Thank you to all those who helped to make it such a special evening for us all!

What a Bizarre Accident

Just before our service on Holy Cross Day the Sanctuary Lamp suddenly broke, spilling its glass chimney and the lighted candle on to the floor. The glass shattered, scattering shards and fragments all over the Sanctuary. As there were a number of people around getting ready for Mass, the lighted candle was quickly retrieved – with no harm done – and the broken glass was swept up and hoovered. The remains of the Lamp were removed and a white candle was placed on the Aumbrey to mark Christ's constant sacramental presence. Inspection of the Sanctuary Lamp revealed that an old repair had failed. At time of writing, it is not known what the repair will cost, and how much of it will be covered by our insurance.

Graeme goes gallivanting – Part 2

Following a splendid week singing in Westminster Abbey and enjoying the delights of London theatre I spent most of the second week of my holiday in a much more rural setting: Edington in Wiltshire. But, before I headed out of London, I managed to fit in two more West End shows including Andrew Lloyd Webber's sequel to Phantom of the Opera entitled *Love Never Dies*, which I would highly recommend, and also had the good fortune of seeing Whoopi Goldberg who was playing for a very limited season in *Sister Act* at the London Palladium. What a show – and what a performance!

So, after the morning Eucharist at St Paul's Cathedral, I took the train back to Chippenham and then headed to Corsham where I was staying with friends for the week. The main purpose of my trip was to attend the *Edington Festival of Music within the Liturgy* which I had managed to get to briefly when singing in Wiltshire last year. Edington is a small village with a population of around 800 on the edge of Salisbury Plain. For one week in August every year since 1956 it has hosted this festival in its magnificent fourteenth-century priory church with singers from many of the great cathedral and collegiate choirs coming together to take part in the week's daily services. The theme for this year's festival was Christ's seven last words from the cross.

Throughout the week Matins and Compline are sung to plainsong by a male ensemble known as *Schola Cantorum* which is directed by Andrew Carwood, a friend of *Cantiones Sacrae* and now Director of Music at St Paul's Cathedral, London. Principal services are led by a nave choir of men and boys, conducted by Matthew Martin who is Assistant Master of Music at Westminster Cathedral, and also a consort of mixed voices which is directed by Jeremy Summerly who is probably best known as the director of the Oxford Camerata which is renowned for recordings of Renaissance works and other sacred music.

I arrived in Edington in time for the first service of the festival – Compline on Sunday at 9.15pm. Despite the church being situated on a narrow, twisty, unlit country road, it was packed full of folk for this wonderfully atmospheric

service lit entirely by candlelight. Compline was a lovely way to end the weekend and I headed back to Corsham eagerly anticipating what was in store musically and liturgically the following morning.

Prior to each service the nave choir spends an hour or so in the choir stalls practising and members of the congregation are welcome to go into the church sit (quietly!) and listen. So, having had a longish lie, I arrived in time to sit through most of the rehearsal prior to the morning Eucharist. It is difficult to describe the quality of the sound produced by the choir of 18 boys and 12 men but if you can imagine what might result from taking two of the best choristers from each of the large English cathedrals and university colleges and putting them all together – you probably get the idea! There were representatives from the likes of St Paul's Cathedral London, St John's College Cambridge, and Salisbury Cathedral. The discipline of the boys, whose ages I would reckon ranged from about 10 to 13, was extraordinary.

The music rehearsed at each practice was not just for the service to follow but also included pieces which would be sung during services later that week. Practices involved the fine tuning of music which was already at an incredibly high standard with most of the instructions from the director relating to accuracy of entries and subtle points of pronunciation and dynamics. Each direction was followed to the letter by the choristers with pencils always at the ready to mark up the music.

Solemn Eucharist began at 11.30am with an organ prelude by Bach and then the large procession of clergy, servers, and some sixty musicians made its way from outside the priory church, through the south door and down the nave. The Eucharist included a sermon from the Dean of Gonville and Caius College Cambridge, Victoria's *Missa quarti toni*, two plainsong motets, an anthem by Maurice Greene, as well as two hymns – which gave me a chance to sing too!

After the service I headed off to explore the area and ended up in Salisbury Cathedral. What a magnificent building and what a friendly welcome I received from one of the volunteer tour

Graeme goes gallivanting cont'd

guides who spent nearly two hours giving me a personal tour of the cathedral. It is incredible to think that much of the existing structure was built between 1220 and 1258 and is in such good condition. On the way back I visited Stonehenge; a famous site which I had never had the opportunity to stop and look at properly.

The next service at Edington was Solemn Evensong at 8pm and so it was back to church shortly after 6 o'clock to ensure I got a decent seat – and had the chance to listen to choir practice. Another full hour's rehearsal followed and then Evensong beginning with organ music by Mendelssohn, a plainsong litany, and canticles by Charles Wood. Immediately afterwards, multiple candle stands were placed throughout the church in preparation for Compline. The lights were all extinguished and *Schola Cantorum* processed into the church to sing this short service consisting of an organ prelude, a psalm, and a plainsong *Salve regina*. So, that was the end of day one at Edington and still another seven days to look forward to.

Tuesday morning began with the twenty minute drive from Corsham to Edington to arrive in good time for the Solemn Eucharist. This service began with an organ prelude by Howells, and included Cardoso's *Missa Miserere mihi Domine*, other pieces sung to plainsong as well as music by Wesley and Brahms. The sermon was given by the Precentor of Salisbury Cathedral. Afterwards, I decided to take a drive to visit Wells in Somerset where I sang a week of evensongs in 2008. Parking beside Cathedral Green, I once again had the chance to admire the magnificent west front of the cathedral on my way to make a surprise visit to Ken and Annette, the couple who owned the guest house I stayed in during my week in Wells. They were in and I was treated to afternoon tea in their dining room which looks straight across the green towards the cathedral. Having had a wee break, it was onwards to Glastonbury which I had not had time to see during my last visit. It was very windy but I decided to climb Glastonbury Tor as the view from its 521 foot summit is said to be stunning. It was! The Tor features the roofless St. Michael's Tower (a structure akin to a small church) and has a striking location in the middle of a plain called the Summerland Mead-

ows with views for miles over the neighbouring counties.

After a quick look around a small folk museum in the town I then headed back to Edington for that evening's Solemn Evensong at 8pm. Arriving in good time, there was plenty time to sit and relax whilst listening to the choir practice. The music that evening ranged from the 16th to the 21st century. The newest work, *Ut tecum lugeam*, was by Graham Ross (born 1985) and the earliest work was by Thomas Tallis (born 480 years earlier!) – the *Octavi toni* canticles. We were also treated to Michael Tippett's *Deep River*, Kenneth Leighton's *Preces & Responses*, and organ music by Mathias and Duruflé. That concluded another splendid day at the festival. Tomorrow was to have the added excitement of a live BBC Radio 3 broadcast as the regular Wednesday afternoon Choral Evensong was due to come from Edington the following day. But that and the rest of my week will have to wait until another time as I'm running out of space. Before I conclude though, should you wish to learn more about the festival, please let me know and I would be happy to lend you a copy of the comprehensive Edington Festival Companion: a booklet with full information about the festival and each service.

**St. Salvador's
Annual General Meeting
Sunday, 17 October 2010
in the Lower Hall
after the 11 AM Mass**



St Salvador's Opens its Doors

Autumn is upon us, V-shaped skeins of geese wing their way across the sky, and it has once more been the time for Doors Open Day, when the city of Dundee shares some of its interesting buildings and activities with the wider community. Here at St Salvador's we can feel proud to have had the privilege of sharing our very beautiful and historically significant building with our visitors every year of the scheme, now some twenty times. Saturday 18th September this year was, to my mind, one of the best in which I have been fortunate enough to share. We had over fifty visitors of all ages, interests, different denominations and none, full of enthusiasm and very genuine interest, not only in our wonderful building with its decorative art and architecture of such historical significance, but also in our tradition of faith and worship, and in our activities with the wider world in terms of support of Salvador in Mozambique, Neliswa in Swaziland, and our attempts to support those in need in our more local community both young and older. We are fortunate in having the 'WOW' factor of our gilded and painted chancel, which always makes such an instant impact on our visitors. But they were also genuinely interested in the historical reasons which explain why Bodley designed the church and its interior in such a way, for the poverty-stricken and disadvantaged jute workers living in the surrounding tenements. There were many interesting conversations and exchanges, networking carried out and bridges built, all of which are so important if St Salvador's is to continue to survive, and as a living and working organism in the tradition of its founder Bishop Forbes.

Just to give you all a flavour of this exciting day, here are a few snippets about our visitors. One elderly lady who had lived in the Hilltown many years ago reminisced fondly of the 'little village' which was the area then - the many shops, ice-cream parlours and cafes, a sense of community, neighbours caring for each other, and church still being a focus for its inhabitants for the major milestones of life - baptism, marriage and death. As a relative outsider I am particularly fascinated to hear about what the Hilltown was like in the past. I was delighted to encounter one of the Duncan of Jordanston Arts students who had attended a lecture in church some 18 months ago, back full of enthusiasm for the beauties of the interior. She spent a happy time with her camera, recording details of the building for her further studies. An academic of rather distinguished appearance also came along to gather information for a paper she was writing on the Pre-Raphaelites in Dundee. Another pleasant but rather quiet chap spent some time in the Lady Chapel, standing in peaceful admiration of the beautiful carved wood, relishing its craftsmanship. The current chair of the Civic Trust



paid us a visit - many of you will remember or see from the two plaques at the back of church that we have had close links with this organisation in the past. He was interested not only in our building and restoration plans but the life of our church, and shared some brief memories of Monsignor McInally, a good friend to St Salvador's from our Catholic neighbours at St Mary's, Forebank. There were challenges too as people of other denominations asked really quite searching questions about what we actually believe and how we practice out faith in such a very different church - how stimulating to experience the challenge of trying to put one's beliefs and ideals into words. One lady was intrigued by the fact that we had Stations of the Cross on the walls, asked a bit about them, and then went round them again in meditation. Some interesting conversations were indeed enjoyed! A few of our regular children appeared from time to time, and two of the girls in particular seemed to be content just to sit in the quiet space of the Lady Chapel, looking around it and pointing out various of its features to each other. We had two visitors who had spent time working in Africa and who were interested to learn more about our contacts there, reminding me of the great poverty in that country and of how important it was that those more fortunate found some way, through a responsible organisation, of trying to share just a little of what they have. Others were interested to learn about our Sunday afternoon provision of spiritual and practical support to those in need more locally, and it is encouraging to hear what support there is from the wider community for our small attempts at mission and efforts in a simple way to put into practice the teachings of our faith, even if the cost is sometimes significant.

So, all in all it was an inspiring and rewarding day for those of us involved, and was hopefully also a way of showing to those around us that there is life in St Salvador's church yet, both in being able to share our historically and religiously significant and beautiful building, and equally importantly also our attempts to show that the church still has something to offer all in the widest sense, those of faith and those who are not quite sure, who may need religion expressed initially in a more practical fashion.

Kirsty Noltie

Maxwelltown Information Centre Update

As many of you will know, we were fortunate enough some time ago to secure a regular tenant for our Lower Hall. Maxwelltown Information Centre is a local charitable organisation seeking to better the lives of those suffering the scourges of poverty, illiteracy and racism in the Hilltown. The centre is run by a salaried team of regular staff under the dynamic leadership of Moyra Gordon, with a Board of Directors and many volunteers. They have two particular projects of their own, Break-Thru and the Ethnic Minority Employability Projects. Break-Thru helps give people the skills and confidence to try and get back into work when life has broken down, the Ethnic Minorities Project has a similar focus, helping people in need also with language and computer skills. In addition, to enable their clients to make best progress in getting their lives back on track, they work with the Council, the NHS, Dundee North Law Centre, Insight Counselling and various mental health and drug and alcohol agencies. They also provide space for groups such as Pilates and complementary therapies as a means of supporting holistically their vulnerable client group.

Although they have to work extremely hard to secure funding from year to year, they currently have the support of the Big Lottery Fund, the European Social Fund and Dundee Partnership- Fairer Scotland Fund, in recognition of the excellent service which they provide. Last year they had a turnover of some £140,000, with a profit of about £30,000 to be ploughed back into the development of further services. They had about 1900 visitors through their doors, of which 111 were new to the two projects. They are also seeking to explore other creative ways of obtaining funds, such as Social

Enterprise businesses.

Their 'Open House' evening this month gave us an opportunity to learn more about the various services available to those in need in our locality. Various of the organisations including the local police had manned stands with information, leaflets and a clear enthusiasm for the work at hand. There were three kinds of stovies and home baking to sustain us, and then a well-chaired and concise AGM informing those present of the activities of the last year.

Of most interest perhaps was a brief talk by Angie Foreman from Dundee International Women's Centre. The Centre was established in the late 1960's to try to help women from abroad who had come to Dundee to work in the jute mills, but were struggling with language, poverty, and difficulty in accessing everyday services. The organisation has grown tremendously since then, and is now an independent charity providing a truly multi-cultural service for the women of Dundee. The concept of Social Enterprise is dear to their hearts, and in this context is about making positive use of in-house business, trading in the open market, the profits being used for social and environmental good, in this case to fund the charitable work of the organisation. Angie spoke eloquently of their two current projects. Wooden Spoon Catering uses the multi-cultural skills and cuisines of the members of the organisation to provide a catering business whose profits are put directly back to fund the organisation's efforts. The Rise and Shine Nursery started in recognition of the fact that its members needed child care provision, used women from within the organisation to provide the care, set up a nursery, generated an income, which was then spent of training more women to run the nursery as a regular business, profit again being fed back into

the work of the group.

Maxwelltown Information Centre is constantly striving to develop its facilities to support the local community in a meaningful and sustainable way, and deserves our prayers and support for its good work.

Kirsty Noltie

A big "THANK YOU"
to friends far and near
who contributed a total of £3501
in GIFT DAY offerings
in September.
This is an increase over last year's total,
and we are MOST appreciative!

A Great Party

Saturday, 4 September was a beautiful day in almost every way. The weather was dry, bright and warm in the sun. We were in a delightful garden, enjoying a wonderful lunch with good friends. About sixty guests – most of them with some connection to St. Salvador's – gathered at Pam Callaghan's house for a party. The food and drink was plentiful and delicious. The awnings erected as a precaution against inclement weather provided shade on a warm afternoon. It was good to see our hostess Pam, who had been laid up for some weeks with ill health, able to move about among her guests with her typical humour and hospitality. Many thanks to Pam, and to those who assisted her, for a time of fellowship that will surely linger long in our Christian family's memory.

The Cycle Ride Report

A few months ago, Alan Geddes had an idea, to cycle across the Tay Bridge and along to Tentsmuir beach and back, to raise money for the church funds.

So, that's exactly what we did.

After church, on the rather windy but pleasant afternoon of the 29th of August, Alan led Callum, myself, and my mum (Ailsa) to Tentsmuir. We got there in about 55 minutes.

When we arrived, we were met by Emma, Cameron and Jennie who were very supportive and gave us a drink. A little later, Martin, Katy and Craig arrived, and we all had a very nice BBQ.

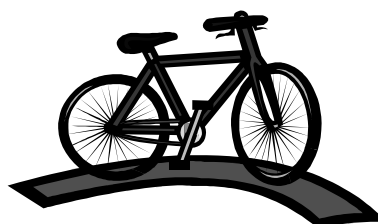
After lunch, although it was very cold, like idiots we decided to go to the beach. Callum, Cameron and I went in the water. It was freezing. We then went for a wee walk.

Sooner or later, it was time for us to cycle home. It took us a little longer to get back than it did to get there, as the wind was in our faces. Coming up the steep hill that is Windsor Street, we met Ann and Kirsty who gave us some chocolate (thank you).

It was a very good day. I would like to thank everyone for their support, In particular, Alan for organising the cycle, and Emma for providing us with food. Also to everyone who came along on the day, and everyone who sponsored us.

We raised over £140, and we couldn't have done it without your help!

Zoe Morrison



Sermon preached by the Rector
Sunday, 26 September, 2010
17th Sunday after Trinity

In Jesus' story, Abraham said: "If they will not listen to Moses and the prophets, they will not be convinced even if someone were to rise from the dead." Luke 16: 31

The twelfth century saint, Aelred of Rievaulx, once said: "In every creature, even irrational or lifeless, I see the signs of Love having passed that way." In all created things, it is possible to see signs of the Creator Himself. Just as God leaves indications of Himself all around us all the time for us to see, if only we would look, so too does Satan. It isn't for nothing that the word 'devil' means 'the one who divides'. Wherever there is selfishness, division and disharmony, we can see the signs of his having been there too, frustrating our attempt to seek and find God.

One of the greatest things that God has done for us in Jesus Christ is to show us that He is there too, even in the places where Satan seems to hold sway over us. Good is stronger than evil, and God is greater than the Devil. That is the Church's great, age-old testimony. Modern Christians have still borne witness to it, even at the cost of their lives. Wherever division has been evident, members of the Church have been there with the ministry of reconciliation; at times bringing peace, at times a sword to cut out the evil that divides. This was evident in the American civil rights movement of the 50's and 60's and in the struggle against apartheid in South Africa, to name but two examples. We are called to resist division where it exists. When the Church has herself perpetuated it at various times in her history, she has always been proved wrong in the long run. In Christ's Death and Resurrection, even the great division of death is overcome. Despite Satan's efforts to frustrate us, God is continually at work to bring order out of our chaos and unity where there isn't anything but division. The role of those in this world that would stand with God in His Kingdom might then seem rather obvious and clear.

Did you notice the divisions that there were in

the story Jesus told us in the Gospel this week? First of all, there was the division between the rich man and Lazarus, the division between rich and poor. There was also the division between the rich man and his brothers, the division of the living from the dead. Thirdly, in death itself, there was a great chasm between the tormented rich man and Lazarus – another division. These were all signs of Satan's work. This is not the way God wants things to be for any of us. Separation and division are what He constantly resists. How, then, did the situation arise?

The clues are in the beginning of the story. The poor man lay at the rich man's gate, neglected by all but the scavenging dogs looking for an easy meal. The division between rich and poor was made worse by the rich man's attitude. The rich man could not have been ignorant of Lazarus' needs; he just ignored them. Despite all the teaching of Moses and the Prophets, he turned a blind eye to the needy that were literally on his doorstep. He failed to reach out; he failed to do good. He didn't do Lazarus any harm. He just kept him at a distance, failing to acknowledge him. Maybe he actually thought he was doing him a good turn by letting him sleep in his doorway. Who knows how he might have justified himself? Perhaps, in our relative affluence, we may know only too well what his excuses might have been.

When the two men died, the division between them remained, but this time it was to the poor man's advantage. By overlooking the teaching of the Old Testament and avoiding his responsibility toward the poor, the rich man made his choice in favour of division while alive, and so it continued after death. He discovered too late that Hell is somewhere we put ourselves. It is the ultimate division, for it separates us from our loved ones and, above all, from God. The rich man's failure to do good kept both God and the needy at a distance both in his lifetime and in death. Lazarus, on the other hand, found comfort in his reunion with God's loved ones.

Christians must never tire of doing good to

those whom we have the power to help. We need to do it to avoid damnation – not, perhaps in the literal sense of Jesus’ story, but the damnation of self-satisfaction, being damned to remain as we are; blind to our need for redemption, so self-absorbed we overlook the needs of others and forget to apply what we believe. It is to be condemned to remaining in a tight, exclusive little ‘holy huddle’ that has forgotten its reason for being there, incapable of recognising Christ in the eyes of the poor and the jobless, the sorrowful and the homeless. The end of that existence is detachment from them and separation from God. That is Hell.

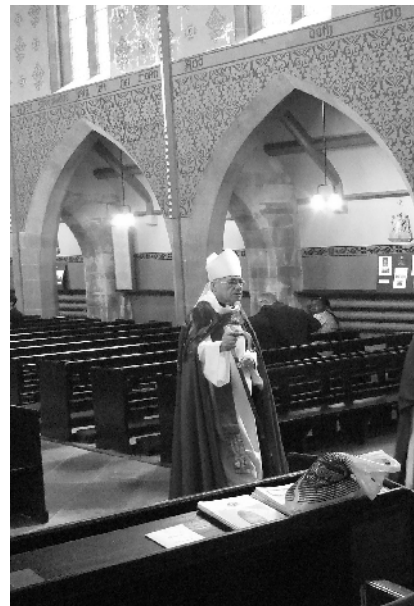
We also need to help others so that we can give back to God what is due to Him. In ancient Jewish teaching all landowners were God’s tenants, so they owed rent to God for their good fortune in the form of alms to the poor. The same principle came to be applied to wealth gained through business. Doing good to the poor was seen as a way of honouring God, and not doing so was regarded as theft from God of what was owed to Him. God still has claims upon us for how we use our resources. We are His stewards. Our giving isn’t a matter of generosity; it’s expected of us. We are God’s **People**, not His **Patrons**. We give because He has the right to expect us to give.

Our giving gives us away. It makes clear what our priorities are. Giving for the relief of need lends real substance to what we believe the Gospel means. In Jesus’ story, Abraham says that the rich man and his family already know how they should behave towards the poor. Never doing them any harm isn’t enough; we are called to do them good. Jesus once described His ministry as preaching good news to the poor. The word ‘gospel’ means ‘good news’. Is our message still good news? And for whom?

Jesus’ continuing problem with the Pharisees was not that they were sinful and wicked. If anything, they were perhaps too good. They wanted to talk to Him about religious duties, to qualify to whom and how much good should be done. Jesus was teaching that giving to meet need was something universal and open-ended. This was no new teaching; it was a restatement of Moses and the Prophets. It required not so much a definition as a demonstration, and God

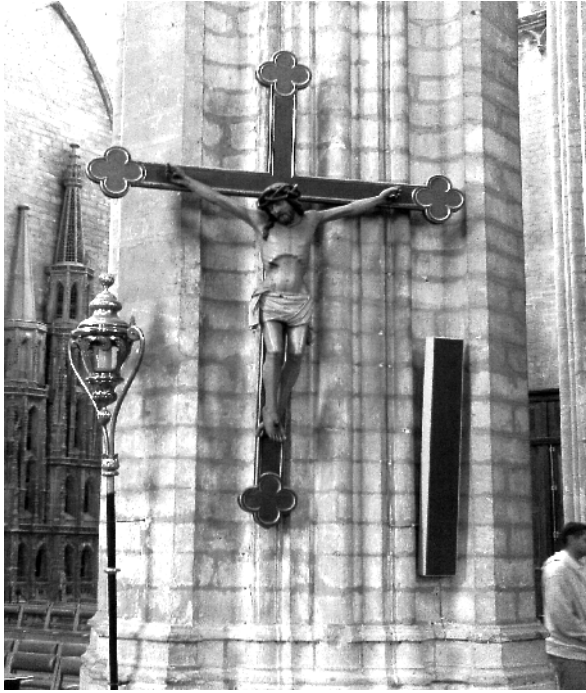
in Christ provided it Himself.

In God’s sight all of us were needy, and He gave not less than everything. The Cross of Christ spans the divisions Satan has sown in our world. In the power of the Cross we have the authority and power to overcome Satan and to be a bridge over the cracks and chasms separating us from God and each other. Overcoming division is the work of God, and it is our work as Christians too. The word ‘pontiff’, which now means ‘priest’, at one time had to do with bridges in the city of Rome. Our reaching out in Christ’s Name across the barriers that divide us is one of the ways that we can all share in the Priesthood – the Pontificate – of Christ, and so with Him and in Him and through Him bring reconciliation to our world.



Bishop John to Retire in October

Bishop John will be retiring as Bishop of Brechin this month due to ill health. His farewell service will be at the Cathedral at noon on Sat., 16 October. Recently at another Diocesan occasion that the Bishop was sufficiently strong to attend, he made a point of taking me aside to say that he had always appreciated coming to St. Salvador’s, was made very welcome here, and always felt—despite our differences over certain important issues—that we considered him ‘our Bishop’. Knowing he was saying a special goodbye to us, but wanting to keep it light, I replied: “Well, you ARE.” He seemed moved. We wish Bishop John and Gill all the best, and we will keep them in our prayers here even after he is no longer our Bishop. Fr. C.



Come Celebrate!

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Elizabeth Fry, Reformer (12 October)

Elizabeth Gurney was born at Earlham in Norfolk in 1780. At the age of twenty, she married Joseph Fry, a London merchant and a strict Quaker. She was admitted as a minister in the Society of Friends and became a noted preacher. The appalling state of the prisons came to her notice and she devoted much of her time to the welfare of female prisoners in Newgate. In 1820 she took part in the formation of a night shelter for the homeless in London. She travelled all over Europe in the cause of prison reform. She was a woman of strong Christian and evangelistic impulse and this inspired all her work. She died on this day in 1845.

St Luke, Evangelist (18 October)

Luke is the author of the Gospel bearing his name, and also of the Book of the Acts of the Apostles. From Acts we learn that he was a gentile convert to Christianity, a doctor, who accompanied St Paul on his sec-

ond and third missionary journeys, and who stayed in Rome with him while he was in captivity. Eastern Christians credit St Luke with having produced the first ikon. He is thought to have died at the age of eighty-four in Greece.

Henry Martyn, Priest and Missionary (19 October)

Born in Truro in 1781, Henry Martyn went up to Cambridge at the age of sixteen, where he came under the influence of the great preacher and evangelist Charles Simeon. Martyn became interested in missionary work. In 1805, he left for Calcutta as a chaplain to the East India Company. The expectation was that he would minister to the British expatriate community, not to the indigenous peoples. Nevertheless, Martyn set about learning the local languages and then supervised the translation of the New Testament first into Hindustani and then into Persian and Arabic, as well as teaching in mission schools and preaching. He went to Persia to continue the work but, suffering from tuberculosis, he died in Armenia on this day in 1812.

Ss. Simon and Jude, Apostles (28 October)

Simon and Jude were named among the twelve apostles in the gospels of Matthew, Mark and Luke. Simon is called 'the Zealot', probably because he belonged to a nationalist resistance movement opposing Roman rule. Luke describes Jude as the son of James, while the Letter of Jude has him as the brother of James, neither of which negates the other. It seems he is the same person as Thaddaeus, which may have been a last name. The two apostles are joined together on 28 October because a church which had recently acquired their relics was dedicated in Rome on this day in the seventh century.

The deadline for the October issue of 'Crucis' is Sunday, 24 October. Please send any material to the Editor (the Rector) by that day. Thank you!

Kalendar

Sun., 3 Oct.: Trinity 18: Masses
at 9 & 11 AM, Evensong & Ben. at 5 PM
Tues. 5 Oct.: Feria: Mass at 7 PM
Wed., 6 Oct.: Feria: Mass at 10 AM
Sat., 9 Oct.: Feria: Requiem Mass at 11 AM
Sun., 10 Oct.: Trinity 19: Masses

at 9 & 11 AM

Tues. 12 Oct.: Elizabeth Fry: Mass at 7 PM

Wed., 13 Oct.: Feria: Mass at 10 AM

Sun., 17 Oct.: Trinity 20: Masses

at 9 & 11 AM

****AGM in Lower Hall after 11 am Mass****

Tues. 19 Oct.: Henry Martyn: Mass at 7 PM

Wed., 20 Oct.: Feria: Mass at 10 AM

Sun., 24 Oct.: Trinity 21: Masses

at 9 & 11 AM

Tues. 26 Oct.: Feria: Mass at 7 PM

Wed., 27 Oct.: Feria: Mass at 10 AM

Thurs. 28 Oct.: Ss. Simon & Jude: Mass

at 7 PM

Sun., 31 Oct.: Trinity 22: Masses

at 9 & 11 AM

Mon., 1 Nov.: All Saints Day: Mass

at 7 PM

Tues., 2 Nov.: All Souls Day: Requiem

Masses at 10 AM & 7 PM

Wed., 3 Nov.: Richard Hooker: Mass

at 10 AM

Sun., 7 Nov.: Trinity 23: Masses

at 9 & 11 AM

NO Evensong & Benediction

Tues., 9 Nov.: George Hay Forbes: Mass

at 7 PM

Wed., 10 Nov.: St. Leo the Great: Mass

at 10 AM

NO Requiem Mass on Sat. 13 Nov.

Sun., 14 Nov.: Trinity 24: Masses

at 9 & 11 AM

Tues., 16 Nov.: St. Margaret of Scotland:

Mass at 7 PM

Wed., 17 Nov.: St. Hugh of Lincoln: Mass

at 10 AM

Sun., 21 Nov.: Christ the King: Masses

at 9 & 11 AM

Tues., 23 Nov.: St. Clement of Rome: Mass

at 7 PM

Wed., 24 Nov.: Lucy Menzies: Mass

at 10 AM

Sun., 28 Nov.: Advent 1: Masses

at 9 & 11 AM

Tues., 30 Nov.: St. Andrew: Patron of Scot-

land: Mass at 7 PM

Sorry to say that Pam Callaghan is (at time of printing) in Ninewells Hospital on Ward 1. As Pam tires easily, please keep visits short. She remains in our prayers.

St. Salvador's has established a partner relationship with ASDA Kirkton to top up our Food Cupboard programme each week. We're grateful to them, and especially to Mary Robertson at ASDA, who regularly prepares the food bags for collection.

Thanks also to Holy Trinity Monifieth, who recently contributed their Harvest Thanksgiving service goods to our Food Cupboard.

PUN FUN

The roundest knight at King Arthur's round table was Sir Cumference. He acquired his size from too much pi.

I thought I saw an eye doctor on an Alaskan island, but it turned out to be an optical Aleutian.

She was only a whiskey maker, but he loved her still.

A rubber band pistol was confiscated from algebra class, because it was a weapon of math disruption.

No matter how much you push the envelope, it'll still be stationery.

A dog gave birth to puppies near the road and was cited for littering.

A grenade thrown into a kitchen in France would result in Linoleum Blownapart.

Two silk worms had a race. They ended up in a tie.

St Salvador's Directory

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

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Magazine

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