

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

May 2010

"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...

The Rectory cat, Smudge, has a number of challenges in life. She has Cerebral Palsy, which affects the way she walks, jumps and runs – causing no end of difficulties for a cat, as you can imagine. As if that weren't enough, Smudge has had two other problems from birth. For some reason, she never developed a full set of adult teeth. Also, she appears to have a rather short tail, probably missing at least one joint.

Doubtless Smudge finds these challenges rather tiresome, as she likes to eat and chase her tail and has to negotiate the Rectory stairs, but she's not in any pain and she's never known anything else. If anything, she takes all her challenges in her rather unsteady stride.

Smudge is fed a half portion of food in the morning, the other half late in the afternoon and then a full portion before Katie and I retire for the night. As well, Smudge has access to as much water and dry food as she wants at any time.

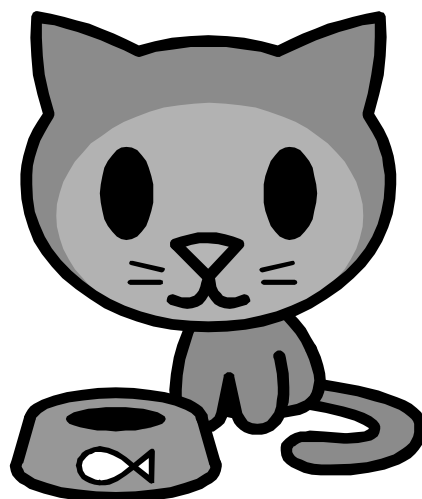
I'm mentioning all this because Smudge is always energised at meal times. She practically dances in her own distinctive little way. Even in the afternoon, when she didn't eat all the half portion from the morning, she still gets excited by the preparation of the other identical half portion in the evening. Perhaps she thinks she will be getting something different, or maybe that it will taste better than it did earlier on. Who knows? But her enthusiastic anticipation

does illustrate the daily triumph of hope over experience.

The disciples of Jesus gathered to await the promised gift of the Holy Spirit, so that they might become at last the Church – equipped, empowered and authorised for mission and ministry. At Pentecost the promise was fulfilled, and the Church was born. They dared to hope, despite their experience, and they were not disappointed.

Christians must always dare to hope. When we gather together in this place, we should come expecting the fulfilment of God's promises to us. We should expect that God will somehow make us what we cannot make of ourselves: His Church. And when we leave this place, our hope having triumphed over experience, we shall be enabled to minister, however unsteady our gait.

With every blessing
Fr. Clive





The Scottish Reformation of 1560 comes to St Salvador's: Sunday, 16 May at 7.30 PM

Fortunately, it is not coming in the shape of a mob armed with hammers and axes, determined to attack 'idolatry', as in 1560, but in the shape of a fascinating concert programme on Sunday 16th May. "Sangs of the Scottis Reformatioun" combines stirring 16th century verse with beautiful choral music strongly linked with Dundee. The singers are the Lindores Consort, directed by Andrew Macintosh, and the music includes works by two Dundonians - Andro Kemp (d.1572) who ran a music school in Dundee before the Reformation of 1560, and the long-lived Jhone Buchan (d.1610), who was a schoolmaster in Dundee in the early 1550s and later in life was master of the sang-schule in Haddington and then Glasgow. Only two of his compositions are known to survive, arrangements of Psalms 67 and 128; these will be sung at the end of each half of the Sunday 16th concert, with the audience led by the choir. These psalms survive only because Buchan borrowed an incomplete set of partbooks containing harmonised psalms, and seeing that the official kirk tunes for these two had not been harmonised yet, added his own soprano, alto and bass parts.

The partbooks in question are known as the "Thomas Wode Psalter", after the man who was responsible for compiling this huge – and beautifully copied – collection of Scottish music: see <http://www.ed.ac.uk/divinity/wode> for details, including colour images. Wode was a former Benedictine monk of Lindores Abbey, who became "reidar" in the kirk of St Andrews after the Reformation. Wode's "Psalter" contains a lot more than harmonised versions of the 105 "proper tunes" of the 1564 Scottish Metrical Psalter. Amongst other things, it contains 18 settings of metrical Canticles and hymns, including several by Andro Kemp. At the Reformation, Kemp was a prebendary of St Salvator's Chapel

in St Andrews, and later moved to Aberdeen. One of the compositions being sung in St Salvador's is his beautiful polyphonic setting of a sonnet meditating on the first verse of Ps.51, published in 1560 by Mrs Anne Lock, the friend and correspondent of John Knox. Thomas Wode noted in the margin that Kemp was asked to set this sonnet by Knox's close friend Christopher Goodman, minister of St Andrews until 1565. The sonnet actually forms part of the first-ever "sonnet sequence" written in the English language; Anne Lock was a remarkable lady in all sorts of ways. Also featured in the concert are very fine, haunting settings of metrical canticles made by the Dunfermline composer Jhone Angus, an ex-Benedictine, whom his friend Thomas Wode described as "gude" and "meike".

These musical items will be interspersed with readings from the poems of a militant Dundee protestant poet of the 1540s, Jhone Wedderburn. Although his brother Robert was a devout Catholic, a priest, and Vicar of Dundee, Jhone was a convinced Lutheran, and made many verse translations of Lutheran singing texts. These circulated in manuscript amongst Scotland's early "catacomb" protestants, and after the Reformation, were gathered together (along with material by other hands) into Ane Compendious Buik of Godlie Psalmis and Spirituall Sangis, first published in 1565 and still being printed in 1621. Known nowadays as The Gude and Godlie Ballatis, many of these texts are ferociously anti-Papal and highly satirical. Some of them show Wedderburn taking to heart Luther's injunction that Christians should not let the Devil have all the best tunes, since they are "sacred parodies" of popular love-songs of the day. His example was followed many decades later by the Fifeshire poet Elizabeth Melville, Lady Culross (d.1640). We know she was familiar with Wedderburn's work, and the concert also includes four of her very attractive and tuneful sacred lyrics, with harpsichord accompaniment. Lady Culross's voluminous poetical output is only now being brought to light, and a brand new volume of her selected poems will be on sale on Sunday 16th. She is unquestionably a major discovery, one of the great female poets of an age when women were strongly discouraged from putting pen to paper and voicing opinions.

This concert is a marvellous chance to step back across the centuries to the 16th century, and experience something of the sound - without the fury - of the days of the Scottish Reformation. St Salvador's is a particularly appropriate setting, very reminiscent of the kind of beautiful, sumptuous churches of pre-Reformation Scotland whose furnishings (and Latin-rite choirbooks) the Scottish reformers, including the gude and godlie iconoclasts of 16th century Dundee, consigned "to the merciment of fire".

Jamie Reid Baxter

We continue to collect used postage stamps (domestic and foreign) and post cards, as well as old spectacles and (clean) tin foil to raise money for a variety of good causes. Please bring any contributions to church and leave them in the basket at the back. Thank you!

Many thanks to Muriel McKelvie and Anne Farmer for recent contributions for flowers to decorate the Sanctuary and Church.

Vestry members please note: monthly Vestry meetings will now take place on the FIRST Sunday of each month at 4 PM, concluding with Evensong and Benediction at 5 PM.

We will be delighted on Sunday, 2 May to welcome ALEXANDER, Muriel and Eric McKelvie's first grandchild, into the fellowship of Christ's Church through the Sacrament of Holy Baptism.

Thank you to all those from within our congregation, the Diocese and beyond for the many donations of money, food and useful household/family items for our cupboard at the back of the church for those who come to us for assistance.

Beginning on Sun. 9 May, we are changing our arrangements for distributing food parcels at the back of the church to reduce its more chaotic aspects. The time for the distribution will commence later, at 1.15 PM, after most of our 11 AM Mass attenders have left, and conclude at 2.15 PM. As at the moment, we shall offer a cup of tea and a biscuit. We shall serve the tea in the main body of the church, in the fellowship areas near the back.

Anyone attending a Sunday service that makes a request for assistance will not have to wait for 1.15 PM to receive help, and may, with the rest of the Mass congregation, share the fellowship we provide after the service.

"Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

Hebrews 13: 1&2 (RSV)

Gradual Hymn

Jesus, God's Word among us here,
we stand to mark your presence near.
With open ears we hear you, Lord;
with open hearts we greet God's Word.

Jesus, God's Word among us still,
inspire our mind, our lips, our will
that, hearing, we may follow you
in what we think and say and do.

Jesus, God's Word among us here,
drive far all apathy and fear.
Cleanse mind and lips and will from sin
and set our hearts on fire within.

Words: Clive Clapson
Tune: Hereford

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Fr. Clive and Katie would like to express their thanks for the many expressions of sympathy and condolence on the sudden death of Katie's only brother David on Monday morning, 19 April, in London. He was 51 years old, and had been in a wheelchair from childhood due to a rare progressive condition that affected his spine and wasted his muscles.

David Morris was a pioneer activist in the movement for independent living by people with disabilities in London and throughout the UK, eventually becoming the Mayor of London's Senior Policy Advisor on Disability. Since last year, David had been on secondment to the London 2012 Organising Committee as External Access and Inclusion Coordinator, where he played a key role in diversity and inclusion work in the build up to the Olympic and Paralympic Games, to ensure London is accessible and inclusive to athletes and visitors alike in 2012.

David himself was very well-travelled, both recreationally and professionally. He was also well known as a poet, cook, filmmaker and artist among a wide circle of friends. Both they and the disability community at large, along with his family, mourn the passing of a very talented, intelligent, passionate, and accomplished man. Rest Eternal.



W5: Who, What, When, Where, Why

GOSSIP

Origins and meaning

In Scotland a “sept” is a family closely connected to a larger family or clan. The word itself may be connected to the German word “sippe” and the Old English “sibb” – suggesting kinship (as in “sibling”). Prefixed by “god”, “godsibb” once referred to a godparent: someone close enough to be included as an honorary family member. The term broadened out more until, by Shakespeare’s time, a beloved, intimate friend was often hailed as a “gossip”. Then the term evolved further still, to include the sort of close friends who stop talking and look at you in silence as you join them or walk past. So a word that once suggested friendship and community has become the word we now use to describe one of the most lethal enemies of friendship and community that there is: gossip.

In society at large, with its fixation on entertainment and celebrity, we are inundated with gossip. As if the media did not spread it far enough, we pick up the stories and pass them on by word of mouth. “Did you see such-and-such on the TV last night?” “Have you read so-and-so’s column in the newspaper today?” These are often the prelude to more than simply the sharing of news or information. If the conversation makes oneself feel good by making others seem bad or inadequate, it is idle, malicious talk. It becomes gossip.

Harmful and dangerous for Christians

And yet there appear to be plenty of Christians

who see no harm in gossip. They’re wrong. “Loose lips sink ships” – even this boat we call “the Church”. Gossip can ruin Christian fellowships and even Christian lives. It HAS ruined Christian fellowships and lives. Every member of every Christian community needs to be vigilant, and silence on the subject is a dereliction of duty by any preacher with pastoral responsibilities.

So why is gossip bad? It seems odd that we would even ask. Was Our Lord Himself not condemned because of false witnesses, lies, hearsay and half truths (Matt. 26: 59-60)? Were His words not twisted in the reporting to reflect badly on Him (Matt. 26:61-62)? Wasn’t the first Christian martyr, St. Stephen, treated in the same way (Acts 6:11)? St. Paul too was the subject of malicious talk, both within the Church and outside (Acts 17:7 and 24:5, Rom. 3:8, 1 Cor. 4: 12). Many of the Christian saints and martyrs since who have been called upon to stand firm for their faith have had to suffer the whispered abuse of slanderers, gossips and liars; how can we Christians – of all people – treat anyone that way? Yet when there’s a juicy story to tell, to our shame and detriment we soon forget our own story, the story that links us with Our Lord and the Communion of Saints.

What do the Scriptures say?

We’re largely ignorant of what the Bible says about meddling activity and malicious talk. The Scriptures contain many passages that condemn gossip and related sins, such as slander, backbiting, bearing false witness and being a busybody. Sometimes that condemnation is very strong indeed. But how strong?

Gossip is clearly regarded as seriously sinful by Scripture. Several scriptural passages equate gossip with the worst sins, including theft and murder. There are lists that put gossips and backbiters in the very lowest company. For example, speaking of sinners within the Christian community, St. Paul wrote to the Romans: “And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobe-

dient to parents, foolish, faithless, heartless, ruthless. Though they know God's decree that those who do such things deserve to die, they not only do them but approve those who practice them (1: 28-32)." Note that St. Paul says that gossips and slanderers deserve to die along with all the rest of the wicked – that's how seriously sinful it is to be a gossip, false witness, slanderer or busybody. And why not? Their behaviour kills reputations, friendships and communities. To churches they are lethal and must be resisted by the strongest means – by terminating their membership if necessary. Deadly threats may sometimes call for deadly measures.

Gossip wrecks Christian fellowship because it sows distrust and thrives on division, imperfection and anger. It leaves problems unresolved and nurses grudges. It tears down and does not rebuild. It criticises but does not praise. Instead of guarding and healing the weak it targets them and makes the whole fellowship weak. Malicious talk and meddlesome activity fail to reflect Christ, as every Christian community should reflect Him. Gossip is a serious stumbling-block to Christian evangelism and Church growth. In fact, the very word "stumbling-block" derives from the Greek word from which we get our word "slander". Gossip throws a spanner into the ministry and development of the Church. To put up with a gossip is to nurture an enemy in the camp.

St. Paul saw all this clearly in the communities of Christians to which he wrote. In the fourth chapter of the Letter to the Ephesians he said: "Putting away falsehood, let every one speak the truth with his neighbour, for we are members one of another. Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil (vv. 25-27)... Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear (v.29)... Let all bitterness and wrath and anger and clamour and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you (vv.31-32)."

St. Paul was someone who clearly had no time for gossip and gossips. His very strong teaching was also aired in his letters to Titus (3:2) and Timothy (1 Tim. 3: 2, 11). However, St. Paul

was by no means alone among the New Testament writers in his speaking out against gossip. We find similar condemnations as well in the Letters of Jude (v. 16), James (3: 2, 6-12) and Peter (1 Peter 4: 15). But what did Our Lord say?

What did Our Lord say?

In St. Matthew's Gospel (12: 34-37) Jesus said to the Pharisees: "You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil. I tell you, on the day of judgement men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned."

In this passage from Matthew's Gospel Our Lord is telling us that we are all of us accountable for our words. Malicious talk without thought of consequences will rebound upon the slanderer. Our Lord is also saying that our words reveal our inner nature and where we stand with God. Gossip puts on display a damaged, meagre soul not right with God or man. It's a pitiful sight, really. Could Jesus have made it any clearer where He stood on the subject of gossip? It can really have no place among those whom He has redeemed and who are united to Him and to each other in His Body the Church.

Fr. Clive



Come Celebrate!

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Ss. Philip and James, Apostles (1 May)

Philip and James merely appear on the list of the twelve apostles in the first three gospels, but in St John's Gospel, Philip has a more prominent role. James is said to be the son of Alphaeus, and is often referred to as James the Less or James the Younger. The two apostles are celebrated on the same day because the church in Rome, where their relics were laid to rest, was dedicated on this day in the year 560.

Thomas Rattray, Bishop (12 May)

Thomas Rattray came of a long-established Perthshire family. He was distinguished while still a layman for his theological writings. As a liturgical and patristic scholar, and drawing on early Eastern liturgies, he exerted a decisive influence on the Scottish Communion Office of 1764 and thus on the eucharistic worship of the Episcopal Church in Scotland and in the USA. He was a leader among those who contended that the appointment of a bishop belonged properly to the clergy of the diocese, with the approbation of the laity. His election as Bishop of Brechin in 1727 was declared void by the College of Bishops. He was later elected Bishop of Dunkeld, and became Primus in 1739. An example of piety and strictness of life, he was one of the most learned bishops of his time. He died in 1743.

St Matthias, Apostle (14 May)

In the choosing of Matthias to replace the traitor Judas, we can see that the author of the Acts of the Apostles differs from St Paul in his understanding of apostleship. The number had to be restored so that they might sit on thrones judging the twelve tribes of Israel. It was conditional that they

had to have been with Jesus during his earthly ministry and witnesses to the resurrection. The point of being chosen by lot, rather than by election, indicated the choice was God's alone.

The Venerable Bede, Monk and Teacher (25 May)

Bede was born in Northumbria around the year 670. When he was seven years old, his family gave him to the monastery of St Peter and St Paul at Wearmouth. He then moved to Jarrow, where he lived as a monk for the rest of his life. Although it seems he never travelled further than York, his monastery was an important centre of learning, and Bede was able to study extensively. He used all the resources available to write the most complete history of Christian England up to the year 729, as well as commentaries on books of the Bible. He was renowned for his monastic fidelity and his love of teaching, and was fondly remembered by his pupils, including his biographer. He died peacefully on the eve of Ascension Day in the year 735.

St Augustine of Canterbury, Bishop (26 May)

Augustine was prior of the monastery of St Andrew in Rome. In 596, at the instigation of Pope Gregory the Great, he was dispatched as the leader of a group of forty monks to re-evangelise the English Church. Augustine appears not to have been a particularly confident person and, in Gaul, he wanted to turn back, but Pope Gregory's firm resolution held the group to their mission. The monks finally landed in Kent in the summer of 597 where they were well received by King Ethelbert whose wife, Bertha, was a Christian. Once established, Augustine returned temporarily to Gaul to receive ordination as a bishop. Pope Gregory would have preferred London to have become the primatial see, but in the event



“The Venerable Bede Translates John”
by James Doyle Penrose (1862-1932)

Canterbury was chosen and thus Augustine became the first Archbishop of Canterbury. He died in either 604 or 605.

The Visit of the Blessed Virgin Mary to Elizabeth (31 May)

The celebration of this feast first occurred among the Franciscans in 1263, but quickly spread throughout Europe. Since it recalls an incident clearly described in Scripture, the churches of the Reformation three hundred years later were less inclined to proscribe it than they were other Marian feasts, particularly as it was the occasion for the blessed Virgin to sing her great hymn of praise the Magnificat. The story of the Visitation emphasises the connection between the old covenant and the new, and how the former clearly points to Jesus as the promised Messiah.



Kalendar

Sat. 1 May: Ss. Philip & James: Mass at 5 PM
 Sun. 2 May: Easter 5: Masses at 9 & 11 AM;
 Evensong and Benediction at 5 PM
 Tues. 4 May: Feria in Eastertide: Mass at 7 PM
 Wed. 5 May: Feria in Eastertide: Mass
 at 10 AM
 Sun. 9 May: Easter 6: Masses at 9 & 11 AM
 Tues. 11 May: Feria in Eastertide: Mass
 at 7 PM
 Wed. 12 May: Thomas Rattray: Mass at 10 AM
 Thurs. 13 May: ASCENSION DAY: Mass
 at 7 PM
 Fri. 14 May: St. Matthias: Mass at 7 PM
 Sun. 16 May: Easter 7: Masses at 9 & 11 AM;
 Concert at 7.30 PM
 Tues. 18 May: Feria in Eastertide: Mass
 at 7 PM
 Wed. 19 May: Feria in Eastertide: Mass
 at 10 AM
 Sun. 23 May: WHITSUN: Masses
 at 9 & 11 AM
 Tues. 25 May: The Venerable Bede: Mass
 at 7 PM
 Wed. 26 May: St. Augustine of Canterbury:
 Mass at 10 AM
 Sun. 30 May: Trinity Sunday: Masses
 at 9 & 11 AM
 Mon. 31 May: The Visitation: Mass at 7 PM

 Tues. 1 June: St. Justin Martyr: Mass at 7 PM
 Wed. 2 June: Feria: Mass at 10 AM
 Thurs. 3 June: Corpus Christi: Mass at 7 PM
 Sun. 6 June: Trinity 1: Masses at 9 & 11 AM;
 Evensong and Benediction at 5 PM
 Tues. 8 June: St. Ephrem: Mass at 7 PM
 Wed. 9 June: St. Columba: Mass at 10 AM
 Fri. 11 June: St. Barnabas: Mass at 7 PM
 Sun. 13 June: Trinity 2: Masses at 9 & 11 AM
 Tues. 15 June: Feria: Mass at 7 PM
 Wed. 16 June: Feria: Mass at 10 AM
 Sun. 20 June: Trinity 3: Masses at 9 & 11 AM
 Tues. 22 June: St. Alban: Mass at 7 PM
 Wed. 23 June: Feria: Mass at 10 AM
 Thurs. 24 June: Birth of St. John the Baptist:
 Mass at 7 PM
 Sun. 27 June: Trinity 4: Masses at 9 & 11 AM
 Tues. 29 June: Ss. Peter & Paul: Mass at 7 PM
 Wed. 30 June: Feria: Mass at 10 AM

The deadline for the June issue of ‘Crucis’ is Sun., 23 May. Please send any material that you would like included in the next issue to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

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Magazine

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