

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

October 2014

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

In the Beginning...

September was such a clamorous, tetchy and unusually dry, mild month that October comes to us this year and finds us wondering, perhaps, what's next. We've lived with long-range speculations about the future for the last two years, and now here we are again, looking only weeks ahead, speculating mainly on the weather.

The Referendum is behind us. Doubtless some rancour remains, and we shall be revisiting some of the issues raised again. Maybe even again and again. Hopefully we can steer clear of the Quebec experience, where they're talking about a THIRD referendum on separation. Some wags over there are calling it the "Neverendum Debate". It would be nice for things to settle down a bit here. We could do with some healing and reconciliation, a return to the more familiar, even narrow aspects of our daily lives, to see only neighbours, not opponents.

Reconciliation should be a Christian speciality, one of those distinctive aspects of the Gospel that we ought to be able to bring as a gift to the Scottish table during this time. St. Paul once wrote that we have been entrusted with a ministry of reconciliation. Let us hope that we are able to exercise this ministry for the good of all in our society. After all, we believe in a God who was "in Christ reconciling the world to himself".

I would be much more confident in the Church's helpful influence in this respect if we were a good deal better at reconciliation

within the Church itself. Church history demonstrates that we have form when it comes to feuding and falling-out. How our Church divisions must hurt our reconciling Saviour!

However, if we turn our eyes from the broad sweep of Christian history to the local, even mundane, life of Christians here and there, we can find grounds for hope, glimpses of reconciliation, offering a sign of the healing of brokenness to the world.

Here at St. Salvador's we have seen very generous donations come in from all kinds of people – with faith or without it – who have helped us to meet our need to fund necessary repairs to our building. The work that is ongoing is a testament to that generosity.

Gifts of goods and money continue to flow in from many Christians all over the city and area to support our Food Cupboard. Volunteer helpers come from many different churches too. Our ministry to the disadvantaged is vital.

Perhaps almost as vital is the message that our work conveys, that we fractious Christians can work together. The world may not notice, but locally perhaps some may see that we Christians do have a ministry of reconciliation after all, starting amongst ourselves.

With every blessing,
Fr. Clive



‘Raise the Roof’

Concert by Cantiones Sacrae at St Salvador’s Church, 20 September 2014

A few months ago the lovely St Salvador’s Church was ravaged by thieves, who stole a large quantity of lead from the roof. While insurance covered some of the repair costs, additional money needed to be found for the roof as well as other aspects of wear and tear. A campaign of fund raising is currently under way.

The local *a cappella* singing quartet Cantiones Sacrae have made St Salvador’s, with its perfect acoustic, their regular base. They generously volunteered their services for a concert on Saturday, 20 September. This attracted a large audience who were in a generous mood and, with the performers choosing many of their favourite pieces, an enjoyable and financially rewarding evening was assured.

Linda Dallas, Lisa Rose, Jonathan Matheson-Dear and Graeme Adamson have been singing together for a number of years now, and the sense of unity and purpose they project is palpable. The programme consisted of four groups of pieces. However instead of placing pieces of similar style together, they varied the approach.

Thus instead of a group of Italian music, one of Spanish, others of British or modern, each batch contained a judicious mixture. We started with a living composer, Nicholas Wilton, whose motet ‘Locus iste’ is becoming a favourite. It was followed by music of the Renaissance from the three countries, with Gabrieli, Byrd and Guerrero.

The music of the English Renaissance included more Byrd as well as Taverner, Tallis and Bennet. Supplementing the Gabrieli, Italy was represented by wonderfully effective works by Palestrina and Lotti. A second item from the Spanish golden age, a Stabat Mater by the little-known Gutiérrez de Padilla, was

Many thanks to Eddy McNeil for contributions from his allotment of produce, some of which we enjoyed at the Rectory, but most of which we distributed on the following Sunday afternoon. From harvest to plate - can’t get fresher than that!

very impressive.

As well as Nicholas Wilton, whose ‘O Salutaris’ was also heard, the group have discovered another living composer with a talent for composing music that sounds entirely at ease in this company. The Polish American Peter Kwasniewski was represented by three pieces, and there is clearly more in his repertoire for the singers to explore in the future.

Stephen Fraser

We were amazed and delighted to raise about £1600 from the evening. KN

Food Cupboard Ministry News

The Food Cupboard Ministry at St Salvador’s has been blessed over recent weeks with donations of food items from the following churches: Church of the Holy Rood Carnoustie, Holy Trinity Monifieth, St Mary Magdalene’s, Dundee, St Martins and St John the Baptist, Dundee, Laurencekirk, the Parish Church in Edzell, Coldside Parish Church, Dundee and the Church of the Latter Day Saints, Perth Road Dundee. Much of this bounty came from Harvest Thanksgiving Services and we are very grateful for the support all the congregations have given us. We are handing out between 50 and 75 bags a week on a Sunday afternoon and the donations received have played a large part in filling these bags.

We have also received some monetary contributions for which we are very grateful.

Thanks are due to all the volunteers who come week by week and we are delighted to have some new volunteers who have joined us recently.

Fr. Clive and Katie are pleased to announce the engagement of Lucy Silvia Elizabeth Clapson to long-time boyfriend Paul Hinds. The couple plan to marry next year in early October in Edinburgh, where both of them live and work.

Paul’s family has connections with Dundee, and his Granny still lives in Broughty Ferry. The groom-to-be proposed to Lucy on her birthday, presenting her with a birthday cake in the shape of a ring box, complete with edible ring. A more durable ornament has since been purchased!



St Salvador's Opens its Doors

A misty autumn day and not a goose in sight to herald the start of the 2014 Doors Open weekend in Dundee this year. The backdrop of unpleasant bickering over the fate of our much loved country seemed an unpropitious start to the day. But there was also the usual sense of excitement and anticipation, and a hope that our visitors would share our passion for St Salvador's and its important place in the religious and social history and current life of Dundee.

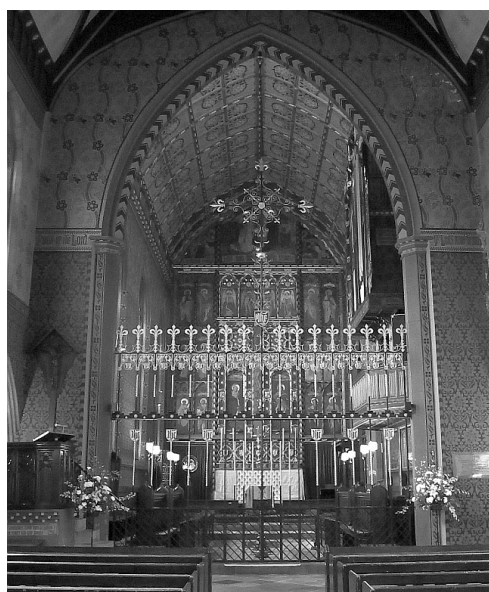
Over the first half of the C19 the population of Dundee nearly quadrupled in number, as the Industrial Revolution facilitated the development of the jute industry, bringing prosperity for some in the city. Dundee became the 'Jute Capital' of the world, building on its established success and skill in weaving spun flax into linen. The area around Dens Road had a large cluster of mills using water from the Dens Burn. Raw jute was imported by fast clippers from the sunnier climes of Calcutta. Tenement blocks mushroomed up around the mills to house the workers, although the mill owners preferred the more salubrious stretches of the west end of Dundee and Broughty Ferry for their fine mansions! The whaling industry flourished in parallel, the oil being used to soften the jute fibres. Ropes, sacking, sailcloth, sandbags and carpet backing were just a few of the end products of the work of the mills. Many of the workers were women and children, some as young as eight years of age. Women were skilled at spinning and weaving, and small children came in handy being able to duck under the unguarded looms to replace the full bobbins with empty ones.

Accidents maiming youngsters were common and it was a generally hazardous and unhealthy life. However the advent of cheaper synthetic fibres caused the decline of the jute industry, and the area around us now has only a few reminders of the once dense agglomeration of Victorian mills and housing huddling together with little in the way of civilised amenities or comfort. Outside toilets and water supplies, cramped damp and overcrowded rooms with small box beds afforded no comfort and little privacy. Jobs were poorly paid and the mills dangerous and deafening places. (I well remember the difficulty I had as a young trainee doctor in making some of my elderly female patients hear me, although they were skilled lip readers!) Cholera and typhoid were rife from the polluted water and poor diets, malnutrition and stunted growth were the norm.

The massive rise in population was coupled with the growth of the Oxford Movement down south, prompting a significant Anglo-Catholic spiritual revival of a more traditional expression of worship with ritual, vestments and the idea of priest as mediator. Bishop Forbes of Brechin was deeply influenced by this and founded several mission churches to serve the poorer areas of Dundee. He wanted to try to bring some sort of sense of Christian care, and colour and warmth in both spiritual and physical ways to the ordinary citizen, for whom few seemed to care. Thus was our beautiful church of St Salvador's conceived. Forbes employed George Bodley as architect, a man steeped in knowledge of medieval buildings and with a love of symbolism, design and craftsmanship. A Yorkshireman from a Catholic family background, he was an adherent of the High Church movement and firmly believed that Art should serve the Church. The end result was a dissembling plain sandstone interior opening into a modestly decorated but generously proportioned nave, then leading the eye directly to the chancel with its riot of colour, bright yet reverential and full of Christian symbolism. It must surely have entranced, inspired and sustained the crowds of local workers who flocked in Sunday by Sunday to worship. Doubtless the warmth and acceptance and sometimes more practical sustenance provided in person by the Bishop and his Chaplain also helped. It was said that the Bishop wandered round his 'parish' speaking to any his path crossed and had coat pockets well stocked

with nourishing treats! It seems appropriate that when some in the SEC wished to oust him for his belief about the Sacrament, it was the ordinary working people of the city in their droves who signed a petition defending him. They did this not for his belief in something which was out of line with the views of his fellow clergy and which they may well not have exactly understood, but out of recognition of the fact that he loved and served them as a true shepherd of the sheep.

It seemed auspicious then that the Angelus was pealing out from nearby St Mary's Forebank as I put the distinctive blue banner and balloons outside at the start of the morning. And expectations of our open weekend were more than fulfilled as we had the largest ever and most enthusiastic number of visitors in the time I have been involved with the venture. About 110 folk of all ages came and looked and talked and enthused, and we raised £110 in donations for cards, leaflets and so on. As the Saturday afternoon progressed even the sun came out to shine on our endeavours. Interestingly none of our visitors had visited during Doors Open last year, although a number had the usual historic connections to St Salvador's of old. Our youngest visitor was Millie who was baptised here in February, and our oldest a charming chap of 90 years who had worshipped at St. Salvador's boy and man until eventually joining his wife at St David's church. They had met on the floor of one of the famed Dundee dance halls, fallen in love and been married for 66 years. He related an amusing story of having attended choir practice a few times, only to be taken aside by the



choirmaster. He pointed to the back door, asked if he could see it, and said 'well go out and don't come back for you cannae sing'! Happy days when there was an active choir, and thankfully he bore no grudge! We had travellers from as far afield as India in the shape of four smart young business men attending a management course at Abertay who were interested in our jute connection. Nearer ones came from all the corners of Scotland and Tayside. There seemed more this year who had old connections with St Salvador's particularly in the time of Fr. Clifford Jones. Our new Diocesan archivist spent some time looking round, and described a strong past Scouting connection with us. It was good to learn from him that strenuous efforts are being made to preserve old archives about matters of diocesan history before they are lost forever. Others visitors had local community and jute connections. For the first time I found one man who remembered that his gran had been a 'half-timer' as a child, working from a young age for half the day in the local mill and attending the school in the lower hall for the other half of the day. The small primary school and church in the upper hall flourished until sufficient subscriptions were gathered from various supporters to enable completion of the main church. Bishop Forbes had a clear and persistent vision of what he wanted to put into this community, and a sound philosophy of the importance of education for the young. There are still plenty memories of times past from the older generations, and tales of old Dundee, which I find so rewarding. I was fascinated in particular by one man's description of his journey from Newtyle to school at the Harris by steam train, detailing the route and all the small stations through the suburbs, long since gone.

Interest was expressed as before in our efforts to continue in some small sense the tradition of mission in our local community following the example of Bishop Forbes, with our venture of providing hospitality and sustenance, and a

chance to share our church on a Sunday afternoons. There was also sympathy for our loss of lead, and difficulty in maintaining such special fabric in times of general hardship. There were many interesting conversations about history, art, philosophy and spirituality, and a lovely sharing of good will and ecumenism. It is always pleasing to learn more about the Hilltown and share memories old and new of St Salvador's, although hard to know how this could be used to help us prosper once more. A number commented on the pleasing lingering odour of incense and I was able to relate this to the traditional way in which we still worship. Although Saturday is our main day of opening there were a significant number of visitors also this year on Sunday, several of whom were able to stay and share with evident enjoyment our celebration of our patronal festival of Holy Cross.

The visitor's book produced the usual range of comments such as:

*well worth a visit, atmospheric
beautiful, interesting, unbelievable decoration
glad I came
interesting historic links
didn't remember it was so big, still as lovely
as 50 years ago, nice to return
amazing, uplifting, a hidden gem
extraordinary space, very impressive, still
as lovely as it was
warm welcome, fantastic experience at Holy
Cross, wonderful guide*

Although many had come as a result of the effective widespread advertising by the University of the Doors Open programme, a number dropped in as they passed an 'open door', some from just living nearby, some from attending Maxwell Centre. It is a wonderful opportunity to network, build bridges and raise the profile of St Salvador's and a privilege to be able to share what we have both in the way of our history and tradition and our present endeavours within our community.

So, we need to do all in our power to ensure the survival of our precious and splendid heritage into the next decade!

K N



Edington 2014 – Part Two

G. Adamson

When I concluded the first part of my ramblings about the *59th Edington Festival of Music within the Liturgy* in last month's *Crucis*, the festival was well and truly underway. It was now Wednesday and the day began for me with the usual 8.30am rehearsal for 9 o'clock Matins in the Chancel. The plainsong service included the antiphon *Spiritus Domini*, Psalm 104, the hymn *Veni Creator Spiritus*, antiphon *Repleti sunt omnes*, and short organ voluntary *Fantasia of Four Parts* by Orlando Gibbons. A further period of practice followed and then a break before the morning Eucharist. The theme of the day was that of Confirmation and the service was preceded by Bach's *Trio Sonata for Organ No 1 in E flat major* while we assembled ready to process around the church and in through the West Door. The morning's Mass setting was Joseph Haydn's *Missa brevis Sancti Johannis de Deo* sung by the Nave Choir with the Schola contributing a plainsong *Alleluia* and Communion piece *Spiritus Sanctus docebit vos*. The sermon on the day's theme was preached by Reverend Dr Carolyn Hammond, Dean and Director of Studies in Theology, Gonville and Caius College, Cambridge.

After the service we all headed to the Parish Hall for lunch. Today, however, it wasn't just any lunch . . . it was the day of the Edington tradition of a very unseasonal Christmas dinner. (Don't ask me why!). So, we were served turkey with all the trimmings and Christmas pudding for afters. This set us up well for the busy afternoon that lay ahead as we had to prepare for the live broadcast of Choral Evensong on BBC Radio 3 with rehearsals running through until just before we went live on air at 3.30pm. I thought you might be interested to see the complete service order for the broadcast and gain an impression of just how much careful preparation and thought goes into the content of each service as detailed in the Companion booklet which lists everything so clearly.

Choral Evensong 3.30pm Nave BBC broadcast,
doors close 3.25pm

PRELUDE Psalm 37 Verse 11 'But the meek-

spirited shall possess the earth'
 Herbert Howells (1892–1983) No 2 of PSALM
 PRELUDES SET 1, Op 32
 INTROIT *Sweetest of sweets* Herbert Howells (1892–1983)
 BIDDING
 PRECES William Smith (1603–1645)
 PSALM 34 Matthew Martin (b1976)
 READING Joshua 24: 14–24
 ANTIPHON *Veni Sancte Spiritus* plainsong
 CANTICLE Magnificat ST JOHN'S SERVICE Matthew Martin (b1976)
 READING 1 Peter 2: 4–10
 CANTICLE *Nunc dimittis* ST JOHN'S SERVICE Matthew Martin (b1976)
 RESPONSES William Smith (1603–1645)
 ANTHEM *Laetatus sum* Tomás Luis de Victoria (1548–1611)
 PRAYERS
 HYMN *Teach me, my God and King* (456)
 SANDYS
 from CHRISTMAS CAROLS ANCIENT AND MODERN, 1833 William Sandys (1792–1874)
 ANTIPHON *Regina caeli* plainsong
 BLESSING
 VOLUNTARY *Dankpsalm* Max Reger (1873–1916)
 No 2 of SIEBEN STÜCKE FÜR ORGEL, Op 145

The broadcast went smoothly and afterwards I headed back to my host's house at Bratton to relax for a while before returning to the church at 6.30pm for a practice of a different kind. That evening we were due to perform our close harmony pieces at the Festival dinner in the marquee which, this year, was conveniently located in the field close to the West Door of the church. A table had been reserved for the members of the Schola and we were treated to a light meal with wine before taking to the stage prior to pudding being served to sing half-a-dozen songs barbershop style including *Toot, Toot, Tootsie (Goodbye)*, The Beatles' *Something*, and the traditional spiritual *Little Innocent Lamb*. It made a change from singing plainsong, that's for sure. However, the day wasn't over yet. Having enjoyed a delicious pudding (well, to be honest, it was puddings (plural) in my case, as I had "a bit of everything") we all had to go back to church and robe ready for Compline which was especially late this evening with a 10pm start. The candles were already lit and the church bathed in their gentle light as we processed in. Widor's *Adagio* from his *Symphonie Pour Orgue No 2, Op 13 No 2* began the service which continued with Psalm 138 and concluded with *Regina caeli*. It had been a splendid if busy day



which I finished off with a quick visit to *The Duke* at Bratton for a drink and a chat before retiring for the night. It is so handy to live opposite the pub!

Thursday's theme was that of Confession. After Matins, we went straight into rehearsal as there was a bit of a musical treat today during the Eucharist with a performance of *Miserere mei, Deus (Psalm 51)* by Gregorio Allegri (1582–1652). This involved a quartet of singers just in front of the High Altar, the Schola situated as usual in the Chancel, and the Nave Choir in its usual place adjacent to the organ. The star turn of the piece was undoubtedly Federico, one of the trebles from Westminster Cathedral, who undertook the top line which famously (or perhaps notoriously due to a musical transcription error) involves the legendary repeated top C's. The Schola was kept busy as it was our turn to sing the Mass setting – Mass XVII. As always, the selection of music spanned the ages with works by James Mac-Millan (b1959), Thomas Tomkins (1572–1656), and Thomas Tallis (c1505–1585). The Reverend Andrew Wickens, Rector of Newton Heath, City & Diocese of Manchester, Vicar Choral, Manchester Cathedral, preached.

After lunch we walked the trebles along to a nearby play park which also has a conveniently located football pitch just next to *The Three Daggers* pub. A game of football was organised and, whilst goals scored by the adults didn't count, it didn't stop us doing our best in defence! There was plenty to do for those not so keen on football such as swings, climbing frames, chutes, and a see-saw/roundabout combination which the kids loved. There were one or two passing showers during the afternoon but everyone just gathered under the sun umbrellas scattered about pub's garden at such times until the rain went off. As I mentioned last year, I am the only Scot in amongst a large number of English folk which is always quite entertaining. When taking the trebles out each afternoon there is always time to chat and for everyone to get to know one another. I was christened "Doctor Dundee" by one of the choristers who did his very best to say this with a Scottish accent. As he was quite a good mimic, I managed to successfully teach him to say quite convincingly "Eh dinna ken". He struggled a bit more with "It's a braw bricht....etc"! It was a very enjoyable afternoon with lots of fresh air which meant everyone had worked up a good appetite for tea which was ready

as soon as we got back to the hall.

We gathered at 6.15pm to rehearse for the Thursday evening *Sequence of Music and Readings* which took place at 8 o'clock. As the name suggests, it is the only part of the festival that is not a liturgically based service. It was a wonderful selection of music with contributions from all three choirs and a variety of readers. There was the opportunity for the congregation to join in with splendid hymns such as *All my hope on God is founded* to the tune *Michael* and John Barnard's composition in tribute to George Herbert, *With this our godly scholar, poet, priest* to the tune *West Ashton*. The evening began with the hugely popular motet, *Faire is the heaven* by Sir William Harris which was sung beautifully by the Consort. The readings throughout the evening were texts by George Herbert and included *Mattens*, *Confession*, *Discipline*, and *Even-song* all from "The Temple". The Schola contributed three pieces of plainsong to the evening: *Misereris omnium*, *Attende Domine*, and *Emendemus in melius*. The congregation was also treated to Judith Weir's *Vertue and Prayer*, William Byrd's *Infelix ego*, and Sir William Harris's *Bring us, O Lord God*. We rounded the day off with Compline by candlelight at 9.30pm with Bach's *Adagio* from *Concerto in A Minor after Vivaldi*, Psalm 131, and the antiphon *Ave regina caelorum*.

Friday. The one day of the Edington week that I don't have to get up at 6.55am. Bliss! Instead, a long lie until almost 9 o'clock and, after a light breakfast, a trip along the road to church in time to get a good seat in the nave and just sit and let the music wash over me as the Nave Choir practised before Choral Matins. Before Matins began, I was delighted to bump into a St Salvador's member from years gone by – Dom Francis – who now resides in the Benedictine Priory in Salisbury Cathedral Close. Included in the service was an anthem commissioned especially for this year's Edington Festival. To ensure it was performed the way the composer, Alec Roth (b1948), intended he was there in person listen to the choir practise and advise on the finer points of his composition.

Friday's theme: Anointing. The service began at 11.30am with Bach's *Trio Sonata for Organ No 3 in D minor* followed by the introit, Sibelius's *Be still, my soul*. The *Venite* was a setting by Thomas Cautun (c1520/25–1569) and the *Te Deum* from Orlando Gibbons' *Second Service*. Before the Reverend Canon Chris Chivers Vicar of John Keble Church, Mill Hill, London preached, Alec Roth's new anthem was sung. Intended to be a show piece for both choir and organ it was entitled *Et organo* which, given the installation of the splendid new Harrison & Harrison organ, was very apt. It began quite quietly with short, solo "Et organo" interjections from the

trebles. This then built up to a semi-chorus and then a full chorus before there was a slight pause before a crashing cord from the organ. It was a very effective piece and one which I think could become part of the standard repertoire such was its appeal. The service concluded with the voluntary *Crown Imperial—A Coronation March* played by Dan Hyde.

Friday is traditionally the day that members of the Schola go out for lunch as a group and, having been delighted with last year's venue, we made a return visit. *The Bridge* at nearby West Lavington is an excellent pub/eatery with first-rate food served by attentive staff. I went for squid rings to start and then a cut of meat that I had not heard of before: spider steak. It is apparently the top cut of the rump and, cooked rare, was superb. A fine selection of puddings was available but I decided to go for some of the exotic ice creams on offer as I had done the year before. Three scoops: one of cardamom, one of ginger, and one of honeycomb. Delicious.

After a leisurely lunch we headed along the road to nearby Erlestoke where the traditional choirs' cricket match was taking place. As always, there wasn't quite enough time to play a full match and so, after an organised "pitch invasion" by some of the adults, the match was declared a draw to save any arguments on the way home! Having helped transport some of the trebles back along to the hall for tea, I managed to find a small amount of space for a second pudding whilst we sat and chatted. By 6.30pm we were all back at rehearsals to prepare for the evening services: a Requiem Mass and Compline.

After the evening organ recital given by Julian Thomas, Head of Academic Music & Choirmaster at Tonbridge School, the Requiem Mass began at 8 o'clock. There was a distinctly French feel to the service with the Ordinary of the Mass sung to the beautiful Requiem Op 48 setting by Gabriel Fauré (1845–1924). Plainsong contributions from the Schola included *Domine Jesu Christe* and *Lux aeterna*. Shortly afterwards, it was then time to end the day with Compline sung to plainsong. After an organ prelude by Jehan Alain, *Psalm 16* was sung followed by the antiphon, *Salve regina*.

This concludes part two of my week at the Edington Festival. I'll aim to round things off next time with an overview of Saturday and Sunday including an interesting tale of my visit to an uninhabited village on Salisbury Plain from which the entire civilian population was evicted – never to return.

Should you be interested in reading more, do let me know and I would be happy to lend you a copy of the Festival Companion, a booklet which has lots of information in it. Also, there's more online at www.edingtonfestival.org

Sermon preached by the Rector on Sunday, 28 September, 2014

How do we receive Holy Communion? It might seem like a stupid question. Most of us here have been doing it for some time. Even for decades. We know that you receive the Sacrament either directly on the tongue or in the palm of the right hand, supported by the left hand, carefully and reverently lifting the Sacrament up to our mouth to place it directly on the tongue ourselves. Simples. A few may dip the Host in the Cup, but the Bishop is not in favour of this, and it is not to be encouraged. I leave that up to you.

We ALL know how to receive Holy Communion. Or do we?

The Church is one big Sacrament: something outward conveying something inward. There is almost always something real, but hidden and unseen, about the things we do. Not only is that true about the Sacrament itself, but it is also true about HOW we receive it. To receive Holy Communion is an indication that we welcome Jesus into our lives. How should we do that?

In the old service from the Book of Common Prayer there was what was called "The Invitation to Confession", which in the Scottish Liturgy was made just before receiving the Sacrament. It tells us how to receive Jesus in Holy Communion. I still know that Invitation by heart - perhaps some of you do as well.

The Invitation said: *"Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to almighty God, meekly kneeling upon your knees."*

How should we receive Holy Communion? We need to be aware of our sins and truly sorry for them. The Japanese have a proverb: "To forgive the unrepentant is like writing on water". It's a waste of effort. Jesus walked on water, but He didn't write on it. If we receive Him at Communion unrepentant, we are wasting the grace

of forgiveness that He wants to give us, wasting the effort He made for us on the Cross.

We should also come to Communion "in love and charity" with our neighbours. Harbours active dislike, distaste, or even hatred for anyone - and especially those about to receive the Sacrament with us - makes a mockery of Christ's reconciling love for every one of us. He told us that, before offering a sacrifice, we must leave our gift and first be reconciled. Unresolved conflict and hatred are completely at odds with Christ's sacrifice that we offer with Him, and the Sacrament that we receive from Him.

We must also come to Communion intending "to lead a new life, following the commandments of God". It's not enough to say "sorry", like we've just inadvertently nudged someone in a queue at the supermarket. Sin is a serious business to God. When we confess to Him, God expects us to try to do something about it. Otherwise, again, what's the point? Yes, we shall probably fail in our best intentions, but "He knows whereof we are made". We should come to the Sacrament wanting and preparing to change and to be changed.

Lastly, and by no means least, we must "draw near with faith". Faith does not make the Sacrament real for us; Jesus is really there, whether we recognise Him or not. However, it is our faith that brings the grace we receive to fruition in our lives. By our faith, through God's work in us and our co-operation with Him, we may become more like Jesus, the Healer, Reconciler and Food for human souls. Let us then draw near with faith in Him "and take this Holy Sacrament to [our] comfort".



Come Celebrate!

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St Gregory the Enlightener, Bishop and Missionary (1 October)

Gregory is called 'the Enlightener' because he brought the light of the Gospel to the people of Armenia towards the end of the third century. Of royal descent, he seems to have become a Christian while in exile in Cappadocia. Returning to Armenia, he eventually converted King Tiridates to the faith, which then became the official religion of the kingdom – making Armenia the first Christian country. Gregory was consecrated Bishop (Katholikos) in Caesarea in Cappadocia, and was succeeded by his son, who attended the Council of Nicaea.

Alexander Penrose Forbes, Bishop (8 October)

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 – 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.

St Teresa of Avila, Teacher (15 October)

Teresa was born into an aristocratic Spanish family in 1515. Following her mother's death, she was educated by Augustinian nuns and then ran away from home to enter a Carmelite convent when she was twenty. After initial difficul-

ties in prayer, her intense mystical experiences attracted many disciples. She was inspired to reform the Carmelite rule and, assisted by St John of the Cross, she travelled throughout Spain founding many new religious houses for men as well as women. Her writings about her own spiritual life and progress in prayer towards union with God include 'The Way of Perfection' and 'The Interior Castle', which are still acclaimed. She knew great physical suffering and died of exhaustion on 4 October 1582. Her feast is on 15 October because the very day after her death the reformed calendar was adopted in Spain and elsewhere and eleven days were omitted from October that year.

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, nei-

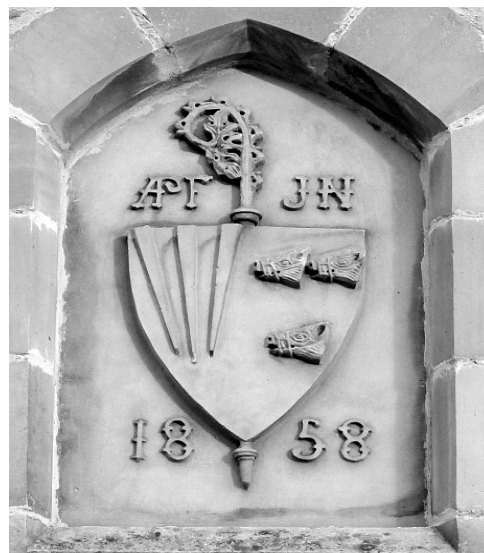
ther of which negates the other. It seems he is the same person as Thaddaeus, which may have been a last name. The two apostles are joined together on 28 October because a church which had recently acquired their relics was dedicated in Rome on that day in the seventh century.

James Hannington, Bishop, and Companions, Martyrs (29 October)

James Hannington was born in 1847 of a Congregationalist family but he became an Anglican before going up to Oxford. He was ordained and, after serving a curacy for five years, went with the Church Missionary Society to Uganda. He was consecrated bishop for that part of Africa in 1884 and a year later, with European and indigenous Christians, made a missionary journey inland from Mombasa. The ruler of Buganda, Mwanga, who despised Christians because they refused to condone his immoral practises, seized the whole party, tortured them for several days and then had them butchered in 1885.

Networking at Edzell

Derek Grieve was invited to read a lesson during a Harvest Thanksgiving service at Edzell Parish Church (C of S) on Sunday, 28 September. Afterwards, Derek spoke a little about himself and his growing involvement with St. Salvador's through our Food Cupboard ministry. We've heard from those in attendance that he did us proud. Afterwards, the food donated at the service was brought to St. Salvador's for distribution to those who come to us for assistance on Sunday afternoons. Derek said later that he never thought he would be "networking" - and for a church!



W5: Who, What, When, Where, Why

As we know, our congregation was founded in rented rooms on Elizabeth Street in 1856. Fundraising soon began, and a building was constructed in 1858 that included a school downstairs and a church upstairs, in what are now our Lower and Upper Halls next door to the church.

Above the old main entrance to the school and stairway leading to the first church is a coat of arms carved in stone. It tells us about the origins of our congregation.

We see a Bishop's staff. This reminds us that we are an EPISCOPAL church – Christians under the direction of bishops whose authority comes down to them from the Apostles and whose duty it is to preserve and defend the catholic and apostolic tradition of the Church.

We are particularly reminded that the great Bishop Forbes of Brechin was intimately involved in the foundation of St. Salvador's. On the left hand side of the coat of arms we can see the representation of the Diocese of Brechin. Above it we can see a monogram – APF – for Alexander Penrose Forbes.

Bishop Forbes was a close friend of, and mentor to, our Father Founder, James Nicolson. On the right hand side of the coat of arms we can see his family symbol – three boars' heads(?). Above we may make out another monogram – JN – for James Nicolson. Fr. Nicolson, who later became Dean of the Diocese of Brechin, is buried in the chancel of our church.

Kalendar

Wed., 1 Oct.: St. Gregory the Enlightener:
Mass at 10 AM

Sun., 5 Oct.: Trinity 16: Masses at
9 AM & 11 AM

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

Wed., 8 Oct.: Alexander Penrose Forbes:
Mass at 10 AM

Sun., 12 Oct.: Trinity 17: Masses
at 9 AM & 11 AM

Tues., 14 Oct.: Feria: Mass at 7 PM

Wed., 15 Oct.: St. Teresa of Avila: Mass at
10 AM

Sat., 18 Oct.: St. Luke: Mass at 11 AM

Sun., 19 Oct.: Trinity 18: Masses at
9 AM & 11 AM

Tues., 21 Oct.: Feria: Mass at 7 PM

Wed., 22 Oct.: Feria: Mass at 10 AM

Thurs., 23 Oct.: St. James of Jerusalem:
Mass at 7 PM

Sun., 26 Oct.: Trinity 19: Masses at
9 AM & 11 AM

Tues., 28 Oct.: Ss. Simon & Jude: Mass at
7 PM

Wed., 29 Oct.: James Hannington: Mass
at 10 AM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Wed., 26 Nov.: Feria: Mass at 10 AM
Sun., 30 Nov.: Advent 1: Masses at 9 AM
& 11 AM

Do you have any of those “one-use” shopping bags from the supermarket that we will be charged for starting at the end of this month? We need the shopping bags to fill with donations for distribution on Sunday afternoons. Your donation of unwanted bags would be most helpful for the continuation of our outreach ministry to the “least, the last, and the lost”.

Anyone out there have the skills
to arrange flowers?
Do you know anyone who might help us
with floral decoration?
We are still looking to improve
our present ad hoc system.
Volunteers/suggestions welcome!

ALL SOULS DAY LIST

Because All Souls Day (2 Nov.) falls on a Sunday this year, we will be transferring it to the following day, Mon., 3 November. There will be two Requiem Masses, at noon and 7 PM. The All Souls list will be available during October. Our members are invited and encouraged to print (legibly) the names on the list of departed friends and loved ones to be remembered at both Requiem Masses on the day.

Diocesan Website:
www.brechin.anglican.org

The deadline for the next issue of ‘*Crucis*’ is Sunday, 26 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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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 & Child Protection Officer	Dr. Jennie Parkinson	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.