

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

September 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...

It surprised a number of you to hear that I've been on a course to train Gym Instructors recently. Do I look THAT unfit??? Actually, it was the result of a growing interest of mine over the last three years, with the potential, possibly, of providing an income in uncertain financial times ahead for Episcopal clergy and retirees, among many, many others.

The course itself was great! One of the things that came as a complete revelation to me was all the information we needed to take in about the human body and how it works. It was challenging to the memory, but now I can say with some pride that, among other things, I now know in detail how the heart works and where in the body one can find the gastrocnemius muscle (something I've just ALWAYS wanted to know).



Despite all the almost frantic work involved in learning over a short time the essential information we needed about muscles, joints, the cardiovascular and respiratory systems, etc., I allowed myself to pause here and there in wonder and awe. I was reminded of Psalm 139: "For thou didst form my inward parts: thou didst knit me together in my mother's womb. I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well (vv. 12, 13)."

The human body is a wonderful, beautiful thing. It is truly tragic to see all around us all the time – including in our own mirrors – the human body over-indulged, abused or neglected. It is bad enough to see something so "fearfully and wonderfully made" reduced by illness; it is even worse to see it wounded or destroyed by carelessness, mishap or deliberate design.

In the awe-inspiring moment that the Son of God for our sakes became one of us and clothed Himself with the wonderful instrument of our bodies, He would surely have known that such a beautiful thing would eventually need to be offered up on the Cross. There, human wickedness and sin would work its worst, wrecking with a nail the Incarnate God's intricately designed hand reached out to His world.

As awe-inspiring as the human body is, even more so is what God clothed in our humanity achieved by allowing that body to be tortured and killed on the Cross. There we see love overcoming hate, life conquering death and the power of goodness defeating the bogus claims of evil. At the Cross too may we pause – as we shall on Holy Cross Day – in wonder and awe.

With every blessing,
Fr. Clive



Some of those from St. Salvador's who enjoyed a picnic/BBQ at Tentsmuir on Sunday, 29 August after a cycle ride in aid of funds. Many thanks to the cyclists (*see pic opposite*) and to the donors. A more detailed report on funds raised and other aspects of the event will appear in the next issue of 'CRUCIS'.

Help Needed

We shall need help providing hospitality for our anticipated visitors from around the Diocese for our Holy Cross celebration on Tuesday, 14 September. We plan to offer baking and tea/coffee. Please see Fr. Clive if you can assist in some way. We'll also need help setting up beforehand and tidying up afterwards.

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, Pam and others for contributions of flowers and greenery during the summer season. Thank you also for contributions toward flowers during July and August.

During Fr. Clive's absence on a course, Fr. Gordon and Fr. George covered the midweek celebrations, so that our cycle of midweek masses would remain unbroken. Fr. Clive returned from Glasgow on Sunday, 22 Aug., but had to go back that afternoon. It was lovely to see Fr. Tunji again, who came up from Milton Keynes to assist Fr. George and to preach on Sunday, 29th August.



**ST. SALVADOR'S GIFT DAY
HOLY CROSS DAY
14 SEPTEMBER 2010
Please be generous and
THANK YOU!**

W5: Who, What, When, Where, Why

The Cross is the Christian sign *par excellence*, but it was not always so. In the earliest days, the Cross was only one symbol among many signs of aspects of the Christian Faith that were used both to decorate Christian homes and places of worship and as a mark of recognition between believers. Other signs included the fish, the ship, the lamb and the shepherd. These other signs, being fairly innocuous, could be used more or less openly at a time when the Church was an outlawed secret society. This was not so with the Cross. In a short space of time it came to be particularly associated with the new underground religion claiming converts around the Empire. To use the Cross as a symbol openly was a courageous and dangerous thing to do.

Contemporary Roman graffiti has survived that suggests that the Cross was sometimes used to mock believers. Those outside the Church could not comprehend how such a grisly and shameful object as a cross could be other than a humiliation to those who claimed their God had been crucified. To adhere to a God on a Cross seemed to them to be not only scandalous, but also foolish. It was inconceivable that God – or any god

– would allow Himself to be subjected to such abuse and death.

St. Paul was addressing such incomprehension on the part of the enemies of the Church when he wrote the first letter to the Corinthians. In 1 Corinthians 1:18-24 he admits that the Cross might seem like foolishness to both pagans and to Jews, but that to the Christian the Cross stands as a sign of the power and wisdom God. For Christians, the Cross is no humiliation, but a sign to glory in.

Christians came to believe very strongly in the Cross as a literal source of power and wisdom. When the allegedly True Cross was discovered by the Emperor's mother, St. Helena, in Jerusalem in the fourth century, relics were eagerly sought. Bribery, theft, murder, and even war ensued. Holy Cross Day, on 14 September, commemorates the recovery and exposition of the Holy Cross at Jerusalem in 629 after its recovery from the Persians.

(First published in CRUCIS in 2005. Ed.)

It was good to see Pam Callaghan back with us on Sunday 29 August after a long absence through illness. We very much look forward (at time of writing) to the luncheon for our members at Pam's house on Sat., 4 September.

Margaret Craig is now out of hospital and back in her home at 32 Bonnet Hill Gardens.

Thank you to those who are contributing groceries and funding for our Food Cupboard, and also to those who help distribute assistance and extend friendship to those who are coming to St. Salvador's for help on Sundays.

Sermon preached by the Rector
at the 9 AM Mass on Sunday, 15 August:
The Feast of the Assumption of the Blessed Virgin Mary

*“Mary said, ‘My soul magnifies the Lord,
and my spirit rejoices in God my Saviour.’”
St. Luke 1: 46, 47*

When I served a little congregation in a small town in the Highlands, a large part of my ministry involved leading assemblies in the three local primary schools. I would usually bring in props to help me illustrate my presentations to the children. One day I was talking about finding out things, so I took in a deer stalker and a magnifying glass, thinking that a detective like Sherlock Holmes would help me ease into my theme. It didn't. Being children in the Highlands, seeing a deerstalker, they thought that I was talking about a shepherd! What they made of a shepherd with a magnifying glass, I have no idea. Mary said that her soul **magnified** the Lord. Her words to us today in the Gospel made me think of that magnifying glass.

A magnifying glass enlarges our view, makes people and objects bigger. It helps us to see. A Christian is called to make God visible to others, to help them to see Him. Like Our Lady, we are all of us called to magnify the Lord. We do this by our words and our actions every day of our lives. People may see God through us. We can also magnify the Lord in another way. Not only can we help others to see the Lord through what we say and do, but we can also help them to see Him in themselves and in the world around them. God is in His Church, as He has promised, but He is not confined to His Church. He is to be served, worshipped and glorified out there as well as in here. He may be seen wherever there is happiness, need, suffering and sorrow. Like the Blessed Virgin, the Christian is called to be a kind of lens that enables the often-overlooked God to be seen clearly everywhere.

When I bought that magnifying glass for my demonstration to the children's assembly, it came with a rather stern warning not to leave it in direct sunlight, as it could be a fire hazard. The Christian too is called to be a kind of fire hazard. The last historical glimpse of Our Lady that we have in the Scriptures is in the Book of Acts, on the Day of Pentecost, when the Holy Spirit came down as flame on the believers and the Church was born. The infant Christ had first become present in the Blessed Virgin and in our world by the gift of the Holy Spirit. The presence of Christ now is still the Holy Spirit's gift. Through the Church, where the Spirit dwells, and through members of the Church, Christ may not only be revealed, but may also be made present. His is a fire that may warm and cheer, but that fire may burn and purify too. The presence of Christ that we reveal is not always consoling and cosy. The Virgin knew that firsthand. The Spirit's gift gave her not only joy, but also sorrow and glory.

Another thing about magnifying glasses is that they are not made to be looked **at**, but to be looked **through**. Far too often in the Church we seem to want to be noticed. The Virgin wasn't like that at all. We sometimes seem to forget that our real concern should be to make **God** to be noticed. For someone so crucial to Our Lord and to His Church, there are only a few direct references to His Blessed Mother in the Scriptures. She called herself “the handmaid of the Lord” and, like a good servant, she did her job well, in the background, not drawing attention to herself. Her focus was, as it should be for all of us in the Church, to magnify the **Lord**, not the self. God needs more servants and fewer celebrities. We do Our Lady a massive injustice by making her more important than the Lord she has shown us how to serve. So let us magnify the Lord together and with Our Lady Mary now and ever!

Graeme Goes Gallivanting

In 2008, I sang in an English cathedral for the first time and, having enjoyed myself immensely, I jumped at the chance of repeating the experience when it was offered. Last time it was in Wells Cathedral in Somerset – this time Westminster Abbey, London.

Leaving late on Friday 13th, I drove overnight to Wiltshire arriving just after 8am and, having left the car with friends in the village of Corsham, took the train to London. Rehearsals didn't begin until the following day so I took the opportunity to see a couple of West End shows – well, what else would one do with a bit of time to spare in the middle of London?!

After a *very* good sleep – having been on the go for a continuous thirty-eight hours – my Sunday morning began with a sung Eucharist on the Feast of the Assumption at St Paul's Cathedral. I then headed over to St Matthew's Church near the Abbey for an informal reception which gave the members of the choir the chance to meet each other for the first time or renew old acquaintanceships. This was followed by an introductory rehearsal at which we ran over a selection of the pieces to be sung during the coming week's four evensongs and mid-week concert. All the music chosen had been written by composers, organists, and musicians who had held posts at Westminster Abbey including Orlando Gibbons, John Blow, Henry Purcell, Ernest Bullock, and Martin Neary. Even the Anglican chants for the Psalms had been composed by musicians associated with the Abbey.

Monday saw work begin in earnest with rehearsals in St. Matthew's for those of us allocated solos in Purcell's "My Heart is Inditing" followed by a day's work on variety of music for the whole choir. On arriving at the Abbey in the afternoon, we were briefed by the vergers about procedures for processing and other logistical matters, and then made our way to the beautiful choir stalls for our first chance to sing in Westminster Abbey. Despite being rather daunted by the enormity of the historic venue we all held our nerves as we ran through the programme for evensong. The acoustic was splendid and the Preces and Responses by Neary sounded particularly good as the final chords of each section resounded throughout the entire building and gradually died away.

Evensong itself began at 5pm with the choir taking a long processional route from the cloisters, past the west door, and then down the nave into the choir stalls. The service began with Orlando Gibbons' (1583 – 1625) "Almighty and Everlasting God" which was followed by the Preces by Martin

Neary (born 1940). The canticles were sung to a setting by John Blow (1649 – 1708) and the anthem was a section from "My Heart is Inditing" by Henry Purcell (1659 – 1695). Psalms 110 and 111 were sung to Anglican chants by James Turle (1802 – 1882).

Tuesday was spent with the Cantoris and Decani choirs split for sectional rehearsals in both the Abbey and St. Matthew's: one group taken by the course organiser, Richard Smith, and the other by guest tutor, Graham Wili. After a busy day's singing we were all ready for our second evensong which included canticles by Henry Purcell and the anthem "O for a closer walk with God" by Ernest Bullock (1890 – 1979). After the service I made my way to the west door and was amazed to see the numbers leaving the Abbey. Because the seating in the quire is quite restricted, most of the congregation has to sit in the transepts so, from the choir's point of view, one has little idea of just how many folk are in the church. It turns out we were averaging 400 for evensong...just imagine that!

The format for Wednesday was different since evensong is said that day and so instead we gave a lunchtime concert in the nearby St. Margaret's Church, Westminster. The morning was spent rehearsing in the church so that we were all prepared for the performance which began at 1pm. The programme consisted of a selection of works which had been prepared for our evensongs, but also incorporated the entire Purcell "My Heart is Inditing". This substantial work included sections played by a small string ensemble as well as both solo and chorus sections. I was delighted to have been allocated some solo work in the concert but this rather added to the pressure! A good sized audience was present for the concert and there was a constant flow of tourists coming and going throughout the hour. Also present in the audience was composer Nicholas Wilton who had travelled up from Surrey to attend the concert. The day was completed by an interesting talk by one of the course administrators, Peter Wells, about the history of the music at Westminster Abbey.

Thursday was a particularly demanding day for me as I had been asked to sing a solo section of that evening's Magnificat in the Abbey. Rehearsals during the day went smoothly and come five o'clock, we were on our way to the choir stalls for our penultimate service of the week. Orlando Gibbons' "Second Evening Service" is a beautifully lyrical setting of the Magnificat and Nunc Dimittis which includes solo parts and full choir sections. My solo section went well...and I managed to remain remarkably calm given the circumstances! The evening's anthem was John Blow's magnificent eight-part "God is our hope and strength"

(cont'd)

(*'Graeme Goes Gallivanting cont'd*)

On the morning of our final day we were allowed a long lie with rehearsals not beginning until 11am. Following an excellent lunch of fish and chips (well, it was Friday) I had time for a tour of Westminster Abbey which was quite fascinating. The present church, begun by Henry III in 1245, is one of the most important Gothic buildings in the country. Taken as a whole, the tombs and memorials comprise the most significant single collection of monumental sculpture anywhere in Britain.

During the afternoon there was time for a bit more practice followed by a video session in St. Matthew's Church (YouTube clips coming soon!). The final evensong included the piece I felt most at home with: Robert White's (1538 – 1574) six-part motet "Ad te levavi" based on the text of Psalm 123. Written during the Renaissance period, it is a piece very much akin to the music that I so much enjoy singing with Cantiones Sacrae. We also sang a little-known setting of the Magnificat and Nunc Dimittis by Albertus Bryne (1621 – 1668).

Well, that's just a potted overview of a tremendously rewarding and enthralling week at Westminster Abbey, a church steeped in more than a thousand years of history. If you have a few hours to spare – I could tell you a bit more!

GA



The deadline for the October issue of 'Crucis' is Sunday, 26 September. Please send any material to the Editor (the Rector) by that day. Thank you!

Kalendar

Wed., 1 Sept.: Feria: Mass at 10 AM

Sun., 5 Sept.: Trinity 14: Masses at 9 & 11 AM, Evensong & Ben. at 5 PM

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

Wed., 8 Sept.: Birth of the BVM: Mass at 10 AM

Sat., 11 Sept.: Feria: Requiem Mass at 11 AM

Sun., 12 Sept.: Trinity 15: Masses at 9 & 11 AM

Tues. 14 Sept.: Triumph of the Holy Cross: Sung Mass at 7 PM

Wed., 15 Sept.: Feria: Mass at 10 AM

Thurs., 16 Sept.: St. Ninian of Whithorn: Mass at 7 PM

Sun., 19 Sept.: Trinity 16: Masses at 9 & 11 AM

Tues. 21 Sept.: St. Matthew: Mass at 7 PM

Wed., 22 Sept.: Feria: Mass at 10 AM

Sun., 26 Sept.: Trinity 17: Masses at 9 & 11 AM

Tues. 28 Sept.: Feria: Mass at 7 PM

Wed., 29 Sept.: Michaelmass: Mass at 10 AM

Sun., 3 Oct.: Trinity 18: Masses at 9 & 11 AM, Evensong & Ben. at 5 PM

Tues. 5 Oct.: Feria: Mass at 7 PM

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

Sat., 9 Oct.: Feria: Requiem Mass at 11 AM

Sun., 10 Oct.: Trinity 19: Masses at 9 & 11 AM

Tues. 12 Oct.: Elizabeth Fry: Mass at 7 PM

Wed., 13 Oct.: Feria: Mass at 10 AM

Sun., 17 Oct.: Trinity 20: Masses at 9 & 11 AM

Tues. 19 Oct.: Henry Martyn: Mass at 7 PM

Wed., 20 Oct.: Feria: Mass at 10 AM

Sun., 24 Oct.: Trinity 21: Masses at 9 & 11 AM

Tues. 26 Oct.: Feria: Mass at 7 PM

Wed., 27 Oct.: Feria: Mass at 10 AM

Thurs. 28 Oct.: Ss. Simon & Jude: Mass at 7 PM

Sun., 31 Oct.: Trinity 22: Masses at 9 & 11 AM

Come Celebrate!

Biographical details are reproduced, with permission, from *Exciting Holiness*, Canterbury Press, unless otherwise credited.

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 Michael and All Angels (29 September)

A basilica near Rome was dedicated in the fifth century in honour of Michael the Archangel on the 30th of September, beginning with celebrations on the eve of that day. The 29th 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 healed Tobit's eyes.

21st S. MATTHEW called by Our Lord



St Salvador's Directory

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

St Salvador's Church, St Salvador Street, Dundee, DD3 7EW (access via Carnegie St)

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.

Primus	The Most Rev. D. Chillingworth	Tel: 01738 643000 (office)
Diocesan Bishop	The Rt Rev. Dr. John Mantle	Tel: 01382 562 244 (office)
Rector	The Rev. Clive Clapson SSC	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 father.clive@blueyonder.co.uk
Clergy team	The Rev. George Greig The Rev. Dr. Gordon Kendal	Tel: 01382 566709 Tel: 01828 633400
Honorary Treasurer	Dr Darron Dixon-Hardy	c/o Rector
Honorary Secretary	Dr Kirsty Noltie	42 Addison Place ARBROATH DD11 2BA Tel: 01241 437739
Lay Representative	Mrs Katie Clapson	c/o Rector
Alt. Lay Representative	VACANT	
People's Churchwarden & Child Protection Officer	Mrs Muriel McKelvie	Liff Cottage, 12 Church Road, LIFF, Angus DD2 5NN Tel: 01382 580065
Rector's Churchwarden	Mr Martin Andrews	First Floor Flat 10 Brown Constable Street DUNDEE DD4 6QZ Tel: 01382 223465 mhdeta@blueyonder.co.uk
Envelope and Gift Aid Secretary	Mrs J. Cassells	105 Ancrum Road DUNDEE DD2 2HN Tel: 01382 668564
Sacristan	Mrs Evelyn Kelly	Tel: 01382 812475
Flowers	Mrs F. Callaghan	Tel: 01382 864363
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	Tel/Fax: 01382 667009

Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £12 p.a. inc. p&p. Also available free as a PDF.