

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

September/October 2013

"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...

Most of you know that I am a great fan of "movies with a message", and that some years ago we had a kind of film club here at St. Salvador's. I am particularly interested in popular films not overtly Christian in their content, but having aspects that are identifiably Christian.

In the "Star Wars" series, there's the great theme of the fight between good and evil, light and darkness. This is also evident in the various superhero flicks of recent times, especially the "Batman" films. "Amadeus" reflects on human resentment of God's ways. In "Les Miserables", we can identify the themes of repentance, forgiveness, and change.

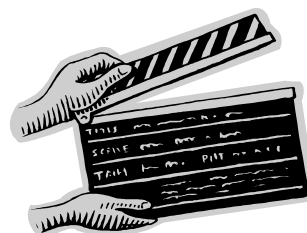
Other favourites of mine that give glimpses of sin, sacrifice, redemption, change, and love include: "Groundhog Day", "The History Boys", "The Snow Walker", "On the Waterfront", "Educating Rita", "The Shipping News", "True Grit", "Dead Poets Society", and "One Flew Over the Cuckoo's Nest". I could go on and on, but won't!

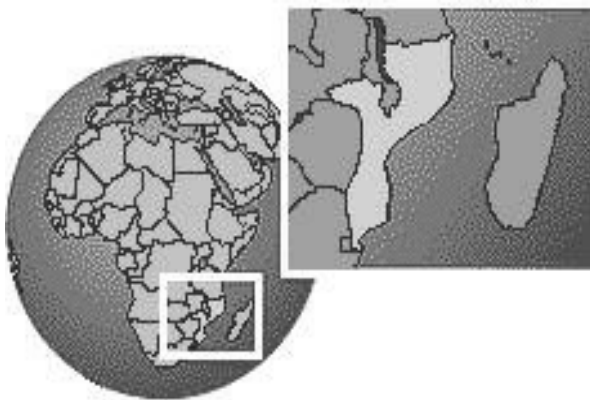
Recently at home, Katie and I revisited the whole "Harry Potter" series. In the last film of the saga, we were particularly struck by the climax, when the main character faces his nemesis alone and unarmed, offering himself for the sake of his friends. Thus, with the phenomenal success of the "Harry Potter" films, a whole new and non-churchgoing generation was exposed to an essential Christian theme without, perhaps, being aware of it.

In modern life, it is the medium of film that is most often used to reach the widest audience by those with a story to tell. Christians too have a story to tell, but our great themes are often revealed these days by others. It is almost unheard of for an overtly Christian film to reach a mass audience.

We can grumble that "our clothes have been stolen". Some Christians might confine themselves to only looking at films overtly Christian in content. Others – and I include myself among them – might see in the great story-telling going on around us all the time a preparation of the ground for our own story of sin, love, sacrifice, and change. Let's tell it!

Every blessing in Christ,
Fr. Clive





Salvador in Mozambique 2013

I had two surprises in my latest letter from World Vision recently.

Salvador Alberto is now 16 years of age and no longer just a child. He has done well to survive and stay fit and healthy in such a poor and deprived country, and the support and help he and his village have received from outside over the years has I am sure helped this to happen.

Also the letter came with a Christmas card. I could not believe that the year had flown by so quickly, and that the summer would soon be over! The card comes early in order that World Vision can collate our cards, donations and so in and send them through a rather uncertain postal system all the way to Africa in good time for Christmas. Many of you were able to sign the card at church, and I added the names of those others of you who have loyally supported our sponsorship of Salvador over the years.

Some progress is gradually being made in Salvador's developing homeland. Continued work is being carried out to try and reduce the incidence of HIV, and increase the availability of treatment to infected patients, particularly those helpless children infected through no fault of their own. Much is also being done to repair dams to help the irrigation of crops, and to make clean and safe water available to all. These activities will eventually help to make the young, who represent the future, fitter and healthier.

I was interested to read that the President of Mozambique was in Aberdeen recently to speak at a conference related to the oil industry. Mozambique has a large and potentially rich resource of oil and natural gas. He claimed that his government was doing its best to ensure that these valuable commodities were being developed to fund sustainable social transformations and industrialisation with active participation by the local people. This can only be a trend for good, and one hopes that it is matched by other similar internal initiatives which try to ensure a fair and equitable spread of money and resources over the whole population, something which is often hard to achieve in such a rapidly modernising country which has relatively recently gained its freedom from control by the Portuguese.

I have been able to send a donation of £94 with our card, and a message of greeting from his friends at St Salvador's. This donation could provide vegetable seeds and farming tools for seven families to grow better and more nutritious crops. I also sent a note with some photographs of the church for him to see where we worship.

Please do remember that if any of you would like to send Salvador a note, postcard or picture, I am happy to make the arrangements.

KN.

HOLY CROSS DAY

Saturday, 14 September, 2013

SOLEMN HIGH MASS AT 7 PM

**Guest Preacher: Mr. Gordon Sharp,
Co-ordinator of Faith in Community
Dundee**

MUSIC BY CANTIONES SACRAE

Getting STARTed

START! is a programme designed to introduce enquirers to basic Christian ideas using creative DVD and other presentational tools.

During the weeks of August, up to eight people met regularly on Wednesday evenings to form our first START! group.

It is hoped that a new programme will commence in October, to provide new opportunities for study and inter-action as Christian disciples.

One of our START! group, Vanessa Pisciotta, gave birth to LEILA CLAUDIA on 18 August. Weighing in at 8 lbs. 13 oz., Leila is Vanessa's firstborn, and the first grandchild for Hilary (also a START! group member). Leila's Baptism is being planned for 6 October at St. Salvador's.



Pictured above is the last floral arrangement prepared for us by Susan Smith, who relocated at the end of August to the south of England. For the last few years, we have been greatly blessed to have such a really talented flower arranger helping to beautify our church with her creations. Susan was a frequent attendee on Sundays and mid-week, and was also our Alternate Lay Rep. to Synod. We shall miss her very much, and we wish Susan every blessing in her new life south of the border.

Companion Dioceses

Celebration Synod

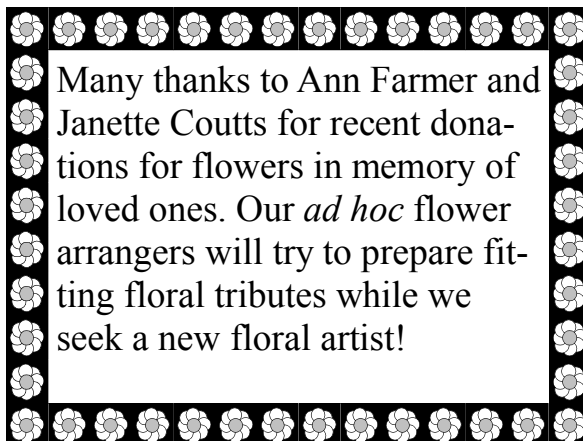
With the Bishops of Brechin,
Iowa, and Swaziland

Sat. 19 October 2013

10 AM University of Dundee
Chaplaincy Centre

Open to All

Choral Evensong at 4 PM
at the Cathedral



Many thanks to Ann Farmer and Janette Coutts for recent donations for flowers in memory of loved ones. Our *ad hoc* flower arrangers will try to prepare fitting floral tributes while we seek a new floral artist!

Food Cupboard Ministry

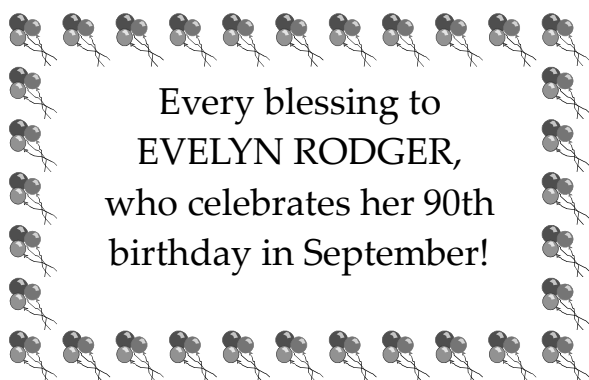
Our Sunday afternoon drop in continues week by week and we are delighted to have had some new volunteers join our team of helpers. We are still receiving donations of food and money from local churches and individuals, for which we are very grateful, especially as the numbers coming on a Sunday afternoon are increasing. On the first Sunday in September, 71 food parcels were given out. The refreshments that we serve are appreciated and Doreen's soup always hits the spot.

We are hearing more about the effects of the so called 'bedroom tax' on people's lives and on the increasing difficulties of finding work. We are trying to provide information about other services that can be accessed throughout the city, e.g. the new dental treatment van that pays a weekly visit to the city centre. We also provide a listening ear and the offer of prayer.

We continue to thank God for the way in which He provides for and encourages us in this ministry, and we pray that His Name may be glorified as we serve Him in this work.

Should anyone wish to donate items for the food cupboard we particularly need UHT (boxed) milk and packets of biscuits but other non perishable items are welcome, including toilet paper.

Katie Clapson



Fr. Tunji and his wife Funke, now resident in the English Midlands, surprised us recently with the delightful news that they have become parents again! A brother to their two growing girls, little Adebola (pictured above) was 3.5 kg at birth. We have sent them our love and best wishes, and they have asked to be remembered to everyone here at St. Salvador's.

Congregational Lunch

About 20 of our congregation gathered on Sunday, 18 August, in the Lower Hall to share one of our quarterly congregational lunches. It was a great success. The group included both old and new members, and a good range of ages. A very good spirit prevailed! Many thanks go to Norma, Jim and Katie for organising the buffet-style luncheon.

Among the many treats on offer were a sampling of locally-produced crisps with special Scottish flavours.

A conversation overheard at one table:

"What flavour are these?"

"Scotch Bonnet."

"Wha's that? What the Rector wears?"

"Och no. It's a hot chilli."



Going for Growth

This is the sixth in a series in which we look at aspects of our life together and how we may prepare ourselves to grow spiritually and numerically.

When we think and talk about mission, we usually have the idea of getting up and going somewhere to share the Gospel of Jesus Christ. Seldom do we consider that we can also undertake mission by sitting down. Let me explain.

All of us have our favourite places to sit in church. At the moment, our worshipping congregation at our main Mass on Sunday consists of about 25 to 30 in a church designed to seat more than 200. Everyone is sitting where they have always sat. However, clinging on to our favourite seats while our ranks have thinned means that many members of our congregation are now separated from each other by six feet or more, and a few are as far from the sanctuary as the whole length of the church.

What effect does our seating arrangement have on us and the way we worship?

Can't hear the Sermon or see the Liturgy? Ample seating room nearer the front means that no-one should have any reason to complain, if they would only move forward. Besides, for worshippers (whether in the sanctuary or in the main body of the church), it is not be good for our morale to see so few

scattered about so large an area. Neither is it good for our congregational singing to have us all so far apart. Our morale and our music are two very good reasons why we should all sit closer together.

Our experience of worship would be improved immensely if all of us chose to sit closer together and nearer to the front.

What does the picture of a thinly-spread congregation in a large church say to someone coming in for the first time?

A thinly scattered congregation over so wide a space highlights our small numbers, which might put off a potential new member from joining us. A visitor might wonder why we might appear somewhat less than eager to participate by hanging back from the front. A newcomer might think that our members, sitting so far apart from each other, don't like each other very much! Also, for self-conscious first-timers, our leaving ample room at the back while our regulars sit forward is actually less stressful for someone unfamiliar with our service who wants to worship with us.

Because worship is the most obvious and frequent way regulars and newcomers alike encounter each other, where we sit may actually have a subtle, but fundamentally important, bearing on our mission to visitors and one another.

What can we do to help? Why not have a kind of "seat amnesty", where we all voluntarily give up our regular seats for the good of our worship and our visitors? The refurbishment of our pews planned for October will provide us with an opportunity. Those sitting further back than the first few pews at the front can take up new places forward from their regular positions. By where we sit, perhaps we may be surprised to see our involvement in the service improve, our morale boosted, and our church appear more accommodating and attractive to visitors.

Come Celebrate!

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St Gregory the Great, Bishop and Teacher (3 September)

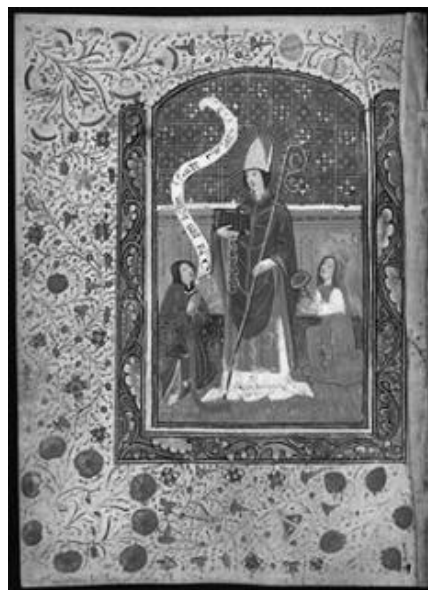
Born about 540, Gregory was Prefect of Rome when he renounced the world and entered a monastery about 575. He was ordained deacon, and sent on a papal mission to Constantinople from 580 to 585. He became Pope in 590. It was the time of the barbarian attacks on Rome; he cared for the poor and refugees, making peace with the barbarians, sent missionaries to England. His writings are extensive, particularly the commentaries on Scripture. His liturgical work has been influential even in modern times. As Pope, he styled himself 'Servant of the servants of God' – a title which typified his ministry and personality. With his breadth of interests, knowledge and skills, and with so many achievements, Gregory is considered one of the greatest of Popes. He died in the year 604.

The Birth of the Blessed Virgin Mary (trans. to 9 September)

This festival in honour of the birth of the Mother of God the Son is of long standing, and is celebrated on this day in both the eastern and western Churches.

Holy Cross Day (14 September)

The cross on which our Lord was crucified has become the universal sign of Christianity, replacing the fish symbol of the early church. After the end of persecution early in the fourth century, pilgrims began to travel to Jerusalem to visit and pray at places associated with the earthly life of Jesus. St Helena, mother of the emperor, was a Christian and, whilst overseeing excavations in the city, is said to have uncovered a cross, which many believed to be the



Cross of Christ. A basilica was built on the site of the Holy Sepulchre and dedicated on this day in the year 335.

St Ninian of Whithorn, Bishop and Missionary (trans. to 17 September)

Ninian was born in about the year 360, the son of a Cumbrian chieftain who himself had converted to Christianity. It seems that Ninian visited Rome in his youth, where he received training in the faith. He was consecrated bishop in the year 394 and returned to Britain, setting up a community of monks in Galloway at Whithorn, from where they went out on missionary journeys among the southern Picts, as far as Perth and Stirling. His monastic base was called 'Candida Casa' – the White House – a sign and a landmark for miles around. Ninian died in about the year 432.

St Matthew, Apostle and Evangelist (trans. to 24 September)

Matthew was a tax collector, born at Capernaum, called by Jesus, for whom he left everything and turned to a new life. His Gospel was written in Hebrew originally, for Jewish Christians. Tradition tells that he preached in the East and was martyred there.

St Finnbar of Caithness, Bishop **(25 September)**

Several saints are commemorated under the names Finnbar and Finian. They include two Irish abbots, Finian of Clonard and Finian of Movilla, Fin Barre of Cork, and the early sixth-century churchman Vinniau, who corresponded with the Welsh scholar Gildas and who is the probable author of a spiritual work called a 'Penitentiary'. As Gildas, who lived in the sixth century, originally came from one of the British kingdoms in the north, possibly Strathclyde, his correspondent may well have been this obscure Scottish Finnbar.

St Michael and All Angels **(29 September)**

A basilica near Rome was dedicated in the fifth century in honour of Michael the Archangel on the 30th of September, beginning with celebrations on the eve of that day. The 29th of September is now kept in honour of Michael and the two other named biblical angels, Gabriel and Raphael, as well as those whose names are unknown. Michael means 'who is like God?', and he has traditionally been regarded as the protector of Christians from the devil, particularly in the hour of death. Gabriel means 'strength of God' and he announced the birth of Christ to the Virgin Mary. Raphael means 'the healing of God', and he is depicted in the apocryphal Book of Tobit as the one who restored sight to Tobit's eyes.

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 relig-

ion 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 difficulties in prayer,

Sermon preached by the Rector on Sunday, 1 September, 2013

“Through [Christ], then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.” Hebrews 13: 15 & 16

We live in a society that doesn't care whether we please God or not; at every level it seems far more interested in how we might best please ourselves. Our economy, our politics, our morality and even our closest relationships are all consumer driven. This can only be detrimental to public and private virtue. Why is there so much street crime, vandalism and so little respect for authority these days? Why are so many families dysfunctional? Why do we think that all people in public life are dishonest, spineless and self-seeking? It is because – as the Prophet Jeremiah told a similar society long ago – we are going after worthless things and so are becoming worthless ourselves.

Ours is a society that is based on unbridled consumerism and pleasure-seeking. We are not encouraged to curb our own wishes and appetites for the sake of others and the greater good – not even for our children. Quite the opposite: we are encouraged to give full rein to taking and using anything or anyone we want anytime and anywhere we want. This is no way to build a just society, a decent community and a stable home. We need to learn to restrain ourselves for the sake of others – not least our children – and to be less greedy and more generous. The gospel we proclaim here and to the world beyond our doors says that things **can** change – and for the better! But it can only happen through sacrifice.

“Sacrifice” is fast becoming a word not understood by many people anymore. In fact, because it involves giving rather than taking, “sacrifice” is becoming a puzzling (if not an actually repugnant) notion. Among Christians sacrifice is at the very heart of everything we believe and do. A selfish Christian is an oxymoron. The writer of the Letter to the Hebrews says that we actually please God by sacrifice, and in two ways.

The first sacrifice is worship. How is worship a sacrifice? In worship the Christian joins with Christ in offering His sacrifice on the Cross. We do it in the way He commanded us to remember Him, by offering and sharing bread and wine. As we offer, with praise and thanksgiving, ourselves with Christ's sacrifice, we please God. In worship, we do not please ourselves. It is entirely indifferent whether we find worship pleasing, interesting or enjoyable at all. The

right response to those who might complain that an act of worship is boring is to say: “So what? Worship is not entertainment. It isn't for **us** at all!” Worship is an offering that we make to God in union with Christ's offering. It is our “bounden duty and service”. It is what is expected of us. Our worship is a sacrifice that we make to please God, not ourselves.

This is the great danger for a liturgical church such as ours, that we turn our worship into a kind of entertainment for ourselves instead of something we offer to God. Those who want to be entertained by worship have no shortage of choices to make among liturgical churches. I would hope that those who come here do so to use worship as a means of offering themselves to God.

The second sacrifice that the writer of the Letter to the Hebrews mentions is that of doing good to others by sharing with them what we have. This too is a duty for the Christian and, because it affects us in a more direct and material way than worship, may be considered a greater sacrifice. It is not enough simply to do no-one any harm. That won't please God. We must, today's epistle reading says, not neglect to actively **do** good. We do good by sharing with those who are in need. It is not enough either to do good only to those who might be able to do us a good turn themselves one day. Our Lord in today's gospel reading says that repayment should be no consideration at all. We must take the risk of having our generosity abused and forgotten.

The selfish risk nothing. The selfish dig their own defective wells (as Jeremiah said) in order not to have to share from the abundance of living water that God has provided. So they turn a beautiful world into a pock-marked lunar surface because they refuse to sacrifice their right. This is the path of destruction and death. Selfishness always kills in the end.

However, sacrifice too may seem dangerous. Sacrifices are seldom risk-free. An open hand can have a spike driven through it. But from sacrifice – even though it may pass through suffering and death – we know that there is life. Christians know that sacrifice is a risk worth taking if our society, nation, church and family might become more just, tolerant, peaceable and decent. This is why Christ came, not to do His own will, but that of His Father, and to die and rise again: that we might stop digging dry wells as slaves to our appetites and share His life, and have it abundantly.

Kalendar

Sun., 1 Sept.: Trinity 14: Masses at
9 AM & 11 AM

Tues., 3 Sept.: St. Gregory the Great: Mass
at 7 PM

Wed., 4 Sept.: Feria: Mass at 10 AM

Sun., 8 Sept.: Trinity 15: Masses at
9 AM & 11 AM

Mon., 9 Sept.: Birth of the Blessed Virgin
Mary (transferred): Mass at NOON

Tues., 10 Sept.: Feria: Mass at 7 PM

Wed., 11 Sept.: Feria: Mass at 10 AM

Sat., 14 Sept.: HOLY CROSS DAY: Mass
at 7 PM

Sun., 15 Sept.: Trinity 16: Masses
at 9 AM & 11 AM

Tues., 17 Sept.: St. Ninian (transferred):
Mass at 7 PM

Wed., 18 Sept.: Feria: Mass at 10 AM

Sun., 22 Sept.: Trinity 17: Masses at
9 AM & 11 AM

Tues., 24 Sept.: St. Matthew (transferred):
Mass at 7 PM

Wed., 25 Sept.: St. Finnbar of Caithness:
Mass at 10 AM

Sun., 29 Sept.: Michaelmass: Masses
at 9 AM & 11 AM

Tues., 1 Oct.: St. Gregory the Enlightener:
Mass at 7 PM

Wed., 2 Oct.: Feria: Mass at 10 AM

Sun., 6 Oct.: Trinity 19: Masses
at 9 AM & 11 AM

Tues., 8 Oct.: Alexander Penrose Forbes:
Mass at 7 PM

Wed., 9 Oct.: Feria: Mass at 10 AM

Sun., 13 Oct.: Trinity 20: Masses
at 9 AM & 11 AM

Tues., 15 Oct.: St. Teresa of Avila:
Mass at 7 PM

Wed., 16 Oct.: Feria: Mass at 10 AM

Fri., 18 Oct.: St. Luke: Mass at 7 PM

Sun., 20 Oct.: Trinity 21: Masses
at 9 AM & 11 AM

Tues., 22 Oct.: Feria: Mass at 7 PM

Wed., 23 Oct.: St. James of Jerusalem:
Mass at 10 AM

Sun., 27 Oct.: Trinity 22: Masses
at 9 AM & 11 AM

Mon., 28 Oct.: Ss. Simon & Jude:
Mass at NOON

Tues., 29 Oct.: Jas. Hannington:
Mass at 7 PM

Wed., 30 Oct.: Feria: Mass at 10 AM

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

Sat., 2 Nov.: ALL SOULS: Requiem Mass
at 11 AM

Sun., 3 Nov.: Trinity 23: Masses
at 9 AM & 11 AM

Tues., 5 Nov.: Feria: Mass at 7 PM

Wed., 6 Nov.: Feria: Mass at 10 AM

Sun., 10 Nov.: Trinity 24: Masses
at 9 AM & 11 AM

Tues., 12 Nov.: St. Machar: Mass at 7 PM

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

Sat., 16 Nov.: ST. MARGARET OF
SCOTLAND: Mass at 11 AM

Sun., 17 Nov.: Trinity 25: Masses
at 9 AM & 11 AM

Tues., 19 Nov.: Feria: Mass at 7 PM

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

Sun., 24 Nov.: Christ the King:
Masses at 9 AM & 11 AM

Tues., 26 Nov.: Feria: Mass at 7 PM

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

Sat., 30 Nov.: ST. ANDREW'S DAY:
Mass at 11 AM

NB.

Because a number of our attenders are available during the day and some of our members are reluctant to come out at night in the autumn, as an experiment in September & October, two major festivals observed on a Monday will have a Mass at noon and NOT at 7 PM.

Diocesan Website:
www.brechin.anglican.org

BACK TO CHURCH SUNDAY

Many churches in the UK have hit upon a simple solution to the common problem of attracting new members. It's called "Back to Church Sunday". This year it falls on 29th September.

Behind the scheme is the conviction that inviting someone we know to come with us will strengthen our congregations. If every one of us invited a friend or family member to come to church with us on a particular, or even any, Sunday, we could double our numbers!

God is the one who through Jesus is drawing the whole world to Himself. God is the evangelist. He's out there all the time, relentlessly engaged with the world We – His People in this place – are the means by which others are going to meet God. Some might say that it's our main reason for being here. But we might feel unskilled.

What do we say to others when asking them to come to church? Simply: "Would you like to come to Church with me?" Putting the question this way is direct but not pushy, and assures them that we will be with them. They may have been waiting for someone to ask, and were reluctant simply to turn up on their own.

So what if the response is "no"? They have that right. They aren't turning us down. We need not feel embarrassed. They're turning God down. However, they may respect us for having the courage of our convictions for asking them. They may thank us for being concerned enough about them to ask. A good measure of the success of this initiative is not merely how many people turn up, but how many have been asked to come.

What if the response is "yes"? Bring them to church personally. Don't arrange to meet them here. It may surprise you, but most people have no idea at all what goes on in churches. To many they seem strange, even threatening, places. Someone unfamiliar with Church may fear crossing the threshold alone, not to mention trying to follow an unfamiliar service. Sit with them. Introduce them to others. Don't tell them about the church's problems – they'll know many of them already or will find out about them soon enough. Speak well of what we do here. Give them some hope that we may have here something they need and are looking for.

Many thanks to Derek Grieve for helping with the sweeping and mopping of the church floors while Phyllis has been unwell since her return from holiday.

During October our ALL SOULS LIST will be available at the back of the church for the listing of the names of departed relatives and friends to be remembered at the Requiem Mass on All Souls Day on Saturday, 2 November.

The deadline for the November issue of '*Crucis*' is Sunday, 20 October. Please send any material to the Editor (the Rector) by that day. Thank you!

W5: Who, What, When, Where, Why

It has been our custom at St. Salvador's for some years now to recite *the Angelus* before Morning Prayer on Sunday mornings outside of Eastertide.

The Angelus is a devotion in memory of the taking-on of our humanity by Our Lord. It involves the recitation, in the form of versicles and responses, of three Gospel passages relating to the Incarnation. After each response, the "Hail Mary" is said, which combines two greetings of the Blessed Virgin Mary in the Gospel, one by the Archangel Gabriel, and the other by St. Elizabeth. The devotion concludes with a short prayer.

No one seems to know much about the origin of the recitation of *the Angelus*, but it is thought that it is at least 800 years old. It may have been an old monastic custom said three times daily (at 6 AM, noon and 6 PM), and later popularised by the Franciscans in the thirteenth century.

During Eastertide, it is customary to replace *the Angelus* with a special seasonal devotion called *the Rorate Caeli*. It has long been a custom at St. Salvador's to sing *the Rorate Caeli* at the conclusion of the Mass during the Easter season.



The Edington Festival 2013

Every year since 1956, Edington has hosted a music festival in its magnificent fourteenth-century priory church and over the decades the event has grown to become one of the most significant liturgical and musical events to take place in the UK. The *Edington Festival of Music within the Liturgy* sees singers from many of the great cathedral and collegiate choirs come together to take part in a unique spiritual event where religious music and carefully planned liturgy combine to create uplifting and stimulating services. Four times a day for seven days, the daily round of Matins, Eucharist, Evensong, and Compline fill this beautiful priory church in the Wiltshire village of Edington on the edge of Salisbury Plain. For the last three years I have had the privilege of joining these talented singers to contribute to this very special event. The festival always takes place during the last full week in August, so it was on Saturday 17th August that I headed south by car to nearby Corsham to stay with friends prior to making the short journey to Edington on Sunday afternoon ready for the start of the festival. It turned out to be one of the worst days for motorway driving with torrentially heavy rain for much of the journey through southern Scotland and the north of England. This combined with a car fire on the M6 motorway meant that the journey was somewhat longer than I anticipated but I arrived in Wiltshire in plenty time to relax and before the start of the festival.

The 2013 festival theme was “Appear & Inspire” taking its inspiration from the lives and teaching of a group of female saints: Mother Julian of Norwich, St Teresa of Ávila, Blessed Teresa of Calcutta, St Cecilia, St Teresa of Lisieux, and the Blessed Virgin Mary. The ser-

mons and music in particular were closely themed according to the saint of the day. Contributing clergy came from Salisbury Cathedral, Gloucester Cathedral, Peterborough Cathedral, Manchester Cathedral, and Westminster Abbey giving a great variety of sermons and interesting and varied preaching. The music was also diverse with everything from plainsong to newly commissioned music composed especially for the festival. As always, there were three choirs contributing to the week’s music making: the Schola Cantorum directed by Peter Stevens of Westminster Cathedral, the Nave Choir of men and boys directed by Matthew Martin of the London Oratory, and a mixed voice Consort jointly directed by Jeremy Summerly and Paul Brough, both (amongst many other commitments) lecturers at the Royal Academy of Music, London.

When I arrived in Edington at 2.30pm on Sunday, the place was already buzzing with activity as the sixty or so singers arrived, registered, and accommodation and robes were sorted out. Each year that I have taken part in the festival I have stayed with a delightful lady, Sue, in the nearby village of Bratton. So, I headed the mile or so along the road to say hello and drop off my luggage before heading back to the church for the briefing meeting followed by rehearsals for that evening’s Compline. After tea in the parish hall, there were further rehearsals and then a break before everyone robed and readied themselves for Compline – the first service of the festival – which began at 9.15pm. This is a beautiful service which is held by candlelight



each evening throughout the week. The choir with which I sing, the Schola Cantorum, opened the service with plainsong responses and a plainsong psalm which were followed by Henry Balfour Gardiner's *Evening hymn*, John Sheppard's *In pace*, and Gustav Holst's *Nunc dimittis*. The atmospheric service was rounded off with Sir Edward Elgar's *Ave Maria*. The first day over, it was time to catch up for a drink at The Duke in nearby Bratton (conveniently located directly opposite my lodgings!) before getting a decent night's sleep ready for a busy day on Monday.

On most days throughout the week there are four services and the Schola is first on for Matins at 9 o'clock. So, for me, each morning meant a 7am start ready to be in the church for an 8.30am practice before the service. After Matins more time was spent practising before a tea break at around 10am when the trebles and men of the Nave Choir arrived at the church to rehearse. At 10.30am we then headed up the narrow spiral staircase to our rehearsal quarters in the ringing chamber of the bell tower to practise some more and ensure everything was ready for the 11.30am Eucharist. Monday's theme was "Mysticism & Vision" with the day's saint being Julian of Norwich. The Solemn Eucharist included Palestrina's *Missa brevis*, Saint Hildegard of Bingen's *O Virga mediatrix*, and Manchicourt's *Caro mea*. The sermon was preached by The Rev Canon Neil Heavisides who is Precentor at Gloucester Cathedral. As usual, two square meals a day were provided in the Parish Hall by an outside catering company which does an amazing job in feeding the sixty or so singers plus members of the clergy and festival helpers. So, at 1pm it was time to head the short distance up the road to the hall for a good tuck-in.

Once again this year I was asked to help to transport and look after the choristers on their daily afternoon outings. It has now become a bit of a tradition that Monday's destination is the Fleet Air Arm Museum at RNAS Yeovilton and so we headed off after lunch to make the hour-long trip to Somerset. Time passed quickly on the journey as there was good company and time to chat. Finnbar and Dominic who were Edington choristers two years ago had returned to be Crucifer and Thurifer respectively and joined me for the drive along with choristers from Salisbury Cathedral and West-



minster Abbey. The museum, which is said to represent "The Royal Navy in the Air", has a fascinating collection of exhibits including the first British Concorde, over ninety aircraft, and 30,000 artefacts. A visit to the souvenir shop completed the outing for the choristers and we then headed back to Edington for food. Tea duly consumed, it was off to rehearsals for everyone in preparation for the 8 o'clock Solemn Evensong. Music for the service included Francis Jackson's beautiful *Magnificat & Nunc dimittis in G* and William Mathias' anthem *As truly as God is our Father*. After Evensong it was another quick practice for the Schola whilst the candles were set out in the church and then soon time for the final service of the day: Compline which is sung entirely to plainsong and provides a very soothing a restful end to a busy day.

Tuesday began with the usual early start and plainsong Matins at 9 o'clock. The theme of the day was "Intelligence & Learning" and the saint, St Teresa of Ávila. It was very much the same pattern of rehearsals and breaks as the day before as we prepared for the 11.30am Solemn Eucharist. The Rev Canon Paul Rose of Peterborough Cathedral preached and music during the service included *Missa Dum complerentur* (Tomás Luis de Victoria), Stanford's *Beati quorum via*, and *O salutaris hostia* (Fernand Laloux). All three choirs contribute at some point or points throughout the service meaning that the worship is always varied and interesting for the many folk who come from all over the world to attend this unique festival. Lunch was ready at 1pm in the hall and much to my amusement one of the choristers had booked not only himself a place at one of the long tables but had

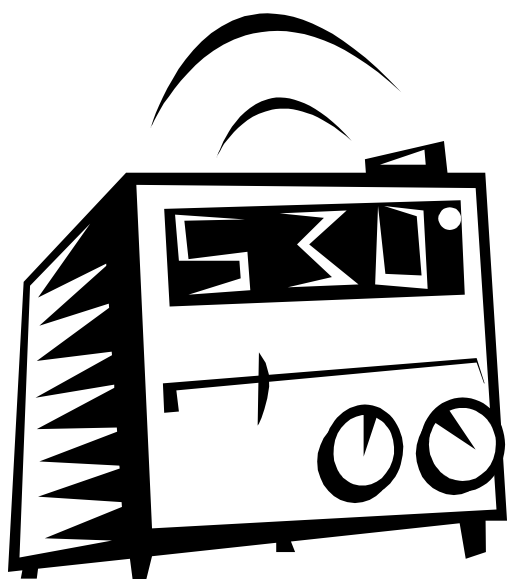
deposited his jumper on a nearby seat and when I appeared said, "Graeme, I've kept you a seat!". Duly fed, watered, and entertained (!), it was time to head off for the day's outing which was to the Westbury White Horse, an area which not only has the hill figure on the escarpment of Salisbury Plain but also a fairly large flat area nearby which is an ideal location to allow the kids to run around and let off steam. Throughout the afternoon an informal cricket match took place, various games including dodge ball, Frisbee, tail ball throwing and, for the less energetic, a quiet and thoughtful game of chess. A conveniently located ice cream van meant that it was cones all round for both the boys and the adults who were helping before a wander to the white horse which rounded off the afternoon. Back at base, another meal awaited us in the Parish Hall giving everyone the energy to sing Solemn Evensong at 8pm with Henry Purcell's *Remember not, O Lord* and his *Magnificat & Nunc dimittis in B flat*, William Smith's *Preces & Responses* and *Lord, let me know mine end* (Maurice Greene). The Schola's 9.15 Compline rounded off the day and it was time to head to The Duke for drink and a chat.

Wednesday always takes a slightly different form due to two events: the BBC's live broadcast of Choral Evensong at 3.30pm on Radio 3 and also the fund-raising dinner which is held that evening in a huge marquee just along the road from the priory church. However, the day began with the usual sharp start for Matins followed by the 11.30am Solemn Eucharist. The



day's theme was "Service of the poor" and the saint, unsurprisingly, Blessed Teresa of Calcutta. Preaching on the theme of the day was The Rev Canon Chris Chivers who is vicar of John Keble Church in London. Tomás Luis de Victoria's splendid *Missa O quam gloriosum* was the mass setting and other music included Latvian composer Eriks Ešēvalds' modern but quite accessible *A drop in the ocean* and Sir Michael Tippett's Negro Spiritual, *Deep river*. There was just time for a quick lunch before we were all called for final rehearsals for the BBC broadcast. Everyone had to be in the church for 1.30pm to allow for final sound checks and instructions in preparation for going live on air. The service opened with this year's festival commission which was composed by Neil Cox and was entitled *The fruit of silence*. As the plainsong group, we had the pleasure of singing the *Preces & Responses* with the Consort singing Orlando Gibbons' *Magnificat & Nunc dimittis (Second Service)*. My favourite musical part of the event was the Nave Choir's rendition of Sir William Harris' moving anthem, *Strengthen ye, the weak hands*. I first heard this at Edington about five years ago before being directly involved and was taken with its beauty. Harris is better known for *Faire is the Heaven* but I have to say that I prefer "*Strengthen ye*", an anthem with text from three separate sources: the opening tenor solo comes from Ecclesiasticus 38, the main central movement is taken from Isaiah 35, and the closing epilogue is set to the famous prayer "O Saviour of the World, who by thy cross and precious blood hast redeemed us", from the Book of Common Prayer.

The broadcast went very smoothly and our next task was to put the finishing touches to the



Schola's contribution to the evening's entertainment in the marquee. We usually sing a selection of light hearted, close harmony arrangements which seems to go down well with the audience; not least because many of those who attend the daily service are used to seeing and hearing the choir sing solemn plainsong rather than ditties like *Tea for two* or *The old rustic bridge by the mill*! We arrived at the dinner just after 7pm and were treated to a fine meal prior to taking the stage to sing. It was then our turn to relax and enjoy the men of the Nave Choir's selection of songs before making a hasty exit to get back to the church because, don't forget, we still had to sing Compline! Due to the evening's events, the service is put back until 10pm and we made it back in time for a brief practice before singing Compline which included *Psalms 130* and *Ave regina caelorum*. And so, another busy day was over.

Thursday was one of the most aptly themed days given the musical nature of the festival as this was, for the purposes of the festival, St Cecilia's Day. 9 o'clock Matins included the antiphon *Cantantibus organis*, *Psalms 149 & 150*, the plainsong hymn *O castitatis signifier*, and the antiphon *Dum aurora*. Solemn Eucharist followed at 11.30 and there was yet more for the Schola to sing as today's mass setting was the plainsong Mass VI. Other pieces included *O salutaris hostia* (Thomas Tallis), *Panis angelicus* (João Lourenço Rebelo), and Herbert Howells' *A Hymn for St Cecilia*. We were fortunate to have the now retired Precentor of Salisbury Cathedral, The Rev Canon Jeremy Davies, whose sermon included him bursting into song from the pulpit and singing parts of the *Missa de Angelus Kyrie*!

During one of the short breaks, I was approached by well known hymn tune writer, John Barnard, who is in charge of allocating readers for each of the services. Presenting me with two poetic (rather than biblical) readings for that evening's *Sequence of Music and Readings* he said, "Graeme, would you like to pick one of these to read tonight?". Hesitating briefly and considering the choice, I went for the fairly short but apt extract from Rainer Maria Rilke's *The Book of Hours: Love Poems to God*. More about this shortly.

After lunch, to keep the choristers amused and

out of mischief, an outing had been arranged to a nearby house at Bratton where a number of activities were on offer. A five-minute drive in the car took us to a stunning house set in beautiful grounds which included a croquet lawn, swimming pool, and tennis courts; all kindly put at the Festival's disposal by a local couple. The weather was on our side with clear blue skies, warm sunshine, and hardly a cloud in sight. It was too warm to do anything other than swim and I was able to enjoy an afternoon mostly in the pool partly with an eye to the kids' safety but also have to have some relaxation. We discovered that floats make very good Frisbees which, with a bit of practice, can be aimed quite accurately! Everyone thoroughly enjoyed the afternoon and we had all worked up quite an appetite so were ready for tea. Having been fed and watered, it was time to do some final practice for the Sequence which began at 8pm. The boys had the evening off and so only the adult members of the choirs sang this service. Prayers, readings, and a wide selection of music contributed to the evening with two versions of *Cantantibus organis* (Orlande de Lassus and Peter Philips), *Feast Song for St Cecilia* (Bernard Rose), and *Hymn to St Cecilia* (Benjamin Britten).

Now, back to the reading I was asked to do. When attending the Festival I become rather conscious of being the only Scot in a very English environment. I felt especially conscious of this when I took to the lectern to read that evening. However, I shouldn't have worried. After the service I was approached by a member of the clergy . . . "Beautifully read", he said. "Lovely to hear a Scottish voice . . . very soothing!". How nice, I thought. Compline took place at 9.30pm and – shortly afterwards – bed, after a busy day. And so concludes my account of the first half of a splendid week's making and liturgy. As always, I have a few copies of the Edington Companion, a booklet which has full details of all the services and lots more information about the Festival. If you would like to see one, please let me know. There is also lots of information available at www.edingtonfestival.org. Finally, I will put pen to paper again next month and recount the second half of the week. More soon!

G. Adamson

St Salvador's Directory

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