

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

September 2017

"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...

As I write this, I'm thinking about the High School reunion I'll be attending in Canada at the end of this month. The School Board has announced that the school will be closed in the next couple of years, so this will be the last in the old place, after a history extending back 225 years – ancient, by North American standards.

I'm anticipating what I'll discover about the people I knew, both contemporary students and the teachers. I wonder how many have died. Doubtless I'll discover who has aged really well and who has put on the years really badly. How many have had rewarding or challenging lives? After a gap of 44 years between some of us, soon we'll know.

Time is a thief. It robs us of our youth, our looks, our health, and ultimately life itself. Sometimes Time is a sudden and violent robber, but most often Time acts slowly and almost unnoticeably to steal what we have.

The Psalmist wrote: "My times are in thy hand: deliver me from the hand of mine

enemies, and from them that persecute me (Ps. 31: 15)". It is God who determines how much time we have. The more we have of it, the more we stand to lose. We need God's help against Time, our most basic persecutor and enemy.

As I write this, I am also contemplating staying in Canada with my daughter, son-in-law, and granddaughter. I am also thinking about my other daughter Lucy and the baby she is expecting shortly after my return.

Time is a great friend. It gives us seasons of joy and prosperity, new friends and family to love. Sometimes it appears as a sudden and unexpected benefactor, like Scrooge at the Cratchetts' Christmas feast, but most often Time is like a quiet, anonymous donor. Our times are in God's hands. We need His help to fully appreciate Time's gifts.

Our High School yearbook was called "Times", after the Psalm above. I was editor of "Times 72". I'm hoping that Time has been kind to all those fresh, optimistic faces in its pages. And I hope as well that you and I cherish fully the time we have.

Your Priest and Pastor  
*Fr. Clive*

**Holy Cross Day**  
**Thursday, 14 September 2017**  
**Solemn High Mass at 7 PM**  
**Guest Organist: Mr. Sean Heath**  
**Guest Preacher and Deacon:**  
**Fr. Andrew Murphy SSC**



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

The use of psalms at Mass has a long and interesting history. Generally, the Psalter was used to cover the major liturgical actions in the rite.

The custom of accompanying the entrance of the clergy with a psalm was introduced in Rome in the fifth century. The choir/cantor sang the text and the congregation responded with an antiphon – generally a verse of Scripture – repeated after each psalm verse or group of verses. Usually, the psalm with its antiphon was about approaching worship or suited to the day or occasion, and only as much was used as required for the entrance. The Gloria Patri was added as a kind of climax and a signal for the beginning of the Mass. Late in the Middle Ages, the “introit” (as it came to be called) was shortened to include the antiphon, the first verse of the psalm, and the Gloria Patri.

The oldest regular use of the Psalms in the Liturgy goes back to the year 350, and was a psalm used after the reading from the Old Testament. It was called the “gradual” psalm as it was led by a cantor from a prominent place (“gradus” meaning “step” in Latin). This psalm covered no liturgical

action, and had its own pride of place. In time an antiphon summing up the psalm or relating to the reading became attached to it. The Gloria Patri was not used, because the psalm was used in full, so no signal was required for moving on liturgically.

When the Roman rite settled on two readings instead of three, use of the Old Testament was severely reduced, and the gradual psalm was placed between the Epistle and the Gospel. It was shortened to its antiphon and one verse. In its new position, the gradual psalm preceded the ancient Alleluia verse, which had its own Scripture portion (sometimes a psalm fragment). This meant that the gradual psalm lost its special significance and became a mere part of the rites anticipating the reading of the Holy Gospel.

Soon after Christianity was tolerated in the Roman Empire in the fourth century, it became customary for a psalm or hymn to be sung at the Offertory. In the East, the hymn “Let all mortal flesh keep silence” was most frequently used. In the West a psalm was sung, with an antiphon. As its use was to cover a liturgical action, the Gloria Patri was added to signal the next liturgical section. In time, this psalm too was reduced to one or two verses and the antiphon.

During the receiving of the Sacrament, psalms were often sung. The Communion Sentence – often a fragment of a psalm or other scripture portion – is sung at the end of Mass before the Post-Communion Prayer, and is the last little remnant of that practice.

During the Reformation, most of the traditional uses of the Psalms during the Mass were discarded. Psalms, when used, were shorn of their antiphons and the Gloria Patri, and were said or chanted in full. In time, metrical versions of the Psalms were substituted. Eventually, from the 1700s, even these gave way to hymns.



John Mottram (50) was discovered badly injured in the back garden of a tenement on Dens Road last month. After a couple of days in Ninewells Hospital he died. The police regard his passing as unexplained, and are looking into it.

John (pictured above at our last Parish Lunch) was a frequent guest at our Food Cupboard ministry on Sunday afternoons and was an occasional attender at our Sunday Mass.

Well known to many in the town, John was a friendly, intelligent, and kind man tragically unable to overcome his problems. His faith was deep and sincere, so much so that he was widely referred to as "Bible John". He will be sorely missed by his many friends and all those in the team at St. Salvador's Food Cupboard who ministered to him over the years.

At the time of writing, there are no details as to John's funeral. He is being remembered among the Departed at our Masses.

*May He rest in peace at last!*

## VESTRY NEWS

Your vestry continues to work on your behalf on the upkeep of and for the ministries of St Salvador's.

Work continues on the Choir Vestry and Upper Choir Vestry to enable us to make best use of both spaces for organisation and storage of our vestments, food cupboard supplies, music and other items. Thanks are recorded to all those who are working very hard on this project.

You will have noticed the painting work that has been done, particularly in the church porch. We are grateful to Mr Andy Caie for sharing his time and talents with us to make our entranceway a more appealing place. Further painting projects are in the pipeline.

Plans are being made for service cover for when the Rector is on annual leave, and as always we are very grateful to those who minister to us on Sundays and for mid week services in his absence.

Plans are also being made for our Patronal Festival, Holy Cross, on Sept 14<sup>th</sup>. We hope that as many as possible will join us for this special celebration of our congregational life together.

The Vestry is taking the necessary steps required to comply with the new Automatic Pension Enrolment legislation which has newly come into force.

As always please keep the Rector, Vestry and our various office holders in your prayers.

*Katie Clapson, Vestry Secretary*

Sermon preached by the Rector  
on Sunday, 6 August, 2017  
The Feast of the Transfiguration

*"Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him." Luke 9: 32*

This is a strange, mysterious story about Jesus that we remember and celebrate today. It took place on Mount Tabor shortly before Our Lord's return to the city to be crucified. It is this, we are told, that was the subject of the conversation Jesus had with Moses and Elijah. He was speaking to them "of his departure, which he was about to accomplish at Jerusalem."

What are we to make of this incident? Was it an encouragement to Jesus prior to all that He was about to undergo? Perhaps. Did the appearance of Moses and Elijah with Jesus demonstrate that Christ is the summary of the Law and the Prophets? Perhaps. Was the divine glory showing through His humanity a sign to the disciples who witnessed it a reassurance to them that Jesus was truly who He said He was? Certainly. There was something else as well, something important for **us** to understand.

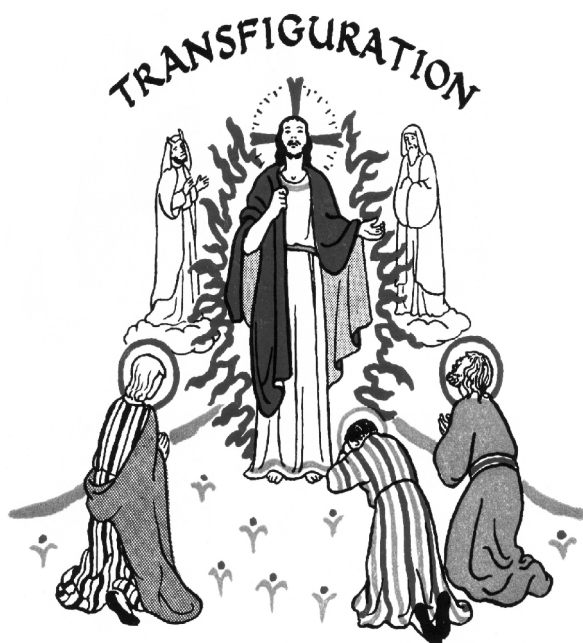
The divine light shining through Christ's humanity on Mount Tabor reminds us that human beings are capable of reflecting and carrying God's presence to others. We too are the material that God can use to show Himself to human beings. This is more than something we resolve to do, to make Jesus better known. This isn't a programme for evangelism or mission; it is the gift of the Holy Spirit at work within each of us, the painful, lifelong work of conversion by the Spirit. Its gradual result is our capability of showing God's glory, and so becoming ourselves something like the transfigured Jesus on Mount Tabor, to radiate God's presence to others.

After the glory of the Transfiguration, there would soon follow for Jesus another moment of glory, a terrible glory. This was to be the glory of his "departure" at Jerusalem. While the same disciples fought sleep and saw Him transfigured now slept, Jesus would wrestle in agonised prayer in the Garden of Gethsemane. After they ran away and cowered in the upper room, He would face mistreatment, humiliation and death

alone. In contrast to the light of Tabor, He would hang on a cross on Calvary in darkness. Yet both Gethsemane and Calvary are also moments of glory. The disciples saw that earlier moment of Jesus' glorification; they didn't see the second one.

Of Christ's glorification in Jerusalem the disciples saw nothing. Even if they had, they might not have recognised it for what it was – God's glory revealed even through **broken** humanity. They didn't see the glory of God in Christ on a Cross. It would take His reawakening from death to reawaken them to the full meaning of the glory of God revealed through the humanity that we share with His Son. Not only can Christ be revealed through human beings, but also through suffering and broken human beings – people like us, broken in so many ways.

We too can forget God's glory, especially when it is revealed through weak human nature. We aren't so unlike the disciples. We too need to be reawakened by Christ to witness His glory, to see Him as He is. We need to remember today that He is the sign to us of our own transfiguration into the means of radiating the presence and glory of God to others – even through the broken humanity that He shares with us.



*As the Diocese prepares to select a new Bishop, a profile for each congregation has been prepared. This is ours:*

## **THE CHARGE**

St. Salvador's is a congregation gathered from all over the Diocese and beyond who come to worship in this Bodleian architectural jewel, and who value a traditional Anglo-Catholic context.

The church and its ancillary buildings are located in what has been officially identified as one of the most deprived urban wards in Scotland.

Average attendance at Sunday services: Morning Prayer (4), Low Mass (7), Sung Mass (25), Midday Prayer (17), Evening Prayer (7). Average attendance at Midweek services: Tuesday Low Mass (7) and Wednesday Low Mass (11). There are also Masses on Festivals that fall Midweek. Attendance can be as high as 20.

Members of our congregation are middle-aged or older, with a small number of younger people. There are no children.

Our theological and liturgical tradition is Eucharistic, Traditional and Catholic.

## **THE MISSION**

Our motto is: "Hearts to the Saviour; Hands to the Poor".

In our teaching, spirituality, and worship we try to draw everyone to a loving, forgiving, and powerful High Priest.

In our outreach, we seek Jesus in those around us who are blighted by homelessness, poverty and/or addiction. On Sunday afternoons we provide re-

freshments, friendship and prayer. We also distribute about 60 food parcels a week.

Through World Vision we support a child in Mozambique.

## **SIGNS OF ENCOURAGEMENT**

Our outreach has given us a positive profile in our community.

We have increased our membership, including individuals whom we have helped through our outreach.

Those who support us by volunteering or by donating food and money include members of other churches, improving our ecumenical contacts.

## **THE CHALLENGES**

To grow our membership.

To continue our present level of outreach or expand it.

To increase our level of stewardship. At present our Priest is voluntarily foregoing half his stipend.

To maintain our buildings for community and religious use.

### **Doors Open Days: Get Into Buildings!**

Dundee Doors Open Days will take place on the weekend of 16th-17th September. St. Salvador's will be participating in this annual event, and we expect to welcome several dozens of visitors over the two days.

Doors Open Days provides free entry to buildings of local historical, cultural, and architectural interest. This year there are 45 widely different venues to be explored.

Kirsty Noltie is heading up our participation in this program again this year—for which we are grateful. Brochures for the event are available at the back of the church.

## **Come Celebrate!**

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### **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 14 September in the year 335.

### **St Ninian of Whithorn, Bishop and Missionary (anticipated on 13 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.

## **S. MATTHEW called by Our Lord**



### **St Matthew, Apostle and Evangelist (anticipated on 20 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 (anticipated on 27 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.

## Kalendar

Sun., 3 Sept.: Trinity 12: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 5 Sept.: Feria: Mass at 7 PM  
Wed., 6 Sept.: Feria: Mass at 10 AM  
Fri., 8 Sept.: Birth of the BVM: Mass at 7 PM  
Sun., 10 Sept.: Trinity 13: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 12 Sept.: Feria: Mass at 7 PM  
Wed., 13 Sept.: St. Ninian (anticipated):  
Mass at 10 AM  
Thurs., 14 Sept.: HOLY CROSS DAY:  
Solemn High Mass at 7 PM  
Sun., 17 Sept.: Trinity 14: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 19 Sept.: Feria: Mass at 7 PM  
Wed., 20 Sept.: St. Matthew (anticipated):  
Mass at 10 AM  
Sun., 24 Sept.: Trinity 15: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 26 Sept.: Feria: Mass at 7 PM  
Wed., 27 Sept.: St. Michael & All Angels  
(anticipated): Mass at 10 AM

Sun., 1 Oct.: Trinity 16: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 3 Oct.: Feria: Mass at 7 PM  
Wed., 4 Oct.: St. Francis of Assisi: Mass  
at 10 AM  
Sun., 8 Oct.: Trinity 17: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 10 Oct.: Feria: Mass at 7 PM  
Wed., 11 Oct.: St. Kenneth: Mass at 10 AM  
Sun., 15 Oct.: Trinity 18: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 17 Oct.: St. Ignatius of Antioch: Mass at  
7 PM  
Wed., 18 Oct.: St. Luke: Mass at 10 AM  
Sun., 22 Oct.: Trinity 19: Masses at 9AM  
& 11AM; EP at 5 PM  
Mon., 23 Oct.: St. James of Jerusalem: Mass  
at 11 AM  
Tues., 24 Oct.: Feria: Mass at 7 PM  
Wed., 25 Oct.: Feria: Mass at 10 AM  
Sat., 28 Oct.: Ss. Simon & Jude: Mass at 11 AM  
Sun., 29 Oct.: Trinity 20: Masses  
at 9AM & 11AM; EP at 5 PM  
Tues., 31 Oct.: Feria: Mass at 7 PM

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

Our People's Warden, Muriel McKelvie, continues to recover at home from her unfortunate accident, and is happy to hear from friends.

Many thanks to Bishop Ted and Janette Coutts for recent gifts for church flowers.

Congratulations to Maisie Farrell, who celebrated her 90th birthday last month! A long-time member of St. Salvador's and a regular attender formerly of our earlier Sunday Mass, Maisie is now a home communicant. We wish her the very best in the coming year and hope she spent an enjoyable day.

### Our Sunday Schedule

8.45 AM: Mattins (Traditional)  
9 AM: Low Mass (Modern)  
11 AM: Solemn Mass (Traditional)  
1.15 PM: Midday Prayer (Modern)  
5 PM: Evening Prayer (Traditional)

Phyllis McIntosh returned early from her visit to family in York last month due to an infection, and it worsened after her arrival home. She was taken into Ninewells shortly after, and, at time of writing, is recovering well there.

The deadline for the next issue of 'Crucis' is Sunday, 8 Oct. Please send any material to the Editor (the Rector) by that day. Thank you!

Ever wondered who puts the bags together that we distribute on Sunday afternoons? This is a task usually undertaken on Mondays, when an assessment is made of our requirements and the shopping at LIDL is done. Then the Rector, assisted by Derek Grieve and Dolina Caie, put five basic items in each bag. Up to 60 bags are prepared, placed in the large blue IKEA bags, and deposited on the back pews in readiness.

# 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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Alt. Lay Representative	Mr. A. Lynch	
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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

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