

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee  
November 2019

"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...

With one thing and another, I wasn't going to celebrate Canadian Thanksgiving this year.

For those of you who may not know, Canadian Thanksgiving is on the second weekend in October (a whole month earlier than the USA) and has its roots not in pilgrims and all that (again, American), but in Church festivals imported by British settlers. Now it is a much-loved non-religious holiday in Canada (which, if you think about it – giving thanks to no-one in particular – is kind of funny).

Anyway, there I was, not going to celebrate Thanksgiving, when I found myself in LIDL last month, on the Saturday of the appropriate weekend, staring at a small turkey crown with stuffing. Perhaps slightly homesick, I snapped it up, along with some other fixings, and – behold – the Canadian festival was duly observed by Katie and me.

Spontaneity is not a quality that my wife and daughters usually associate with me.

That showed them. Ha! I can be as spontaneous as anyone else.

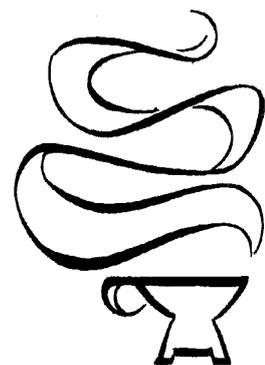
Spontaneous thanks. It got me thinking. Isn't our thanks to God often something we do when our hearts and bellies are full? Should we not be grateful to God all the time? St. Paul tells us to rejoice in the Lord ALWAYS (Phil. 4:4). So perhaps thanksgiving – showing our gratitude to God and rejoicing in His many gifts in good times and bad – is something best done not spontaneously, but with deliberation and planning.

Again we are asking for a one-off donation to St. Salvador's on our Gift Day (Sunday, 3 Nov.), and an annual renewal of your financial commitment to our work in the year ahead. Please give, not spontaneously, but as a measured consideration of your thanksgiving to God.

With thanks to you, and every blessing

*Fr. Clive*

**LET US  
GIVE THANKS  
TO  
THE LORD  
OUR GOD**



A Sermon preached by the Rector  
on Sunday, 13 October, 2019

*“Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel.” 2 Timothy 2:8*

I don't think Timothy had really forgotten Jesus Christ; Paul was writing to encourage the young man in his task as a leader of the Church. Ministry is often filled with so many things to do, both little and large, that it is possible to lose sight sometimes of what it's all about and who it's all for. The same is true in all walks of life. It's hard to remember the value of motherhood when you're looking at a pile of laundry that needs doing, meals to prepare, children to be met from school and shopping to do.

Paul was reminding Timothy to keep his life and ministry in the right perspective, rooted in Jesus Christ. Modern Christians are often very busy people. It's good for us to be reminded to remember Jesus Christ. That is why we should pray every day. We should pray, not just because there are so many people and situations that need praying for every day, but because we **need** to pray. It connects us firmly to the Lord, and doesn't let Him get lost in all the things we have to attend to. We remember Jesus Christ. It is for this reason also that we have midweek services. It is why we encourage attendance at Church **every** Sunday. It isn't just because we have a duty to be here, but also because being here is for our own good. Forgetting Jesus Christ is all too easy, even for those who call Him Lord. “If a Christian is too busy to pray” the old saying goes, “then that Christian is just too busy.”

Paul is calling on Timothy and the rest of us not to forget Jesus. What is it, then, that we should remember? Paul makes this plain. He says: “Remember Jesus Christ, risen from the dead”. He isn't just saying that we should remember that Jesus Christ rose from the dead on the first Easter Sunday two thousand years ago. The sense of the original Greek implies more than that. What he means is that Jesus Christ rose from the dead and is present now.

This is really important to remember. As busy as our lives may be, He is there. We are a peo-

ple who enjoy the continuing presence of Jesus Christ. He's there when a task seems too big or too difficult. It is in His strength and power that we live and work. He helps us when we're anxious about uncertainty or depressed by lack of results. He draws our attention to all that's worthy and beautiful in us and in those around us. Though we may feel like lepers, He heals us and makes us acceptable again. Though far from our heavenly homeland, we are never far from Him. It is in this knowledge that we live, work and play.

His continuing presence should affect the way we conduct our daily lives. Maybe it is for this reason that some of us keep Him only on the fringes of our consciousness every day. Maybe it isn't only the pressures and all the little jobs that obscure Him. Perhaps we like Him on the edge, not at the centre. It lets us off the hook. If He isn't a continuing presence for us, then we can live as we like, not as He expects His followers to live. But He's still there, whether we can see Him or not. Like little children, we may hide our eyes and pretend we can't be seen, but we are. What He sees us saying and doing sometimes must break His heart.

We mustn't think, however, that Jesus is like a policeman. Paul also says that Jesus Christ is “descended from David”. Sure, from this we are meant to remember that Jesus is a King. We have responsibilities to Him as his subjects. Our loyalty is continually being tested, and our allegiance to Him makes demands on us that we should be trying to fulfil. However, there's more to what Paul is saying when he reminds us that Jesus is “descended from David”.

All human beings have ancestors. Our Lord who is always with us is also one of us. In Him, divinity and humanity are perfectly joined. He knows us from the inside out. What this means is that in Jesus God's high expectations of us are modified by human sympathy and compassion. We have the risen, glorified Christ always with us, and yet at the same time He knows us and is one of us. As the Psalm-writer said, “He knows whereof we are made”.

Jesus saw the lepers in today's Gospel reading, and He heard them calling out for Him to help them. He was moved by pity, as any one of us might be. Perhaps too He might have shared the very human sense of fear and even revulsion at the sight, feelings all of us would have had. However, He healed them.

How Christ, who stands beside us and knows us, must also long to heal the disfigured lives of all people. How much we must seem to Him to be in exile, crying out. And yet the Gospel has somehow failed to penetrate.

Notice what Paul says to Timothy when he calls on him to remember Jesus Christ. He tells him to remember the Jesus "as preached in my gospel". Notice: **my** gospel. People won't accept any product or service not personally endorsed. A Gospel preached by someone whose life fails to proclaim it – who hasn't made it personal – will not go far. An impersonal Gospel may well explain our failure at evangelism.

Paul could speak of **his** gospel, because all that he had heard, seen and read about Jesus Christ rang true in his own experience and life. He knew the same was true of all the other Christians too. To truly walk with Jesus Christ, we acknowledge the presence of a Person, not the memory of a body of teaching or some stories we've heard since childhood – a Person whose story reshapes our lives. All that Jesus said and did He said and did for you and me, and it has a direct relevance to where we are, where we've been, and where we're going. If it isn't **my** Gospel, then it is not good news for me, for you, or for anyone else.

#### Food Cupboard

We have been blessed over recent weeks with donations of food items from various congregations' harvest thanksgiving celebrations. These have been most welcome as we are giving out at least 70 bags at the Drop In each week along with fresh produce, bread, fruit and some flowers. We are very grateful to all those who bring donations to support our ministry to those experiencing food insecurity.

As we have done in past years we would like to have an additional bag of more festive items to give to each of our visitors at the Drop In on the

Sunday before Christmas. We hope to make up 100 bags so should anyone wish to contribute an item or two for these bags we are particularly looking for the following:

- 100g bars of chocolate,
- tinned fruit,
- tinned custard,
- shortbread biscuits,
- 100g jars of coffee
- bags of sugar.

We have specified sizes because this will help us to make the bags equitable but any and all donations will be much appreciated.

If you can help please give the items to Father Clive or Katie

#### Vestry News

The Vestry is happy to report that

- The recent heating issues have now been resolved. It took the combined skills of a boiler engineer, an electrician and a drain clearing company with more than one visit from each to solve the problem. Thanks to their expertise we now have a warmer church in which to worship
- Work has begun on clearing out the area on the north wall of the church which had become full of overgrown bushes and much rubbish
- The date for the AGM has been set for Sunday Nov 17<sup>th</sup>
- Church Christmas cards will be on sale in November
- The "penny bottle" was recently emptied and contained £112.87 so it is true that every penny counts
- It is hoped that work to erect shelving in the Choir Vestry to help with the storage of donations for the food cupboard will begin soon

Please continue to keep the Rector and Vestry in your prayers.

Katie Clapson, Vestry Sec

Please Remember:

All Saints Day: 1 Nov.:  
Mass at 7 PM

All Souls Day: 2 Nov.:  
Req. Masses at 11 AM & 7PM

Gift Day on Sunday, 3 Nov.

Remembrance Sunday on 10 Nov.

St. Margaret: 16 Nov.:  
Mass at 11 AM

AGM after 11 AM Mass  
on Sun. 17 Nov.

St. Andrew: 30 Nov.:  
Mass at 11 AM

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

When Christians met for worship in private houses in the early days, one found a place wherever one could in a room that, presumably, was furnished for the occupants, not worshippers. The Book of Acts tells the story of a boy perched on a window ledge who dozed off during Paul's preaching and fell to his death!

When private homes were no longer residences and were dedicated to Christian worship, it is unclear how they were furnished and whether the worshippers still assembled informally. However, services were beginning to become more complex, so it is unlikely that any private furnishings remained, and it is probable that at that time the Altar became a focal point.

When Christians were allowed to worship openly, and purpose-built churches were erected, the Altar and Reserved Sacrament

were placed at the east end of the building in an area designated a holy place called the "Sanctuary" for the leaders of the service to perform their duties. The congregation stood in the main body of the church building to participate in the worship, facing east – the direction of Christ's Resurrection and His Return.

As a concession to the elderly and infirm, and perhaps to mark special status, the first backless stone benches began to appear in English churches in the thirteenth century, originally placed against the walls of the nave. Seating was rare in pre-Reformation churches. Until then, everyone stood. Wooden benches replaced the stone ones from the fourteenth century and became common in the fifteenth. Only in the sixteenth century, with the Protestant requirement to listen to sermons, was seating provided in the main body of the church.

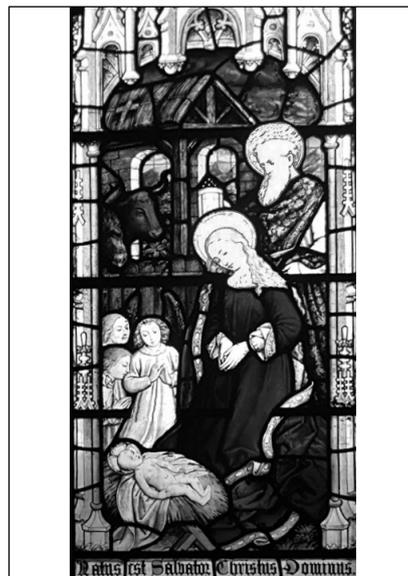
Various types of seating were introduced, including the "Box Pew". These were seats with a high wooden enclosure around them to keep out draughts and to keep a family together in comfort. As Holy Communion was seldom celebrated, an obscured view of the Sanctuary was not considered a detriment. Pulpits, however, were consequently raised up – some to great height – so the Preacher could be clearly seen and heard above the enclosures of the Box Pews.



By the eighteenth century, Box Pews were the normal form of church seating. They could include windows, curtains, tables, and even a number of ingenious gadgets to provide heating. Seating within the Box Pew was on all four sides, meaning that some had their backs to the Preacher and Sanctuary. The more important the family, the closer to the front of the church their Box Pew was located. Uninvited visitors and the unimportant had to fend for themselves to sit for worship, either in a gallery or on benches at the back. Box Pews came to be considered private property, and could be passed down through the generations of a family.

From the middle of the nineteenth century, Box Pews were replaced by wooden pews – long benches – partly due to the influence of the Anglo-Catholics. They wanted to reach beyond the upper and middle classes and regarded Box Pews as a reinforcement of the class system and detrimental to evangelism. Furthermore, private areas for seating emphasised the inappropriate privatization of religion when the Body of Christ was assembled together. Breaking down the high enclosures restored a common congregational direction and an unobstructed view of the Liturgy – regarded by Anglo-Catholics as the Church’s most important activity.

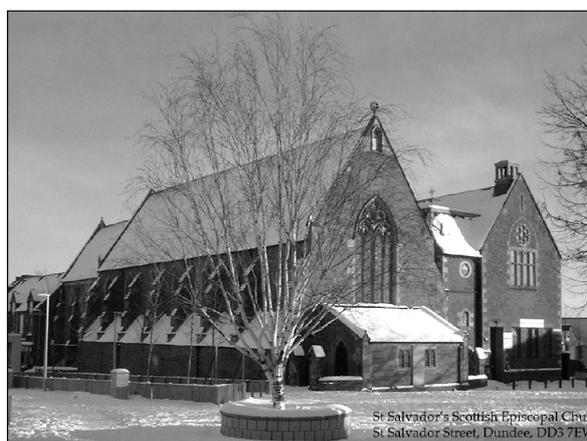
For the next century and more, bench pews were the most common form of church seating. However, by the end of the twentieth century, and in to our own time, another change is being introduced. In order to provide a more flexible space for multiple uses and to allow liturgical flexibility, pews are again being taken out of churches. They are often being replaced by chairs. Sometimes by tables and chairs – for something called “Café Church”. But is this new arrangement a fresh expression of the old Box Pew: sidelining the sacramental, privatising religion, and fragmenting the corporate? Time will tell.

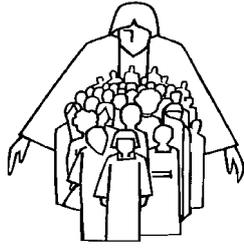


### Christmas Cards

We have two Christmas card designs available for sale at the back of the church. 50p each or 5 for £2.00 (not including p&p). One is an external snowy view of the church taken in ideal conditions during the winter of 2010, and the other is a nativity scene taken from one of the stained glass windows in the Lady Chapel. The windows were made by the London firm of Burlison & Grylls, probably to Bodley’s design, and derived from 14<sup>th</sup> and 15<sup>th</sup> century German and English glass. Proceeds will go towards the upkeep and running of St Salvador’s Church. We have limited supplies, so get yours as soon as possible. Please ask if you can’t see them on display.

Martin Andrews





### **Come Celebrate!**

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### **All Saints (1 November)**

Celebrating the feast of All Saints began in the fourth century. At first, it was observed on the day after the feast of Pentecost, the foundation of the Church, commemorating those – many of them unnumbered and unknown – who had given their lives as witnesses to the Faith. In the eighth century, a chapel was dedicated to All Saints in Rome on this day, and, within a century, 1 November had become when this festival was generally celebrated.

### **All Souls (2 November)**

The Anglican-Roman Catholic International Commission explains the thinking underlying today's commemoration like this: 'The believer's pilgrimage of faith is lived out with the mutual support of all the people of God. In Christ all the faithful, both living and departed, are bound together in a communion of prayer.'

### **St Machar, Bishop (12 November)**

St Machar was born in Ireland of princely parentage, and was baptised by St Colman. He accompanied St Columba to Iona, from where he moved to Mull – allegedly because his sanctity aroused the jealousy of some of the other monks. Later he established a mission in the north-east of Scotland, on the site that came to be occupied by the cathedral in Old Aberdeen which is dedicated to him. St Machar's Well beside it

traditionally provided water for local baptisms.

### **St Margaret of Scotland, Queen (16 November)**

Born in the year 1046, St Margaret was the daughter of the Anglo-Saxon royal house of England but educated in Hungary, where her family lived in exile during the reign of the Danish kings in England. After the Norman invasion in 1066, when her royal person was still a threat to the new regime, she was welcomed in the royal court of Malcolm III of Scotland and soon afterwards married him in 1069. Theirs was a happy and fruitful union and Margaret proved to be both a civilising and a holy presence. She instituted many church reforms and founded many monasteries, churches and pilgrim hostels. She was a woman of prayer as well as good works who seemed to influence for good all with whom she came into contact. She died on this day in the year 1093.

### **St Andrew, Apostle, Patron of Scotland (30 November)**

Though St Andrew is named among the apostles in the synoptic gospels, it is in St John's gospel that most is learned about him. St Andrew was a Galilean fisherman, a follower of John the Baptist when Jesus called him to follow Him. He then went to find his brother Simon Peter and brought him to Jesus. St Andrew became one of the inner circle of disciples that included his brother and the other pair of brothers, James and John. Together they witnessed all the major events of our Lord's ministry. After Pentecost, tradition has St Andrew travelling on several missionary journeys and eventually being martyred by being crucified on an x-shaped cross. He became patron saint of Scotland because of a legend that his relics had been miraculously brought here in the eighth century.

## Kalendar

Fri., 1 Nov.: ALL SAINTS: Mass at 7 PM  
Sat., 2 Nov.: ALL SOULS:  
Requiem Masses at 11 AM & 7 PM  
Sun., 3 Nov.: Trinity 20: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 5 Nov.: Feria: Mass at 7 PM  
Wed., 6 Nov.: Feria: Mass at 10 AM  
Sun., 10 Nov.: Trinity 21 (Remembrance):  
Masses at 9AM & 11AM; EP at 5 PM  
Tues., 12 Nov.: St. Machar: Mass at 7 PM  
Wed., 13 Nov.: Feria: Mass at 10 AM  
Sat., 16 Nov.: St. Margaret of Scotland:  
Mass at 11 AM  
Sun., 17 Nov.: Trinity 22: Masses at 9AM & 11AM; EP at 5 PM; AGM after 11 AM  
Mass  
Tues., 19 Nov.: Feria: Mass at 7 PM  
Wed., 20 Nov.: Feria: Mass at 10 AM  
Sun., 24 Nov.: CHRIST THE KING:  
Masses at 9AM & 11AM; EP at 5 PM  
Tues., 26 Nov.: Feria: Mass at 7 PM  
Wed., 27 Nov.: Feria: Mass at 10 AM  
Sat., 30 Nov.: ST. ANDREW:  
Mass at 11 AM

Sun., 1 Dec.: Advent 1: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 3 Dec.: St. Francis Xavier:  
Mass at 7 PM  
Wed., 4 Dec.: St. Clement of Alexandria:  
Mass at 10 AM  
Sun., 8 Dec.: Advent 2: Masses at 9AM & 11AM; EP at 5 PM  
Mon., 9 Dec.: Conception of the BVM:  
Mass at 7 PM  
Tues., 10 Dec.: Feria: Mass at 7 PM  
Wed., 11 Dec.: Feria: Mass at 10 AM  
Sun., 15 Dec.: Advent 3: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 17 Dec.: Feria: Mass at 7 PM  
Wed., 18 Dec.: Feria: Mass at 10 AM  
Sun., 22 Dec.: Advent 4: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 24 Dec.: Christmas Eve:  
Mass at 11.30 PM  
Wed., 25 Dec.: Christmas Day:  
Masses at 9 & 11 AM



Thurs., 26 Dec.: St. Stephen:  
Mass at 10 AM  
Fri., 27 Dec.: St. John: Mass at 7 PM  
Sat., 28 Dec.: Holy Innocents:  
Mass at 11AM  
Sun., 29 Dec.: Christmas 1: Masses at 9AM & 11AM; EP at 5 PM  
Tues., 31 Dec.: Feria: Mass at 7 PM  
Wed., 1 Jan.: Naming & Circumcision of Jesus: Mass at 10 AM

Please use the enclosed envelope for your "GIFT DAY" contribution and return it to us as soon as you can. Many thanks for your support for the work we do here and in our neighbourhood to remain faithful to the catholic faith and vision of St. Salvador's Church.

Jim Cassells continues to recover at home after his hospitalisation last month. He and Norma remain in our prayers.

**Diocesan Website:**  
**[www.brechin.anglican.org](http://www.brechin.anglican.org)**

The deadline for the next issue of 'Crucis' is Sunday, 24 November. Please send any material to the Editor (the Rector) by that day. Thank you!

## St Salvador's Directory

**Web: [www.stsalvadors.com](http://www.stsalvadors.com) Registered Charity SC010596 E-mail: [enquiries@stsalvadors.com](mailto: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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