

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

July and August 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

## In the Beginning...

I keep seeing a fox. It must be living on or near the Law, close to the Rectory. A number of times I've spotted him in the early morning, when everything was quiet and there was hardly anyone or anything moving. If you were going to see one of these shy, beautiful creatures, you would expect it to be early, when only the odd fitness enthusiast, insomniac or early riser is about. Not so. At least twice I've seen this fox in the middle of the day.

One should assume, I guess, that he/she is foraging for food. In one of the sightings, the fox was being chased away by a pair of large, raucous crows. On two occasions, the fox has been in our garden. Twice recently the fox has been spotted by the side of Kinghorne Road in the long grass below the allotments. Each appearance is unexpected.

And each sighting fills me with awe and joy. It seems so special, and I feel so privileged. I wonder what the fox is feeling, going about its business, scavenging for a decent meal. Does it see merely another potential human obstacle to its ordinary daily task? One of us is awestruck, while the other looks over with a kind of bored wariness. This difference in perspective between the fox and I, caught in a common moment, is frequently true in human life.

Wearing some borrowed pieces of cloth, a young person is tapped on the head, incomprehensible words are muttered, and a scroll is given – yet it is the sign of an accom-

plishment, a turning point in a life, something special and a privilege to share. A crowd of well-dressed people with no obvious connection to one another gather in one place to receive a morsel of bread and a sip of diluted wine at the hands of a man dressed in strange clothes – and this too is special and a privilege to share.

Life is filled with ordinary activities that, with the right perception, are suddenly transformed into beautiful, joy-giving moments. We believe that it is the Gospel of Jesus Christ that gives us that right perception in life, and that everything is charged with the potential to encounter unexpectedly a glimpse into His Kingdom.

With every blessing  
*Fr. Clive*



## Sermon preached by the Rector on Sunday, 21<sup>st</sup> June 2009

"[The disciples] woke [Jesus] up and said to him, 'Teacher, do you not care that we are perishing?'" Mark 4: 38b

The Sea of Galilee was well known for its sudden storms. It still is. Along the northern and eastern shores there are numerous ravines and narrow defiles that serve to channel winds from the plateaux, hills and mountains beyond. With great and sudden force these compressed winds emerge on to the lake and dangerously whip the waters up. This, presumably, is what happened after Jesus and the disciples set out to cross the lake in their little boat. Some of them were experienced sailors, but nothing can prepare anyone for the sudden squalls on this lake. Being experienced sailors, they were alive to the danger that they were in, and they were right to be afraid.

When the storm hit, Jesus was asleep in the place passengers usually sat in such little craft. It was night-time, and, after a demanding day, He was tired. His sleep was so deep that even the violent motion of the boat, the howl of the wind and the cries of the disciples didn't immediately wake Him. It was His friends who shook Jesus awake and asked Him whether He cared that they were about to perish. Roused, Jesus spoke sternly to the wind and sea, saying, "Peace! Be still!" These were the same words that Mark records Jesus as saying to the man possessed by the demon earlier in the Gospel. As on that occasion, the Lord's command had immediate effect. As suddenly as it had started, the storm ceased, and the water was calm again. The disciples were left to wonder at the authority that Jesus possessed to overcome the power of nature.

In ancient times, people lived in an atmosphere of battle between good and evil forces. All bad things were believed to be the result of the mischievous and malignant work of demons or gods. Even the Jews,

who believed in one all-powerful God, saw themselves as subject to inferior wicked forces. The God they believed in was constantly at war with evil. Jesus' calming of the storm would have been seen in that context. All of Jesus' miracles took place for a reason. They served to demonstrate the immanence of the Kingdom of God and the presence of His Son in the world. To the disciples and the first Christians who heard this story, the calming of the storm was a demonstration of Jesus' power, and so proved that He was God's Son. Through Him, God foiled the wicked purpose of the power that had stirred up the wind and water. It was the same evil force that had afflicted the man that Jesus had cured earlier with the same words used to bring calm to the sea: "Peace! Be still!"

This miracle, and, indeed, many of Jesus' other miracles, presents modern people with problems. For the last four hundred years, as human knowledge of the ways of nature has grown, it has been increasingly difficult to ascribe the origin of natural phenomena to divine or demonic forces. God has been relentlessly pushed to the fringe of human existence and experience. Since the time of Newton He has been seen by some believers as the One who set up the laws of nature, and now stands back to let them take their course. They might ask whether, if there is a God, He would or could still a storm. However, they are quite wrong to see God in those terms. In no way does a remote, powerless and disinterested God on the margins of life fit the picture we have been given by Him in the experience of His People and in the Life of His Son.

The God of the Scriptures is continually, almost restlessly, active in the world. He may not be at war with demonic forces as the ancients understood them, but He **is** bringing in His Kingdom of love, joy, peace, justice, wholeness and life. All things contrary to those manifestations of His

Kingdom are its enemies, and He is still at war with them. In Christ, God has acted decisively in the struggle to establish His Kingdom in this world, and to restore all created things to the way He wants them to be. That includes us. He is continually at work, not on the edges of life only, but at its very heart.

However, this dynamic view of God, which is consistent with our knowledge of Him through the Scriptures and our experience, raises other questions. The most important one to many of us is this: "If God **does** care, **isn't** far away and **is** so powerful, then why do bad things happen to His People?" I would be wrong to say that there's a simple answer to that. Job never came up with one, even seeing God face-to-face to ask Him. Let's admit that it would be a lot easier to believe in demons, other gods, or no God at all. It's harder to cling to faith in a loving, involved God when bad things happen and He seems so far away. It is times like those that test our faith in Him. It is at those points that many have turned away from Him. They have called out to Him, "Lord, don't you care that we're perishing?" and have heard nothing but the roar of the storm.

God has, however, already answered. He has uttered one Word, and that Word became flesh and lived among us. His Body bears the marks of the wounds that come from living in this world where bad things happen to good people. Yet in Him, God's glory and truth have been revealed for all time. His power has been revealed in weakness, sorrow and vulnerability. What more need God say? Maybe we should consider that the problem is not that God has failed to respond to our distress, but that we haven't heard His response. Perhaps we should take to heart Jesus' question to the disciples after the storm was stilled: "Why are you afraid? Have you still no faith?"

Faith is born in us by the power of God's Holy Spirit. It is the work of the Spirit to

make God present to us and in us. This is why we reckon Pentecost as the corporate turning point in the Church's history, and Baptism as the personal turning point in our own lives. It was at Baptism that we were sealed by the Holy Spirit of God. We must never lose sight of the Spirit of God because, if we do, we lose sight of God completely. Without the Spirit, we look around in trouble and God seems to have forgotten us. Asleep somewhere. Faith dies. We hear the storm winds, but not the calming voice of God through His Spirit. It is a compelling irony that both in Hebrew and in Greek the word for "wind" and "spirit" is the same. God will only seem uncaring about our plight in life's crises when the storm winds divert our attention away from His Spirit and the work He is doing in us and around us.

Maybe all this is easy to say now. It's certainly easier now than in the midst of one of life's storms. However, if it is said and accepted now, we may be better prepared when our little boat is buffeted again. Remember this when it happens to you: God is still at work in His world. Storms still hit the Sea of Galilee with sudden force. In the lives of those who follow Jesus, storms still hit us and terrify us. Still the Lord hears His friends crying, "Do you not care that we are perishing?" And still He acts to bring us safely home to His Kingdom by the power of the Holy Spirit in us and in His Church.



*Would you buy an onion from this man?*

**WORDS & WORTHIES: Gavin Douglas**  
*Fr. Gordon Kendal begins a new series.*

St Mary Magdalene's day is an important anniversary (and not just in connection with St Mary herself). On 22 July 1513 a Scottish Christian priest completed the first ever translation into a form of English of one of the greatest literary works ever written. He was Gavin Douglas; he had strong connections with Angus and Perth; he was at the time provost of St Giles' cathedral in Edinburgh; and the book he translated was the *Aeneid* of the Roman poet Virgil. It was a landmark in European cultural history.

It is not known for certain where Gavin Douglas was born, but it could well have been Dudhope Castle (an earlier building on the site in Dundee now used by Abertay University): this was one of the Douglas residences. He certainly knew this area well. He was a student at St Andrews, and in later life hoped at various times to become abbot of Arbroath or archbishop of St Andrews. He was eventually appointed as bishop of Dunkeld. (Next time you are in Perth, look at his memorial tablet above the entrance to McEwen's in St John Street.)

Virgil's poem is pre-Christian but full of ideas and feelings familiar to a Christian. It tells the story of a hero (Aeneas) exiled from Troy and settling with his people into a new life in Italy, laying the foundations of the later Roman empire, but struggling all the time with uncertainties about his purpose in life. Douglas was himself a man of genuine faith but he also had a healthy confidence in man, believing that nothing deep and important that the human spirit produces (not even a 'pagan' poem) need be threatening to a Christian. He took eighteen months to translate the work - a remarkable achievement in itself, since the *Aeneid* runs to ten thousand lines of difficult Latin.

## 22<sup>nd</sup> S. MARY MAGDALENE anointing Our Lord's feet



The translation stands as a signal of what the Scots mind and the Scots language can do when it refuses to be narrow, defensive and prickly. Douglas is one of the unsung 'greats' of European literature.

And there is an interesting link with St Salvador's. Later in his life Gavin Douglas was exiled in England (!), where he had gone on behalf of the Scottish queen, Margaret Tudor, to negotiate with Henry VIII (Margaret's brother). While he was away, Margaret seems to have fallen in love with the Duke of Albany, who disliked Douglas, and she decided it would be better if Douglas didn't come back to Scotland. Soon afterwards, in 1522, he died of the plague in London and was buried in the Savoy Chapel. It was a sad ending to a fine life. He is described on the brass tablet marking his last resting-place as 'patria sua exsul': 'an exile from his own land'. The St Salvador's connection is that our own Fr Bill Scott was until recently the priest at the Savoy Chapel.

Pray for Gavin Douglas on 22 July.

**Crazy Exam Answers**  
**(some of which are genuine!)**

Q.: Name the four seasons.

A.: Salt, Pepper, Mustard and Vinegar.

Q.: Explain one of the processes that water can be made safe to drink.

A.: Flirtation makes water safe to drink because it removes large pollutants like grit, sand, dead sheep and canoeists.

Q.: How is dew formed?

A.: The sun shines down on the leaves and makes them sweat.

Q.: What causes tides in oceans?

A.: The tides are a fight between the Earth and the Moon. All water tends to flow toward the Moon, because there is no water on the Moon, and a nature abhors a vacuum. I forget where the Sun joins this fight.

Q.: What are steroids?

A.: Things for keeping carpets on the stairs.

Q.: What happens to your body when you age?

A.: When you get old, so do your bowels and you get intercontinental.

Q.: What happens to a boy when he reaches puberty?

A.: He says goodbye to his boyhood and looks forward to adultery.

Q.: Name a major disease associated with smoking?

A.: Premature death.

Q.: how do you delay milk turning sour?

A.: Keep it in the cow.

Q.: How are the main parts of the body categorised? [e.g. Abdomen]

A.: The body is consisted into three parts: the brainium, the borax and the abdominal cavity. The brainium contains the brain, the borax contains the heart and lungs and the abdominal cavity contains the five bowels (A,E,I,O,U).

Q.: What is the fibula?

A.: A small lie.

Q.: What does "varicose" mean?

A.: Nearby.

Q.: What is the most common form of birth control?

A.: Wearing a condominium.

Q.: Give the meaning of the term "caesarean section".

A.: Part of the city of Rome.

Q.: What is a seizure?

A.: A Roman emperor.

Q.: What is a terminal illness?

A.: When you are sick at an airport.

Q.: Give an example of a fungus, and name its distinctive feature.

A.: Mushrooms. They grow in damp places and so look like umbrellas.

Q.: Use the word "judicious" in a sentence to illustrate its meaning.

A.: Fairy Liquid is kind to hands that judicious.

Q.: What does the word "benign" mean?

A.: Benign is what you will be after you be eight.

Q.: What is a turbine?

A.: What some Asian men wear on their heads.

Q.: [triangle with one side marked X] Find X.

A.: [circles X] Here it is.

Q.: What is the definition of "monotony"?

A.: When you're married to just one person all your life.

Q.: What is our country's highest award for valour?

A.: Nelson's Column.

Q.: What is "momentum"?

A.: It's what you give someone who is going away.

Q.: What is a fossil?

A.: A fossil is an extinct animal. The older it is, the more extinct it is.

Q.: What is a flower's pistil for?

A.: Protection against insects.

Q.: What is a "tenor"?

A.: Two fivers.

Q.: Can you name the first five books of the Old Testament?

A.: Yes, I can.

Q.: Why did "Northern Rock" fail?

A.: The failure of "Northern Rock" was due to laxative enforcement policies.

Q.: Why is infectious disease control important?

A.: Control of infectious diseases is important to prevent an academic breaking out.

Q.: What will be required to tackle global warming?

A.: Tackling climate change will require an unpresidential response.

## ON the WATERFRONT

*Ann Noltie reflects on June's Film at the Rectory.*

ON THE WATERFRONT was released in 1954 and based on events of 1948.

A memorable film, as most of you already know, no anodyne here, no soothing bedtime story but the portrayal of life in the New York waterfront.

Here is shown an overall picture of violence, exploitation, cruelty, poverty, deprivation, theft and murder: indeed survival of the fittest or most ruthless. We see the events during the official investigations which resulted from the murder of a NY hiring boss. The set shows the Waterfront in all its squalor and grim reality, the acting is impeccable and account is wholly believable. Good character development is depicted.

Amid the distressing awfulness of the setting some vignettes stand out: the hero, Terry, who has seen an earlier murder, of 'Joey', is emotionally and morally confused: Edie the truly sweet and good blonde and sister of Joey, her home background and loving widowed father: the effect on her of the latter and of her stable convent background: the blossoming love between Terry and Edie. The development of the priest (Fr Barry) as he emerges from the background, especially when he stands on the platform beside the corpse of the hiring boss and is winched up from the ground and the response of the rough, tough longshoremen as they are moved to raise their caps in respect.

It IS punctuated by brief snatches of tenderness: fatherly devotion and priestly courage: brotherly conscience: snatches of mu-

sic though any general background music faded into the general 'noise' leaving no lasting impression: the love and care given to the loft of beloved pigeons and appreciation of their beauty.

Finally there is a dramatic fight between Johnny Friendly, the corrupt hiring boss and dockers' union leader, and our hero and would-be prize fighter Terry which culminates in the death of the former. Though desperately battered and weak, with the encouragement of Fr Barry and Edie, Terry gets to his feet and staggers between ranks of his workmates - to a future of better working conditions - a handful of his workmates show solidarity and fall in beside him!

Terry appears to have grown from a mixed up young man, his battles with values other than those common on the Waterfront somewhat resolved, to a mature man. The encouragement and support from people who love him being the catalyst for these changes.

A moral tale indeed - an innate decency and ability to care had developed into a courageous character who showed valour and self sacrificial love. Are we, as suggested, to see Terry Malloy as a Christ-figure?





### From our Correspondent in Spain

We're slowly baking here in temperatures between late 20s and early 30s and the occasional thunderstorm. Fortunately it isn't completely relentless, and cool breezes appear from time to time. The many trees, lime and others, are in full leaf and provide some shelter from the powerful sun. It is very pleasant especially in the late evenings, which is when most people wake up and start their evening shopping and socialising. After dropping Damon off at school in the morning we sometimes stop at a nearby coffee shop with friends for refreshment - you usually get a small bite to eat included in the price of your drink, perhaps a small cake, an interesting canape or some olives.

This weekend (the last weekend of the summer school term) Damon is away camping with his class at a place called Las Cabanas de Carucedo - Carucedo is a municipality of Leon, and the 'cabanas' are log cabins used for camping trips, with all sorts of activities available to entertain the children. This is the first time Damon has been away for more than one night, so we hope he enjoys the experience. I'm sure we'll hear all about it on Sunday night when they return.

As you might imagine we are watching very closely the events going on in Iran. At time of writing (20 June) they are looking more and more serious. There is no present reason to suppose this will affect Yady and Damon's planned return to Iran at the end of July, but we shall see how things go. Your prayers for the people of that country, and for the leaders, would be valuable at this time.

Yady and Damon finally got official permission to extend their stay until the end of July. When we went to the police station to get their passports stamped (and to pay a fee), the police were so unfamiliar with the 'yes' answer from Leon, that they didn't know how to deal with it. We had to go away and come

back another day when they'd worked it out!

We all went down with another summer cold a few days ago, and we're recovering from it now. Perhaps it was something to do with fluctuating temperatures, or perhaps it was the proximity to Damon's school! Yady is keeping her spirits up despite all of that, and her medication. Fortunately, the internet is a great blessing - helping us to keep in touch with friends and family. It also makes it possible for me to listen to Radio 2 or Radio 4 most of the day while I am working.

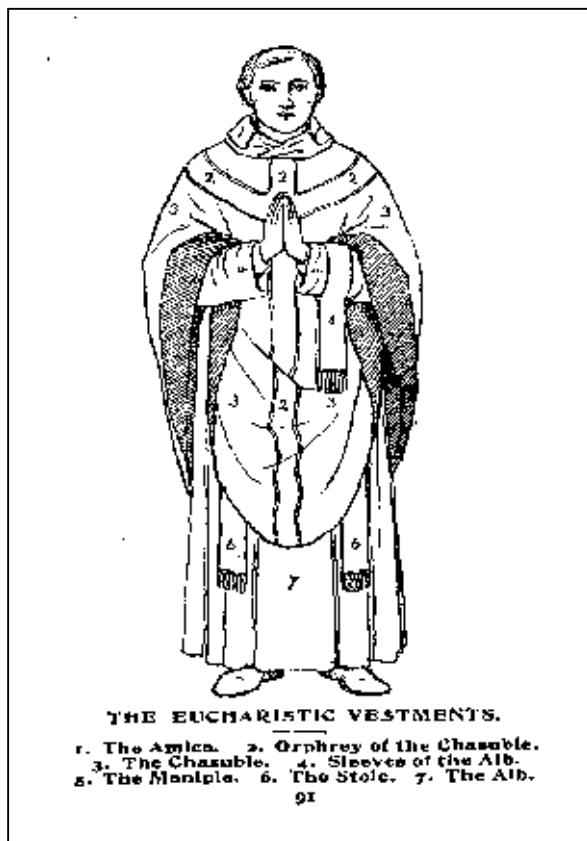
*Added the following day:*

Today (Sunday) at the Church of San Ignacio was the celebration of The Sacred Heart, with three priests attending the mass. After the mass a procession of the Blessed Sacrament was begun, with a canopy carried by six men, led by nine children scattering rose leaves on the local streets as we went. Six girls were dressed in miniature wedding dresses (brides of Christ?) and two of the three boys were in what looked like airforce dress uniforms - very smart. Members of the congregation sang various anthems accompanied in the street by a recording of a female choir member. On returning to the church, the sacrament was transferred from the 'travelling' monstrance to an even more elaborate silver one, and placed on the altar for exposition. The parish priest invited members of the congregation to photograph the children in front of it!

As always the turnout of the congregation was very good, with an almost full church. (I must find out what their secret is ...)

Many thanks to everyone for all your continuing good wishes and prayers.





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

I once attended a service at the church of a Baptist friend. At the beginning of the service the minister went to his place, preceded by a rather solemn phalanx of men dressed in cheap suits, as the minister himself was. Unaccountably at the time, I had the impression that they had been up to something shifty. Thinking about it later, it was probably the sight of a crowd of not well-dressed men with intense expressions attempting unsuccessfully to suggest dignity that (unfairly) suggested dodginess. If they had been wearing robes of some kind – ironically – the quality of their street clothes and the look on their faces might not have mattered so much, but in the Baptist religious tradition the wearing of vestments is not encouraged.

The wearing of special clothes by those in the sanctuary has long been part of worship in Episcopalian churches. Even before the reintroduction of the ancient vestments as a result of the Oxford Movement, the wearing of the black gown or sometimes the surplice was common in the conduct of services. Special clothes for conducting worship have long been part of our religious tradition, and with good reason.

Vestments (a more preferable term in our context than “robes”) serve a number of functions. Not least among them is the covering over of the distinctiveness and personality of the Celebrant – a necessary aspect of the role he performs, representing us to God and God to us at various times in the course of the Liturgy. It would be far harder to perform this role if it were done by an intense man in street clothes. It would be far harder too for a congregation to see liturgical actions as having any significance. The distinction between the God-ward and the Us-ward and their interplay – fundamental to our services and sacraments – would be lost. We would see only a man in a suit trying self-consciously, and perhaps laughably, to be solemn. In worship our Lord must increase, and we must decrease (John 3:30). Our focus should be on the ministry being exercised in worship, not the individuality of the worship leader.

Vestments also serve to identify the Celebrant more with the Christ whose Sacrifice he recalls and pleads at the Eucharist. Each garment relates to the Passion of our Lord. Among them, the rope girdle symbolises the rope used to bind Jesus and drag him away to Calvary, the white alb the purity and innocence of Christ the Victim and the stole the yoke or burden carried by Christ for us.

Another function of the wearing of vestments is to suggest the unity between us and our Christian forebears in what we see, do, say, and hear in our services. Our modern vestments have their origin in the ordinary street dress of the Roman Empire worn by the first Christians. As we worship we are with them and they are with us. Fashions in street clothing changed, but the Faith did not. We worship the same Lord and – as best we can – in the same way as the early Church. It was because the Oxford Movement was seeking to remind us of our ancient Christian heritage that the traditional vestments were reintroduced. They are an outward sign of solidarity with all those who have gone before us in the Faith. Those who would reject that Faith or claim to be moving beyond it should have the integrity not to wear the vestments that speak of the heartfelt desire to be at one with the past, not to reject it. It is fundamentally dishonest to use a sign of unity with the Universal Church while undermining that unity.

**Fr. Clive**



## COFFEE TIME

A big thank you to everyone that helps our church family enjoy refreshments after our 11am Mass each Sunday. From the Saturday crew who set out the crockery and fill the urn, to those who clear away along with those who faithfully provide the milk and goodies and serve us all week by week you play an important part in ministering to our members and visitors by providing an opportunity for fellowship. It is good to be able to share our news, views and special occasions with one another over a cuppa.

Janette and Arthur have organised the rota for us but there are now gaps as people have moved away or would like a break. If you are willing to be included on a new coffee rota would you please speak to Janette or Arthur? Basic duties on a Sunday morning include bringing milk and biscuits, pouring tea and packing the dirty crockery in the box provided (for transportation to the Rectory dishwasher).

Please help us maintain this important ministry.

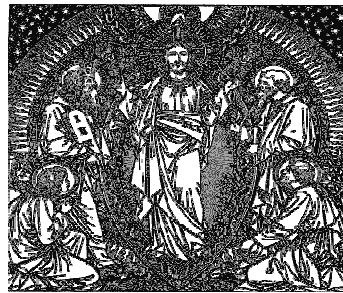
Thank you.



*St. Salvador's Junior Sunday School c.1957*

Fr. George and Elsie recently had a great holiday on a ship cruising round the British Isles. The weather was good, and there was plenty to see and do! Unfortunately, Fr. G. sustained an injury to his hand toward the end of their trip, but a minor surgical procedure upon their return has put that right!

Sorry to say that Janette Morrison suffered a fall at home that necessitated some time in the Royal Victoria Hospital last month. A return home is now unlikely, and she is in Ward 22 at Liff Hospital undergoing assessment. Please keep her in prayer.



Feast of the  
Transfigura-  
tion:  
Mass  
at 7 PM on  
Thursday,  
6th August.

## Voces Sacra

We were delighted to welcome Voces Sacra to a special service of Solemn Evensong and Benediction at St Salvador's on Sunday, 21st June. The setting they used for the Evensong Canticles was Dyson in C .

Voces Sacra is a choir from the US, directed by Rene Schmidt, on a whistle-stop tour of Scotland organised by James Reed their organist. They came to us having sung at services in Aberdeen and Montrose and with plans for more singing and sightseeing in Edinburgh, Perth and Inverness, finishing with a service in Brechin.

We all enjoyed their singing and the excellent organ accompaniment to service music and hymns. It was interesting talking to them over coffee afterwards and they all said what a lovely church we have in St Salvador's. It was lovely to see visitors from the Cathedral with us too.

**Reading and Studying God's Word**  
**Fr. Tunji**

Any time the story of Mary and Martha is being read in our family devotion, my Mum usually complains about the “unfair ruling” of Jesus when Martha was complaining and moaning about all the house work she did alone while Mary sat at Jesus’ feet without helping her.

On many occasion we receive visitors and sometimes they may stay with us for a few days. In order to make our visitors’ stay as enjoyable as possible my Mum would normally share the chores among us. As a result, when Jesus told Martha that Mary chose the best part when she sat down to listen to Him, Mum would say this was not fair because Martha was doing all the cooking, cleaning and arranging how the twelve disciples who had come with Jesus were to eat and be comfortable and Mary simply sat down doing nothing!

Just like my Mum, we may sympathise with Martha because she had to do all the work. However, Jesus’ reply to her still holds true because the words which Mary was listening to were the words of eternal life that were capable of transforming her life. The Word of God falling gracefully from Jesus’ mouth was far more important than any other thing to Mary and Jesus confirmed that this would not be taken from her (Luke 10:42).

While I am not advocating that we should be lazy about the work we ought to do, at the same time we should be wary of letting these replace the God’s Word in our lives. A lot of things fight daily to get our attention and sometimes we find ourselves saying I must get this done and that done. Some of us who are very organized may even come up with a list of what to do and mark them off as we do them. The big question we ought to ask ourselves is this: is reading and studying God’s Word in our

‘must do’ list? As Mary sat down to listen to Jesus, we must also find time to sit down quietly to read the Scriptures and allow God to speak us.

The Scriptures attach great blessings to the reading and studying of God’s word. This is because the Word of God is very important to our spiritual growth. A good example is when God was speaking to Joshua as he was about to lead the Israelites into the Promised Land. Here is what God told Joshua:

***“This book of instruction must not depart from your mouth; you are to recite it day and night, so that you may carefully observe everything written in it. For then you will prosper and succeed in whatever you do.”*** Joshua 1:8

We may not be a leader in any capacity like Joshua was but the truth is that we will always need guidance at any point in time in our lives. In such instances God’s Word helps us to see through what is going on around us and enable us to make the best decision, thereby prospering in whatever we do. This is why the psalmist said the Word of God is a lamp for our feet and a light on our path (Psalm 119: 105). The psalmist also describes those who delight in God’s Word and meditate on it day and night in the following passage:

***“He is like a tree planted beside streams of water that bears its fruit in season and whose leaf does not wither. Whatever he does prospers.”*** Psalm 1: 4

Just as our physical bodies need food daily to grow and stay nourished, our spiritual lives need the Word of God daily to grow and stay nourished. This is the reason the Scripture says:

***“Man must not live on bread alone but on every word that comes from the mouth of God” Matt 4:4***

Therefore the study of the God’s Word is a non-negotiable part of our Christian lives if indeed we want to grow and be blessed by our Father. This is one secret that the early church learnt as they devoted themselves to the reading and studying of God’s Word in their meetings.

Consider this as a personal invitation from your heavenly Father Himself to bless you in the studying of His Word as we meet every Sunday. It will be a refreshing time in the presence of God and a time you will never regret spending with Him.

Have any friends living or visiting abroad who might save some stamps for you and send them every once and awhile? We could really use them! As many of you know, we 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. Tell your friends, and please bring any contributions to church and leave them in the basket at the back. Thank you!



*Gregg Moonlight and Kelly Sullivan were married at St. Salvador’s on 16th May.  
Congratulations!*

## **Miracles Hymn**

Wondrous stories often heard  
In the reading of the Word  
Show us Jesus, God and Man,  
Power flowing from His hands.  
How may we regard those tales,  
We whose faith so often fails –  
We so blind, so deaf, so dumb,  
Lame, disfigured, overcome?

King and Kingdom both we see:  
Human souls from death set free,  
Signs of strength and love divine,  
Joy of water turned to wine,  
Signs of wholeness, signs of peace,  
Signs of justice now increased,  
Tears and sorrow wiped away,  
Darkness fleeing from the day.

Mighty Healer, ever kind,  
Clothe us in our rightful mind.  
Loosen tongues to praise you, Lord.  
Open ears to hear your Word.  
Give us eyes to seek your face.  
Speed us as we run our race.  
Heal our brokenness within.  
Grant us victory over sin.

Words: Clive Clapson  
Tune: “Salzburg”

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Thank you for your donations of food and useful household/family items to our cupboard at the back of the church for those who come to us for assistance.

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). All are welcome.

## Congratulations to our Graduates



Cecilia Kathleen Louise Clapson, younger daughter of Fr. Clive and Katie, graduated on Tuesday, 23rd June, from St. Andrews with a MA in English and Theology. Cecilia is going to Canada to live on 4th July, and hopes eventually to obtain a professional qualification there—perhaps in Social Work. We wish her every blessing in her new life abroad and in progress toward her personal and professional goals. Adieu!



We were delighted to welcome Tino Adebisi (sister of Fr. Tunji) back on Sunday, 21st June, for her graduation on the following Thursday from the University of Dundee at Caird Hall with a MA in International Relations. May many blessings attend her future career back home in Nigeria. Haste ye back!

## Come Celebrate!

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### St Serf, Bishop (1 July)

Serf is one of the heroes of the Celtic Church known to us only through fragments of his story which are not always consistent. Tradition locates his activity at Culross and in the foothills of the Ochils, where he evangelised the Pictish tribe occupying the land to the north of the Forth. Also associated with him is the village of Dysart, a name derived from his retreat or 'desertum', as it was known in ecclesiastical Latin. He is thought to have been a disciple of Palladius and to have fostered and educated Kentigern, which would place his activity in the first half of the sixth century.

### St Thomas, Apostle (3 July)

Nothing is known for certain about the life of St Thomas, apart from the Gospel account. Tradition holds that he preached the gospel in India and died there.

### William Wilberforce (21 July)

William Wilberforce was born in 1759 in Hull. Converted to an Evangelical piety within the Church of England, Wilberforce decided to serve the Lord in Parliament instead of being ordained, becoming an MP at the age of twenty-one. He was a supporter of missionary initiatives and helped found the Bible Society. Settling in Clapham in London, he became a leader of the reforming group of Evangelicals known as the 'Clapham Sect'. Of all causes for which he fought, he is remembered best for his crusade against slavery. After years of effort, the trade in slaves was made illegal in the British Empire in 1807, and Wilberforce lived to see the complete abolition of slavery in the Empire, just before his death in 1833.

### **St Mary Magdalene (22 July)**

Mary Magdalene was one of Jesus' followers, accompanying Him on His journeys through the villages preaching (Luke 8:3), and she stood by the Cross. Mark 16:9 tells us that Mary was the first to whom the Risen Christ appeared.

### **St James, Apostle (25 July)**

James was the brother of St John the Apostle, son of Zebedee, the fisherman. He was present at the raising of Jairus' daughter and at the Transfiguration of the Lord. He was beheaded by Herod Agrippa in about the year 42 – the first of the apostolic band to be martyred.

### **Ss. Mary and Martha of Bethany (29 July)**

The gospels describe how Martha, Mary and Lazarus their brother were friends of Jesus who gave Him hospitality in their home at Bethany, outside Jerusalem. Martha recognised Jesus as the Messiah, while Mary anointed His feet and, on another occasion, was commended by Jesus for her attentiveness to His teaching while Martha served. From this, Mary is traditionally taken to be an example of the contemplative spiritual life and Martha an example of the active spiritual life.

### **St Oswald of Northumbria, Martyr (5 August)**

Born around the year 605, the son of King Aelfrith of Northumbria, Oswald was forced to leave home after his father's death and move to Iona where, influenced by the monks of St Columba, he was baptised. Returning to Northumbria in 634, Oswald defeated the British king, setting up a cross as his standard and gathering his men around it to pray the night before the battle. A man of humility and generosity, Oswald worked closely with his friend Aidan, travelling with him on his missionary journeys and

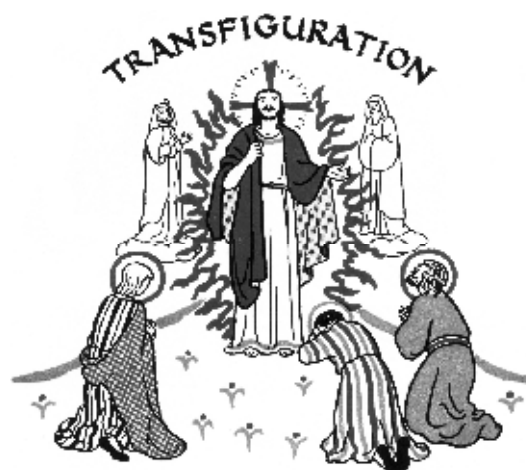
acting as his interpreter. He died in battle on this day in 642 defending his kingdom from the pagan Mercians.

### **The Transfiguration of the Lord (6 August)**

The Transfiguration of Jesus reveals that salvation is for all, and that the Son of God is the One who brings that salvation. The testimony of the Law and the Prophets to Jesus are given by the presence of Moses and Elijah, and the event also pre-figures the Resurrection, giving a foretaste of the life of glory.

### **St Clare of Assisi, Religious (11 August)**

Born in 1193 in Assisi of a wealthy family, Clare caught the joy of a new vision of the gospel from Francis' preaching. She escaped from home, first to the Benedictines and then to another group, and she chose a contemplative way of life when she founded her own community, which lived in corporate poverty understood as dependence on God, with a fresh, democratic lifestyle. Clare was the first woman to write a religious Rule for women, and in it she showed great liberty of spirit in dealing with earlier prescriptions. During the long years after Francis' death, she supported his earlier companions in their desire to remain faithful to his vision, as she did until her death in 1253.



### **St Blane, Missionary (12 August)**

Blane received his education at Bangor in County Down under Comgall. He came to the Island of Bute to work with his uncle, Catan. There are many indications of the work of these two missionaries in Argyll, and Blane eventually moved on eastwards to Strathearn, where the mediaeval Dunblane Cathedral now stands on the site of one of his foundations. The place and date of his death are uncertain, although the year 590 is now generally accepted.

### **St Mary the Virgin (15 August)**

The Church customarily commemorates saints on the day of their death, and although the date and place of the Blessed Virgin's death are unknown, for centuries today has been celebrated as her principal feast. In the East, today's feast is entitled 'The Dormition (Falling Asleep) of the Virgin'; in the Roman Catholic Church, reflecting its distinctive doctrinal emphasis, it is called 'The Assumption of the Blessed Virgin Mary'. Both are equally ancient titles for this festival, when the Church celebrates the reunion of Christ with His Mother.

### **St Bartholomew, Apostle (24 August)**

It has long been assumed that Bartholomew is the same as Nathanael, 'bar Tolmai' being a Jewish surname, however, this identification is by no means certain. Nathanael was described as an Israelite worthy of the



name, as he was an upright man who, as the Gospel account tells us, came to recognise Jesus as the Son of God and the King of Israel. Some later writers connect Bartholomew's career after Pentecost with Armenia, where he is said to have been flayed alive, but there is no reliable historical evidence for this.

### **St Ebba of Coldingham, Abbess**

**(25 August)**

Ebba was the sister of the Northumbrian prince Oswald and shared his exile on Iona. Later, she established a mixed community of monks and nuns (not uncommon in the Celtic tradition) on the Northumbrian coast near Coldingham. It came to have a reputation for laxity and luxury, possibly because Ebba, whom Bede calls a 'pious woman and handmaid of Christ' was unable to exert the strong leadership which such a community required. She died about the year 683, and the community is said to have been destroyed by lightning soon after.

### **The Beheading of St John the Baptist**

**(29 August)**

The main celebration for John the Baptist is on 24 June, the date observing his birth, but John was also the forerunner of Christ in his death, which followed his denunciation of immorality and his call to repentance.

## Kalendar

Wed. 1 July: St. Serf: Mass at 10 AM  
 Fri. 3 July: St. Thomas: Mass at 7 PM  
 Sat. 4 July: Monthly Requiem Mass at 11 AM  
 Sun. 5 July: Trinity 4: Masses at 9 & 11 AM;  
 Evensong & Benediction at 5 PM  
 Tues. 7 July: Feria: Mass at 7 PM  
 Wed. 8 July: Feria: Mass at 10 AM  
 Sun. 12 July: Trinity 5: Masses at 9 & 11 AM  
 Tues. 14 July: Feria: Mass at 7 PM  
 Wed. 15 July: Feria: Mass at 10 AM  
 Sun. 19 July: Trinity 6: Masses at 9 & 11 AM  
 Tues. 21 July: William Wilberforce:  
 Mass at 7 PM  
 Wed. 22 July: St. Mary Magdalene:  
 Mass at 10 AM  
 Sat. 25 July: St. James: Mass at 11 AM  
 Sun. 26 July: Trinity 7: Masses at 9 & 11 AM  
 Tues. 28 July: Feria: Mass at 7 PM  
 Wed. 29 July: Ss. Mary and Martha:  
 Mass at 10 AM  
 Sat. 1 Aug.: Monthly Requiem Mass at 11 AM  
 Sun. 2 Aug.: Trinity 8: Masses at 9 & 11 AM;  
 Evensong & Benediction at 5 PM  
 Tues. 4 Aug.: Feria: Mass at 7 PM  
 Wed. 5 Aug.: St. Oswald of Northumbria:  
 Mass at 10 AM  
 Thurs. 6 Aug.: The Transfiguration:  
 Mass at 7 PM  
 Sun. 9 Aug.: Trinity 9: Masses at 9 & 11 AM  
 Tues. 11 Aug.: St. Clare of Assisi:  
 Mass at 7 PM  
 Wed. 12 Aug.: St. Blane: Mass at 10 AM  
 Sat 15 Aug.: The Assumption of the BVM:  
 Mass at 11 AM  
 Sun. 16 Aug.: Trinity 10: Masses at 9 & 11 AM  
 Tues. 18 Aug.: Feria: Mass at 7 PM  
 Wed. 19 Aug.: Feria: Mass at 10 AM  
 Sun. 23 Aug.: Trinity 11: Masses at 9 & 11 AM  
 Mon. 24 Aug.: St. Bartholomew: Mass at 7 PM  
 Tues. 25 Aug.: St. Ebba of Coldingham:  
 Mass at 7 PM  
 Wed. 26 Aug.: Feria: Mass at 10 AM  
 Sat. 29 Aug.: Beheading of St. John the Baptist:  
 Mass at 11 AM  
 Sun. 30 Aug.: Trinity 12: Masses at 9 & 11 AM  
 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 & Benediction 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

## Film Nights at the Rectory in Jul. & Aug.

Members of the congregation are welcome to join the Rector on the third Monday of each month at the Rectory to watch and discuss a film having some relevance to our faith.

The films always start at 7 PM, and vary (of course) in length.

Film on Mon. 20 July:

Is there meaning in a completely self-centred life? What if you had the opportunity to re-live events to your advantage? These are some of the considerations for us in the light romantic comedy "Groundhog Day" (1993), starring Bill Murray and Andie MacDowell.

Film on Mon. 17 August:

"The Big Kahuna" (1999) is about three sales reps sent to a trade convention to make a crucially important sale to the president of a large manufacturing company, and who end up taking an unexpected spiritual journey together. This brilliant little film, starring Kevin Spacey and Danny Devito, reflects on how one measures honesty and integrity. **Warning:** One of the characters is particularly foul-mouthed!

**The deadline for the next issue of *Crucis* is Sunday, 23rd August. Please submit all items for inclusion by then. 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)

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 <a href="mailto:father.clive@blueyonder.co.uk">father.clive@blueyonder.co.uk</a>
Clergy team	The Rev. George Greig The Rev. Adetunji Adebisi The Rev. Dr. Gordon Kendal	Tel: 01382 566709 Tel: 07748 234866 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	Mr Frank Bowles	Tel: 01382 224362
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 <a href="mailto:mhdeta@blueyonder.co.uk">mhdeta@blueyonder.co.uk</a>
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.