

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee  
October 2018

"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...**

Those of us who lived through the 1960's and 70's will remember a classic comedy sketch featuring Ronnie Corbet, John Cleese, and Ronnie Barker. Each played a member of a different social class not interacting but speaking to camera... and the results were hilarious.

Recently I came across a simple explanation of why people in different social classes have such a problem understanding one another. It has nothing to do with the way they speak, but is rather the result of perspective.

The largest group of people is essentially future-oriented. They are comfortable enough at the moment and are focused mainly on how their prosperity may be maintained or improved. They are mostly concerned with looking ahead for opportunities or risks and they prepare for them. Savings, insurance, and a forward path are important. We would recognise this group as including members of the middle and working classes.

A much smaller group is basically past-oriented. They are more than comfortable at the moment and have few worries about the future. Their interest is primarily in tradition and heritage. Symbols of the past are important. They want to preserve the power, influence, and property they have received and the exclusivity they enjoy. We would recognise this group as upper class.

The third group lives in the present moment. We see quite a few of these folk in

our neighbourhood and at our Food Cupboard on Sunday afternoons. Their main concern is how they can meet their immediate needs for food, shelter, clothing, medical care, travel, entertainment, and relationships. The future and the past mean little to them. We would recognise this group as including what is being called the "under class" – a social group almost unthinkable when the comedy sketch with Cleese and the Two Ronnies first appeared.

The first group has little time for tradition except to add a bit of colour to life, and don't take it as seriously as the second group. They find it hard to understand the third group's lack of interest in future planning. The second group finds the aspirations of the first group pushy and vulgar and can hardly contemplate a situation where they might have to live just for today. The third group is bewildered by interest in the future and past when there are so many pressing needs in the present moment. It is hard to get any of these groups to understand each other, and is almost impossible to impose the perspective of one group on either of the others.

Unlike the original comedy sketch, our current social divisions aren't funny. However, this analysis of different perspectives and expectations can be a useful tool in understanding one another – and perhaps that's a good start.

With every blessing in Christ,  
*Fr. Clive*

## Our Growing Cadre of Servers

New Servers and Servers in new positions has been a feature of liturgy in our Sanctuary since the end of August.

Our two newcomers are Danny Irvine, who has shown a very keen interest, and William Scotland, who has revealed not only a talent for shining thuribles, but also for using them!

Our veteran George Cushnie has been suffering from a problem with his knees and is awaiting an operation. Moving from Thurifer to Crucifer is easier on the wear-and-tear on George's knees. William is training on-the-job to stand in for George as Thurifer.

Robert, having been Crucifer for some time, is expanding his skills by functioning as a Torchbearer. With him as the other Torchbearer is Danny. It is very useful to have a veteran like George as Crucifer to supervise the two new Torchbearers—most of whose duties accompany the Crucifer.

Presiding over our expanded Cadre is Martin Andrews, Head Server and MC. Many thanks to Martin for the time he is spending in training our servers in their new roles.



## Vestry News

The Vestry met recently to discuss various issues relating to the good governance of the congregation. As always we received reports from our Rector, Treasurer, Wardens, and PVG Officer. We also recorded our thanks to:

- those who organised, prepared, served and cleared up after our parish lunch, which all those who attended enjoyed
- all those involved with our most beautiful Holy Cross service
- Dr K Noltie and her team for running the Doors Open weekend on our behalf
- Mr A Caie for his most skilful painting work – do take a good look at all the repair work that has been done in the Lady Chapel

Please continue to keep your Rector, Wardens and Vestry Members in your prayers as they seek to serve our church family and thus help to build up the Body of Christ.

## Holy Cross

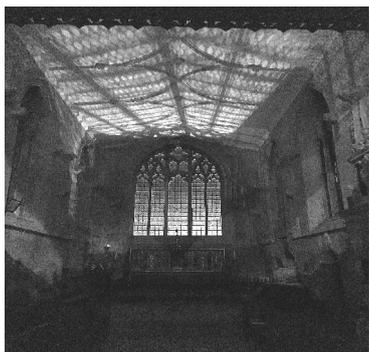
We were delighted to welcome Bishop Andrew and his wife Mary to our Holy Cross celebration this year for their first visit to St Salvador's. Bishop Andrew celebrated and preached for us, and our worship was further enhanced by beautiful music from our organist and from Cantiones Sacrae. The motets that they sang at communion time emphasised to me the historicity of our liturgy and how we are connected to all those who have gone before us across time and place.

Our new servers did very well for their first big service and we are very proud of them and of our experienced servers who gave direction and encouragement.

It was lovely to be joined for our Patronal Festival by so many people who shared in our worship and then in our hospitality.

Again, many thanks to all who helped to make our celebration so joyful and special.

*Katie Clapson, Vestry Sec.*



### **The Edington Festival of Music within the Liturgy**

**19th – 26th August, 2018**

You may recall that each August I head to Wiltshire to take part in the Edington Festival of Music within the Liturgy which is now in its 63rd year. Once again, it was a week of sublime sacred music and dignified worship in Edington's historic 14th century priory church. I was delighted to have been invited again to sing as part of the *Schola Cantorum*, the choir specialising in plainsong. This delightful male voice group is directed by Peter Stevens, Assistant Master of Music at Westminster Cathedral and rehearses up a 42-step spiral staircase in the church's belfry.

Throughout the eight days of the festival, three choirs provide a mix of musical styles: the *Schola* with its reflective plainsong, the *Consort* with its sonorous blend of mixed voices directed by Paul Brough (choral and orchestral conductor, teacher and musical consultant) and the *Nave Choir* with its wonderful blend of trebles' and men's voices directed by Matthew Martin (internationally recognised composer and Director of Music at Keble College, Oxford). The standard of this choir is particularly impressive: most of the boys, whose ages range from 11 to 13, are experienced choristers from noteworthy places of worship including Westminster Abbey; Southwark Cathedral; New College, Oxford; Jesus College, Cambridge; Norwich Cathedral; Westminster Cathedral; Gloucester Cathedral; and Saint George's Chapel, Windsor.

This year's theme commemorated the end of World War I and was entitled "Beauty came like the setting sun" a line from *Everyone Sang* a short poem by Siegfried Sassoon written shortly after the signing of the Armistice treaty on 11th November, 1918 which ended the Great War.

### *Everyone Sang*

*Everyone suddenly burst out singing;  
And I was filled with such delight  
As prisoned birds must find in freedom,  
Winging wildly across the white  
Orchards and dark-green fields; on - on - and  
out of sight.*

*Everyone's voice was suddenly lifted;  
And beauty came like the setting sun:  
My heart was shaken with tears; and horror  
Drifted away ... O, but Everyone  
Was a bird; and the song was wordless; the  
singing will never be done.*

Each day, a different poem provided the theme and the focus for that day's sermon and included works by Binyon, Brittain, Thomas, Gurney, Owen, and Sassoon.

The music for the week included a diverse range of composers including William Byrd, Herbert Howells, Sir Henry Walford Davies, Thomas Tomkins, Orlando Gibbons, Johann Sebastian Bach, Sir Charles Villiers Stanford, Sir Hubert Parry, George Dyson, Sir Lennox Berkeley, Sir Edward Elgar, Kenneth Leighton, Giovanni Pierluigi da Palestrina, Tomás Luis de Victoria, Henry Purcell, John Ireland, Gustav Holst, Orlando de Lassus, Robert Parsons, and director of the Nave Choir, Matthew Martin.

As always, each day began early for me as the *Schola* (picture below) were first to sing each morning as well as being last to finish each evening. Rehearsals for Matins began each morning at 8.20am and Compline on most evenings finished by 10pm. So, my days were quite tiring being taken up with four services plus trips in the afternoons with the trebles. This year, we had the usual outing to Fleet Air Arm Museum at RNAS Yeovilton (my eighth visit!) as well as





ten pin bowling, impromptu football and cricket matches and a particularly enjoyable outing to the huge cave system at Wookey Hole near Wells in Somerset.

There was the usual excitement and tension on the Wednesday when Evensong is broadcast live on BBC Radio 3 as part of the long-running series of Choral Evensong which began in 1926. The broadcast went very smoothly and as well as being broadcast live it was available on iPlayer afterwards which gave me the chance to listen. The running order: Introit *Jubilate* (Simon Preston), Responses *Gibbons/Barnard*, Hymn: *All my hope on God is founded* (Michael), Psalms 108, 109 (Plainsong), First Lesson *Jeremiah 5 vv.20-31*, Office hymn: *Caeli Deus sanctissime* (Plainsong), Canticles *The New College Service* (Drayton), Second Lesson 2 *Peter 3 vv.8-18*, Anthem: *For lo, I raise up* (Stanford) Hymn: *He who would valiant be* (Monks Gate), and the Voluntary *Chorale Fantasia on 'O God our Help'* (Parry).



As I've said before, I could write pages and pages were I to detail all that happened during the festival and it is difficult to concisely recount the week's events due to the amount that was packed into it. If you're interested, I am happy to lend you a copy of the Companion to the Edington Music Festival: a booklet which lists in great detail all the services, music, and participants. It also has interesting notes about the event written by Festival Director, Richard Pinel, Director of Music at Jesus College, Cambridge and one of the regular preachers, Revd Canon Jeremy Davies who is now retired but was the Canon Precentor of Salisbury Cathedral for over 25 years.

I also have a CD of the BBC Radio 3 broadcast should you fancy a listen. The 64th Festival takes place between the 18th and 25th of August, 2019. I highly recommend a visit. More details are available at [www.edingtonfestival.org](http://www.edingtonfestival.org)

Graeme Adamson

### Parish Lunch: Sun., 23 September

Nineteen members of the congregation—newcomers and veterans—joined together for a Parish Lunch in the Lower Hall on Sunday, 23 September, after the 11 AM Mass.

Quiche, crisps, pizza, garlic bread, humorous, and gratin vegetables were available, with pies and cake to finish.

Many thanks to Norma, Muriel, and Katie for organising a happy opportunity for strengthening our congregation socially.

A big "thank you" also goes out to Maureen and William who helped with the tidying up afterwards!

## Doors Open 2018 :

### St. Salvador's shares its story

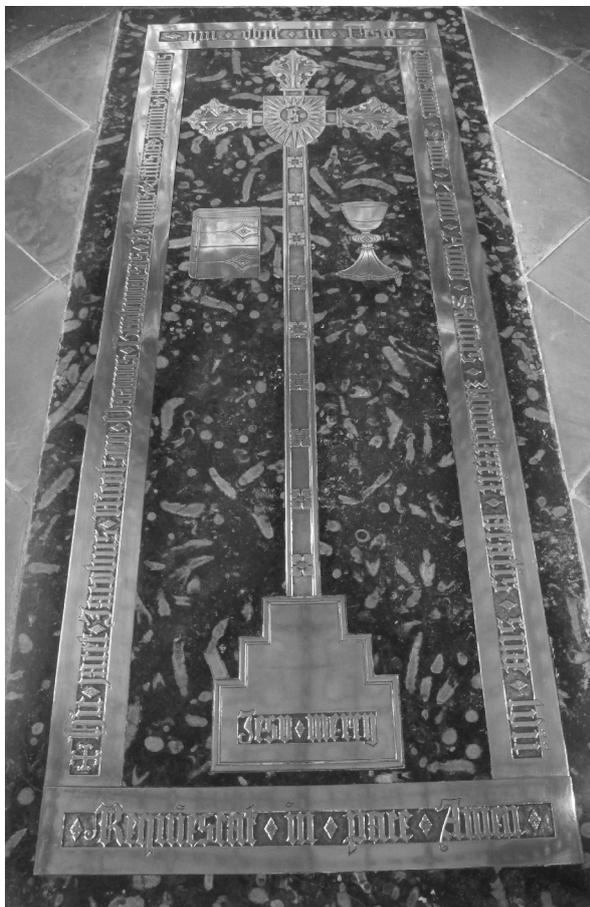
Held a weekend early to accommodate the grand opening of the much vaunted V and A outpost on the usual Doors Open weekend, I wondered if this would affect the number of our visitors. Dundee is getting to be a busy place with big concerts at the Slessor Gardens, the wonderful 'Summer of the Penguins' in aid of the Maggie Centre and so much more to make it a vibrant and interesting city. However we had sixty enthusiastic, interested and interesting visitors coming through our doors, making the hard work which goes into the preparation for it seem worthwhile. The day dawned bright and full of sunshine despite the now marked autumnal nip in the air, and Dundee looked at its seasonal best as I drove east. Sadly no geese this weekend, perhaps a bit early after our splendid summer, but the first splash of vivid orange on an acer tree in a garden behind the church is a sign perhaps of good autumn tints to come. And it has been the best year I can remember for rowan berries, trees now literally dripping with scarlet berries awaiting migrating fieldfares and hungry blackbirds. Our church of St Salvador in the area now known as the Hilltown is special for a number of reasons, in particular having had a vital role in the history of Victorian Dundee and in the quality of its building and contents, and it is always a pleasure to share it with unsuspecting visitors!



The bishop at the time, Alexander Penrose Forbes, although born in Edinburgh, came from an old Episcopalian Aberdeenshire family with grand connections, and having tried and failed through ill health in a legal career with the East India Company, studied at Brasenose College and fell under the spell of the great Oxford movement men, Keeble, Newman and Pusey. He had a meteoric rise to the Episcopacy, becoming bishop at the youngest permissible age of 33 years. Wise and spiritually driven beyond these years, Bishop Forbes was a real pioneer in Dundee at a time when the city's population had exploded, with grossly inadequate and poor quality housing and minimal sanitation to meet its needs. Diseases such as cholera, typhoid, smallpox and TB were rife. The image of scavengers clad in sea boots wheeling away the sewage in the early hours and then using chlorine as a simple disinfectant is graphic and disturbing. I had not realised that this substance was used as long ago as that for such a purpose. Remember how it used to make our eyes sting at the swimming baths? Forbes was responsible for a number of mission churches in addition to the first cathedral church in Dundee, to bring both spiritual and practical assistance to the impoverished jute workers of Dundee. The mission work in the Hilltown based at St Salvador's Church seems to have been something of a team effort between the Bishop and its first incumbent James Nicolson, who for many years shared a home in Castlehill House. Both men dedicated their lives, often to the detriment of their health, to serving the poor and deprived of Dundee in an inspiringly Christian fashion. Nicolson also came from sound Aberdeenshire Episcopalian stock. He undertook his training for ministry at the then Trinity College, Glenalmond. An able scholar he sat the Luscombe examination, an extra test for those seeking ordination. His examiner was none other than Bishop Forbes, who found him such an impressive candidate both academically and personally, that he ordained him deacon in our diocese. He spent the next 33 years of his ministry in the urban chaos and deprivation which was the Dundee of the time, working with his bishop to try and help show some Christian love and charity to the working folk of the city. They were known for their selfless work within the community, visiting widely, providing solace and practical help to those in need. Having come from a similarly clean rural environment as many of the workers had he must have felt great empathy for their plight. Scots judge, Lord Cockburn, described our city as 'a sink of atrocity which no amount of moral flushing seems

capable of cleansing'. I hope that we have progressed just a little in these times, but casual perusal of the Dundee Courier on a daily basis, and regular walks through the city give pause for thought about this.

Education transforms lives, and Forbes was also responsible for the building of many schools for poor children, including one at St Salvador's, which started in the Lower Hall and then, on completion of the church building, expanded upstairs. The large building to be seen on the corner of Commercial Street in town adjacent to the old C18 merchant's house, once home to Admiral Duncan and then the modest first 'palace' was also from this period. Both educated some 850 pupils, both boys and girls, although segregated as was the custom of the time! Children from poor families worked half a day in the mills from the age of ten, leaving the other half day for learning and betterment. One of our Doors Open visitors was a local teacher interested in the benefits provided by Bishop Forbes in educating young Dundonians. Another lady who volunteered at the City Archive, a wonderful repository of Dundee history, was undertaking a piece of research on these church schools and was most interested in the school at St Salvador's.



Artistically and architecturally St Salvador's is a true treasure. Dundee at one time boasted three churches by famous Victorian architects, thanks to the inspiration and connections of Bishop Forbes. Sadly a small chapel by Edmund Street in King Street was reduced to rubble by an unimaginative Council who preferred to build a road. But the imposing Cathedral Church of St Paul standing proud in the centre of town owes its design to Gilbert Scott, and his pupil George Frederick Bodley gave us one of only two of his designs in Scotland, the other being the elegant and very different church of St Bride in Hyndland. The church was to be set in an area of Dundee full of jute mills and ramshackle tenements and to be a special and beautiful jewel to encourage the local people to believe in the love of God. Bodley was as well connected in his friends and colleagues as Forbes when it came to embellishing his fine design. When visitors come in and remark how much the stencil work reminds them of William Morris, this was because the two were well acquainted. Thanks to the effect the Tractarian Movement had on Bishop Forbes, he worked with Bodley to produce the fine building designed to enhance traditional worship which we know today. What a replacement for the two little rooms in an Elizabeth Street garret known as the Maxwelltown Mission which had come before! Designed in the English Gothic style as part of a three phase plan, the money was raised largely by its passionate and dedicated first priest, who was said to have refined begging to the dignity of a fine art form! Although the chancel was finally completed in 1874, there were further developments to come in the addition of our wonderful Wordsworth and Maskell organ, and the completion of the present day Lady Chapel in 1882. Sadly Forbes lived only long enough to see the church itself completed when he died at the young age of 58 years, doubtless worn out by his sterling work for the Episcopal Church in Dundee. The Lady Chapel was created in his memory, as indicated by a plaque which reads 'This altar was erected to the glory of God in loving memory of the Rt. Rev. A.P. Forbes D.C.L. Bishop of Brechin by Mary Colville Searight AD 1821'. After the death of his mentor, Nicolson soldiered on, buying the house in William Street which I just remember from the days of Canon Duff, and building up St Salvador's congregation to be one of the largest in the Scottish Episcopal Church. How sad that times are so changed. After 33 years ministering to the folk of the Hilltown, he died also at the tender age of 57 years, a much loved and respected priest who appreciated the



high church tradition but not at the cost of a lack of simple piety and devotion, and who set a high store on visiting and caring for the sick and needy.

Sadly we no longer have a visitor's book which used to give an idea of the places from which our visitors had travelled and their comments on the church and its work. However, a number as usual expressed their surprise at such a beautiful building hiding in such a location, support that some of us were still trying in some small way to carry on the work of mission and care for the local community for which Bishop Forbes and Dean Nicolson were known. People did not seem to notice the signs of wear and tear, and one even commented that it added to the church's authenticity! There were fewer this year who seemed to have past connections with St Salvador's, but several knew about the Northern Soul Club which met regularly in the hall and were interested in the film made in the church by Matt Stokes which won him the Becks prize. A quick Google check ascertained that the McManus Gallery has a copy for people to view. There were a number of familiar faces including the vice-chairman of the Dundee Civic Trust who had with him two charming ladies born and bred in our city but now living in Canada. They were interested in some of the social problems in our area and how they compared with similar situations at home. There was a charming young Polish girl with her diminutive daughter, who had passed every day to take her to Nursery School but never seen the door open. She was happy to wander round, listening to (as she described it) some of our 'histories' and I suspect it may have reminded her of some of the fine Roman Catholic churches in her own country. Our last visitors of the Saturday were the folk from ARKTX, the firm of local architects who gamely took over the organisation of Doors Open in Dundee a couple of years ago when it

seemed bound to flounder. It was great to see them again, paying their first visit to our church and to experience their enthusiasm.

There are always visitors who raise questions which we cannot always answer but which provoke thought and stimulate action! This weekend there were two particular challenges. One visitor, a Forbes from Aberdeenshire, asked how Bishop Forbes was connected to the family at Forbes Castle and what connection in particular he had with the Forbes commemorated in the brass I have often polished and wondered about at the back of church, but of course never looked up! This remains work in progress as Alexander Penrose Forbes was actually born in Edinburgh, second son of John Hay Forbes, Lord Medwyn and a grandson of Sir William Forbes of Pit-sligo, a great philanthropist. According to a family tree in a biography written in the late C19 he was probably a cousin of the family at Forbes Castle. Horace Courtnay Gemmell Forbes, to whom we have the memorial brass, was the 19th Lord Forbes of Aberdeenshire who came to and then ended his days in Dundee, where he was generous to St. Salvador's. He was probably some sort of cousin of Bishop Forbes but why exactly he came to Dundee is a mystery as yet unrevealed.

The other visitor asked, as someone often does, about the incomplete inscription running around the upper part of the nave wall. I had previously been led to believe that some of the words had been repainted incorrectly and some of course have been painted over. Having transcribed them as best I could I then did a little research to ascertain the complete text and its origin. The text runs as follows, with some added punctuation for ease of reading, the completed gaps being in brackets. 'O mother dear Jerusalem when shall I come to thee. When David stands with harp in



hand among the heavenly quhoir (choir). There Mary sings Magnificat in tunes surpassing sweet. Te deum doth St Ambrose sing. And holy Austin (doth the like. Old) Simeon (and Zachary) have not their song to seek. There Magadelene hath left her moan and (cheerfully) doth sing. O my sweet home Jerusalem, would God I were to thee'. I was spurred to look up St Austin and discovered that he was a monk sent to England by Pope Gregory in the C7 to preach and convert. And I loved the image of the Magadelene leaving off her moaning to cheerfully sing! A version of this can be found in the English hymnal as the 26 verse 'Jerusalem, my happy home' a processional hymn for Saint's days, presumably round a very large church! Although the hymnal attributes it to St Augustine via one FBP, further research might suggest that it actually came from a C11 collection written by an abbot at Fecamp. The translation was probably made by Francis Baker, a C16 priest.

Other enigmas surfaced as I was writing this article. It would appear that the inscription describing the commemoration of the Lady Chapel to Bishop Forbes is hidden behind the hanging at the altar. But who was Mary Colville Searight? It may also be that some of the altar came from St Pauls down in the town, but no one seems quite sure! As a final 'did you know' – we have a time capsule buried under the foundation stone for the nave, namely the south pier of the chancel arch. It contains various items of the period of historical interest, such as a Courier, a list of the diocesan clergy and a Scottish Prayer Book!

At a time when there is all the glitz and glamour of the opening of the new and exotic V and A building, I am all the more conscious of the significant gap between those who have and those who have not around our city. St Salvador's has a strong tradition of trying to help its community and it is good to know that many of our visitors shared that sense of need and effort to help in whatever field they were placed. It is reassuring also to know that many still retain a sense of the importance of history, not just in the abstract, but as a way of informing our present actions and we must trust to God that we are given the strength to continue our work.

Once again, my sincere gratitude to my friends Louise Bowles and Steve Fraser who share my enthusiasm for our church, and gave of their talents so willingly for Doors Open 2018.



Due to the unavailability of the Cathedral at the moment due to interior works, and because of our historic connection to Bishop Forbes (picture above), we have been asked by the Provost to host the annual Diocesan Bishop Forbes Evensong on Sunday, 7th October at 6.30 PM here at St. Salvador's.



**A Sermon preached by the Rector on Sunday, 9 September, 2018**

*“[Jesus] returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis.”*  
*Mark 7:31*

I’ve listened to enough sermons to know that when a preacher starts talking about the origin of words, or ancient geography, or small details of Jewish religious customs or worship, the preacher often leaves those listening far behind. Please bear with me a moment. There is a point about the geography in today’s Gospel that is significant.

Tyre and Sidon were great seaports to the north-west of Galilee in what is today Lebanon. The two cities were 26 miles apart from each other and about 50 miles from Galilee. For many generations Tyre and Sidon had been at war with the Jews, who had never been able to completely subdue them. Their population was descended from the Phoenicians, who by the time of Our Lord’s ministry were culturally Greek. The woman who approached Jesus to heal her daughter was one of them. The Decapolis was the name given to ten towns established by the Romans as Gentile colonies to the east of Jewish territory, beyond Galilee. The deaf man with a speech impediment brought to Jesus to be healed was presumably a non-Jewish resident of one of those towns.

Another thing to note about the geography of this area is that Our Lord’s journey to Galilee with His disciples must have been a long, meandering tour. They were not travelling on a straightforward line. To head from Tyre to Sidon was to go north, away from Galilee. To move on from there to Galilee via the Decapolis was to go some distance out of their way to the south-east. It would be like going to Edinburgh from Glasgow via Perth and Berwick. Presumably Jesus was taking this roundabout route in order to have time to teach His disciples away from the Jewish crowds. Even so, to-

day’s Gospel tells us that they were approached by people seeking Jesus’ healing power.

The significant point about all this geography is that Jesus was outside Jewish territory encountering non-Jews. In His long tour round non-Jewish towns we see a sign that His coming goes beyond the confines of contemporary Judaism to fulfil all the ancient hopes of Jewish religion. His coming is of universal significance; He comes for everyone everywhere. This is evident further in the two encounters we hear about today.

The woman seeking healing for her daughter appears at first to be rebuffed by Jesus. The word “dog” was a term of contempt among both Greeks and Jews. However, the actual word Jesus is recorded as using suggests not the wild dogs that roamed the streets but the pet dogs that were fed from the table. Jesus was saying that even non-Jews are welcome in the Kingdom of God. The curious gestures Jesus used when the deaf man was healed were Our Lord’s way of communicating with someone who couldn’t hear Him. He was telling Him what He was going to do. Jesus touched his ears and tongue to show the man that He was about to affect his hearing and speech. Spit was believed to have healing properties, so this would have told him that Jesus was going to heal him. By looking up to heaven, Jesus was telling him that his healing would come from God. Jesus met the man at his point of need in a way that he could understand.

In Jesus we see the God who comes to us wherever we are, however we are and whoever we are. His response to us is never determined by race, language, wealth, class, status or even by our worthiness, but by our need for Him. He meets us and heals us where we are.

### **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 28th October in the seventh century.



*The martyrdom 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 19: Masses at 9AM & 11AM; Forbes Evensong at 6.30 PM  
Tues., 9 Oct.: Feria: Mass at 7 PM  
Wed., 10 Oct.: Feria: Mass at 10 AM  
Sun., 14 Oct.: Trinity 20: Masses at 9AM & 11AM; EP at 5 PM  
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 21: Masses at 9AM & 11AM; EP at 5 PM  
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 22): Masses at 9AM & 11AM; EP at 5 PM  
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 23: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 6 Nov.: Feria: Mass at 7 PM  
Wed., 7 Nov.: St. Willibrord: Mass  
at 10 AM  
Sun., 11 Nov.: Trinity 24 (Remembrance):  
Masses at 9AM & 11AM; EP at 5 PM  
Tues., 13 Nov.: Feria: Mass at 7 PM  
Wed., 14 Nov.: Feria: Mass at 10 AM  
Fri., 16 Nov.: St. Margaret of Scotland:  
Mass at 7 PM  
Sun., 18 Nov.: Trinity 25: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 30 Nov.: Feria: Mass at 7 PM  
Wed., 21 Nov.: St. Columban: Mass  
at 10 AM  
Sun., 25 Nov.: CHRIST THE KING:  
Masses at 9AM & 11AM; EP at 5 PM  
Tues., 27 Nov.: Feria: Mass at 7 PM  
Wed., 28 Nov.: Feria: Mass at 10 AM  
Fri., 30 Nov.: St. Andrew, Patron of Scotland: Mass at 7 PM

## ALL SOULS LIST

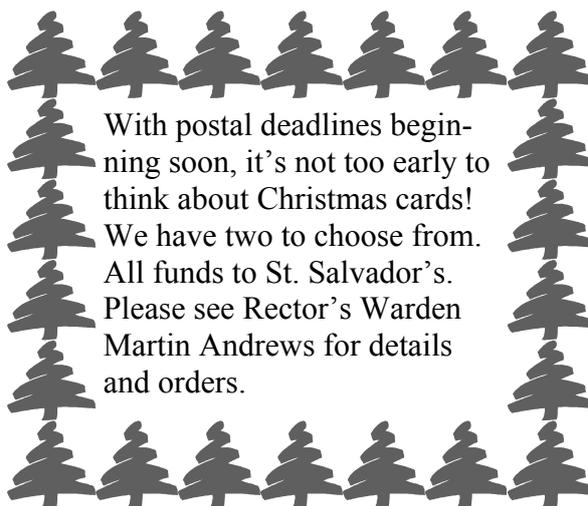
All Souls Day falls on Friday, 2 November. At both Requiem Masses a list of names of departed loved ones will be offered during the Intercessions. If you have names to be included on this list, there will be an opportunity throughout October to add your loved ones to the roll.

## Heating Fund

The church heating is now on! Thank you for your donations throughout the past year to our Heating Fund. Money collected from the appropriate dish on the table at the back during our hospitality after Mass will help us to cover the cost.

On a related note: New Calor Gas canisters have been purchased, and a repair has been made to one of the portable heaters in the Lady Chapel so that we shall be ready for the colder weather during our midweek Masses.

Repairs to our interior decorations continue. What a difference! Many thanks to Andy Caie for the time and skill he is putting into this work. The care really shows!



With postal deadlines beginning soon, it's not too early to think about Christmas cards! We have two to choose from. All funds to St. Salvador's. Please see Rector's Warden Martin Andrews for details and orders.

The deadline for the next issue of 'Crucis' is Sunday, 28 October. Please send any material to the Editor (the Rector) by that day. Thank you!

## 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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