

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

September 2009

"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

## 14<sup>th</sup> HOLY CROSS Day Emperor Heraclius taking off his robes before carrying the Cross



### In the Beginning...

Holy Cross Day is sometimes known as the Feast of the Exaltation (or Triumph) of the Holy Cross. It commemorates the retrieval of the supposed relic of the Holy Cross from the Persians in the year 629 and its triumphant return to Jerusalem, carried personally by the Emperor, divested of his imperial robes.

In 'Churchspeak' – that peculiar second language active followers of Jesus Christ acquire – adding "fer" to the end of a word suggests a "carrier". Liturgically, the carrier of the thurible used for incense is called the "Thurifer". The name of the angel who was once bearer of the light ("lucis") and who fell from grace through pride was "Lucifer". In the legend of St. Christopher (okay – not

spelled exactly the same), the Saint carried the Christ Child. The server who carries the Cross ("crucis") in Church processions is called the "Crucifer".

Often the Crucifer is specially clothed in a decorated garment with sleeves called a "tunicle". Why? I suppose, with the Cross carried at the head of the procession, it adds some colour, but I think there's more to it than that. There's something special about carrying the Cross. We vest the Crucifer with his own special garment to emphasise that particular idea.

But the original Crucifer was not such a pretty sight. And I don't mean the Emperor.

Our Lord was Himself the original Crucifer – the One who carried the Cross to Calvary. He was half-dead from being tortured and bled from his many wounds. His only adornment was a crown of thorns. There on Calvary Hill He offered His unique and bloody sacrifice for our sins, the same sacrifice that Christians share every time we gather for the Holy Eucharist. We hear the story so often liturgically, and we have so dressed it up, that we need to remember from time to time what a gory, cruel, pathetic and desperately sad moment it was that we commemorate so beautifully.

No, the original Crucifer was not a pretty sight. But neither is human sin and death, which the Cross has overcome. Hallelujah.

Blessings for Holy Cross 2009  
Fr. Clive

## MY IDENTITY IN CHRIST

Many Christians having come to believe in Christ suffer from an identity crisis. What I mean by identity crisis is the lack of knowledge of the person we are in Christ. Knowing this makes a lot of difference between living a life of comprise, mediocrity or accepting whatever the world throws at us and living a fulfilled life, a life that takes on board all the benefit of being in Christ and fulfils the purpose of God. Paul describes our life in Christ so beautifully in Ephesians 1:3ff. In this passage we are able to know what our identity in Christ is. Let's take a look at some of the verses:

### **Blessed with every spiritual blessing in Christ: "I am blessed in Christ"**

*Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. Eph 1:3*

One of the things that should register in our mind as children of God is that we are loaded with the blessings of our Father. These blessings are described as spiritual, signifying that they are not temporary favours from God but permanent blessings.

### **Chosen by God before the creation of the world: "I am chosen in Christ"**

*For he chose us in him before the creation of the world to be holy and blameless in his sight Eph 1:4*

This scripture make us to know that we are not an accident in this world or a product of our parent's desire to bring us into this world. God has chosen us in Christ before the foundation of the earth for a special purpose: to live a holy and blameless life that brings glory to Him. When we fail to realize this, we give in to the standards of this world and live a life of comprise.

### **Adopted by God as His Child: "I am God's Child"**

*In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will Eph 1:5*

There is nothing more comforting than knowing that the One who owns the whole heavens and all the earth and who holds the future in His hands is our Father. Many people in their myopic thinking have turned to various things such

as physical wealth and riches, drugs, crime, gambling and sexual gratification as solutions to the pending issues in their lives because they don't know where to turn to. However, as a child of God, this is not the case. Our worries belong to God. The scripture says we should cast our anxiety to God because as a Father, He cares for us. (1 Peter 5: 7). If you are in doubt of this, ask a year old child who has a loving parent!

### **Redeemed through the blood of Christ and Forgiven: "I am redeemed and forgiven"**

*In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace Eph 1:7*

The soul of man is a priceless commodity; no wonder God had to pay the ultimate price for it through the blood of Christ. The devil is also out there waging serious battle to win the soul of men to his side. For those of us who have accepted Christ, we have been redeemed. In other words, we have been bought by God, we are God's possession, we literally belong to God, not to ourselves and our sins have been forgiven.

We have just been able to scratch the surface on what our identity in Christ is. However, knowing these simple facts about our identity will shut the mouth of the devil when he tries to condemn us, or tries to woo us to his side through the attractions of this world.

*Fr. Tunji*

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 on the table at the back of the church. Thank you!

The Bible Study and Prayer group meets at 5 PM at the Rectory on every Sunday of the month except the first Sunday (when there is Evensong at the Church). We usually read and discuss the three readings from the Scriptures we heard at Mass in the morning. All are welcome.



### **Last in Our Series: From Our Correspondent in Spain**

5 July 2009: On Friday we visited the Temple park to let Damon play on the swings, and heard some music in the background. On investigating, we discovered a rehearsal at the open air concert hall there of Carmina Burana, with orchestra and full choir. As the amphitheatre was open and a few people were sitting listening, we stayed to hear some of it, which was very good. Tonight they were performing for real at the castle - €3 per ticket, so we saved the money!

This weekend, while the British were celebrating their independence from America, and freedom from the final of Wimbledon, Ponferrada was involved in Noche Templaria (Templar Night), a (probably completely invented) historical celebration all about the Templars who built and briefly occupied the castle here to give protection to pilgrims on their way to Santiago de Compostela. Between 2 and 5 July there was a beer festival, a special exhibition at the museum, various parades, a 'medieval' market in the old town square, street theatre, fireworks, etc. The concert described above was part of all this. On Saturday night was a special ceremony outside the castle, which we attended. Thousands of locals were gathered to watch the 'Templars', all dressed up in appropriate costumes, some on horses, parade up to the castle; accompanied by dramatic live music from an orchestra in the midst of the crowd (although hidden from our sight). These were joined by,

of all things, both the Ark of the Covenant, carried at head height and the Holy Grail (in a perspex viewing case). Then during periodic showers of fireworks these items were carried ceremonially up the path to the castle entrance and into the castle. (I wondered if Dan Brown knew anything about this ...)

The official council website has the following description (automatically translated):

*Night Templar is the recreation of a medieval fantastic event.*

*Under the light of the first full moon of summer, Guido Frey Garda, Master of the Order of the Knights Templar, returns to the town of Iron Bridge to seal a pact with her eternal friendship and deliver the custody of the symbols found in the sacred land of Jerusalem, the sacred Ark of the Covenant and the Holy Grail.*

*The delegation was received by the Templar Templar Glorieta thousands of ponferradinos wearing medieval clothing, on parade and guarding the Ark of the Covenant and the Holy Grail, go to the castle. There is a trial to the Templar Order.*

*"Yo, Guido de Garda, Master of the strength of Ponsferrata, agree to all the people from Ponferrada to return every year to renew this commitment festive with its history and legend until the time comes to clear the horizon."*

I'm a little worried about the meaning of 'clearing the horizon', but let's hope it won't be for some time yet (!).

*Ed. Note: Martin returned to Dundee on 5<sup>th</sup> August to a warm welcome from us all at St. Salvador's. A few days previously Yady and Damon returned to Iran, where Yady is being treated for her medical problems and Damon will soon be starting the new school term.*





*Since the last issue of Crucis, a long-time friend and supporter of St. Salvador's, Pat McBryde, for whom we have been praying for months, died peacefully in hospital with Bishop Ted at her side. After a private funeral, Pat's memorial service was held at Forfar on Sat. 15 August. A large number of clergy and lay people, including many bishops, came from near and far—a fitting tribute for a good friend and a faithful servant of the SEC. Below is Bishop Richard Holloway's fine address on that memorable occasion.*

***MAY SHE REST IN PEACE.***

## **PAT MCBRYDE**

Those of you familiar with recent Church history will remember an initiative called The Decade of Evangelism. It came from the Lambeth Conference of 1988, which exhorted bishops to go back to their dioceses and spend the 90s evangelising, something that was easier said than done. There was a particular difficulty if you belonged to our part of the Anglican Zoo, which thought of itself as liberal and theologically herbivorous, rather than conservative and theologically carnivorous. Most models of evangelism on offer seemed to be based on assumptions that were not entirely congenial to the gentle ruminants of the Scottish episcopate.

That's why I was glad to find a little book by John Saxbee, now Bishop of Lincoln, called *Liberal Evangelism*. Good, I thought, maybe it isn't an oxymoron after all. What I remember about Saxbee's book was what he called the parable of the two tunes. He referred to the American modernist composer Charles Ives, who discovered as a boy that he could hear two tunes in his head at the same time, and follow them both. That, said Saxbee, is the tension in which liberal Christians live. They listen to the

Christian tradition, but they also listen to the best tunes of the time in which they live; its science and philosophy and ethics and struggles with human change and discovery. Living that way, being faithful to two tunes at the same time, produces tension, but it is an honest tension, a creative tension.

Shortly after receiving that insight, I was in Arkansas speaking at a conference. My co-presenter was a young American priest called Alice Mann, who was talking about how to make your church more inviting, how to draw people to it by its beauty of caring, by its warmth and welcome. Bingo, I thought, she's what we are looking for, if this decade of evangelism is going to reflect our own values and ethos. That's why our Church covenanted with Alice Mann to work in Scotland, and Mission 21 was born. Of all the people in the province who understood what it was about at a deep, instinctive level, Pat McBryde was foremost, because it resonated deeply within her own nature and human experience. Biography usually offers the best clues to a person's theology, and it was Pat's biography that made her a good theologian.

She was born on the 12<sup>th</sup> of August 1941 in Dumfries, the only child of Jean and John McBryde. Her father was in the army at the time. Wounded in Normandy, on repatriation it was discovered that he had contracted TB, from which he died, aged 36, in 1946, when Pat was 5. One of her earliest memories, probably when she was four, was of being held up to the window at Lochmaben Sanatorium to look at this stranger who was her father. We should remember that look, because it tells us a lot about Pat and the old human search for a place of welcome, a place of belonging, a family.

Pat was a clever girl. She was Dux of St John's Episcopal School in Dumfries, and later a star pupil at the Academy, where her English teacher was to become an important figure in her life, and one who determined her choice of studies at Glasgow University – English Literature. Here we encounter one of the mysteries of Pat's life: she was and remained a clever woman, with an elegant and apparently effortless writing style that even made sense out of the minutes of church boards and committees in her final job; but she never took her degree.

Was there a failure of confidence here, maybe related to that lost but longed for father figure in her life? It didn't matter, because in the course of her 68 years Pat read and understood more books than a whole common room of professors.

We can run through the jobs she held before becoming Deputy Secretary General of her beloved Scottish Episcopal Church: SCM Secretary for Schools for 6 years, in the days when that organisation was a strong presence in British education, followed by a stint as Deputy Director of the English Speaking Union; then 14 years as Advisory Officer to the Scottish Association of the Citizen's Advice Bureaux, where she developed her skills in working with and training volunteers. She opened the CAB office in Berwick at a time when the English CAB were not interested in the fate of that stolen Scottish outpost, though Pat's border raid concentrated their minds and they took it over. These jobs all had one thing in common: they show someone who wanted to work not for profit and prestige, but for the human good; and that vocation reached its full flowering when she became Deputy Secretary General of the SEC in 1988.

Robert Runcie used to say that what united the Anglican Communion was not doctrine or discipline, but bonds of affection, the kind of emotional sinews that hold families together through tragedy and disagreement. Affection was the secret of Pat's success in her work for our Church. She did not see herself as a bureaucrat – though she was an extremely efficient one – but as one who exercised responsibilities on behalf of her family. She expressed this in many ways, often through close personal friendships, but let me reflect on three areas of institutional responsibility that were particularly dear to her.

There was the Community Fund. This was a pot of money provided by the Church that could be accessed without fuss or formality for needy people and good causes. Just the thing busy parish priests needed when they ran up against the rigidities of a welfare state that moved too slowly to meet urgent need.

Then there were the great provincial conferences every two or three years, led by speakers

such as Robert Runcie, Marcus Borg and Desmond Tutu. These conferences were not only intellectually and morally challenging, they were permeated with laughter and marinated in wine and affection; and Pat was their presiding genius.

Finally, there was Mission 21. Two things made this work as effectively as it did in the province. One was the bond of affection between Pat and Alice – that family thing again; but the other was Pat's visceral conviction that Church is about coming home, returning to a place that accepts you unconditionally as you are, with all your frailties and needs, and will never turn you away. We used to joke that a good mission statement for the Scottish Episcopal Church would be: the church for people other churches won't take in.

Though he was long before Mission 21, Bishop Kenneth Carey also understood this about the Scottish Episcopal Church, which is why he was fond of quoting from Paul Tillich's most famous sermon:

'We cannot transform our lives, unless we allow them to be transformed by a stroke of grace. It happens; or it does not happen... Grace strikes us when we are in great pain and restlessness. It strikes us when we walk through the dark valley of a meaningless and empty life... It strikes us when the longed-for perfection of life does not appear, when the old compulsions reign within us as they have for decades, when despair destroys all joy and courage. Sometimes at that moment a wave of light breaks into our darkness, and it is as though a voice were saying: 'You are accepted, *you are accepted*, accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything now; perhaps later you will do much. Do not seek for anything; do not perform anything; do not intend anything. *Simply accept the fact that you are accepted!* If that happens to us, we experience grace. After such an experience we may not be better than before, and we may not believe more than before. But everything is transformed.'

Pat, knowing herself accepted just as she was with all her weaknesses and needs, knew that Mission 21 was about that same absolute acceptance of humanity in all its doubts and confu-

sions. She worked to make that the mark of the Church she was born into, the Church that cherished this gifted, fatherless child.

Happily, Pat came home to more than Church in her life. In her final years she found in Ted Luscombe both love and the family she had longed for. One of the secrets of their bond was a shared addiction. Both of them were crossword fanatics, and between them they won just about every national crossword prize going. Right up to the end they were doing 7 crosswords a day – a tragic condition for which there is, as yet, no known cure.

And they loved their holidays together, particularly their discovery of Upper Ryedale in North Yorkshire ten years ago, where they became greatly loved members of the local parish church, some of whose members are with us here today.

Sadly, these sunlit years were not to last. Pat had been severely ill earlier in her life, and cancer invaded her again shortly after she retired in 2001. As you would expect, she fought it bravely, and with Ted's tender care and skilful medical help, she kept going longer than at first seemed possible. When the end came it was mercifully quick. She had run her race to the end with grace and courage, the kind of courage Ted will have to summon for the years ahead without her.

I want to end with a short poem by James Wright.

'Red and white flowers  
Lie quietly all around  
The edges of the field  
And it doesn't matter  
That they don't  
Grow there now.  
For one time  
They grew there  
Long enough to make the air  
Vivid when they vanished.'

Pat was vivid in life and the air is still vivid where she vanished.

May she find God's peace in her final homecoming.

Thank you for your donations of food for our cupboard at the back of the church for those who come to us for assistance. We particularly need: tinned soup or small boxes of packet soup, tins of baked beans, tinned corned beef, tinned pasta, tea bags and packets of biscuits. Have any plastic carrier bags you need to get rid of? We can use them too!

## Callum's cultivations

Well done to our Head Chorister, Callum Morrison, for his novel fund-raising initiative to help swell the restoration account. Recently, Callum converted a section of his front garden into an organic vegetable patch where he grows an impressive selection of produce including lettuce, beetroot, broccoli, sweet corn, onions, and an assortment of herbs.

Keen to help boost the money which we need to raise to apply to Historic Scotland and the Heritage Lottery Fund for major grant funding, Callum has been bringing in some of his produce to sell to St Salvador's members at the 11 o'clock service. So far, with the help of some additional items kindly donated by other members, over £80 has been raised between Callum's produce, Kirsty's plants, and Bob's cucumbers!

If you haven't yet had the chance to sample any of this organic produce, do let Callum know as he will tell you what he still has available and do his best to bring what you would like to church the following week.

In 'Groundhog Day' (1993) American TV weatherman, Phil Connors (Bill Murray) is again assigned to cover the annual 'Groundhog Day' ceremonies in a small Pennsylvania town. Connors is a single guy who is more than a little discontented with his life. He experiences some bizarre dreams during his going to bed and awakening, apparently repeating his day all over again. He comes to realise that his life is empty and without purpose, due to his attitude towards his fellow beings. He begins to change his behaviour pattern and finally becomes a model citizen. This life-changing experience enables him to learn more about the people around him as well as himself, and, he also wins 'the girl'!! By becoming a better person, Phil Connors became happy and contented in his own life. A great comedy film and love story, but I am sure its content gave us all some deep, inner thoughts about life's journey!

Anne Haldane

'The Big Kahuna' (1999) is about three men sent to a trade convention to make a vital sale to the president of a large manufacturing company.

Phil (Danny DeVito) is the deeply depressed head of marketing for Lodestar Lubricants. His associate is a cynical and sarcastic veteran salesman named Larry (Kevin Spacey). The third member of their team is a novice engineer and zealous Evangelical Christian with only nine months with the company named Bob (Peter Facinelli). In the genre of a filmed play, the main set is the hospitality suite rented by Phil to land the company-saving deal with the manufacturing company president.

Film director John Swanbeck allows the power of the film to rest on the humanity of the three unlikely co-workers who find themselves on a shared journey of unexpectedly profound spiritual significance. An excellent, funny and thought-provoking film.

Fr. Clive

Normally meeting at the Rectory on the third Monday of the month, September's Film Night will be cancelled due to Fr. Clive's absence on holiday. The next film will be "Chariots of Fire" on Monday, 19<sup>th</sup> October at 7 PM.

Tues. 1 Sept.: Feria: Mass at 7 PM  
Wed. 2 Sept.: Martyrs of PNG: Mass  
at 10 AM  
Sat. 5 Sept.: Monthly Requiem Mass  
at 11 AM  
Sun. 6 Sept.: Trinity 13: Masses  
at 9 & 11 AM; Evensong & Ben. at 5 PM  
Tues. 8 Sept.: Birth of the BVM:  
Mass at 7 PM  
Wed. 9 Sept.: Feria: Mass at 10 AM  
Sun. 13 Sept.: Trinity 14: Masses  
at 9 & 11 AM  
Mon. 14 Sept.: Triumph of the Holy Cross:  
Mass at 7 PM  
Tues. 15 Sept.: Feria: Mass at 7 PM  
Wed. 16 Sept.: St. Ninian: Mass at 10 AM  
Sun. 20 Sept.: Trinity 15: Masses  
at 9 & 11 AM  
Mon. 21 Sept.: St. Matthew: Mass at 7 PM  
Tues. 22 Sept.: Feria: Mass at 7 PM  
Wed. 23 Sept.: St. Adomnan: Mass  
at 10 AM  
Sun. 27 Sept.: Trinity 16: Masses  
at 9 & 11 AM  
Tues. 29 Sept.: Michaelmass: Mass at 7 PM  
Wed. 30 Sept.: St. Jerome: Mass at 10 AM  
Sat. 3 Oct.: Monthly Requiem Mass  
at 11 AM  
Sun. 4 Oct.: Trinity 17: Masses  
at 9 & 11 AM; Evensong CANCELLED  
Tues. 6 Oct.: Feria: Mass at 7 PM  
Wed. 7 Oct.: Feria: Mass at 10 AM  
Sun. 11 Oct.: Trinity 18: Masses  
at 9 & 11 AM  
Tues. 13 Oct.: Feria: Mass at 7 PM  
Wed. 14 Oct.: Feria: Mass at 10 AM  
Sun. 18 Oct.: St. Luke (Trinity 19):  
Masses at 9 & 11 AM  
Tues. 20 Oct.: Feria: Mass at 7 PM  
Wed. 21 Oct.: Feria: Mass at 10 AM  
Sun. 25 Oct.: Trinity 20: Masses  
at 9 & 11 AM  
Tues. 27 Oct.: Feria: Mass at 7 PM  
Wed. 28 Oct.: Ss. Simon & Jude:  
Mass at 10 AM

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

### A Theology of Stewardship

In most aspects of the Church's life, what we do is rooted in Christ. One of the few exceptions to this general rule is Stewardship, where we tend to look at Old Testament thought (concerning thankfulness or tithing), or we simply say that our Priest needs paying or the roof needs repairing etc.

When it comes to Stewardship, how about looking at Jesus, "the pioneer and perfecter of our faith" (Heb. 12:2)? We do not give because God is levying a tax on us (tithe), or even as an expression of our gratitude toward Him. We do not give because the Church needs the money to meet its expenses. We give because of what Jesus **said** and what Jesus **did**. If that also meets the Church expenses, that's fine. Christians should be called upon to follow Christ – nothing more and nothing less.

### What Jesus Said

- To give everything for the sake of the Kingdom.
- To leave everything and follow Him.
- To love our neighbour.
- To give to the poor.
- To give cheerfully – not because we have to, but because we want to.

### Our Response to What Jesus Said

Giving freely to the Church (not as a tax, or as something we feel we have to do to show our thankfulness) is a way of helping others, near and far. It is at the same time a way that we can follow, at least in some measure, Jesus' call to give up something for His sake and that of the Kingdom. How else might we do it, if not through our stewardship? It is a way of self-disciplining ourselves. What is a disciple if not someone who is under discipline? After all, they DO share the same root word.

There are also many non-Christian organisations with which Christians may share common cause. We may decide to follow

what Jesus said by supporting their work.

### What Jesus Did

- Emptied Himself to become as we are.
- Poured Himself out as a sacrifice for sin upon the Cross.
- Rose again with new life to give, to make us a kingdom of priests.

### Our Response to What Jesus Did

We are called upon to reflect the new life of the Kingdom we already share in the Risen Christ. We are a consecrated People ("priests"). A church building and rectory in poor condition, with an unpaid priest, while Christians overindulge themselves, reflect well neither on the Kingdom nor its citizens. Our stewardship is a way of imposing limits on ourselves, so as not to send out the wrong message as to the life we are living in the Risen Christ.

The self-emptying, sacrificial Christ is reflected by the self-emptying, sacrificial lives of His disciples. We give sacrificially, not because it is required of us (tax, gratitude), but because we are following the self-emptying, sacrificial Lord. How better (as it is within reach of just about all of us) to do that than through our stewardship?

**We give, not because the Church needs the money, but because we, as Christians, need to give.**



### HOLY CROSS DAY

**Monday  
14th September**

**Solemn High Mass  
and Procession  
at 7 PM**

**Featuring music  
sung by Cantiones  
Sacrae**



## WORDS AND WORTHIES

### Scots Scripture

*As they gaed along, Jesus cam til a clachan whaur a wuman caa'd Martha walcomed him intil her houss. Martha hed a sister Mary, at leaned her down at Jesus' feet an listened his wurd. But hersel she wis owre taen up wi her sairin-wark tae hae a thocht tae wair on ocht else. Belyve she cam an stuid afore him an said, "Maister, carena ye by at my sister hes left me tae see til aathing my lane? Bid her lend me a haund!" But the Lord answert, "Martha, Martha, ye ar fykin an fashin about a hantle o things, but there is need of little - o but ae thing, raither. It's Mary hes waled the best pairt, an she maunna be twined o it." [St Luke 10.38-42]*

One of the great publishing events in Scotland in 1983 was the appearance of a high-quality translation into Scots of the New Testament. The translator, William Laughton Lorimer, was from Dundee. His father was Free Church minister at Strathmartine, and the young William (who was the seventh of eight children) was born there in 1885. He was educated at the High School and went on to have a distinguished academic career, becoming eventually Professor of Greek at St Andrews.

His work on the New Testament was a great labour of love lasting twenty years until his death in 1967, by which time it was all but complete. His son took over the task of preparing it for publication, and when I went to be Rector of St Peter's in Edinburgh at the end of 1983 I was delighted to hear one of the lessons being read by a young boy from Lorimer's version.

I suppose we have grown used to thinking of Scots as just a homely variation of English; indeed, some members of our congregation will remember the days when they were ticked off at school for using Scots words instead of 'proper English'. But Scots has a long and impressive history and has

shown itself capable of high literature as well as humble everyday uses. Lorimer - soaked in a rich Scots from his early childhood in Dundee - certainly believed that, and he wanted to give readers of the New Testament another way of experiencing God's Word, a way that might often touch chords in people that 'posher' versions of the Bible miss.

If you haven't tried it, I recommend it. As far as I know, it's still in print and any good bookshop will be able to get a copy. (If you're not sure that your command of Scots is up to reading it - don't worry! Just keep alongside it an ordinary English version for cross-reference and you'll be all right. Reading the words aloud also helps in recognising their meaning.)

*Fr Gordon*

#### **St. Salvador's Gift Day**

It is our custom at St. Salvador's every year around Holy Cross Day to ask our members—old and new—to commit themselves to us financially for the coming year and, if possible, to give us a boost by an extra gift. This year the Sunday closest to Holy Cross is 13th September. It will be our "Gift Day".

We are now deriving a good portion of our income from lets from our various tenants, but costs rise, and giving week by week by our supporters—near and far—remains crucial to our continuing ministry in this historic church building and its challenging neighbourhood, both of which place many special demands upon us and our resources. Please help us. Thank you!

**The deadline for the next issue of *Crucis* is Sunday, 13th September—earlier than usual. Please submit all items for inclusion by then. Thank you very much!**

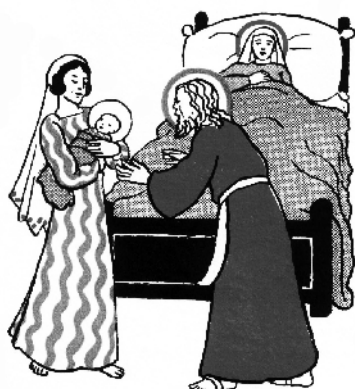
### **Cantiones Sacrae**

September will be a busy month for St Salvador's resident Renaissance group, Cantiones Sacrae. On Friday the 4th, they have been invited by Abertay University to sing at the installation of the university's new Chancellor, Lord Cullen. The event takes place in St Mary's Parish Church and as part of the service the group will sing two pieces: Hassler's Cantate Domino and Gibbon's Magnificat from his Short Service.

The following week on Friday the 11th, Cantiones Sacrae launch their new CD which is entitled, appropriately enough, "Renaissance". The launch is being hosted by Abertay University in their attractive exhibition, cinema, and performance space known as the Hannah Maclure Centre. This is Cantiones' second recording and, unlike the first one which was recorded in the chapel on the Gladstone estate at Fasque, this CD was recorded entirely in St Salvador's Church. The group was delighted to have the expertise of Dr Kenneth Macalpine, who lectures in digital media at the university, as recording engineer and producer for this project.

To round off a busy couple of weeks, Cantiones Sacrae will be joining us at our Holy Cross celebrations on the evening of the 14th to sing a short Mass setting and motets during Communion. Music for the event will include pieces by Renaissance composers John Taverner, William Mundy, and Lodovico Viadana.

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



## **Come Celebrate!**

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### **The Martyrs of New Guinea (2 September)**

The Church in Papua New Guinea was enriched by martyrdom twice in the twentieth century. James Chalmers, Oliver Tomkins and some others were sent to New Guinea by the London Missionary Society and were martyred in 1901. During the Second World War, when New Guinea was occupied by the Japanese, 333 Christians of all denominations died for their faith. Among them were priests Henry Holland, John Duffill and Vivian Redlich, who remained with their people after the invasion in 1942; evangelists Leslie Ariadi, Lucian Tapiedi and John Barge; May Hayman, a nurse; and teachers Margaret Brenchley, Lilla Lashman and Mavis Parkinson. Also remembered is Bernard Moore, shot while presiding at the Eucharist in New Britain.

### **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.

### **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 Adamnan of Iona, Abbot (23 September)**

Adamnan, ninth Abbot of Iona, was born in County Donegal about the year 624, a relation of St Columba, whose biography he wrote. As Abbot of Iona, he travelled widely in evangelistic endeavours and on political missions. He was concerned to bridge the gap between Roman and Celtic traditions and travelled between Scotland and England in negotiation. He himself accepted the Roman customs, but met with strong resistance from his own community. Thereafter he went back to Ireland, returning to Iona just before his death on this day

in the year 704.

### **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.

### **St Jerome, Priest and Teacher (30 September)**

Jerome was born about 342 on the Adriatic coast of Dalmatia, and studied in Rome, where he was baptised. He lived for some years as a hermit in the Syrian desert, then returned to Antioch and was ordained priest. He lived in Constantinople and then in Rome, preaching asceticism, and studying. Eventually he settled in Bethlehem, where he founded a monastery and devoted himself to study. Knowing both Hebrew and Greek, and with his polished skills in rhetoric, Jerome's scholarship was unparalleled in the early Church. He translated the Bible from its original tongues into Latin (the 'Vulgate'), wrote biblical commentaries, and other works. He fought against the heresies of Arianism, Pelagianism and Origenism. He died on this day in the year 420.

# St Salvador's Directory

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The SEC is part of the Worldwide Anglican Communion headed by the Archbishop of Canterbury.

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## Magazine

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