

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

October 2012

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

In the Beginning...

People tend to forget about Marcion today – if they ever heard about him at all. Knowing something about this early heretic is a cautionary note worth listening to in these times.

Marcion came from the eastern part of the Empire to Rome around the year 140. He attached himself to the church there, but was excommunicated about four years later. Marcion then set about organising churches throughout the Empire that reflected his particular heretical ideas. These communities lingered for a number of generations. Marcion's churches may have died out, but his heresy seems to be reviving today.

At the heart of Marcion's views was the conviction that the Gospel is entirely about love, to the exclusion of rules. He therefore dismissed the whole Old Testament and allowed only some of the Epistles of St. Paul and an edited version of St. Luke's Gospel as being authoritative.



There are a number of Christian voices being raised today that similarly dismiss the Old Testament and the picture of God that it presents. They chafe against its strict moral teaching. They do not regard it as the preparation for, and foundation of, the coming of Christ. Some even react against its "Jewishness". These are the modern day Marcionites. They often get a lot of attention.

What's wrong with their view?

First of all, the Church long ago examined these ideas and declared them heretical. If we truly believe in the Church and its Spirit-guided life, we are obliged to be at least wary of such notions. Our forebears in the Church were not nearly as unsophisticated as it is suggested they were. Neither are we today any more enlightened by the Holy Spirit than they were.

Secondly, a guiding rule of love without law is a libertine's charter. Undoubtedly attractive to some, it undermines the concepts of sin and atonement fundamental to understanding Christ's saving work. Interestingly, Marcion himself taught that Christ only *appeared* to suffer on the cross.

Thirdly, it is a nonsense to separate the Gospel from its Jewish roots. To see the result, we need look no further than what happened when the official Lutherans did so in Nazi Germany in the 1930's and 40's. It was a tragic travesty of the Gospel.

Be warned: Marcion lives!

In Christ,

Fr. Clive

St. Salvador's Opens Doors – 2012

We were fortunate in having a peerless blue sky and crisp autumn days for Doors Open this year, in marked contrast to the previous two such weekends. There were even some seasonal geese overhead. And we had a beautifully clean and tidy church free of scaffolding, now that the recent phase of restoration work has been completed.

The church was warm, and the sunlight streamed in through the windows, high lighting the stained glass, brass and gilding, and attracting our visitor's attention to the many fine decorative details. It is really good to have visitors to refresh ones own eyes about the beauty we have around us, lest we take it for granted in midst of the day to day activities.

We were able to welcome and chat with nearly sixty delightful and enthusiastic visitors this year over the two days, and almost all of them were new to our Doors Open event. I guess the fact that there are so many interesting places open in Dundee with not much time to see them means that people try and choose different ones to visit each year. We had guests of all ages and it was particularly good to see a number of youngsters. One lady even came back with her grandson to make a more lengthy visit than she was able for the first time round, and a second returned to bring a lovely contribution for our Sunday 'Beloved Waif' session. The furthest travelled visitor was undoubtedly from Montana, but there were folk from Glasgow, Kent and Devon as well as Angus and Perthshire. As before some had past connections with the locality, church or halls, some an interest in architecture and history, some were just passing by and curious, but all had a tale to tell and a genuine interest in our wonderful church and what we were about.

Many came with cameras to record details of the building. The most fascinating of these was undoubtedly our Man from Montana, by birth a Fifer, and an expert in developing IT software. However he was also a professional wildlife photographer and we were regaled with some hair-raising tales about grizzly bears. He took great delight in taking many images of the church, and who knows; perhaps some might find their way back to us through the ether?

An over-riding theme was people's surprise at finding such an 'unknown hidden gem' lurking in the back streets of Dundee. They were impressed and delighted by the beauty of the church, but also expressed a genuine interest in learning a little about its history and purpose as a mission church and its relationship to the development of the city. It was good to be able to show that we were still trying to continue to practice Bishop Forbes's passionate views of the importance of the church serving its local community, in terms of efforts such as our Sunday afternoon hospitality session to those in times of difficulty.

There were perhaps fewer visitors this year who still lived locally, but we had a former Wolf Cub, several people who had attended dances and social events in the Halls, and several who just popped in through the open door. This reminded me of how Matt Stokes had done just the same thing some years ago, when seeking inspiration for an art project. His chance visit ultimately produced that wonderful little prize winning film about the Northern Soul Club which met formerly in the Halls, now available at the McManus Galleries. We often hear about all the relatives who attended Sunday School, had been baptised or married in the church, and it is fascinating to see all the connections, but so hard not to wish we could draw some of them back once more on a more regular basis. Most did express sympathy at the general plight of church congregations trying to sustain their buildings and activities, particularly those closely involved in the life of their own churches.

There were also positive comments what a good idea it was to have places like St Salvador's open under the scheme, and that it should happen more often! Words and phrases like – fantastic, very impressive, amazing decoration and patterns, fabulous, a real surprise, stunning, and so on were commonplace. People also seemed to appreciate their welcome to the church and the information provided. There is clearly still so much good will around about St Salvador's past and present, and we must continue to pray and work in our efforts to make it flourish once more.

Kirsty Noltie



W5: Who, What, When, Where, Why

The wearing of special clothes by those in the sanctuary has long been part of worship in Episcopal churches. Even before the reintroduction of the ancient vestments as a result of the Oxford Movement, the wearing of the black gown or sometimes the surplice was common in the conduct of services. Special clothes for conducting worship have long been part of our religious tradition, and with good reason.

Vestments (a more preferable term in our context than “robes”) serve a number of functions. Not least among them is the covering over of the distinctiveness and personality of the Celebrant – a necessary aspect of the role he performs, representing us to God and God to us at various times in the course of the Liturgy. It would be far harder to perform this role if it were done by an intense man in street clothes. It would be far harder too for a congregation to see liturgical actions as having any significance. The distinction between the God-ward and the Us-ward and their interplay – fundamental to our services and sacraments – would be lost. We would see only a man in a business suit trying self-consciously, and perhaps

laughably, to be solemn. In worship our Lord must increase, and we must decrease (John 3:30). Our focus should be on the ministry being exercised in worship, not the individuality of the worship leader.

Vestments recall the street clothes worn in the Roman Empire by our Christian forebears. The alb was basic. The chasuble was a kind of poncho worn as an over-garment. The stole was a scarf. The maniple, worn over the wrist, and not always worn by celebrants these days, was a handkerchief (Roman clothes having no pocket).

Vestments also serve to identify the Celebrant more with the Christ whose Sacrifice he recalls and pleads at the Eucharist. Each garment relates to the Passion of our Lord. Thus the rope girdle symbolises the rope used to bind Jesus and drag him away to Calvary, the white alb the purity and innocence of Christ the Victim and the stole the yoke or burden carried by Christ for us.

Another function of the wearing of vestments is to suggest the unity between us and our Christian forebears in what we see, do, say, and hear in our services. Our modern vestments have their origin in the ordinary clothes worn by the first Christians. As we worship we are with them and they are with us. Fashions in street clothing changed, but the Faith did not. We worship the same Lord and – as best we can – in the same way as the early Church. It was because the Oxford Movement was seeking to remind us of our ancient Christian heritage that the traditional vestments were reintroduced. They are an outward sign of solidarity with all those who have gone before us in the Faith. Those who would reject that Faith or claim to be moving beyond it should have the integrity not to wear the vestments that speak of the heartfelt desire to be at one with the past, not to reject it. It is fundamentally dishonest to use a sign of unity with the Universal Church while undermining that unity.



Edington

Summer singing tour

Graeme Adamson

Three weeks . . . the longest period of time I've been away from Dundee and my various commitments – St Salvador's in particular – for as long as I can remember. It was a singing tour of epic proportions (for me, anyway!) involving two cathedrals, two priory churches, two recitals, and some three dozen church services. Even the 36-hour "break" which I had prior to the final week of singing involved quite a bit of travelling and sight-seeing when I paid my first visit to Torquay in Devon.

The whole trip wasn't particularly planned, I have to say. It was just a series of invitations that came my way which fell nicely together and gave me the chance to sing at St Albans Cathedral, Worcester Cathedral, Great Malvern Priory, and my now beloved *Edington Festival of Music within the Liturgy* in Wiltshire. There is so much to tell about each venue I thought by way of introduction I would mention each location briefly and then, when time allows, put pen to paper again in coming months to say a bit more about each of the wonderful weeks of singing. So, as well as a brief overview of my trip, I thought a diversion to Torquay and a short account of an interesting Dundee/Devon link might be sufficient to begin with!

It all began on Monday 13th August when I loaded up my car with all I needed for the coming weeks and headed south leaving around midday. My first stop was St Albans, an attractive city in Hertfordshire located around twenty miles north of London. The run south was smooth and I arrived a bit before 8pm giving me time to settle in at my B&B – a quaint mid-nineteenth century cottage in the Old London Road. This was my home until the following Sunday when, after Choral Matins at St Albans Cathedral, I made the two-and-a-half-hour journey straight to Edington in Wiltshire to be at the church by 4pm, rehearse, have tea, rehearse some more, and sing Compline at 9.15 that evening. The Edington Festival choir members are put up by generous locals

who open their homes to the sixty or so singers which includes eighteen trebles from cathedrals and collegiate choirs around England. I stayed once again with Sue, a delightful resident of Bratton, a nearby village, who gave me bed and breakfast for the eight days of the festival until the following Sunday. It was at this point that I had a short break from the intensive singing as I didn't have to be in Worcester until Tuesday afternoon. So, after the Festival lunch which followed the morning Eucharist on the 26th, I headed back to Sue's to pack everything up before making the drive of just over a hundred miles to Torquay in Devon. Why Torquay, you may ask. Well, there is a bit of a local connection in that the parish of St Martin's, Barton has a rather distinguished "old boy" as it were – Bishop Ted Luscombe.

Father Gorran Chapman is the parish priest of St Martin's and, having met him on his visits to Dundee in recent years, he kindly invited me to spend some time seeing the local area and the church where +Ted grew up. Bishop Ted's connection with the parish goes back to 1930 when, at the age of six, he moved with his family to Barton from another part of Torquay. The current church building was consecrated in 1940 in the presence of a 16-year-old Ted Luscombe who was an altar server at the time. He retains a strong connection with the parish not least by having been the guest preacher at St Martin's 50th, 60th, and 70th anniversary services but also having left his bishop's crozier on his last visit in 2010 in perpetuity at St Martin's. I was pleased to have the opportunity to trace the short walk from the house in which family lived to the church, see the crozier in its stand, and be shown the well appointed Bishop Luscombe Room – a space for small meetings and gatherings – which forms part of the recently refurbished church hall complex.

The interior of the church itself was not quite what I expected. Although the exterior is fairly plain, the interior is quite dramatic and reminiscent of a Ro-



St. Martin's, Barton



All Saints, Babbacombe

man basilica with an art-deco style about it. The huge baldachino over the altar dominates the church not least due to the fact that the architect's original plan was that the building would be much larger than it actually is. The outbreak of the Second World War meant that both manpower and materials were in short supply and so plans were altered. The nave ended up half its intended length, plans for a balcony were abandoned, and proposed stone arches replaced by simple internal brick pillars. All that said, it is an attractive church with a fine acoustic meaning it is often used for commercial recordings. It is also regarded as being the church in Torquay with the highest musical and liturgical standards.

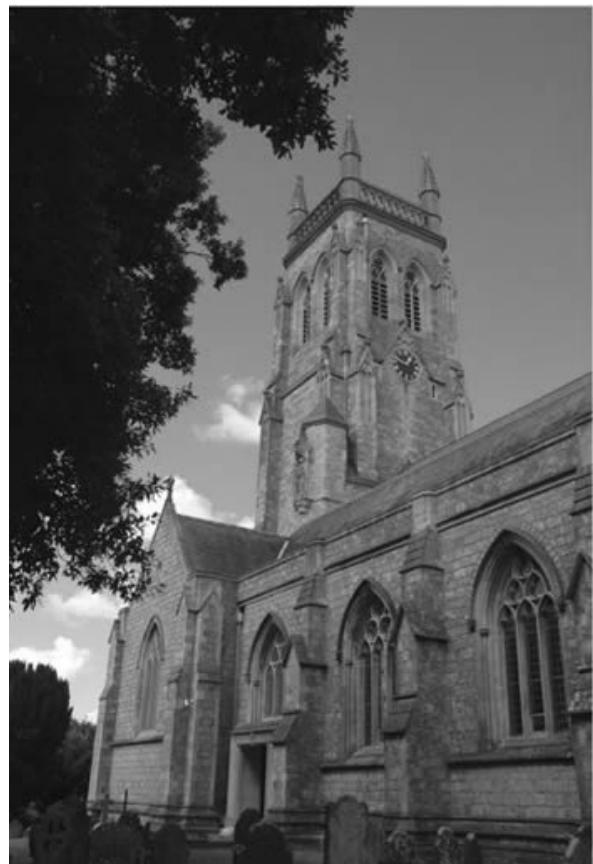
As well as seeing St Martin's, I had the chance to visit St Marychurch which also had a Luscombe link because, as Fr Gorran explained, an eighteen-year-old Ted had been in the immediate vicinity in 1943 when the church received a direct hit from a German raid which left only the tower of the church standing. Happily, it was subsequently rebuilt – and Ted survived! We then went on to see All Saints Babbacombe which too has a local connection: it is where Father Anthony Andrews (Martin's father) was parish priest from 1959 until 1975. My tour of the vicinity ended with a fine seafood meal at a splendid restaurant on Victoria Parade overlooking the harbour.

The next morning it was time to head to Worcester for the final leg of my tour. After a much needed long lie and breakfast, it was time to pack up and hit the road again to drive three hours up the M5. I had arranged accommodation at the university in what they called their "Platinum Plus" apartments. I have to say that, for halls of residence, they were rather well appointed. Each flat had six rooms and a communal sitting area/kitchen. The room was modern, comfortable, and had a bathroom that wouldn't have looked out of place in a four star hotel. Full English breakfast was served each morning in the nearby café which provided a convenient meeting point for

those of us who were singing at Worcester Cathedral that week. The cathedral was a ten-minute walk up the road and so the university accommodation provided a handy and economical base from which to work.

The week at Worcester included a trip to Great Malvern Priory to give a recital and also a fascinating visit to the home of the late David Fanshawe who is probably best known for his *African Sanctus* in which the Latin Mass is juxtaposed with live recordings of traditional African music. His widow, Jane, welcomed us into her home and I had the unique opportunity to hear some of David's original recordings which he had made himself between 1969 and 1975 during a journey up the Nile from the Mediterranean Sea to Lake Victoria. Also, we were shown the vast (and I really do mean vast) archive of recorded material which occupied most of the basement of the house. More about this in future instalments.

The whole adventure concluded after Evensong on Sunday 2nd September when I finally made the journey north from Worcester to Dundee arriving home just after midnight. It had been a wonderful three weeks of music making in interesting places with good company – but it was nice to be home again.



St. Marychurch

All photographs in this article courtesy of the author.

**Sermon preached by the Rector on St. Ninian's Day,
Sunday, 16 September, 2012**

Jesus said: "Go therefore, and make disciples of all nations..." Mt. 28: 19a

Those of you familiar with Scottish history will know that this country has its origins in the union of four distinctive peoples. There were the Picts, the original inhabitants of Caledonia, whose strongholds were in the north and centre. In the Southwest were the Britons, related to the Welsh. In the Southeast were the Anglo-Saxons, warlike German settlers with strong connections to England. On the islands and West Coast were the Irish colonies of Dalriada, those people referred to as 'Scots' by the Romans, and for whom the whole nation came to be named. Later on in Scotland's history, with the coming of the Vikings, parts of the country were settled by Scandinavians. Still later, due to the isolation and relative poverty of their realm, successive Scottish kings encouraged significant numbers of settlers from England, France and the Low Countries to invest their expertise and money here. From these foreigners derive such now thoroughly Scottish family names as Bruce, Stewart and Fleming. Much later came still more Irish, the Italians, the Poles and others. Scotland has been home to many different peoples at various times in history. Ninian too was an immigrant.

It is believed that Ninian entered Scottish history around the fifth century. Not much is known about him. The most reliable source comes from 300 years after his time. It is Ninian who is credited with having been the first to establish a Christian centre in Scotland, at Whithorn in Galloway. That he himself was not born here is certain. He comes to us now as an unknown figure, on a foreign shore that we call home, walking with Christ.

Due to the lack of reliable and contemporary sources, Ninian is something of an

enigma to us, an unknown figure. Some scholars doubt whether in fact there ever was such an individual. However, it's obvious that **someone** brought the Gospel here, and archaeology suggests that it happened at least 1500 years ago. However, Ninian left no permanent mark or memorial to himself. Perhaps the Church itself in this land is his lasting memorial. Even so, he remains a shadowy, unknown figure. There is something appropriate about that.

Jesus said to his disciples: "All authority in heaven and earth has been given to me..." His followers have always exercised an authority and power not our own. It belongs to Christ. We are only His servants and stewards, accountable to Him for what we do and say in His Name. Success or failure doesn't depend on our strengths and weaknesses, but is measured by our faithfulness to Him. We are here for **Him**, not ourselves, to leave **His** mark, not our own, on those whose lives touch ours in the community here in Scotland. Our lives must be "hid with Christ in God", projecting not ourselves, but Him, always Him. Getting known is nothing; making Jesus known is everything.

So, Ninian was an unknown figure. He built the church, his 'candida casa', on what was to him a foreign shore that we call home. The earliest missionaries here, like Ninian, probably came from Northwestern England and Wales. In the Southwest of Scotland they would have found a people related to them in culture and language. However, it still wasn't home for these unknown disciples of Christ. Ninian would have found himself in a rugged, tough, cold place with people not sure they wanted him there. Because they spoke his language, they could tell him so. Ninian was home, and yet far from home. We can't blame him if he felt lonely and isolated at times.

Jesus said to His followers: "Go...make disciples of all nations...baptising them...and teaching them..." We are a people sent out. We cannot stay in comfort. A Church that lives to itself dies by itself. A Church that **lives** for others **dies** for others, and so finds the life of the Kingdom. It is by Baptism and teaching and obedience to the commands of Christ that we share His life, the life of the Kingdom of God, and can incorporate others into that life. We are here, not to enrol new members in a club, or to convert people to a certain point of view or moral code. We are here to give the life that God in Christ has poured out **for** the world and offers now **to** the world, the life of His Kingdom now and forever. The price of this is our own exile here at home.

Part of our living and dying for others is to live as exiles. Our true home is the Kingdom of God. We must never forget that we too live on a foreign shore that is home. Should we ever forget that, we would have nothing to bear witness to, and have nothing of any real value to share with anyone. Mission is not a membership drive. It is living and giving what we too have received, the life of the Kingdom of God made available to the world through God's Son Jesus Christ. Each one of us, baptised into that life by others, can live that way here and now at home and yet in exile from our **true** home, which is the Kingdom. Not only **can** we live as citizens of the Kingdom, to be faithful to our Lord and King Jesus Christ, we **must**. It will inevitably bring with it the isolation and loneliness of the exile. However, there is a great consolation.

Ninian could certainly not have known that he was laying a foundation for the spread of the Gospel throughout Scotland. He may well have died thinking he had failed. Many of us might be able to identify with Ninian in that respect in the work we do, whether in our jobs, homes or Church. How did he cope with that sense of failure? How did he manage to survive the disappointment and loneliness of his exile for Christ?

Jesus said to His followers: "...remember, I am with you always, to the end of the age." Jesus is His disciples' companion. The word 'companion' means 'someone with whom you share bread'. It is another word for an intimate friend, someone we love. When Jesus commanded them to obey, and to teach others to obey, everything that He had commanded them, they would surely not have forgotten His two instructions to them. They were to love one another with His love and to break bread in remembrance of Him. He had promised them that He would be with them when they did those two things. In those special ways, as in many others more ordinary, He said He would be with them until the end of time. In our life as a Christian family and in our sacramental fellowship, we are bound together and He is there, walking with us as our companion, sharing His Bread with us.

Ours is a family and fellowship that knows no boundaries of time and place, because it is the life of the Kingdom of God. Though we are of no account and unknown, on a foreign shore we call home, we stand with each other and with all the saints - many of them even less well known and important than Ninian. Above all, like them, we walk with **Christ**. He is the One who makes our exile here endurable. Through us and with us He brings the life of His Kingdom again to Scotland and to the whole world.



Thank you to Ian Peat for a donation for flowers in August to the glory of God and in memory of loved ones.

All Souls List

Later this month our annual All Souls List will be placed at the back of the church for the names of friends and family members to be recalled at our Requiem Masses on All Souls Day (2 Nov.).



Those having a spiritual problem they are wrestling with are reminded that the Rector is available to hear confessions by appointment. Fr. Clive is happy to assist anyone who has not made a private confession before to prepare beforehand.

HEATING FUND

The list is up this month for our Heating Fund with the onset of cold weather.

As you know, the cost of fuel has risen sharply. It is calculated that it will take about £30 a week to heat the church for Sunday services. Obviously, a warm church is important for our older members and visitors, as well as essential for maintaining attendance during the winter months.

Donations to the Heating Fund may be given to the Rector or placed in a dish provided on the table where tea is served after Mass.

It is reckoned that a donation of £2 from each attending member will help us to reach our financial target for heating this year.

Every week our total will be recorded on our list to show how we are doing in our attempt to reach our goal of keeping the church heated during the cold weather.

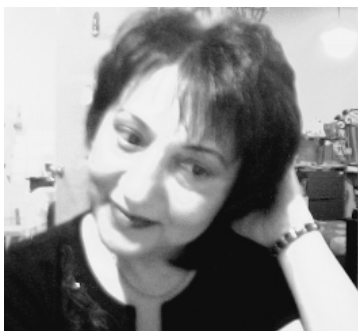
Please be as generous as you can!

Lizzie Holden RIP

We are sorry to report the death of Lizzie Holden in September. Lizzie was our second oldest member, aged 98. She was a member of the Morrison clan, whose roots at St. Salvador's go even further back.

Lizzie's whole life was wrapped up with her family and her church. Over her long life she made many valuable contributions to the work and mission of St. Salvador's.

Her Requiem Mass, at the church on 13 September, was very well attended by family, friends, and our members.



Yadegar Khomarlou
16 October 1963 – 18 September 2012

We were all saddened and shocked to hear of the passing of Yady on Tuesday, 18 September. She had battled with breast cancer and its consequences since 2007 and would have been 49 in October. Damon, who is now 13, is being cared for by other family members in Tehran, and has just returned to school.

Yadegar means ‘keepsake’, and is an unusual name for a woman. As a baby she had not been expected to survive, but was a fighter from the start. Despite this her early life in Iran was very happy. Her father was a senior official in the Central Bank of Tehran, and their family lived well.

Life changed after the revolution of 1979. The Shah had become more dictatorial, putting to death one of Yady’s uncles, amongst others. Finally the Iranians ousted one dictator only to find themselves landed with something even worse.

Yady adopted political causes that endangered her life, so a decision was made to leave Iran. She ended up in Argentina, where she lived for 20 years, first as a student, then as a married woman, building her own house in the suburbs and living on the small income that her husband could earn as an air-conditioning engineer. However, the marriage failed and Yady, together with her three-year old son Damon, returned to Iran.

I think Yady had discovered faith in God relatively late, once politics failed to deliver what she was looking for. She found inspiration in the lives and poetry of the great Iranian mystics Hafez and Molana, and later, in Chinese Daoist philosophy and Sufism, whilst despising divisive sectarian religion. She always gave more importance to the values of universal spirituality than to raw theological dialectic. Yady and Damon had been baptised in Argentina by the Roman Catholics, but their more recent experience of St Salvador’s and, earlier this year, of the Anglican Cathedral in Buenos Aires made Yady very appreciative of the Anglican approach.

In her time Yady travelled and made friends in many countries. I do not have space here to give all the

stories. She was a great campaigner, and everyone who knew her will say that she was externally fierce but internally soft-hearted. She cared perhaps too much for others, and perhaps too little for her own safety. Yady never felt quite at home in this fallen world and was always looking for a more wholesome and peaceful life. My great wish is that she has now found it.

M. Andrews

Upon the Rector’s return from holiday in Canada in early September, it was noticed that our fire door and gate had been screwed shut by persons unknown.

As a fire escape, both the door and the gate must be kept free and unobstructed. Screwing shut our fire escape exit was an act of criminal damage to our door, a threat to public safety, and made us liable should any event have occurred requiring evacuation. It was a very serious offence and potentially life threatening.

The police were called, who interviewed the Rector and the neighbours, but no perpetrator was found.

The Rector unscrewed all the screws from the gate (about 30 of them!) and cut the screws in the door with a hacksaw (the heads of those screws having been “burred” to prevent removal).

The go-ahead has been given for a “mini project” to repair and restore lead work in the gutters on the church that were not part of the original Restoration Project last year.

We are able to do this because of an award of £4000 from the Leng Foundation for restoring our historic church building.

The mini project will tackle an area of the church roof that has been particularly problematical for us in the past, and it is hoped that the situation up there may finally be resolved!

Come Celebrate!

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St Ignatius of Antioch, Bishop and Martyr (17 October)

Ignatius was born probably in Syria in about the year 35 and was either the second or third Bishop of Antioch, the third largest city in the Roman Empire. Nothing is known of his life except his final journey under armed guard to Rome, where he was martyred around the year 107. In the course of his journey, he met St Polycarp in Smyrna, and wrote a number of letters to various congregations which are among the greatest treasures of the early Church. In the face of persecution he appealed to his fellow Christians to maintain unity with their bishop at all costs. His letters reveal his passionate commitment to Christ, and how he longed 'to imitate the passion of my God'.

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 second 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.

St James of Jerusalem, Martyr (23 October)

James, 'the Lord's brother', was a leader of the Church in Jerusalem from a very early date, and is regarded as its first bishop. Though not one of the Twelve, St Paul includes James among those to whom the risen Lord appeared before the Ascension,

and records that James received him cordially when he visited Jerusalem after his conversion. James was regarded as the leader of the Jewish community when the Church expanded to embrace the Gentiles, and was successful in bringing many of his fellow Jews to faith in Christ. He presided at the Council of Jerusalem. He is thought to have been stoned to death around the year 62.

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.



Icon of St. Ignatius of Antioch.

Kalendar

Tues., 2 Oct.: Feria: Mass at 7 PM
Wed., 3 Oct.: Feria: Mass at 10 AM
Sun., 7 Oct.: Trinity 18: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM
Tues., 9 Oct.: Feria: Mass at 7 PM
Wed., 10 Oct.: Feria: Mass at 10 AM
Sun., 14 Oct.: Trinity 19: Masses at 9 & 11 AM
Tues., 16 Oct.: Feria: Mass at 7 PM
Wed., 17 Oct.: St. Ignatius of Antioch: Mass at 10 AM
Thurs., 18 Oct.: St. Luke: Mass at 7 PM
Sun., 21 Oct.: Trinity 20: Masses at 9 & 11 AM
Tues., 23 Oct.: St. James of Jerusalem: Mass at 7 PM
Wed., 24 Oct.: Feria: Mass at 10 AM
Sun., 28 Oct.: Ss. Simon & Jude (Trinity 21): Masses at 9 & 11 AM
Tues., 30 Oct.: Feria: Mass at 7 PM
Wed., 31 Oct.: Feria: Mass at 10 AM

Thurs. 1 Nov.: ALL SAINTS: Mass at 7 PM
Fri., 2 Nov.: ALL SOULS: Requiem Masses at 10 AM & 7 PM
Sun., 4 Nov.: Trinity 22: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM
Tues., 6 Nov.: Feria: Mass at 7 PM
Wed. 7 Nov.: St. Willibrord: Mass at 10 AM
Sun., 11 Nov.: Trinity 23 (Remembrance): Masses at 9 & 11 AM
Tues., 13 Nov.: Feria: Mass at 7 PM
Wed. 14 Nov.: Feria: Mass at 10 AM
Fri., 16 Nov.: St. Margaret: Mass at 7 PM
Sun., 18 Nov.: Trinity 24: Masses at 9 & 11 AM
Tues., 20 Nov.: Feria: Mass at 7 PM
Wed. 21 Nov.: St. Columban: Mass at 10 AM
Sun., 25 Nov.: CHRIST THE KING: Masses at 9 & 11 AM
Tues., 27 Nov.: Feria: Mass at 7 PM
Wed. 28 Nov.: Feria: Mass at 10 AM
Fri., 30 Nov.: ST. ANDREW: Mass at 7 PM

There were no contributions to report for the Sanctuary Candle this month.

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

We continue to collect used postage stamps (domestic and foreign) and post cards, as well as old spectacles and (clean) tin foil to raise money for a variety of good causes. Please bring any contributions to church and leave them in the basket at the back. Thank you!

Many thanks to our friends in the C of S congregations at Coldside and Newport for their contributions of items to our Food Cupboard programme, and for their volunteers to help us on Sunday afternoons.

Wee envelopes are provided at the back of the church for donations toward Altar Supplies (candles, incense, wine etc.), the Food Cupboard, and Flowers. Using these envelopes makes it easier to keep track of these contributions and gives those who Gift Aid the opportunity to increase the amount they give at no extra cost to them!

Please use these envelopes. Thanks.

The deadline for the October issue of 'Crucis' is Sunday, 21 Oct. 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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Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £14 p.a. inc. p&p. Also available free as a PDF.