

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

July 2011

"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 had a very odd experience the other day – an experience not all that usual for a Priest in good standing with the Scottish Episcopal Church.

Researching for background to a chapter in a book I am writing, I found myself in a large BINGO hall. I had never been to such a place before, and I hadn't played the game itself since I was a kid.

I was impressed by the size and facilities available, and by the slick way it was all organised. Apart from the almost reverential and totally undistracted silence during the playing of each game, there was a lot of diverting noise and light flashing. It took me a little while to get the hang of it, but once I did I was able to play a few games. I didn't win anything!

What interested me was not the game itself, but the people who were running it and playing it. I watched and listened very carefully.

The staff consisted almost entirely of young people. They were very polite, engaging and helpful. I would rate their people skills quite highly.

The players looked like they were mostly working-class, mostly women, and mostly 50+ in age. Everyone seemed to know what they were doing, and there seemed to be a lot of money flashing around. Many of the "punters" seemed to be in it for the long haul – possibly all day.

What struck me in particular was the lack of pleasure on anyone's face. For the staff, there was a professional look that spoke of getting the job done and taking as much money in as possible. On the faces of the players, whether playing

BINGO itself or any of the slot machines, there was a sort of grim, determined look. There was no laughter – not even when somebody won – just disappointment at not winning and perhaps a measure of envy. For me, it seemed a vision as unlike that of heaven as it could be. Was it a vision of hell?

People sometimes seem to think that there's no fun in heaven. I would say that that is more a characteristic of hell. Even having fun there is joyless, because it's all about self. Heaven, on the other hand, is about rejoicing at being in the presence of God and others who want to be with God. It has nothing to do with the self. We come closest to that experience when we worship.

This tends to undermine the notion of "getting something out" of worship for ourselves. That's not what worship is for: it's for enjoying the presence of God and of those who want to enjoy His presence with us. There's no grim determination to win – we've been won already. through Jesus Christ.

With every blessing
Fr. Clive



W5: Who, What, When, Where, Why

The traditional feast day of St. Thomas the Apostle was 21 December – the reputed day of his martyrdom in India in the first century AD – but in the modern calendar of the Western Church his festival is now celebrated on 3 July.

St. Thomas is sometimes called “Didymus” (“the Twin”). In his native Aramaic language, “Thomas” is close to the word “t’oma”, meaning “twin” and may derive from it.

In John 11:16, when Lazarus died, the apostles didn't want to go back to Judea, where Jesus' enemies had attempted to stone him to death. It was Thomas who said to the other disciples that they should also go with Jesus, even if it meant dying with Him.

Thomas' best known appearance in the New Testament, is in the Gospel according to St. John (20: 24-29), where he doubted the resurrection of Jesus and demanded to touch Jesus' wounds before being convinced. This story – which we hear every year on the Second Sunday of Easter – is the origin of the term “Doubting Thomas”. After seeing Jesus alive, Thomas acknowledged Him by exclaiming, “My Lord and my God”.

Ancient traditions associate St. Thomas with both the establishment of the Church in India and with the great Christian centre at Edessa, in Northern Mesopotamia (now on the Syrian/Turkish border).

It is thought that the Christian community – having been established in the first century AD – pre-dates the Church's appearance in most parts of its Western European heartland. It is known that there were strong and ancient trading links between the Mediterranean world and the western coast of India via the Red Sea and the Indian Ocean. In most of the early traditions concerning the Apostle's travels, merchants functioned as his guides and companions. In western India

there was a Jewish community of very long-standing. It is thought that Thomas – or another early Christian evangelist – gained a foothold among them with the Gospel and from there evangelised the Kerala region in India's southwest.

It is said that St. Thomas laboured in India for about 20 years before he was martyred. Upon his death, his remains were transported to Edessa, where they remained until they were taken to the West ahead of the destruction of Edessa and its subjugation to Islam.

The Christian population of India now numbers almost 25 million, comprising some 2.3% of the total population. Christians are particularly concentrated in the southwest (Goa and Kerala) and in the northeast of the sub-continent. The Christian community is mainly Roman Catholic, with several ancient Syriac churches as well. Later missionary work introduced various Protestant denominations. Anglicans/Episcopalians in India are in the Churches of North India and South India.

In modern Indian life, Christians play a disproportionate role for their numbers, especially in health care, education and politics. In modern times there has been some friction with other religious groups and active persecution of Christians by some Hindus and Muslims in parts of India.



**Sermon preached by the Rector
on Wednesday, 29 June:
The Feast of St. Peter and St. Paul**

“As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith.” 2 Timothy 4: 6 & 7

Today the whole Church celebrates the martyrdom of two of our greatest saints, both of them at Rome, not on the same day, but probably at about the same time – during the persecution of Christians in the city by the Emperor Nero. Tradition has it that St. Peter was crucified upside down, as a cruel joke. Because St. Paul was a Roman citizen, his death by beheading was not only quicker, but considered more dignified.

Looking ahead to that moment of final witness to Christ by death, St. Paul wrote the famous words to Timothy that I have quoted. St. Peter may not have written so eloquently, but there is little doubt that these words also applied to him. They remind us of the fundamental things of the life in Christ.

St Paul wrote: “I am already being poured out as a libation”. In the ancient world, one of the simplest ways of sacrificing to a god was by pouring out a cup full of wine or water in the divinity’s name and honour. Such offerings were also made to our God in the Old Testament. By referring to this practice, St. Paul is reminding us that the principle underlying the Christian’s life is sacrifice. After the pattern of Our Lord, our lives are given to us to be offered to God. The choice is ours to make, but we cannot be the people the Lord wants us to be if we keep anything of ourselves from Him.

St. Paul wrote: “The time of my departure has come.” The word used here for “departure” had a number of applications. It was used to describe the unyoking of an ox,

suggesting leave to rest from work. It could also indicate release from captivity into freedom. The same word was employed to describe a boat’s line being cast off to begin its voyage. And St. Paul, who worked as a tentmaker, would surely have known that the word was also used to describe the loosening of tent ropes for packing up and moving on. For Christians, our lives are a journey to God. This is not our home.

St. Paul wrote: “I have fought the good fight.” For the Christian, faith doesn’t make life in this world any easier; in some ways it makes it harder. In addition to everything else we struggle against, we are also at war with our inner selves. This is because we are called not to be happy with who we are, but only with who we are becoming in Christ. It is a good fight, and one that with God’s gifts of grace we can win.

St. Paul wrote: “I have finished the race.” Even with God’s help, our task cannot be successfully completed without our perseverance. For this too we need God’s help to preserve us from discouragement and despair – which lead to distraction, apathy, lethargy and cynicism, all of them deadly enemies of the Christian life.

St. Paul concluded by writing: “I have kept the faith.” Completing our race is important, but how we do it is even more so. Faithfulness is crucial. Faithfulness even in small matters is never to be discounted, because it indicates a life rooted in Christ.

In both St. Peter and St. Paul we see lives lived in this way, built firm on the rock of Christ, and so we honour them and pray that we too may follow their examples, make our journey homeward, fight our fight, complete our race, and gain heaven with them.

**25th
S. JAMES
a fisherman
and
Apostle**



Come Celebrate!

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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.

St Palladius, Bishop (6 July)

According to tradition, Palladius, a deacon at Rome, but probably a native of Gaul, urged Pope Celestine to send Bishop Germanus of Auxerre to the British Isles to combat the Pelagian heresy. He himself was sent as a bishop two years later, in 431, to continue this work. He landed in Ireland before Patrick's mission, but appears to have been expelled after a short time. He continued his work in Scotland, where he is associated with the Stirling area, and with Fordoun in the Mearns, where he is said to have died. Palladius may have

numbered both the Celtic saints Serf and Ternan as his disciples.

St Drostan of Deer, Abbot

(12 July)

Little is known of Drostan. He is said to have been of royal descent, a nephew or companion of Columba, with whom he visited Buchan, and who left him in charge of the new monastic foundation at Deer; but his name suggests that he was of Pictish origin. His name occurs in many dedications in the north-east of Scotland.

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.

**22nd
S. MARY
MAGDALENE
anointing Our Lord's feet**



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. Joachim and Anna, Parents of the Blessed Virgin Mary (26 July)

These names are given to the father and mother of the Blessed Virgin by a tradition dating back to the second century. As St John Damascene wrote: 'O blessed couple! All creation is in your debt. For through you is presented the noblest of gifts to the creator, namely a spotless mother who alone was worthy for the creator.'

John Comper, Priest (27 July)

John Comper was born in 1823 in Sussex and came up to Scotland in 1848 as a teacher. He was eventually ordained. After five years working in the Highlands he went to Brechin Diocese, to be incumbent of Stonehaven in 1857. Four years later he arrived at St John's Aberdeen. Fr. Comper soon realised that the poorer quarters of the city were hardly being reached by the Church, and he felt called to respond. To aid him in his work Fr. Comper established St Margaret's Convent in the Spital in 1862, bringing sisters up from East Grinstead. In 1867 he established a mission church in the Gallowgate, one of the poorest slum areas of Aberdeen. It kept him so busy that in 1870 Fr. Comper resigned his comfortable position at St John's to take up the less secure role of mission

priest at St Margaret's Gallowgate. In 1885 he added to his labours by starting a mission in Aberdeen's dockland. Eventually St Clement's, as it was called, became independent in 1898 – the same year that Fr. Comper retired. He died in Duthie Park, Aberdeen, on this day in 1903, sharing a treat of strawberries with some children.

Our Sanctuary Candles have been given to the Glory of God and:

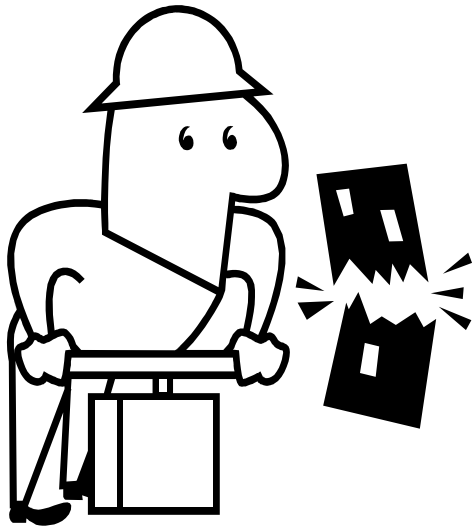
July: in memory of "Marsh" by Maisie Farrell.

August: in memory of members of the Caithness family by John Caithness.

September: in thanksgiving for blessings by Muriel McKelvie.

October: in memory of loved ones by Carole Muir.





THE DAY THE MULTIS COME DOWN

The demolition of the MULTIS will take place on Sunday morning, 31 July, sometime between 10 AM and 2 PM. There is a wide exclusion zone extending in all directions around the buildings to be demolished. The area within that zone must be completely evacuated by 10 AM. Several of the roads will also be cut off. Our church is in that zone.

This means that there will be NO SERVICES in St. Salvador's on Sunday 31 July.

Instead, we shall convene at the RECTORY by 10 AM for a simple HOUSE EUCHARIST. This will be followed by a pot-luck BRUNCH to watch the multis come down from the vantage point of the rectory.

After the evacuation of the exclusion zone at 10 AM there will be a careful sweep by the police of the area, to ensure that it is clear, before the demolition may proceed. As this is likely to take as long as an hour (I'm reliably in-

formed), we may expect things to happen some time after 11 AM.

Please plan to come for this unique opportunity to share worship, fellowship and a bit of local history being (un)made. Consider bringing along a folding chair (if possible) and some food or drink to share!

Food or drink that would be useful to bring:

Jam or Marmalade, Bread or Scones, Cold Meat, Cheese, Oat Cakes, Salad, Hard Boiled Eggs, Berries, Fruit, Peanut Butter, Muffins etc.

Let's make an occasion of it!

At the 'Here and Now' Gallery of the McManus: Dundee's Art Gal- lery & Museum

"Long After Tonight" is an award-winning film by Matt Stokes that came out in 2005. It draws on Dundee's history as the home of a strong Northern Soul scene during the 1970s. The film documents a specially organised Northern Soul event held at 'Sally's' (St. Salvador's Church), a venue that was used for some of the city's first 'Northern' nights thirty years ago. The film cleverly connects the passion for, and commitment to, the subculture of the dancers with the faith and iconography of the interior of St. Salvador's.

The film may be viewed from 28 May to 4 September at the McManus Gallery & Museum. Admission free.

In connection with the film, a guided tour has been arranged by the Rector for 26 July at 1 PM.

Kalendar

Sun., 3 July: St. Thomas (Trinity 2):
Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 5 July: Feria: Mass at 7 PM

Wed., 6 July: St. Palladius: Mass at 10 AM

Sun., 10 July: Trinity 3: Masses
at 9 & 11 AM

Tues., 12 July: St. Drostan: Mass at 7 PM

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

Sun., 17 July: Trinity 4: Masses
at 9 & 11 AM

Tues., 19 July: Feria: Mass at 7 PM

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

Sun., 24 July: Trinity 5: Masses
at 9 & 11 AM

Mon., 25 July: St. James: Mass at 10 AM

Tues., 26 July: Ss. Joachim & Anna:
Mass at 7 PM

Wed., 27 July: John Comper: Mass at
10 AM

Sun., 31 July: Trinity 6: Masses
at 9 & 11 AM

Sun., 7 August: Trinity 7: Masses at 9 & 11
AM; Evensong and Benediction at 5 PM

Tues., 9 August: John Mason Neale: Mass
at 7 PM

Wed., 10 August: St. Lawrence: Mass
at 10 AM

Sun., 14 August: Trinity 8: Masses
at 9 & 11 AM

Tues., 16 August: Feria: Mass at 7 PM

Wed., 17 August: Feria: Mass at 10 AM

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

Tues., 23 August: Feria: Mass at 7 PM

Wed., 24 August: St. Bartholomew: Mass
at 10 AM

Sun., 28 August: Trinity 10: Masses
at 9 & 11 AM

Mon., 29 August: The Beheading of St.

John the Baptist: Mass at 7 PM

Tues., 30 August: Feria: Mass at 7 PM

Wed., 31 August: St. Aidan: Mass at 10 AM

Trees used to line the aisles
in Westminster Abbey
for the Royal Wedding.



Thanks to Dorothy Pirie for a donation toward flowers in June.

Our Jumble Sale in June raised £70 for Church Funds. Many thanks to those who helped prepare, who contributed and who helped out on the day.

The deadline for the August/September issue of 'Crucis' is Sunday, 24 July. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

Web: www.stsalvadors.com Registered Charity SC010596 **E-mail:** 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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Flowers	Ms. Susan Smith	Tel: 01382 630285
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	Tel/Fax: 01382 667009

Magazine

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