

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

September 2014

"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...

I've known a lot of Scots in my six decades. Still do. In fact, some of my best friends are Scots! From a very early age I've been connected in some way or other to Scotland. It's been one of the continuing themes of my life. Scots and Scottishness are something I've never looked for; but they have always somehow found me.

One thing I've noticed is that there are two sides to the Scottish character. One is the proverbial dour Scot: practical, cautious, calculating, hard-working, business-like, stoic, traditional, and careful with resources. The other side is one that outside observers sometimes seem to miss, the Scot who is sentimental, artistic, romantic, visionary, humorous, generous to the point of profligacy, and with an almost prodigal degree of courage.

Most Scots I have known are an unlikely blend of both national characters at one and the same time, making for a marriage of opposites that has never failed to fascinate me.

In a recent TV programme, Dundee's An-

drew Marr reflected on these two sides to the national character. He focussed his analysis on two great lovers of Scotland. Both were writers and poets. Although a blend of both of the characteristic strands I have long noticed, each tended to stand more strongly for one set of qualities over the other. The first of these two great Scottish patriots was Sir Walter Scott, a supporter of the Union, and the other was Robbie Burns, a nationalist.

This month will see a pivotal moment in Scottish history. Both sets of national characteristics are very evident, even rampant. Over the long months leading up to this moment there has been a trend for us here to plump for one or the other, for Scott or Burns, the Unionist or Nationalist, the head or the heart, the cautious or the visionary, the practical or the profligate.

As I've noted, all Scots seem normally to be a blend of both sets of characteristics at one and the same time, but unhappily the Referendum Debate has tended to separate them into a kind of national schizophrenic state. It's been upsetting for all of us who love this place and its people.

Once everything has settled down again, I long to find again a remarriage of the unlikely blend of characteristics that make up this nation's fascinating distinctiveness. To be who they truly are, Scots need both Scott and Burns.

With every blessing,  
*Fr. Clive*

### CANTIONES “Raise the Roof”

Cantiones Sacrae is staging an hour-long concert of some of their favourite music wholly in aid of St Salvador’s Church to aid roof restoration following our recent lead thefts.

“Raise the Roof” will be on Saturday 20th September at 7.30pm here in the church.

The programme will include music by Byrd, Wilton, Tallis, Padilla, Palestrina, Farrant, Guerrero, Lotti, Dowland, Kwasniewski, Gabrieli, Taverner, and Victoria.

ADMISSION £5 at the door, however, additional donations welcomed before or after the concert to defray church roof repair costs. Tickets will not be on sale in advance for this concert.

There will be a RAFFLE and REFRESHMENTS after the concert at the back of the church.



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

Legend has it that the True Cross was discovered in 326 by Saint Helena, the mother of the Roman Emperor Constantine the Great, during a pilgrimage she made to Jerusalem. The Church of the Holy Sepulchre was then built at the site of the discovery, by order of Helena and Constantine. The church was dedicated nine years later, with a portion of the Cross placed inside it.

Heraclius was long remembered favourably in the Western church for his reputed feat in recovering the True Cross, which had been captured by the Persians when they took Jerusalem in 614. As Heraclius approached the Persian capital with his army in 628, the Persian king fled from his favourite residence, Dastgerd (near Baghdad), without offering resistance. Meanwhile, some of the Persian grandees freed his eldest son, who had been imprisoned, and proclaimed him king. The new Persian king, however was mortally ill and was anxious that Heraclius should protect his infant son. So, as a goodwill gesture, he sent the True Cross with a peace negotiator to sue for peace in 628.

After a triumphant tour of the Empire, Heraclius returned the Cross on March 21, 629. The story became widely known in Western Europe, and he is sometimes shown in art. These depictions usually show scenes of Heraclius and Saint Helena. Heraclius is usually shown carrying the Cross; according to legend he insisted on doing this as he entered Jerusalem, against the advice of the Patriarch. At first, when Heraclius was on horseback, the burden was too heavy, but after he dismounted and removed his crown it became miraculously light, and the barred city gate opened of its own accord.

The date of the feast of the Holy Cross marks the dedication of the Church of the Holy Sepulchre in 335. This was a two-day festival: although the actual consecration of the church was on September 13, the Cross itself was brought outside the church on September 14 so that the clergy and faithful could pray before the True Cross, and all could come forward to venerate it—like we do here at St. Salvador’s on Good Friday.



### DELIGHTFUL GIFTS TO US

After the visit of the Rt. Rev. John Chalmers, Moderator of the Church of Scotland, to the to the Sunday afternoon Food Cupboard ministry we were charmed to receive the gifts of small felted dove pins for the helpers and a beautiful stained glass Dove of Peace for the whole group, from John. These artefacts were all made by disadvantaged craftsmen in special workshops in Bethlehem, Palestine. The dove is a common symbol of PEACE.

The felted wool came from local sheep which could well have been descended from the lambs tended by the shepherds of the Nativity.

The larger dove had been created from fragments of glass from blasted window panes with colour from broken bottle glass, carefully assembled in the age old tradition of a stained glass window.....a beautiful whole created from broken, shattered shards. Does this symbolism need to be spelt out? I think not!

The dove is now suspended in a frame on a sturdy base so that anyone and everyone can enjoy it and ponder its significance.

Thank you John, a lovely memento of your visit to us.

*Ann Noltie*

### QUESTIONS TO ANSWER

Why is the third hand of a clock called the second hand?

Would the world's oceans be a lot deeper if there were no sponges in them?

Do illiterate people get the full effect of Alphabet Soup?

Does pushing the lift button more than once make it arrive faster?

### Going for Growth

*An occasional series in which we look at aspects of our life together and how we may prepare ourselves to grow spiritually and numerically.*

On most Tuesday and Thursday mornings the church is open for prayer and visitors. This is made possible by our wifi hook-up that allows the Rector and Martin Andrews (freelance proof reader) to work in the church instead of from home. Sometimes, with help from Derek Grieve, the opportunity for routine cleaning or repair proves irresistible, however.

Outside the door on the railings is hung our "WELCOME" sign inviting people to come in. Although some mornings no-one actually does, it might surprise you to know that a number of people actually do. They pray, chat, visit, ask questions, and share family history. One passing motorist stopped his car abruptly outside and popped in – it was the first time he'd seen the door open except for services! One or two have actually followed up their visit by coming back to a service.

However, what's the value of sitting there on all those other mornings, sometimes in the cold, when so many pass by and nobody comes in?

By keeping our doors open – even in this limited way – we are returning to the old practice for generations of making our church open for all. It says: "Don't be afraid to come in. We are making ourselves available to you. How may we help? Come in. Embrace the tranquillity. Enjoy God's beauty. Share your troubles. Look for answers. Find new questions. Become aware of the Presence missing from your life."

Who would have thought than an open church door could say so much?

Another August . . . another *Edington Festival of Music within the Liturgy* . . . and to my delight another invitation to sing in the plainsong group, the *Schola Cantorum* (generally just known as “The Schola”). For me, this festival rates as the most significant event in my singing calendar and I look forward to it with anticipation and trepidation in equal measure. The former because it is a week of sheer joy in terms of music and worship; the latter because some of the plainsong is so fiendishly challenging to sing! The theme of the 59th Edington Music Festival was the seven sacraments and used the poetry of the Reverend George Herbert to focus on one of the sacraments each day: Baptism, Ordination, Confirmation, Confession, Anointing, Holy Matrimony, and Holy Communion. As always, there was a total of three choirs: the Schola, the Nave Choir of men and boys, and the Consort of mixed voices. On most days, there are contributions to the services from each of the choirs. This was a significant year for the festival because the long-awaited, brand new pipe organ had been installed and was ready for action. Built by Harrison & Harrison after much fund raising and planning over the last six years, this splendid new instrument would be fully utilised in the course of the week, each evening service being preceded by a short recital. In addition, on the penultimate day of the festival, a special organ dedication concert played by Andrew Lumsden was scheduled to take place.

As in previous years, I drove down the day before the festival was due to begin and arrived in Wiltshire on Saturday, 23rd August in time to spend the evening and night with friends in nearby Corsham before making the half-hour drive to Bratton where I stay during festival week. On arrival, I went to the morning service in Saint James the Great, Bratton and then joined my host for lunch before popping along the road to Edington to register at the parish hall and then attend the briefing meeting in the priory church. There were many familiar faces because singers, once they get the Edington bug, tend to return year after year. The only different faces each time are the sixteen trebles who are recruited from various cathedrals and collegiate foundations. This year the boys came from Gloucester Cathedral; Magdalen College,

Oxford; Peterborough Cathedral; St George’s Chapel, Windsor Castle; Salisbury Cathedral; Southwark Cathedral; Westminster Abbey; and Westminster Cathedral. Once robes were fitted and all the necessary administration seen to, rehearsals took place until a break for tea at 6.30pm. Rehearsals continued after the meal until it was time for the first service of the week, Compline, which began at 9.15pm. The service opened with plainsong responses, antiphon, and psalm and included a setting of *Te lucis ante terminum* by Matthew Martin who directs of the Nave Choir, John Sheppard’s *In manus tuas*, Sydney Wilson’s *Nunc dimittis in E*, and Herbert Howells’ *Salve Regina*.

Monday saw the first theme being explored – Baptism. The day began for me just before 7am so that I was breakfasted and ready for an 8.30am rehearsal in the church. This is to polish up the various parts of Matins which the Schola sings at 9 o’clock – the first service of the festival day. Matins (other than on the Friday) is entirely plainsong with a short organ voluntary to round it off and follows the pattern of antiphon, psalm(s), hymn, and final antiphon. Once Matins is over we normally rehearse for another half-hour in the chancel before having a tea break. Thereafter there is more practice for the Eucharist at 11.30am but, due to pressure on suitable rehearsal venues, we ascend the fifty or so steps to the ringing chamber of the bell tower which is the Schola’s rehearsal space for the week. This time, much to the relief of our director, Peter Stevens, it was a wasp-free zone. Last year there had been a constant presence of these annoying insects and so this year, just in case, Peter had come equipped with not just one but two cans of Raid insecticide. To say he is phobic is putting it mildly!



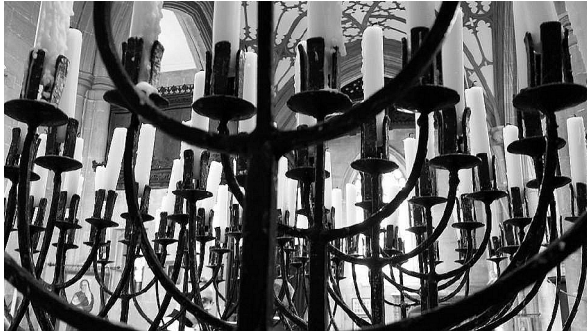


Each morning, shortly before the Solemn Eucharist begins, all three choirs gather outside the doorway to the north transept of the church, everyone resplendent in their red robes and newly laundered surplices. Luckily the weather was good throughout the week so we were never rained upon whilst waiting for the pre-service prayer. At just before 11.30, the Schola leads off, the Consort follows with the Nave Choir following at the rear, the procession making its way through the graveyard and in through the West Door. As is usually the case, the church was well filled before the service began, the congregation having already been treated to a Bach sonata played by Festival Organist, Dan Hyde. The Mass setting for the service was a favourite of mine and one I enjoy singing with *Cantiones Sacrae*: Victoria's *Missa Simile est regnum caelorum* which was beautifully sung by the Nave Choir at points throughout the service. The Schola contributed a plain-song Alleluia before the Gospel and a piece for Communion. Other works included the ever popular *O sacrum convivium* by Tallis and *This is the record of John* by Gibbons. Preaching on the theme of Baptism was the Rev Canon Paul Rose, Canon Emeritus at Peterborough Cathedral.

It has now become part of my routine whilst at Edington to help with the transport and supervision of the choristers' afternoon outings so, after an excellent lunch in the hall provided by Mrs B's Caring Catering my car was loaded up with an assortment of trebles including those from Salisbury Cathedral and Westminster Abbey and off we went to Stonehenge. Although

I'd been before, I was interested to see the recent changes because, as part of English Heritage's project to transform the visitor experience of Stonehenge, a section of the A344 road running right past the monument, almost touching the Heel Stone, has been permanently closed meaning the monument now sits in a more isolated and appropriate setting. In addition a huge new visitor centre has been constructed some distance from the henge itself with buses taking visitors to the monument. In the same area, five Neolithic houses furnished with replica Neolithic axes, pottery and other artefacts, show the type of homes in which the builders of the ancient monument might have lived four-and-half-thousand years ago. An added bonus was that the mother of one of the choristers is county archaeologist for Wiltshire so we were treated to a personal tour which gave the boys the chance to put any questions they had directly to an expert. We had enough time to walk around the henge, see all the exhibits in the visitor centre, pop in to the Neolithic houses and round the trip off with a visit to the gift shop where most of the boys seemed to spend their pocket money on vastly overpriced sweets! Mission accomplished, it was back to the hall for tea and then rehearsals in preparation for the remaining two services of the day.

Monday's organ recital at 7.30pm was given by Peter Wright, Southwark Cathedral's Director of Music and included music by Simon Preston, Flor Peters, and JS Bach. Immediately after there followed Solemn Evensong with the William Smith *Preces & Responses*, Noble's *Magnificat & Nunc Dimittis in B minor*, a plainsong introit, hymn, and antiphon sung by the Schola, and the anthem *Let all the world* by Kenneth Leighton. After evensong, there is always quite a tight turnaround since there is little time between the services. We go back up to the ringing chamber for a quick rehearsal while the atmosphere of the church is transformed by the addition of dozens of candles on large stands dotted throughout the quire and nave. The effect is stunning and bathes the priory in a wonderfully tranquil light, all the electrical lighting being extinguished prior to us processing in to sing Compline at 9.15pm. Like Matins, Compline is an entirely plainsong service which begins with a short organ prelude followed by an antiphon, psalm, hymn, antiphon, Nunc Dimittis, and responses during which the Lord's



Prayer is sung. The service always concludes with a Marian antiphon, this evening's being *Alma redemptoris mater*. And so to bed.

Tuesday began in much the same way as the day before with an early start so that I was ready to sing Matins at 9am. Having sung the first service of the day, there was time to sit and listen to the Nave Choir practise during our break; something I always enjoy as the standard of singing is so high and, in the course of half-an-hour or so, the choir runs through a variety of pieces preparing not only for that day's service but for the days ahead too. Come 11.30am, we made our way back into the church for the Solemn Eucharist. The theme of the day was Ordination and a clever sermon was preached by Peter McGeary, (St Mary's Church, Cable Street, London) in the form of a letter to a young man about to embark on training for the priesthood. It was, in fact, addressed to one of the members of the Consort who is about to do just this and so the sermon began "Dear Philip" and continued in the style of a letter including moments of humour and gravity offering Philip advice from an experienced priest's perspective as to various "do's and don'ts" as well as the joys and challenges of being a priest. As always, there was a fine selection of music which included *Leroy Kyrie* (John Taverner), *Loquebantur variis linguis*, *Missa Salve intemerata* and *If ye love me*, all by Thomas Tallis.

After a tasty lunch in the hall we gathered in the church car park to prepare for the choristers' outing which involves about an hour's drive from Edington to Yeovilton in Somerset where the popular Fleet Air Arm Museum is located. The museum is devoted to the history of British naval aviation and has an extensive collection of military and civilian aircraft. There is also a tour of a mock-up of HMS Ark Royal as it would have appeared in the 1970s. For the purposes of touring the museum, we usually divide

the boys into smaller groups each of which then tours the exhibits with one of the adult helpers rather than trying to go around in one large group. I transported the same group of youngsters as the day before and, as we had got to know each other, they opted to go around with me – and what an easy group to manage they turned out to be. All were well behaved and considerate of each other (and me!) so it was a particularly enjoyable afternoon and worth the long drive. As soon as we got back we had tea as the boys had to be ready to rehearse at 6.30pm. Tuesday evening is the one evening service at which the Schola doesn't sing. Instead, we practise close harmony, barbershop style music in the belfry . . . honestly! This is in preparation for a dinner held in the marquee near the church at which both the Schola and adult members of the Nave Choir provide entertainment for the diners. However, it wasn't long until we needed to robe and ready ourselves for Compline following the Solemn Evensong which had included music by our own Mathew Martin: his *St John's Service*. Long-time supporter of the festival and talented composer John Barnard's hymn tune "Guiting Power" was also given an airing during the service as well as Judith Weir's *Antiphon*. So only candlelit Compline remained to be sung and, once completed, I fell into bed, tired but very happy that I was now in the swing of things ready for Wednesday and its theme of Confirmation . . . about which I will write next time.

Should you be interested in reading more, do let me know and I would be happy to lend you a copy of the Festival Companion, a booklet which has lots of information in it. Also, there's more online at [www.edingtonfestival.org](http://www.edingtonfestival.org)



## **BACK TO CHURCH SUNDAY: Sunday, 21 September, 2014**

Who wouldn't like to see our church full? A full church would be good for our morale, would spread the financial burden further, and would increase the numbers and skills available for tasks around here. But these are rather selfish motives. There are better ones. Chief among them is the conviction that what we have here is something important that should be available to everyone.

If we all agree that a full church would be a good thing for us and others, then how do we go about getting it? There are a number of ways, and we've made a start on a few of them, but it is a big job. But is it all that complicated a job? I wonder. A number of churches in the UK have hit upon a very simple solution to the problem we all have of attracting new members. It's called "Back to Church Sunday". This year it falls on 21 September.

Not only are many churches – including our own – having trouble attracting new members, but we are also finding it hard to retain those we have or attract back those we've lost. Sometimes I think that half of Dundee has some sort of connection with this church, but it was in the past. What happened? Some may have left for contentious reasons, of course, but the vast majority of those lapsed members we come across simply faded away. And we let them. It's to reach this group in particular that "Back to Church Sunday" was devised. I believe it is possible ultimately to DOUBLE the size of our regular church-going congregation. How? If every one of us invited a friend or family member to come to church with us on a particular, or even any, Sunday, we could do it!

Simply asking someone to come with us to church on one Sunday is one of the TWO basic ideas behind the national movement called "BACK TO CHURCH SUNDAY" on 21 September.

The second basic idea behind this initiative is the idea that it is God who is the real evangelist. He is the One preparing people for us to ask. The Gospel of St. John (3:16) tells us that God loved the world so much that He sent His Son so that everyone – EVERYONE – might have

eternal life through Him. Jesus didn't come just for me or you personally, or for St. Salvador's, or for Episcopalians or even for Christians, but for the WHOLE world. He didn't come just for "the Religious" and those who "like that sort of thing".

God is the one who through Jesus is drawing the whole world to Himself. God is the evangelist. He's out there all the time, relentlessly engaged with the world He loves and has redeemed through His Son. He's doing all the work. He is the evangelist. God is only waiting for us to ask them to come with us. Who do we know from among our circle of family and friends that God may be preparing in any number of different ways to meet Him? We – His People in this place – are the means by which they are going to meet God. Some might say that it's our main reason for being here. And yet we seem to be reluctant to speak of our religion to others. We might feel unskilled.

What do we say to others when asking them to come to church? It's really very simple, fewer than ten words: **"Would you like to come to Church with me?"** Putting the question this way is simple, direct but not pushy, and assures them that we will come with them. They may have been waiting for someone to ask, and were reluctant simply to turn up on their own. **Just ASK.**

So what if the response is "no"? They have that right, whatever God is doing in their lives. They aren't turning us down. We need not feel embarrassed. They're turning God down – which, as human beings with God-given free will, they have every right to do. God created each one of us with the capacity to reject Him. They may say "no" to our approach on God's behalf. However, they may respect us for having the courage of our Christian convictions for asking them. They may thank us for being concerned enough about them to ask. If their first response is "no", they may take us up on it another time. Besides, it is asking that constitutes a big success in this initiative. By asking – even if they say "no" – something good has been achieved. A good measure of the success of this initiative is not merely how many people turn up, but how many have been asked to come. It shows that at last we are overcoming our reluctance to speak to others about our church and faith.

What if the response is “yes”? Bring them to church personally. Don’t arrange to meet them here. It may surprise you, but most people have no idea at all what goes on in churches. To many they seem strange, even threatening, places. Someone unfamiliar with Church may fear crossing the threshold alone, not to mention trying to follow an unfamiliar service. Sit with them. Introduce them to others. Don’t tell them about the church’s problems – they’ll know many of them already or will find out about them soon enough. Speak well of what we do here. Give them some hope that we may have here something they need and are looking for.

We will be participating in BACK TO CHURCH SUNDAY on 21 September. Please think about someone you might know who would benefit by coming: friend, family member, stranger, young, old, lapsed or non-Christian. Pray to overcome any fear you might have of inviting them. Ask: “Would you like to come to Church with me?” It might change a life – perhaps the life of this congregation, and maybe even your own.

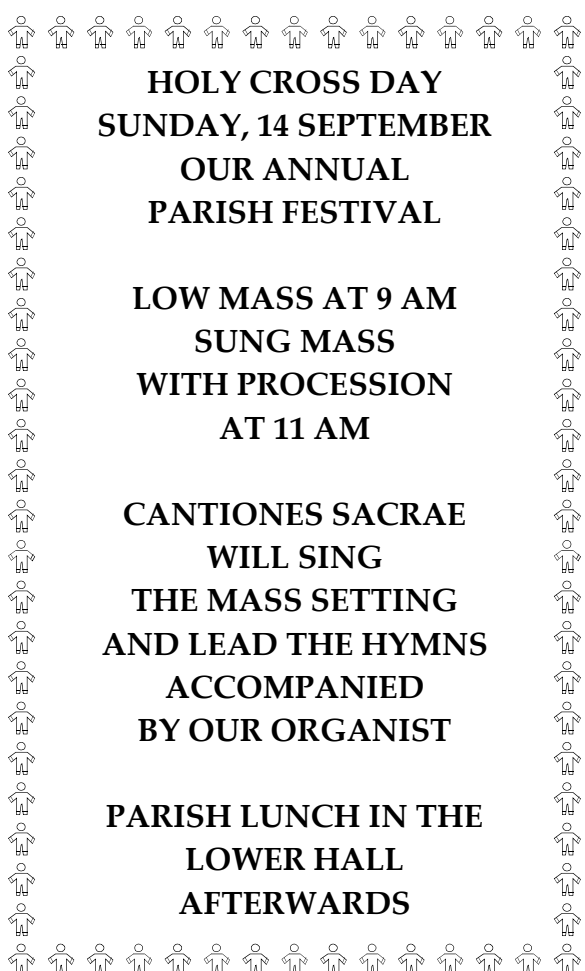


## Vestry News

For the past few weeks the Vestry has been considering the financial implications of the work that is required on the fabric of our beautiful church building. The much needed boiler replacement is almost complete and will cost about £19,000. The ongoing roof repairs necessitated by our recent lead thefts need to be paid but there will be some insurance money and we have had some donations towards our costs. The vestry is very grateful to Cantiones Sacrae for their forthcoming fund raising concert towards this financial outlay. The rewiring of the church and halls required by our insurers will be another large cost to be met and the vestry is looking at ways to raise the necessary money. Any ideas and help for fund raising would be much appreciated.

Please keep the vestry members in your prayers as they are making important and far reaching decisions on your behalf. Please also pray that our gracious and bountiful God will continue to provide the resources we need to minister in His name and give thanks for all that He has made available to us thus far in our church life together.

*Katie Clapson*



**HOLY CROSS DAY**  
**SUNDAY, 14 SEPTEMBER**  
**OUR ANNUAL**  
**PARISH FESTIVAL**

**LOW MASS AT 9 AM**  
**SUNG MASS**  
**WITH PROCESSION**  
**AT 11 AM**

**CANTIONES SACRAE**  
**WILL SING**  
**THE MASS SETTING**  
**AND LEAD THE HYMNS**  
**ACCOMPANIED**  
**BY OUR ORGANIST**

**PARISH LUNCH IN THE**  
**LOWER HALL**  
**AFTERWARDS**



## **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.

### **St Gregory the Great, Bishop and Teacher (3 September)**

Born about 540, Gregory was Prefect of Rome when he renounced the world and entered a monastery about 575. He was ordained deacon, and sent on a papal mission to Constantinople from 580 to 585. He became Pope in 590. It was the time of the barbarian attacks on Rome; he cared for the poor and refugees, making peace with the barbarians, sent missionaries to England. His writings are extensive, particularly the commentaries on Scripture. His liturgical work has been influential even in modern times. As Pope, he styled himself 'Servant of the servants of God' – a title which typified his ministry and personality. With his breadth of interests, knowledge and skills, and with so many achievements, Gregory is considered one of the greatest of Popes. He

died in the year 604.

### **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 14th September 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 Hildegard of Bingen, Abbess (17 September)**

Hildegard was born in 1098 in Bockelheim in Germany. From her earliest years she

had a powerful, visionary life, becoming a nun at the age of eighteen. She was much influenced by her foster mother, Jutta, who had set up a community and whom she succeeded as abbess in 1136. Her visions of light, which she described as 'the reflection of the Living Light', deepened her understanding of God and creation, sin and redemption. They were, however, accompanied by repeated illness and physical weakness. About twenty years later, she moved her sisters to a new abbey at Bingen. She travelled much in the Rhineland, founding a daughter house and influencing many, including the Emperor Frederick Barbarossa. She was a pastor and teacher, seeing herself as a 'feather on the breath of God'. She wrote three visionary works, a natural history and a medical compendium. Hildegard died in the year 1179.

### **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 in 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 in 420.

## Kalendar

Tues., 2 Sept.: Martyrs of PNG: Mass  
at 7 PM

Wed., 3 Sept.: St. Gregory the Great:  
Mass at 10 AM

Sun., 7 Sept.: Trinity 12: Masses at 9 AM  
& 11 AM

Mon., 8 Sept.: Nativity of the BVM:  
Mass at noon

Tues., 9 Sept.: Feria: Mass at 7 PM

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

Sun., 14 Sept.: **HOLY CROSS DAY:**  
Masses at 9 AM & 11 AM, followed by  
Parish Lunch in Lower Hall

Tues., 16 Sept.: St. Ninian: Mass at 7 PM

Wed., 17 Sept.: St. Hildegard: Mass  
at 10 AM

Sun., 21 Sept.: St. Matthew (**Back to  
Church Sunday**): Masses at 9 & 11 AM

Tues., 23 Sept.: St. Adamnan: Mass  
at 7 PM

Wed., 24 Sept.: Feria: Mass at 10 AM

Sun., 28 Sept.: Trinity 14: Masses  
at 9 AM & 11 AM

Mon., 29 Sept.: St. Michael & All Angels:  
Mass at noon

Tues., 30 Sept.: St. Jerome: Mass at 7 PM

Wed., 1 Oct.: St. Gregory the Enlightener:  
Mass at 10 AM

Sun., 5 Oct.: Trinity 16: Masses at  
9 AM & 11 AM

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

Wed., 8 Oct.: Alexander Penrose Forbes:  
Mass at 10 AM

Sun., 12 Oct.: Trinity 17: Masses  
at 9 AM & 11 AM

Tues., 14 Oct.: Feria: Mass at 7 PM

Wed., 15 Oct.: St. Teresa of Avila: Mass at  
10 AM

Sat., 18 Oct.: St. Luke: Mass at 11 AM

Sun., 19 Oct.: Trinity 18: Masses at  
9 AM & 11 AM

Tues., 21 Oct.: Feria: Mass at 7 PM

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

Thurs., 23 Oct.: St. James of Jerusalem:  
Mass at 7 PM

Sun., 26 Oct.: Trinity 19: Masses at  
9 AM & 11 AM

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

Wed., 29 Oct.: James Hannington: Mass  
at 10 AM

Recently Frank Bowles' physical condition was the cause of some concern and he was taken to Ninewells Hospital. However, after a few days he seemed to recover, and, at time of writing, is now back home at Kingsway Care.

The Rector recently visited Dorothy Pirie in a nursing home in Broughty Ferry, where he found her alert and able to receive the Sacrament. She enquired after the congregation and our members, still retaining a lively interest in us and our doings.

Our Enquirers' Class on Wednesdays at 7 PM that began in August is going well, with a number of interesting, wide-ranging discussions about aspects of Christian faith and practise. More enquirers welcome!

Anyone out there have the skills  
to arrange flowers?  
Do you know anyone who might help us  
with floral decoration?  
We are still looking to improve  
our present ad hoc system.  
Volunteers/suggestions welcome!

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

The deadline for the next issue of 'Crucis' is Sunday, 28 Sept. 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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Rector	The Rev. Clive Clapson SSC	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 <a href="mailto:father.clive@blueyonder.co.uk">father.clive@blueyonder.co.uk</a>
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Honorary Secretary	Mrs Katie Clapson	c/o The Rector Tel: 01382 221785 <a href="mailto:vessecstsal@hotmail.co.uk">vessecstsal@hotmail.co.uk</a>
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Sacristan	Mrs Evelyn Kelly	c/o the Rector
Flowers	Situation Vacant	
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	c/o the Rector

### Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £17 p.a. inc. p&p. Also available free as a PDF.