

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee
August 2017

"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...

First impressions. We all have them. We all make initial judgements based on first acquaintances with people or places. Sometimes our first impressions for good or bad prove justified. Sometimes our initial opinions require revision.

Most of you will have noticed recently that a lot of work is going on to give our church porch a much-needed facelift with repairs and paint. It's the first impression people get upon entering our church, so it is a job well worth doing. We want people to know that we love and care for this sacred space where we meet Jesus.

The first impressions people had of Our Lord are worth considering. The Pharisees, Sadducees, Herodians, and authorities saw in Jesus another rabble-rouser with a following among the common people. The

powerful perceived in Him a troublemaker and a threat. The common people themselves saw Jesus as a teacher, an entertainer, or a wonder-worker. A much smaller group, including Our Lord's disciples and closest followers, saw in Jesus something attractive and compelling, but something difficult to identify.

The Transfiguration of Our Lord – which we will celebrate on Sunday, 6th August – changed all that.

On the holy mountain the disciples Peter, James, and John saw Jesus as He really is: the fulfilment of the Law and the Prophets and the Beloved Son of God. They saw a man, but far more than a man. Their first impression of Jesus had to be revised.

Many people having a superficial contact with Christianity still carry with them a first impression of Jesus and keep Him at a distance. We, favoured as we are with regular encounters with Him in Word and Sacrament, must help these others to revise their first impression of Jesus.

Your Priest and Pastor
Fr. Clive

Our Sunday Schedule

8.45 AM: Mattins (Traditional)
9 AM: Low Mass (Modern)
11 AM: Solemn Mass (Traditional)
1.15 PM: Midday Prayer (Modern)
5 PM: Evening Prayer (Traditional)



Coldside Fun Day

The Coldside Fun Day was held on Saturday July 1st in the Hilltown Park. Muriel organised things for us previously so that we had a stall under a gazebo, although she herself could not be with us due to her injury. There was much carrying of bags, boxes and tables from the church to our pitch followed by the setting out of all our wares. We had books, toys, bric a brac, pictures, games and other items just waiting to be bought.

Thanks to the excellent selling skills of Norma, Dolina, Katie, Derek and the Rector, over the course of the afternoon we made over £80. The park was full of people enjoying entertainment, including a pipe band, dancing, drumming and singing, food (including excellent hamburgers), and a variety of stalls selling different things. A police car was on display and many children enjoyed setting off the siren for all to hear. The church was open for visiting and prayer and those venturing inside were greeted by Martin.

At the end of a busy afternoon the remaining stock from our stalls was boxed up and returned to storage in the church or taken to charity shops. Our thanks go to Muriel, Eric, Norma, Martin, Dolina, Derek, Jim and the Rector for all their help with this opportunity to raise our profile in the community as well as to raise some funds.

July 1st was also Canada Day and a special one at that as Canada is celebrating 150 years of Confederation. The Rector celebrated the occasion by wearing his Ontario T shirt and enjoying a burger!

VESTRY NEWS

The vestry met in June to discuss the ongoing ministries, work and needs of St Salvador's building and grounds.

Thus far there have been repairs made to the floor behind the Mary Statue, the steps have been repainted white for safety reasons and the area on the north side of the church has been cleared of rubbish and weeds. There is ongoing work to clear the choir vestry, upper choir vestry and other areas in the church to improve our storage capacity. The vestry is grateful to all those who have been helping with the maintenance, clearing and cleaning of our church building.

Our Bishop:

Bishop Nigel moved in mid July and the Episcopal vacancy will begin on Aug 1st. Episcopal oversight for our diocese will be then be exercised by the Bishop of Edinburgh. The process of electing a new Bishop follows a strict timetable as laid down in the relevant canon. The vestry has contributed a profile of our parish for inclusion in the diocesan profile. It is hoped that we may have a new Bishop in place by next summer. Please keep this process and all those involved in it in your prayers.

PVG Matters:

The Rev. Denise Herbert has been appointed as the new Diocesan Protection Officer. She currently officiates at St Mary's church in Newport but is licensed to officiate in three different dioceses including our own.

Katie Clapson, Vestry Sec.



Sermon preached by the Rector on Sunday, 9 July, 2017

“Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!” Romans 7: 24-25a

We might say from today’s epistle reading that St. Paul had low self-esteem issues. Whether that’s true or not, we can say that he is struggling inwardly against sin. He is saying that sin weakens his resolve to do good and is a heavy burden to bear. Many of us can identify with that. St. Paul identifies the remedy to human sin: it is the gift from God to us of Jesus Christ.

In today’s Gospel reading, Jesus said: “Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” Our Lord is bidding us to take upon ourselves a burden He likens to the yoke of a working animal, the ox. He is calling us to hard labour. In addition to fighting inwardly the ravages of sin, we must carry a heavy load. And yet Jesus says that in bearing it we shall find rest. How can this be?

Our Lord was using a term from daily life that would have been familiar to simple country people. It would also have been very familiar to Him. The village carpenter's Son would probably have fitted oxen with a yoke himself, or at least seen it done many times. Our Lord would have known two things about a yoke. First, each yoke would have been specially made for the individual animal. Second, the yoke would almost always have been made as a pair.

The yoke was custom-made. It was specially made for the creature that would bear it. There are no co-incidences in life for the Christian disciple. Every new situation or task that arises is an invitation to do what we believe God is calling us to do. It is a call to action, not dumb acceptance. We trust that God is providing us with opportunities to serve Him that are uniquely suited to the talents, gifts, skills and grace with which He has also provided each one of us. The yoke is specially fitted to the ox. The daily tasks and even very difficult situations that confront us are custom-made by God for us. He knows, despite the weakness of our sins, what we are capable of. God provides us with oppor-

tunities to love and serve Him in everything each day. This is what we mean when we talk about God’s Providence. There is no such thing as good or bad luck.

The yoke is usually made for two oxen working together. God doesn't rest while we work. He is yoked beside us, labouring alongside us as our partner. He isn't entering into **our** work. Discipleship is entering into **His** work. It is not **we** who are doing the best that **we** can with His help, but **God** who is doing the best that **He** can with our help. What this means is that we are never pulling our burden alone. As tough as the going may seem, it would have been infinitely harder without Him beside us. We move forward, not in our own strength alone, but with our efforts joined to His. It is this that strengthens us against sin and that makes any task or situation a yoke that is easy and a burden that is light.

The Son of God came into the world as one of us to show us the ways of God and to make us like Himself. That is something, as St. Paul tells us today, that isn't possible for us to do alone. There is a war going on inside us between our best intentions and our inner selves, between our highest goals and our capacity to achieve them. We need God to rescue us from apathy, inertia, despair and death. God comes to us, as St. Paul reminds us, in Jesus Christ. The Son of God allows Himself to be yoked with us, an ox among oxen – powerful yet gentle and humble. To be saved, we must work with Him, and in so doing be recreated to become like Him. We must place ourselves completely under His direction. And we must rest – in other words, we must stop struggling against Him and follow His lead. The job will get done more easily.

Yoked with Christ we find the help to persevere and the power to change the world around us and to be changed ourselves by God’s Spirit into Christ’s own glorious and eternal likeness. The yoke is easy because it is fitted to us and we don’t bear it alone. The burden of sin is made light by what God has done for us in Jesus Christ. And because He is with us every step of the way, we can rest in Him when we feel that we are too weak to carry on.



Singing in Edington and Oxford

Since I last wrote in *Crucis*, I have managed to fit in two brief trips to sing sacred music: one to Edington and the other to Oxford.

The second Saturday in June saw a gathering of some eighty singers at Edington Priory church in Wiltshire for a one-day workshop under the direction of Andrew Carwood who is Director of Music at St Paul's Cathedral, London. Edington is of course the venue for the internationally renowned music festival which takes place each August. This was a less high-profile affair but nonetheless a rewarding experience especially when directed by Andrew who is musically gifted and charismatic in equal measure.

The piece on which we worked was one of George Frideric Handel's earliest choral works, "Dixit Dominus". It utilises the Latin text of Psalm 110 which begins "The Lord Said" and continues, "Sit at my right hand until I make your enemies a footstool for your feet".

The work was completed in April, 1707 while Handel was living in Italy and was written in the baroque style being scored for five vocal soloists (two sopranos, alto, tenor, bass), a five-part chorus, strings and continuo. It is quite tricky in places with fast runs of semi-quavers (typical of the style) which always cause me frustration as, quite frankly, I find them very difficult!

The day was hard work but was very enjoyable. We rehearsed for most of the day with breaks for lunch and coffee finishing with an informal performance in the late afternoon. It turned out to be a pretty impressive concert given that it was a gathered choir few of whom had sung

together before. We were joined by five soloists and were accompanied by the talented Chris Totney on piano continuo.

After the performance was over Andrew turned to the assembled company and said, "You have achieved something quite remarkable today". I don't think he expected it would go quite so well! If you are interested, there is an excellent analysis of the work by the inimitable Robert Hollingworth who is joined by James O'Donnell, Organist and Master of the Choristers of Westminster Abbey, conducting the BBC Singers and St James's Baroque. Have a look and listen at bbc.co.uk/programmes/p01y9vmr

At the end of June, I had the pleasure of a trip to Oxford to sing with the Bartholomew Consort in a programme entitled "When I go hence . . ." The weekend followed the accustomed pattern that works so well for the group with rehearsals beginning at 5pm on the Friday and continuing over the weekend with a concert on the Sunday evening.

The works which comprised this rather sombre programme were Duarte Lobo's 8-part *Requiem*, Aniceto Baylon's 12-part *Te lucis ante terminum*, and Hubert Parry's beautiful *Songs of Farewell*.

A little about each composer and their works which we performed. Duarte Lobo (1565 – 1646) was a composer of the "golden age" of Portuguese polyphony and one of the most famous Portuguese composers of the time. His Requiem is a beautifully sonorous piece made up of eight parts: *Introitus, Kyrie, Gradual, Offertorium, Gradual, Sanctus, Agnus Dei, and Communio*.



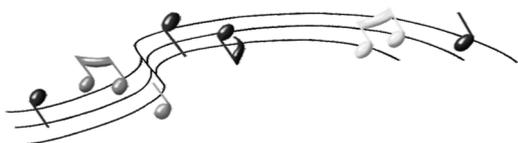
Aniceto Baylon (? – c. 1684) was a Spanish organist and composer of whom very little is known. He was chaplain and cantor in the Royal Chapel of Madrid and later became organist of the Royal School of Corpus Christi in Valencia which he remained until his death. His *Te lucis ante terminum* is written for twelve voices or parts and sounds rather like a round with repetitive musical figures throughout.

Charles Hubert Hastings Parry (1848 – 1918) is best known for the choral song *Jerusalem*, his 1902 setting for the coronation anthem *I was glad*, the choral and orchestral ode *Blest Pair of Sirens*, and the hymn tune "Repton" for *Dear Lord and Father of Mankind*. Some contemporaries such as Charles Villiers Stanford rated him as the finest English composer since Henry Purcell.

His *Songs of Farewell* I have to say were unknown to me but I did enjoy learning them. The texts for the six songs come from poetry by Henry Vaughan, John Davies, Thomas Campion, John Donne, and John Gibson Lockhart as well as the final song *Lord, let me know mine end* taken from Psalm 39. They are incredibly poignant and moving and provided a fitting end to the programme.

The concert itself took place on the evening of Sunday, 2nd July in St Michael and All Angels in Summertown, our preferred venue in Oxford. It was well attended and from an artistic point of view went extremely well under the direction of our regular conductor, Jan Joost van Elburg. Feedback from audience members was encouraging, one e-mailing after the concert to say, "...pure magic – just wonderful and very moving." So for the Bartholomew Consort I think it was "mission accomplished"!

The weekend also gave me the chance to catch up with friends in Oxford and London as well as sitting in Quire for a beautiful sung evensong at Westminster Abbey before heading home. Finally – I almost forgot – my trip also began with a flight to London which was delayed for almost four hours due to . . . wait for it . . . a loose carpet – but that's another story! GDA



W5: Who, What, When, Where, Why

Just 200 years after the death of Mohammed in 632, Islam dominated former Christian territories stretching from Spain, across North Africa, through Egypt and Palestine, to Lebanon, Syria, and Iraq.

The total collapse of the Christian hold on these former heartlands of the Faith was due to at least three factors. One important cause was the many self-seeking Christian politicians overseeing administrations that seemed to alternate between foolish adventurism and complacency. Also, among Christians there was a declining population due to a declining birth rate, unremitting war, and natural disaster. And last, but by no means least, in Christian lands there was a top-heavy Church theologically confused, badly divided, and inclined to follow the lead of social and political fashion. It says something that, in some instances, the Muslim conquerors were actually welcomed as deliverers by their new Christian subjects, who soon dwindled to the tiny, diminishing minority that they are today.

There was a time when such a thing would have been inconceivable – in much the same way as it might be for us to contemplate the disappearance of Christianity from this country, which has been its home for more than 1500 years. However, history and Scripture teach us that, in human terms, there is nothing sacrosanct about Christian societies: they can be raised up and they can also be destroyed. Here we have no continuing city (Heb. 13: 14).

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 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.

John Mason Neale, Priest (9 August)

John Mason Neale was born in 1818 and, whilst an undergraduate at Cambridge, was influenced by the ideas of the Tractarians. He was a founder of the Cambridge Camden Society, which stimulated interest in ecclesiastical art and which played a major part in the revival of Catholic ritual in the Church of England. Whilst Warden of Sackville College, East Grinstead, a post he held from 1846, Neale founded the Society of St Margaret, which grew into one of the

largest Anglican women's religious communities. Neale is remembered as an accomplished hymn-writer and his influence on Anglican worship through hymnody has been considerable. He suffered frail health for many years and died on the feast of the Transfiguration in 1866.

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, the feast is entitled 'The Dormition (Falling Asleep) of the Virgin'; 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.

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.

Kalendar

Sun., 6 Aug.: The Transfiguration: Masses
at 9AM & 11AM; EP at 5 PM

Tues., 8 Aug.: St. Dominic: Mass at 7 PM

Wed., 9 Aug.: John Mason Neale: Mass
at 10 AM

Sun., 13 Aug.: Trinity 9: Masses
at 9AM & 11AM; EP at 5 PM

Tues., 15 Aug.: The Assumption: Mass at 7 PM

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

Sun., 20 Aug.: Trinity 10: Masses
at 9AM & 11AM; EP at 5 PM

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

Wed., 23 Aug.: Feria: Mass at 10 AM

Thurs., 24 Aug.: St. Bartholomew: Mass
at 7 PM

Sun., 27 Aug.: Trinity 11: Masses
at 9AM & 11AM; EP at 5 PM

Tues., 29 Aug.: Beheading of St. John the Baptist: Mass at 7 PM

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

Sun., 3 Sept.: Trinity 12: Masses
at 9AM & 11AM; EP at 5 PM

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

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

Fri., 8 Sept.: Birth of the BVM: Mass at 7 PM

Sun., 10 Sept.: Trinity 13: Masses
at 9AM & 11AM; EP at 5 PM

Tues., 12 Sept.: Feria: Mass at 7 PM

Wed., 13 Sept.: St. Ninian (anticipated):
Mass at 10 AM

Thurs., 14 Sept.: HOLY CROSS DAY:
Solemn High Mass at 7 PM

Sun., 17 Sept.: Trinity 14: Masses
at 9AM & 11AM; EP at 5 PM

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

Wed., 20 Sept.: St. Matthew (anticipated):
Mass at 10 AM

Sun., 24 Sept.: Trinity 15: Masses
at 9AM & 11AM; EP at 5 PM

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

Wed., 27 Sept.: St. Michael & All Angels
(anticipated): Mass at 10 AM

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

Our People's Warden, Muriel McKelvie, continues to recover at home from her unfortunate accident, and is happy to hear from friends.

Many thanks to Evelyn Rodger for a recent gift for church flowers. This was particularly timely, as our Flower Fund stood at £0 at that point! Most weeks it costs a little over £5 for church flowers. If you can give a donation, please see the Rector.

Welcome to David, who has recently started coming to us. He is from Spain, and will soon be starting an English course at Dundee College. At the moment his English is limited, but he's very eager to learn—which is good news for Dolina Caie, whose Spanish is getting a really good workout!

Welcome also to Sara Jane Scott, mother of Benny and Layla, whose Baptism we are planning for September. Both children have attended with their Mum, and been as good as gold throughout the service!

Diocesan Website:
www.brechin.anglican.org



Jesus' Transfiguration

St Salvador's Directory

Web: www.stsalvadors.com Registered Charity SC010596 E-mail: enquiries@stsalvadors.com

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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

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