

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

August/September 2012

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

## In the Beginning...

"Someone whose Bible is falling apart usually has a life that isn't falling apart". There is just enough wisdom in that old saying, I suppose, to resonate with some people. It's certainly true that a number of dysfunctional families I've come across have had pristine family Bibles they've obviously never opened!

My Bible is falling apart. It's the one I use every day for Morning and Evening Prayer. It is the same Bible that was presented to me at my Ordination by my Bishop thirty-two years ago. At the time, the Revised Standard Version (RSV) was the preferred choice in the church where I came from. It has since been superseded by a number of other good versions, not least the New Revised Standard Version (NRSV) that we use for our Sunday readings at St. Salvador's.

One of the quirks of the RSV Bible that always makes me smile is how modern language (albeit somewhat old-fashioned) is used except for when God is addressed, when thee/thou and generally Shakespearean terms are employed. The Almighty is addressed in a special language.

At St. Salvador's we use the modern language Liturgy for Mass in our Lady Chapel. There, a more intimate service is appropriate and even warranted. God seems very close to us. Modern words are used. At our main services at the High Altar we use a traditional Liturgy. Neither Liturgy is better than the other. Each one suits the place and

manner in which it is used. Each one has its own particular emphasis.

Our Liturgy at the High Altar stresses the transcendence and majesty of God. We are not there to become familiar with God, but to approach Him with deference and seek Him to condescend to become familiar with us. Speaking a special, unfamiliar language to worship Him helps us to keep that perspective. Using both Liturgies gives us spiritual balance: God is both intimately knowable and ultimately unknowable. He must never be merely our "buddy"; neither must our services be only about us. Giving God space in our worship to be God is important. Having a special language to worship Him helps us to do that.

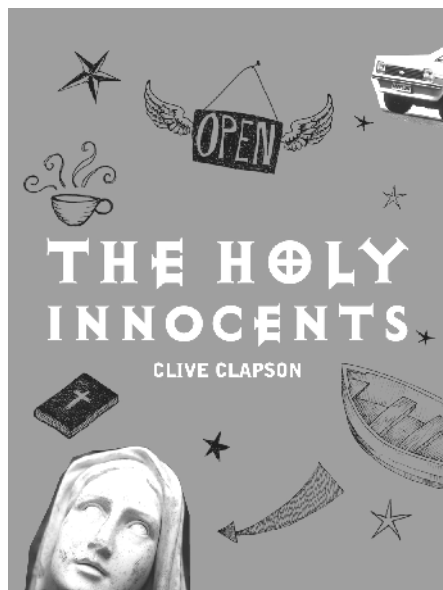
Our traditional service reminds us that all of us together are approaching God's Majesty through Christ. We are standing with the Saints and Angels on unfamiliar, holy ground. It is a place and a time not for ease, comfort or even understanding, but for worship, awe, and transformation.

*"O come, let us worship, and fall down, and kneel before the Lord our Maker. For he is the Lord our God; and we are the people of his pasture and the sheep of his hand."*

*(Ps. 95: 6 & 7)*

In Christ,

*Fr. Clive*



## BOOK REVIEW

Clive Clapson, *The Holy Innocents* (Amazon, 2012)

Father Clive's recent novel is a humorous and thoughtful account of how an unlikely hero, an Anglo-Catholic priest (Father Ambrose) finds himself driven by circumstances - and a completely useless and unappreciative Church establishment - to rethink the implications of his Catholic faith.

He is a simple soul apparently (though only on the surface): too plain and straightforward and innocent for his smooth, respectable, media-savvy bishop and archdeacon (both of whom have by the end of the book predictably done very well for themselves). They have him removed from his parish and threatened with psychiatric 'help'. So, without the support of his down-to-earth and recently deceased sister Agatha, this gentlest of trouble-makers moves north to Scotland in an old Ford Fiesta.

For a while this becomes his home, and his church. There gather around him a motley group of misfits, among them a tattooed body-builder highly regarded by the gangs in his run-down council estate, a long-distance lorry driver who has undergone surgical gender reassignment, the odd harlot or two, and in due course others. They get on remarkably well. Even the harassed psychiatric social worker sent to reclaim him is turned around. What unites them is a sense that God is fundamentally on the side of the 'walking wounded', the 'Holy Innocents' of the novel's title. Father Ambrose explains, 'We are called to look for Jesus in others and to treat them like Him - not simply to do them no harm, and not only to comfort and clothe and house and feed them, but to recognise in them that we are actually in the presence of the Incarnate Son of God. This requires approaching others with humility and even awe. It is

in seeking and finding Jesus, even in the sad, the weary, the unfortunate, the ungrateful and the unlovable, that we are truly His disciples.'

This nucleus of Christians, virtually unchurched and without a bishop, finds itself eventually in a transport cafe near Stirling (though the way the locals speak suggests to me somewhere a bit nearer Dundee), run by a Nigerian single mother. Here their new life takes off. They are able to explore what it means to serve the strange God who humbled Himself to the extent of crucifixion in order to redeem sinners.

The story moves on different levels and Fr Clive has crafted it well. At one level it is a farcical romp (compare Tom Sharpe) through the different kinds of misunderstandings that arise when two radically different ways of thinking about the Church confront each other. Father Ambrose doesn't belong to today's world, or today's Church, he doesn't grasp its vocabulary or values. But he doesn't mind. He takes his inspiration from the great Victorian Anglo-Catholic slum priests, men like Father Mackonochie.

His opponents, in contrast, are almost entirely respectable church-folk who have surfeited themselves on the new almighty liberal consensus: the sort of people who pride themselves on being 'inclusive' and relevant and broad-minded, but are desperate to get rid of all traditionalists who take Scripture seriously; the silly self-important clergy who think the Church will meet the deepest needs of sinners by feeding them fashionable platitudes and assuring them there is no need whatever for them to change. But the 'walking wounded' are more perceptive than that.

There are some pricelessly funny episodes, when Ambrose or his friends hit the 'comprehension-barrier' of today's post-Christian world and find themselves at hilarious cross-purposes. Readers familiar with the Episcopal Church in these parts may think they detect references to particular individuals (and some of the names are very near the bone), but it is probably best to set all that aside and just accept that in today's Church any number of candidates could be found for even the most unlikely of character-sketches, even when they are semi-caricatures. Ask of any cleric in the novel, 'Does this actually



represent somebody in the real Church?', and the answer will almost certainly be, 'Yes, in fact quite a few'.

There is the bishop, for instance, who thinks it might be a good idea to have a special service in church for people who want to celebrate their first sexual experience (and who would give anything to be thought of as a 'man of the people' who just loves football); there is the Roman priest ('call me Mick') who has cleared out of his church anything that suggests the beauty of holiness and is only too glad to raise a donation for the leaking roof fund by selling off a statue of our Lady; and there is the woman priest, an earnest enthusiast for God's 'nurturing femininity', advocate for the superior pastoral gifts of women, and keen on the baptising of domestic pets.

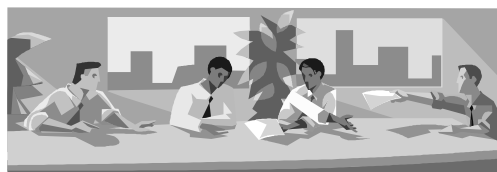
This is a theological book as well as an adventure story, and that gives it extra strength and importance. Father Ambrose's experiences (some quite harrowing, as when he is beaten up by someone he has displeased), all his mishaps, his points of growth, are intimately woven into his continuing process of Catholic thinking and rethinking, and they emerge again and again, in very down-to-earth ways, in his discussions with his unlikely flock.

So we keep coming upon paragraphs of clear, honest, Christian commonsense; lucid and painless analyses of what has been going wrong with the mainstream churches. For example (Father Ambrose ruminates), 'I thought to myself that the Church seems like the awkward child in the playground trying to keep in with the cool kids to avoid the attention of the schoolyard bullies. We fear the contempt and derision of the powerful and sophisticated. We accept their certainties, share their doubts and mock their enemies. We dance to their tune'.

The writer's language reflects the idiom of the characters, so there is a goodly smattering of words that are ... well, quite biological. (The 'respectable', by the way, are just as blameworthy as the 'walking wounded': in the novel, as in real life). So don't be surprised to find some four-letter words. In total, I calculated that the three most popular words in this category make an appearance on around seventy occasions: probably not excessive, but be prepared.

*The Holy Innocents* is not an unkind book but it is forthright and challenging, as well as good fun. The Christian reader has to ask himself again and again: 'What do I think I am really doing, in following Christ?'

The book is now available in two formats through Amazon: electronically on Kindle (around £2) and in paper-back (around £7.75) K.G.



## Vestry News

Your vestry has been looking at a number of issues over the past few months.

- We are upgrading our alarm system at the church and looking at the possibility of a new heating system but maybe not for this winter!
- A new SEC sign has been purchased to replace the one missing from the front of the church.
- We are taking part in the Hilltown festival on July 28<sup>th</sup> by having the church open for visitors and holding a book sale.
- St Salvador's will be taking part in the Doors Open weekend in September
- Various repairs are being made to the fabric of the building and the restoration project is almost complete with just finishing touches to be done.
- Work is to be done in the Rectory bathroom and quotations are being considered for a new boiler for the Rectory
- Support from SEC central funding for the Rector's stipend will be continuing for another year and he has agreed voluntarily to remain on a half stipend with full pension and death in service benefits being paid.
- Ecumenical links with other congregations are being forged particularly through the work of the Food Cupboard Ministry
- Following our SGM in May the congregation now has a new constitution which is OSCR compliant.
- MIC has a new project leader who has various plans for the Centre.

*Katie Clapson, Vestry Secretary*

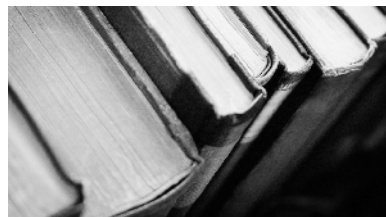
## FOOD CUPBOARD MINISTRY

The Food Cupboard Ministry is continuing on a Sunday afternoon at St Salvador's. We have between 40 and 50 people come to us each week for hot drinks, refreshments and a small bag of messages. They also enjoy fellowship with one another and with our volunteers and for some this is the main reason that they come. One lady told us that 'it's good to have a blether wi fowk'. Prayer cards are now available should anyone wish to ask for prayer for particular needs or people and these are added to our intercession list for use at our weekly Eucharists.

We are delighted that we have some new volunteers from our Cathedral and from Coldside Church of Scotland to join our regular and faithful band of helpers and we are very grateful for all the donations of time, foodstuffs and money that we receive to support this work.

If anyone is minded to pick up an extra item for the food cupboard with their weekly shop we could use basics/value range baked beans, instant soup, instant noodles or biscuits and there will be a basket at the back of the church to take them. Any monetary donations should be put in an envelope marked 'food cupboard' and put in the collection or given/sent to the Rector for them to go through the church books. If you would like to volunteer to help on a Sunday afternoon please contact the Rector.

We value all the help that we receive in any way and would also appreciate your prayers for our volunteers and our Sunday afternoon friends alike.



## HILLTOWN FESTIVAL

The Hilltown festival was held on July 28<sup>th</sup> in the Hilltown Park with a marching pipe band, troupes of dancers, poetry readings and various stalls, all helping to entertain the adults and children that joined in with the fun. Music, face painting and a climbing wall kept the young people busy. St Salvador's was open for visitors from noon to 4pm and about 15 folk came to see our beautiful church. We met a lady whose aunt by marriage had been a nun associated with St Salvador's and another whose granny had attended the church. One person said that the church was as amazing as she remembered it from a visit a number of years ago and she spoke fondly of the discos and dances once held in the church hall.

Outside the church we held a book sale and Muriel did a sterling job of recommending books to potential customers. Although we only raised about £20 we met lots of interesting people and Muriel and Norma had fun throwing a ball for a very energetic local dog. The Rector, Katie, Martin and Craig were also involved and we were glad of the chance to sit out in the sunshine for a while as well as to encourage people to have a look at our beautiful church. It was a good opportunity for us to show our support for the Coldside Committee that organised the Festival, MIC, and our local area.



## Singing in the South of France – Part Two

Graeme Adamson

This is the second part of an account of my recent trip to the south of France with the Bartholomew Consort from Oxford. So far, I had spent time in London just before the Queen's Diamond Jubilee, driven via the Eurotunnel to Naussac in the Aveyron département of southern France with three friends, and spent two days rehearsing music (both Renaissance and modern) for two concerts which were to take place at the end of the week.

The story continues . . .

Wednesday was a little cloudier; still warm and bright, but a little cooler which provided some relief for my glowing face! The day began with a revision of the Trombetti and the Victoria pieces and then time was spent refining the Lassus *Salve Regina* – but in a different way. Instead of standing beside those singing the same part as oneself (the usual way of doing things), to aid careful listening and to give an appreciation of other parts, we stood in a completely mixed formation where bass could be next to soprano and tenor next to alto in no particular order. The Swayne was practised in this way also which really makes one focus on all that's going on around one in the other parts.

Following our customary and delicious lunch at about one o'clock, there followed the AGM of the Consort to review the last twelve months, discuss the concerts that had taken place (two in Oxford including the 10th Anniversary celebration and one at Douai Abbey), and to make plans for the future. After the meeting there was a chance to relax and I wandered back to my chalet – about ten minutes along the road. Afternoon tea was served at 4pm and half-an-hour later we were back in the barn working on Giovanni Gabrieli's exquisite seven-part *Sancta Maria, succurre miseris* and the Lassus *Magnificat* with its plainsong interludes sung by the tenors. After a short break following the rehearsal it was off

to a restaurant in Peyrusse-le-Roc – one owned and run by the town's mayor who personally waited at table. It was a very meaty meal with two small courses to start each comprising different types of dried/cured ham with a main course of duck. After this came the customary selection of cheeses on huge cheeseboards followed by a fruit, cream, and ice cream pudding and . . . espresso coffee. Then back to Naussac and to bed.

On getting up on Thursday morning, it was noticeably warmer and felt quite muggy. A storm was apparently on its way. We made our way from the chalets to the barn for 9.30am and gathered ready for the rehearsal. Prior to rehearsals, rather than Renaissance music, it was a surprise rendition of "Happy Birthday" for Roger, one of the basses, who was 65 years young that day. Roger, having been subtly distracted, did not know this was about to happen. A card had been passed around and signed by all the members of the consort and, whilst he was kept busy, various members of the assembled company donned party hats, inflated balloons and then sang "Happy Birthday to you". Following the surprise, it was time to get down to business and warm up for thirty minutes or so and then run through the first piece in the concert programme, the Trombetti, the two Victoria pieces, the Gabrieli, and the Lassus *Salve* putting the finishing touches to each of them ready for tomorrow's concert. After a short tea break, it was the Lassus *Magnificat* and then further work on the Swayne and my undoubted favourite, the Nees *Magnificat*.

Lunch was shortly after 1pm, after which I wandered back to the chalet. The forecast was correct. Clouds continued to gather over the next hour and come three o'clock the thunder began to roll back and forth over the hills and huge spots of rain began to fall. Fortunately, by the time we were due to make our way back to the barn, the rain had stopped and so the short walk was pleasant in the newly rain-drenched countryside. Another couple of hours was spent working quite hard on the music but JanJoost decided to cut the rehearsal slightly short as everyone was beginning to flag in the warm, damp conditions. There was time for a glass of wine and a chat prior to being picked up by the coach at 7.45pm to go to yet another restaurant: this time at Villeneuve in a delightful location overlooking a picturesque river surrounded by leafy trees. Tomato and mozzarella to start, a succulent steak for the main course, a crème brûlée pudding, cheese, accompanied by a lovely rose and also a red wine made for another enjoyable evening in pleasant company. During the evening storm clouds gathered again and, by the time we were all back at our various gîtes and chalets, a full blown thunder storm began with sheet lightning darting from one side of the sky across the valley to the other whilst torrential rain pounded on the roof. As a

group of us sat around Richard and Liz's dining room table watching the storm, we were suddenly plunged into darkness. Candles were lit and the socialising continued with glasses of eau de vie being consumed in atmospheric conditions! Power was restored about thirty minutes later and after a very convivial evening everyone headed off to bed to get some rest before Friday when the first concert was due to take place.

Given that Friday was going to be a fairly long day with the first of the two concerts that evening we were allowed an extra half-hour in the morning with rehearsals starting at 10am. To prepare us for Saturday evening's concert and to become adjusted to the more reverberant acoustic of a church, we spent the morning in Naussac church, a recently restored Roman Catholic church with beautiful vaulted ceilings, warm rose-coloured walls, and attractive marble decoration in the side chapels, high altar, and pulpit. The acoustic greatly enhanced the sound of the consort and we spent the next three hours working our way through the entire programme and polishing up each piece from the early Renaissance works to the modern pieces by Swayne and Nees. The rehearsal complete we walked back to Richard's to have a salad lunch and then made our way back to the chalets for a quiet afternoon prior to meeting at 5.45pm to catch the coach to Villeneuve ready for the concert. Villeneuve-d'Aveyron is a delightful medieval town just 15 km from Naussac and its church provided an ideal location for our first concert. Villeneuve was busy and vibrant when we arrived, the town square decorated and music playing with dozens of runners making their way to the finishing line of what appeared to be a fun run.

The church is considerably larger than Naussac's building and gave us lots of space to spread out in the chancel for our rehearsal which lasted until just before 8 o'clock. There was time for a break and a quick wander before we assembled just before 8.30pm ready for the performance. A local organist played a short interlude prior to us taking the stage to begin the concert (entitled "Ave Maria" due to its Marian theme) with the Trombetti *Gaude Maria Virgo*. There was warm applause from the audience and JanJoost then introduced the choir (speaking his best French!) and the programme continued with the Renaissance works which comprised the first half. After a short interval, another organ piece and then the two *Magnificats*: Swayne and Nees, the Rachmaninov, and the traditional Occitan *Se canto* as the encore. Overall, the concert went very well and there was clear appreciation from the assembled audience. Food had been arranged at a local restaurant in Villeneuve and we were treated to a tomato and mozzarella starter, chicken for the main course, the mandatory cheese course, and then apple flan. Washed down with a modest amount of red wine, it

was a pleasant way to round off the evening – albeit rather late.

Saturday was a bit overcast to start with but after a while the sun began to shine for our final day in Naussac. Given our late night we were permitted a full hour extra in bed (!) and met at 10.30am in Naussac church for a rehearsal for that evening's concert. Although it was the same programme as the night before there is always room for improvement and so JanJoost spent time identifying sections of each piece which he felt could be improved upon and we worked away until one o'clock fine tuning everything. Back at Richard and Liz's there was another fine salad lunch with pudding waiting for us when we finished. Today was my "washing up" day as we took it in turns throughout the week to do the dishes in groups of three so that the load was spread. After washing and drying dozens of plates, bowls, cups, and cutlery it was mid afternoon with just time for a seat in the sunshine prior to heading back to the chalet for a rest.

Having changed into my black shirt and black trousers – the usual Bartholomew Consort performance garb – we walked down to the church for 7pm to do a quick pre-concert warm-up and practice. Come 8.30pm the church was well filled and the consort made its way down the centre aisle of the church to the chancel, some of the audience members standing to applaud as we processed. Good start, I thought! The moment the first piece finished there was loud applause and throughout the concert the audience members clearly enjoyed themselves thoroughly with a standing ovation when we concluded the eve-



ning with *Se canto* sung in Occitan. The performance complete, it was a fifteen minute walk back to Richard's for the after-concert party. The barn had been transformed into something resembling a restaurant whilst we had been away with beautiful candlelit lanterns on the tables, subdued lighting, and chilled champagne waiting for us on arrival. It turned out that the bubbly was a gift of one of the audience members – a local politician who was standing for election to the French National Assembly. He had come to the concert in Villeneuve on Friday and had enjoyed it so much that he came the following evening to our repeat performance in Naussac. The gift of a half case of champagne was clearly a genuine act of appreciation as he had nothing to gain from a political point of view as none of us could vote for him! A meal of melon, paella, cheese, and pudding plus a modicum of red wine made for an enjoyable end to the week.

The next morning at nine o'clock I met up with my travelling companions Catherine, Rachel, and Alister ready for the long drive north to Calais and the Euro-tunnel. The weather was absolutely dreadful with low cloud and heavy rain much of the way. Still, we made good progress despite the adverse conditions and were at the terminal well before our allotted slot at 8.15pm. Having boarded and settled ourselves for the short journey under *la Manche*, the train set off on time and, within a few minutes, we were speeding through the tunnel at 140km/h reaching Folkestone by 7.50pm (UK time). There then followed a further drive of around seventy miles back up to Waterloo Station in equally poor conditions with heavy rain and lots of spray on the motorway. The trip finally came to an end at Waterloo at 9.30 that evening as we went our separate ways. Oyster card at the ready, I boarded the Jubilee Line tube to head back to Green Park station.

I was going to end my extensive tale at this point but – very quickly, and just for completeness – Monday lunchtime and afternoon was spent in the company of composer Nicholas Wilton who has become a firm friend after he became known to me through Cantiones Sacrae for his exquisite compositions. There was then time for a visit to Westminster Abbey for evensong on the feast of St Barnabas the Apostle which turned out to be an interesting service with an unexpected (for me) addresses by the Archbishop of Canterbury and His Eminence Kurt Cardinal Koch. It was then time to head back to pick up my bag, catch the Tube and the DLR to London City Airport, and catch the evening flight back to Dundee. It was the first time I had sung in the south of France and was a hugely enjoyable and rewarding way to spend a week. Finally, August is going to be a busy month for me as I'm off singing again at this year's Edington Festival as well as in two English cathedrals. So . . . more to follow!

## Wee Envelopes

The Office of the Scottish Charity Regulator (OSCR) is the independent regulator and registrar of Scottish charities. It is important for all charities in Scotland – no matter how small – to fully account for all monetary donations given. It is a legal responsibility that members of our Vestry take very seriously.

We are really grateful for the generous contributions given by our members and friends for the support of the work of our congregation. Donations of items necessary for running the church – such as our “gifts in kind” contributions and such-like – are always needed and very welcome. So too are monetary donations for particular things we need (altar supplies, flowers and food cupboard). However, whereas in the past we simply received cash donations for these particular purposes and went ahead and bought what was needed, in order to better conform to what is required of us by OSCR, such monetary donations for particular purposes need to pass through our books.

It is for this reason that we now have a number of small envelopes at the back of the church earmarked for Flowers, the Food Cupboard, and Altar Supplies (candles, wine, incense etc.). The Vestry is asking those that contribute for these things please to use the envelopes provided. It will help us to better account for such earmarked gifts. It will also permit us – for the first time – to claim Gift Aid back on donations from tax payers who contribute.

Thanks very much!

*Fr. Clive*

A sermon  
preached by the Rector  
on Sunday, 29 July, 2012

*"Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.'" John 6: 11 & 12*

All of the Gospel writers, the Four Evangelists: Mark, Matthew, Luke and John, record the miraculous feeding a large multitude by Jesus. All four of the Evangelists intend for us to understand this sign in terms of the Sacrament of the Lord's Supper. Typically, in a number of small details that differ from the other three accounts, John gives us a much clearer spiritual and theological understanding of it.

The connections are obvious. Jesus takes bread, gives thanks, breaks it and distributes it. These four actions are the basic actions of the Eucharist, evident in every single Christian Liturgy that there has ever been. Unlike the other Evangelists, however, John goes further and uses a word to describe Jesus' giving thanks. It is the same word as the word 'eucharist' itself. It is still the same word in Greek for "thank you": ΕΥΧΑΡΙΣΤΟ. All Four Evangelists agree that this event occurred in the springtime. John, again, goes further and places it near the Passover Festival, the same time of year he places the Last Supper, the Crucifixion and the Resurrection remembered at every Eucharist. In Christian thinking about the Eucharist, there has always been a link with the Passover meal too. In the supper that the Passover commemorates, as in the meal that we share, God's action to set His People free is recalled and celebrated.

Other connections between Jesus and Moses abound in John's account. The incident takes place near a mountain. The people are

supplied with bread in the wilderness. Afterwards, when the disciples are crossing the lake by boat, Jesus shows His command over the waters - just as Moses commanded the waters of the Red Sea to part. The big difference between them, however, John makes clear in the discourses that follow on in his Gospel. John hints at it here in the words that Jesus calls out to reassure the frightened disciples in the boat: "It is I; do not be afraid." When Moses had asked God what he should call Him, God said: "I am", the literal translation of Jesus' words: "It is I." The fundamental difference between Jesus and Moses that John hints at and then goes on to make very clear, is that Moses was a great prophet; Jesus is God. No wonder that Jesus fled when they called Him a prophet and would have proclaimed Him their leader after this miraculous feeding. There was more, much more, than a prophet there among them, and someone far greater than Moses. In the Christian Eucharist we remember far more than a "good man's" death; we celebrate the saving action and very presence now among us of God Himself in Jesus Christ.

God came into the world in Christ to gather up His Church, the People He has chosen as His own. He is the God who gathers up the fragments. This is the missionary task of the Church, to gather up the People God has chosen, the broken ones, those citizens of the heavenly City littered about in a time and a place on earth where they are in exile, yearning for their true home with Him in His Kingdom.

The first Christians had a very strong sense of their exile from the heavenly City. By comparison, I fear we are rather too much at home here. We need to recapture their sense of being gathered up by God from the world into His Kingdom. Nowhere is the sense of





the early Church as a community gathered by God more evident outside the Scriptures than in the written texts that have come down to us from the first centuries of Christian history.

One of these early texts is called "The Didache", and includes a form of service for the Sacrament of Holy Communion: *"Concerning the Eucharist, give thanks in this way. First for the cup; 'We give thanks to thee, our Father, for the holy vine of David thy servant, which thou madest known to us through thy servant Jesus. To thee be the glory for ever.' And for the broken bread; 'We give thanks to thee, our Father, for the life and knowledge, which thou madest known to us through thy servant Jesus. To thee be the glory for ever. As this broken bread was scattered upon the hills, and was gathered together and made one, so let thy Church be gathered together into thy kingdom from the ends of the earth; for thine is the glory and power through Christ Jesus for ever.'"* In the prayer after Holy Communion, the Christian community that used this service prayed: *"Remember, Lord, thy Church, to deliver her from all evil and to make her perfect in thy love, and to gather from the four winds her that is sanctified into thy kingdom which thou didst prepare for her; for thine is the power and the glory for ever. Let grace come, and let this world pass away."* Note how these ancient words link the Sacrament with the whole idea of being gathered in by God.

God is the God who gathers up a fragmented world into one community and family in His Son Jesus Christ. This is evident not just in the Sacrament that is consumed, in the broken Bread and out-poured Cup that members of the Church share. It is also evident in the gathering of the Christian Community itself, and is one of the ways in which the Church reveals itself as one of God's signs to the world, something sacramental, something outward that shows His indwelling presence and activity.

In fact, technically speaking, the first part of the Liturgy is called "The Synaxis", which means "the gathering". The very fact that we assemble, whether in large groups or in small ones, is a sign to God, to us and to the world that the People God has called are gathered together here to be with Him. It is a great privilege. Together we are citizens of the Kingdom of Heaven and members of Christ's Body on earth. It is also a great responsibility. We are here for all those who are not here, to exercise our common priesthood as Christians on their behalf, to bring their needs, their hopes, their pain, to the One who loves them as much as He loves us. And we go forth from this place spiritually refreshed and equipped to continue God's task of gathering up the rest of the fragments that remain, until none are left and all are gathered into the Kingdom of Heaven.





**Triumph of the Holy Cross**  
**Friday, 14 September, 2012**  
**Procession and Solemn Mass at 7 PM**  
**Celebrant: The Rt. Rev. Nigel Peyton**  
**Preacher: Canon Mel Langille**

### **W5: Who, What, When, Where, Why**

The Cross is the great sign of the Christian faith. It is more than a mere logo in a modern world full of brands and logos. It expresses the very heart of what Christians believe. It says, first of all, that we are sinners, and that human sin has consequences. Of course, this is something that disturbs our comfortable notions about ourselves and our kind. We are sinners who have brought our God to the Cross. As disturbing as the Cross is, Christians who forget this, or who try to soft-peddle it, inevitably end up with something less than the Christian faith. Indeed, without the Cross we have a Teacher but not a Saviour, someone to respect and maybe even to follow, but not to believe in and worship.

The Cross reminds us of sin and the cost of sin. However, that isn't all. There's something else, and it is good news – the Gospel. It is this: God Himself in Jesus Christ met the cost of our sin forever for us on the Cross, and showed that He did so by raising His Son from the dead. The Cross tells us that God was in Christ reconciling the world to Himself. It reveals that He came not to condemn the world, but that, for love of the world, He came to save it – even through the sacrifice of Himself on a Cross. This is incomprehensible to those who think they know it all, as the Jewish establishment did in New Testament times. It is also incomprehensible to sophisticated, broad-minded, well-meaning and good-living people in our own day, as the Gentiles were when

the Cross was first proclaimed to the uncomprehending listeners of the first Christian preachers.

St. Paul was addressing such incomprehension on the part of both kinds of listeners – both for their own reasons unmoved by the Gospel – when he wrote the first letter to the Corinthians. In 1 Corinthians 1: 18-24 he admits that the Cross might seem like foolishness to both Jews and pagan Gentiles, but that to the Christian the Cross stands as a sign of the power and wisdom of God. He was right. For Christians, the Cross is nothing to be ashamed of, but is a sign to glory in. It proclaims the God who for love of His People submits even to degradation and to death. Not even the Jews – and certainly not the pagan Gentiles – could testify to any god whose power and wisdom are revealed through such love for the world as the Cross exemplifies.

Christians have come to believe very strongly in the Cross as a literal source of power and wisdom. It is the sign made on our brow as we enter into the eternal life of God at Baptism. It is the sign we make upon ourselves at various points in the Mass to remind ourselves of the power and wisdom of God. It is the sign made when we confess our sins and receive God's forgiveness. It is the sign the Priest makes over a newly-married couple on their wedding day, the "nuptial blessing" as it is called. It is the

### **ORGANIST**

You will know that, other than some of our bigger festivals such as Candlemas, we rely on the archive of organ music on MiniDisc for our Sunday services. The recordings were made mainly by Fr Paul when the organ was removed to be restored in the nineties. Since then, the system has been used far more than was ever intended and although it has served us well it would be wonderful to have our very fine pipe organ played on a weekly basis. It would be good for us – and for the instrument itself.

The good news is that from Sunday 26th August for several weeks David James, who you may have met when he played for us at Candlemas, has agreed to play for our Sunday morning services with a view to considering becoming our organist on a permanent basis. David currently assists at the Cathedral and is an immensely gifted organist who is able to extract the most wonderful sounds from our old, slightly temperamental, mechanical beast!

Moving from the Cathedral to St Salvador's is obviously a decision he is not going to take lightly and therefore needs time make an informed decision. With this in mind, he felt it would be a good idea to undertake a trial period after the summer holidays and then come to a definite decision. Please make him welcome!

*Graeme Adamson*

sign by a Priest made on us in oil when we are ill or when we are preparing to die. The sign of the Cross proclaims our faith in our crucified and risen Saviour, but, more than that, it is the visible symbol of the unseen power of God still at work in us throughout our lives.

We may make the sign of the Cross upon ourselves as a kind of prayer in action. It is a personal devotional act, and, while there are no rules concerning it, there are customary times when we may make the sign of the Cross upon ourselves. We may do it as a prayer for God's protection against evil. We may do it to commend ourselves into God's hands at the end of each day and at the end of our lives. We may do it to adore the presence of Christ at Mass when the Sacred Host and Cup are raised up. We may do it to acknowledge the mystery of the Holy Trinity. We may do it to mark our reception of God's forgiveness at the words of Absolution at the beginning of Mass and of His blessing at the end of Mass. The sign of the Cross is always made with the right hand. The thumb, index and middle fingertips are joined to symbolise God the Trinity. The Cross is then sketched from the forehead to the chest, and from the left shoulder to the right. The Eastern Orthodox make the sign of the Cross in a slightly different manner.

At the announcement of the reading of the Holy Gospel, the sign of the Cross is made in yet another way. Again, the right hand is used. With the thumb a small Cross is traced, first on the forehead, then on the mouth and lastly on the left breast. It is a prayer that the Gospel will be in our minds, on our lips and in our hearts.

The Cross is the Christian sign *par excellence*, but it was not always so. In the earliest days, the Cross was only one symbol among many signs of the Christian Faith. Other signs included the fish, the ship, the lamb and the shepherd. These other signs, being fairly innocuous, could be used more or less openly at a time when the Church was an outlawed secret society. This was not so with the Cross. In a short space of time it came to be particularly associated with the new religion claiming converts around the Empire. To use the Cross as a symbol openly was a courageous and dangerous thing to do. Perhaps we are moving toward those times again.

In artwork there have been many different representations of the Cross. We can see a few of them in this church building, and there are many other ones in addition to these. In Scotland we are most familiar with the Celtic Cross, with its distinctive "halo" in the centre, linking the four arms of the Cross, and with its intricate Celtic knot work decoration. The Cross need not be shown in an historical, representational way. Art is often used to make a theological

statement about the significance of the Cross. For example, Christ shown on the Cross crowned and wearing priestly vestments is obviously not a realistic, but rather a theological, depiction of the Lord as King and Priest.

Perhaps the main distinction between Crosses used in homes and churches is whether the Cross bears the Body of our Lord or not. This has divided Protestants from Catholics. Properly, a Cross with the Body represented is called a "Crucifix". Protestants believe that an empty Cross proclaims the Resurrection. Catholics claim that the Crucifix emphasises the love of the God whose Son took our humanity upon Himself and suffered such humiliation, pain and even death to overcome our sin. The Crucifix near the pulpit allows the congregation to measure the preacher's words against the crucified Word of God whose glory – the glory of the Only-begotten of the Father – we see upon the Cross.

Roman graffiti from the first century has survived that suggests that the Cross was sometimes used to mock believers. Those outside the Church – even the best of the Jews and Gentiles – could not comprehend how such a grisly and shameful object as a Cross could be other than a humiliation to those who claimed their God had been crucified. To adhere to a God on a Cross seemed to them to be not only scandalous, but also foolish. It was inconceivable that God – or any god – would allow Himself to be subjected to such abuse and death. But they mistook the nature of the God of love who has shown Himself to us in Christ, and Him crucified. It is to Him, and to His Cross that still we cling, though all around us the world may stare in puzzlement and laugh uncomprehendingly.

### **Back To Church Sunday is 30 September!**

The concept behind BTCS is very simple.

- Consider someone you know who may have lapsed from this or another church.
- Pray for them.
- Invite them to come with you to St. Salvador's.
- Meet them or pick them up and bring them to St. Salvador's on the day.
- Sit with them and help them with the service.
- Introduce them to others afterwards.
- Invite them to come again next week.

## Come Celebrate!

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### The Transfiguration of the Lord (6 August)

The Transfiguration of Jesus reveals that salvation is for all, and that the Son of God is the One who brings that salvation. The testimony of the Law and the Prophets to Jesus are given by the presence of Moses and Elijah, and the event also pre-figures the Resurrection, giving a foretaste of the life of glory.

### St Boisil, Prior of Melrose (7 August)

Boisil, or Boswell, became abbot of the abbey at Melrose that St Aidan built. Bede describes him as a man of great virtue. Among his disciples were the saints Cuthbert and Egbert. He died around the year 642.

### St Dominic, Priest and Friar (8 August)

Born in 1170 of an ancient and noble family in Castile, Dominic became an Augustinian friar and led a disciplined life of prayer and penance. He became prior in 1201, but, three years later, whilst on a trip to Denmark with his bishop, he passed through France and came across the heretical Cathars or Albigenses, holders of the Gnostic view that all material things are evil and in conflict with the spiritual. Dominic formed an Order of Preachers to combat this view. This Order spread to many countries in just a few years and did much to maintain the credibility of the orthodox faith in late medieval Europe. Dominic died at Bologna in 1221.

### St Maximilien Kolbe, Priest and Martyr (14 August)

Maximilien Kolbe was born in Poland in 1894. His parents were Franciscan tertiaries

and, beginning his education for the ministry in 1907, Maximilien joined the Conventual Franciscans as a novice in 1910. His career as a priest and Franciscan friar was exemplary, and included the founding and publishing of a magazine for Christian readers that achieved a huge circulation and that led further to the publication of widely read weekly and daily journals by his community. After the Nazi invasion of Poland, Maximilien was arrested as an 'intellectual' and taken to Auschwitz in May 1941. There he continued his priestly ministry, secretly celebrating the Eucharist. After an escape, ten prisoners were chosen to forfeit their lives, and Maximilien stepped forward to take the place of one of them. They were starved for two weeks before Maximilien, the last one remaining alive, was put to death by lethal injection on this day in 1941.

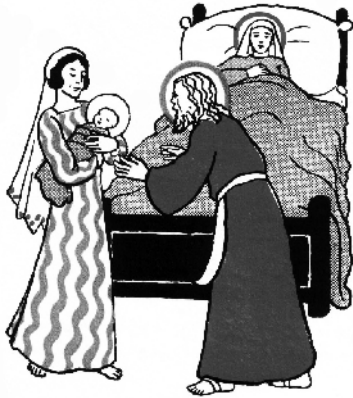
### St Mary the Virgin (15 August)

The Church customarily commemorates saints on the day of their death, and although the date and place of the Blessed Virgin's death are unknown, for centuries today has been celebrated as her principal feast. In the East, today's feast is entitled 'The Dormition (Falling Asleep) of the Vir-

4<sup>th</sup>  
**S. DOMINIC**  
founded the  
Blackfriars



## 8<sup>th</sup> NATIVITY B.V.M. Mary's Birthday



gin'; in the Roman Catholic Church, reflecting its distinctive doctrinal emphasis, it is called 'The Assumption of the Blessed Virgin Mary'. Both are equally ancient titles for this festival, when the Church celebrates the reunion of Christ with His Mother.

### **St Bartholomew, Apostle (24 August)**

It has long been assumed that Bartholomew is the same as Nathanael, 'bar Tolmai' being a Jewish surname, however, this identification is by no means certain. Nathanael was described as an Israelite worthy of the name, as he was an upright man who, as the Gospel account tells us, came to recognise Jesus as the Son of God and the King of Israel. Some later writers connect Bartholomew's career after Pentecost with Armenia, where he is said to have been flayed alive, but there is no reliable historical evidence for this.

### **St Augustine of Hippo, Bishop and Teacher (28 August)**

Augustine was born in North Africa in 354. His career as an orator and rhetorician led him from Carthage to Rome, and from there to Milan where the Imperial court at that time resided. By temperament, he was passionate and sensual, and as a young man he rejected Christianity. Gradually,

however, under the influence of Monnica his mother, and of St Ambrose, Bishop of Milan, Augustine began to look afresh at the Scriptures. He was baptised by Ambrose at the Easter Vigil in 387. Not long after returning to North Africa he was ordained priest, and then became Bishop of Hippo. It is difficult to overestimate the influence of Augustine on the subsequent development of Western European thought. A huge body of his sermons and writings has been preserved, through all of which run the theme of the sovereignty of the grace of God. He died in the year 430.

### **The Beheading of St John the Baptist (29 August)**

The main celebration for John the Baptist is on 24 June, the date observing his birth, but John was also the forerunner of Christ in his death, which followed his denunciation of immorality and his call to repentance.

### **The Birth of the Blessed Virgin Mary (8 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.



Our Sanctuary Candles have been given to the Glory of God in memory of loved ones by:

Fr. Clive & Katie Clapson (August)

Dr. K. Noltie (September)

### **St Ninian of Whithorn, Bishop and Missionary (16 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 (21 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 30<sup>th</sup> of September, beginning with celebrations on the eve of that day. The 29<sup>th</sup> 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.

Doors Open Day  
is 22-23 September, 2012.  
If you would like to assist,  
please see the Rector  
or Kirsty Noltie.

## Kalendar

Sun., 5 Aug.: Trinity 9: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
 Mon., 6 Aug.: The Transfiguration of Our Lord: Mass at 7 PM  
 Tues., 7 Aug.: St. Boisil: Mass at 7 PM  
 Wed., 8 Aug.: St. Dominic: Mass at 10 AM  
 Sun., 12 Aug.: Trinity 10: Masses at 9 & 11 AM  
 Tues., 14 Aug.: St. Maximilien Kolbe: Mass at 7 PM  
 Wed., 15 Aug.: The Assumption of Our Lady: Mass at 10 AM  
 Sun., 19 Aug.: Trinity 11: Masses at 9 & 11 AM  
 Tues., 21 Aug.: Feria: Mass at 7 PM  
 Wed., 22 Aug.: Feria: Mass at 10 AM  
 Sun., 26 Aug.: Trinity 12: Masses at 9 & 11 AM  
 Tues., 28 Aug.: St. Augustine of Hippo: Mass at 7 PM  
 Wed., 29 Aug.: Beheading of St. John the Baptist: Mass at 10 AM

Sun., 2 Sept.: Trinity 13: Masses at 9 & 11 AM; NO Evensong and Benediction  
 Tues., 4 Sept.: Feria: Mass at 7 PM  
 Wed., 5 Sept.: Feria: Mass at 10 AM  
 Sat., 8 Sept.: The Birth of the BVM: Mass at 11 AM  
 Sun., 9 Sept.: Trinity 14: Masses at 9 & 11 AM; Evensong & Benediction at 5 PM  
 Tues., 11 Sept.: Feria: Mass at 7 PM  
 Wed., 12 Sept.: Feria: Mass at 10 AM  
 Fri., 14 Sept.: Holy Cross Day: Mass at 7 PM  
 Sun., 16 Sept.: St. Ninian (Trinity 15): Masses at 9 & 11 AM  
 Tues., 18 Sept.: Feria: Mass at 7 PM  
 Wed., 19 Sept.: Feria: Mass at 10 AM  
 Fri., 21 Sept.: St. Matthew: Mass at 7 PM  
 Sun., 23 Sept.: Trinity 16: Masses at 9 & 11 AM  
 Tues., 25 Sept.: St. Finbar of Caithness: Mass at 7 PM  
 Wed., 26 Sept.: Feria: Mass at 10 AM  
 Sat., 29 Sept.: St. Michael & All Angels: Mass at 11 AM

Sun., 30 Sept.: Trinity 17: Masses at 9 & 11 AM

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

We are very grateful for generous donations for flowers in memory of loved ones by Dot Suttie, Maisie Farrell, and the Williams family.

The Rector's newly-published book, "Outpost of Glory", is a series of reflections in prose and poetry on ministry at St. Salvador's. The book is available in Kindle and paperback formats from:

Kindle UK: <http://tinyurl.com/bnuz6ts>

Amazon.co.uk: <http://tinyurl.com/c8pc86a>

Create Space: <http://tinyurl.com/btbteqp>

The deadline for the October issue of 'Crucis' is Sunday, 23 Sept. 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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## Magazine

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