

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

June/July 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...

When I lived in Ontario in Canada, I thought I was living in THE NORTH. And everyone else I knew felt the same way. We were, of course, aware that Canada is a vast country (second largest in the world), and that we were far south of Canada's northern lands, but still, even southern Canadians think they live in THE NORTH.

But we had no idea.

Scotland is actually far further north than where I grew up and is on the same level of latitude as Canada's cold empty northern lands. I really do now live in THE NORTH!

One of the ways that our northern-ness has always been reinforced for me in the last 25 years that I've lived here is the way daylight shortens and lengthens markedly with the seasons. Winter days are short and dark, and summer days are long and light.

Recently, I was awake around 3 AM. The darkness was just beginning to retreat. As it did so, and the sky turned from black to

lightening shades of blue, I became aware of the movement and sound of the birds. From the raucous laughter of seagulls, the gentle cooing of pigeons, the sonorous intonations of crows, to the twittering of various songbirds, each cheered with its own noises the ending of the night.

At Pentecost the power of God's Holy Spirit came down upon the disciples and the Church was born. One of the signs of that powerful gift from above was a cacophony of sound. Spiritual energy bubbled over. Suddenly everyone was speaking to one another in different languages, and yet each one could be understood. God's New People – His New Creation – emerged into the light. Dawn had come, and with it an uproar of cheering.

We who face so many challenges in our lives as individuals and as a congregation may take heart: the darkness is over. But still we need to ask ourselves this: what are we saying and doing to greet the dawn?

With every blessing,
Fr. Clive





VESTRY NEWS

The Vestry met with Bishop Nigel on May 28th as part of his ongoing support for the ministry and congregation of St Salvador's. He is pleased with the progress being made as we seek to reach out to new members and to minister within our current congregation. There are many pastoral opportunities presented through our Food Cupboard Ministry for the Rector and other members of the FCM team. The Bishop is very pleased with the development of the ecumenical links that we now have. He believes that "our story is moving in the right direction".

At our meeting a number of important decisions were also taken

- We have appointed a Health and Safety Officer to report to the vestry on H and S matters as we are required to do by our insurers. We must all take the matter of health and safety in our church premises very seriously. This will explain the notices which will be appearing around the place. The vestry will be working on developing a health and safety policy for the church
- We are required by the insurers to undertake a check to ensure that our electrical system is up to the relevant modern standards. You will appreciate that this will mean considerable work being done by an electrician to bring us up to that standard. One has been appointed and we await information about the cost of the work required and how it can best be done. One thing is for sure...it will not be cheap but it is necessary

- We have agreed to replace the existing boilers with 3 new ones and Mr J Fyffe will be undertaking this work for us in the next few weeks. Maybe our current "heating fund" could become a "new boiler fund" over the summer months. The cost is approx. £16,000 plus vat. It is hoped that new boilers will make the church a much more comfortable place especially in the winter and may open up the possibility of our building being used more often as a performance venue which might raise our profile and bring in some income
- Looking realistically at our financial situation, and bearing in mind that we are coming to the end of the three years of provincial support for the Rector's half stipend, it was felt that we can no longer think in terms of being able to offer a full time stipend. The Rector and Vestry are happy to continue with the current half stipend payment but it was clarified that this means St Salvador's is a half stipend ministry not a part time position. In other words the Rector is currently working full time but receiving a half stipend.

It should be noted that our property is bringing in an increased income now that we are receiving rent for the garden area and for a let in the Upper Hall as well as income from Club 83. Our level of donations has also increased but we are currently running at a deficit due to the amount of work we have already had to do on the building.

The Vestry is grateful to all who contribute to the life and work of the church, each in their own way, and would urge you all to continue to pray for the Rector, the Vestry and all our members that God will strengthen, uphold and guide us in the days and months ahead and that He will bring forth the resources that we need for the major decisions that we have made as well as for the day to day ministries that we carry out in the name of our Saviour Jesus Christ.

Katie Clapson, Vestry Secretary

THEFT!!!!



In the early hours of the morning on 30 May some lead panels were removed from our roof by thieves. We can see what happened clearly on our CCTV.

They came in from the front by shinnying up a drain pipe and passing over the iron prongs linking the church with the hall onto the wide, lead-rich roof valley between the two buildings. They ripped up four panels and tried to rip up another (but failed). The panels were then rolled up ready for transport. Their planned route of escape was through the back garden and over the gate. However, having dropped down into the garden our motion sensor lighting and CCTV there scared them off with only one panel. We securely stored the ones they left.

The subsequent Police visit did not inspire confidence. Derek Grieve and I covered the bare area left by the removed lead panels with a tarp to prevent water ingress. We also strung coils of barbed wire up top. For good measure on Saturday night I covered the drainpipes and prongs with non-drying black paint/grease.

In the early hours of Monday the same thieves struck again. It was a far more serious attack. All but two sections of panels was damaged or removed. They came and went from the front, over the prongs and

through the barbed wire. They left, however, quite clarted with black grease, but it is small consolation.

We have suffered a heavy loss—not least financially, as we have insurance only for £5K for external damage, with a £500 excess. Furthermore, we cannot make one big claim: each incident must be dealt with separately, and we must pay the excess each time. The insurer will be sending an insurance adjustor to assess how much will be paid to us. There may well be a shortfall. Who said this sort of thing is a victimless crime??

To put our troubles into perspective, however, our neighbours at the C of S Coldside Parish have been hit so many times since April that their minister Tony Thornthwaite told me he's almost lost count! It has been happening almost every night, apparently...

Together, Tony and I are approaching the Police with a united front to get them to take this campaign of lead theft more seriously. In our case, both calls to the Police took SEVERAL HOURS for them to respond. Our victimisation is clearly not a priority.

So for now, Derek, MIC, and I are continuing to try to secure our property to minimise further theft and the danger of water damage through the exposed parts of the roof while we await repairs and funds.

Fr. Clive





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.

People should mind their own business. But what is our business?

As Christians, surely our business is God's business. What is that?

John 3: 16 – 17 tells us that God loved the world so much that He gave His Son so that all who believe in Him might have life. He came, not to condemn the world, but to save it. That's God's business in a nutshell. How do we make it our business too?

We need to learn to love the world as God loves it. That doesn't mean approving of all that's bad in the world, or loving only those bits of it that are wonderful. It means seeing ALL of it – good and bad – as God sees it: something so valuable as to be worth redeeming. God's business is to save the world He loves, not to condemn it. Is that our business as well?

St. Athanasius once said that that which has not been assumed has not been redeemed. He was referring to the assuming of our humanity by

God through His Son. In Jesus Christ, God took on our materiality, and with it every aspect of life in the world, so that all of it might be redeemed. There is no part of human life in particular, and all of life in general, that is beyond or beneath God's interest. It is His business to redeem it – is that our business as well?

First of all, we can make it our business by keeping aware of what is going on in the world around us. By sharing our resources of time, talent, and money, may there be something we can do individually or corporately to reveal our interest in God's business in the world?

We cannot, of course, solve the world's problems, but that is not the point. Our interest in the world around us – its wars and other tragedies, the environment, and so on – is rooted in our commitment to God. We love God for our sake and the world for His sake. Even in very small ways, we can reveal God's love.

Secondly – and this must not be understated – we can pray. This is why our intercessions at Mass now are often more simple and direct, as we hold before God the often long list of names of those for whom we've been asked to pray.

We ought not to shrink back from suggesting those for whom we could pray, feeling that the lives of others are none of our business. By praying for others, we show that we believe that God loves them as much as we know He loves us. No-one is beyond or beneath His love. By praying only for ourselves, we are saying something really quite false about God, His world, and ourselves in relation to both. By praying indiscriminately, we are doing God's business, loving His world with His own lack of discrimination.

Thirdly, being about God's business is our calling. St. Paul once wrote that the whole of creation waits with eager longing for the revealing of the children of God. If we fail to reveal ourselves as God's children, going about God's business in this little corner of God's world, we are not just letting God down.

**Classical Guitar at St. Salvador's
by Zvonimir Filjak
on Saturday, 14 June, 2014,
at 7 PM
Admission: £2
by ticket or at the door.**



Zvonimir Filjak is currently in his first year at the Royal Conservatoire of Scotland and studies under the tuition of the distinguished professor Allan Neave. Born in Pitomaca, Croatia, he continued his secondary music education at the invitation of Ante Cagalj at the Elly Basic Conservatory of Music in Zagreb.

As a soloist he has performed throughout Croatia in major concert halls, such as the Zagreb Concert Hall and the Vatroslav Lisinski Concert Hall as well as performed in important festivals such as Zagreb Guitar Days and Split Guitar Festival. Zvonimir also appeared on Croatian Radiotelevision, RTL and TV Nova. He has been awarded first place in many national and international competitions as a soloist and a member of Elly's Guitar Quartet and GuEllyBa Guitar Orchestra. Zvonimir has studied in masterclasses with Pavel Steidl, Julian Byzantine and Marcin Dylla.

W5: Who, What, When, Where, Why

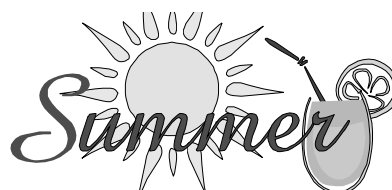
Trinity Sunday is a great Anglican favourite in the Church's Year, so much so that for generations we have numbered our Sundays after Trinity Sunday, instead of after the greater universal festival of Pentecost that precedes it. Some historians think that the observance of Trinity Sunday originated with St. Thomas Becket at Canterbury in the Middle Ages, and that it is one of England's unique contributions to the life of the whole Church around the world.

As for the Doctrine of the Holy Trinity itself, which Trinity Sunday celebrates, it is this: the One God exists in Three Persons and one substance – a mystery that cannot be penetrated by reason apart from revelation, and is not incompatible with rational thought, but is ultimately unknowable by reason. The doctrine is neither recent nor un-Biblical, as its critics (and there ARE some still) suggest.

The word "Trinity" (from "trias" in Greek) was first used to describe God in the second century. It is not a term found in Scripture, but the concept itself was foreshadowed in various Old Testament texts and was explicitly taught in a number of places in the New Testament (such as Matthew 28:19, 1 Peter 1:2 and 2 Corinthians 13:14). It was embodied in a generally non-precise way in a number of early Christian creeds, hymns and doxologies. Eventually, in the face of challenges to Church authority and teaching by heretics, the Doctrine was formally elaborated and defined.

The Doctrine of the Holy Trinity remains one of the foundational beliefs of the Church. History is fairly littered with dissidents from it. However, to follow any other view of God has led down paths that may have seemed at first to be rational and interesting, but have proved to be blind alleys – a Father too remote to love us, a Son too much one of us to save us and a Spirit too weak to transform us into the children of God that He has called us to be.

First published in 'Crucis' in June, 2009.



SGM OF THE CONGREGATION ON SUNDAY, 8 JUNE AFTER THE 11 AM MASS, FOLLOWED BY LUNCH.

Come Celebrate!

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The Martyrs of Uganda (3 June)

In 1884 Mwanga became ruler of Buganda in Uganda. In January 1885, when three of his subjects, obeying a missionary's instruction, disobeyed him, he had them executed. In November of that year, one of his courtiers, who was a Roman Catholic, was executed for protesting at the murder of the Anglican missionary Bishop James Hannington. The persecution reached its height in 1886, when some courtiers and palace officials refused Mwanga's sexual advances. Forty-six of them, both Roman Catholics and Anglicans, were burnt alive on Ascension Day, 3 June, 1886 – a number merely young boys. In the following January another Christian Ugandan was also put to death.

The churches in Uganda came under extreme pressure during the 1970s and 1980s under the despotic presidencies of Idi Amin and Milton Obote. Among those who gave their lives as martyrs during this second wave of persecution of Ugandan Christians was the Anglican Archbishop Janani Luwum.

St Columba of Iona, Abbot (9 June)

Born of the royal house of Ulster in Donegal in about the year 521, Colum, whose name means 'dove', had such a devotion to God as a child that he was nicknamed 'Columcille' – dove of the Church. He was trained as a monk and then founded several monasteries himself, including probably that of Kells, before leaving Ireland to settle on Iona, off the coast of Scotland. He

was accompanied by twelve companions and the number grew as the monastic life became more established and well-known. Columba seems to have been an austere and, at times, harsh man who reputedly mellowed with age. He was concerned with building up both the monastery and its life and of enabling them to be instruments of mission in a heathen land. He converted kings and built churches, Iona becoming a base for the expansion of Christianity throughout Scotland, and its influence endured for a number of centuries even into northern England. In the last four years of his life, Columba spent his time transcribing books of the gospels. He died on this day in the year 597.

St Barnabas, Apostle (11 June)

Born in Cyprus, Barnabas was a wealthy Jew and one of the first converts in Jerusalem after Pentecost. He introduced St Paul to the leaders of the Jerusalem Church, was sent with him to Antioch to oversee the inclusion of non-Jewish converts there, and he went with St Paul on his first missionary journey. Barnabas took part in the Council of Jerusalem. Then he returned to Cyprus to preach the Gospel, and died there, possibly as a martyr, in the year 61.

Bernard Mizeki, Martyr (18 June)

Born in Portuguese East Africa, Bernard Mizeki went to work in Cape Town and there the Cowley Fathers converted him to the Christian faith. He then gave his life as a translator and evangelist among the MaShona people in what is present-day Zimbabwe. He was murdered on this day in 1896 in a tribal uprising and is revered throughout Central Africa as a witness to the gospel of Christ.

The Birth of St John the Baptist

(24 June)

On this day we celebrate the birthday of

John the Baptist, the man specially chosen by God to be the herald of the Saviour and to prepare the people for His coming.

St Moluag of Lismore, Bishop (25 June)

Moluag was an Irish missionary who came to Scotland about the same time as Columba and established a missionary community on the island of Lismore, Loch Linnhe, where the church of St Moluag subsequently became the seat of the bishopric of the Isles. He and his followers worked mainly in the Pictish areas. He was consecrated bishop and established another centre of mission at Rosemarkie on the Black Isle, where, according to tradition, he died in the year 592.

Ss. Peter and Paul, Apostles (29 June)

St Peter and St Paul have been remembered jointly on this day since the very early days of the Church, it being regarded as the anniversary of their martyrdom in Rome in about the year 64.

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.

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 Silas, Companion of St Paul (30 July)

Silas (or Silvanus) appears in the Acts of the Apostles and the New Testament epistles as a companion and fellow-worker with Paul. He was chosen by the Council of Jerusalem to accompany Paul and Barnabas to Antioch with the Council's decision on the admission of Gentiles. He was freed from jail in Philippi with Paul, and at Rome he worked with both Paul and Peter. There is a tradition that he died in Macedonia.

Singing in Somerset

Another month – another singing trip. This time it was off to Devon and Somerset for a long weekend to sing with *Blackdowns Early Music Projects* (BEMP for short) the same group with which I sang in Exeter Cathedral last year. This was a smaller scale project than the monumental affair which took place last August but consisted nonetheless of an impressive collection of musicians including some thirty singers as well as early music instrumentalists: Frances Kelly (cross strung harp), Keith McGowan (bajón) and Steven Hollas (organ). The concert entitled “Polychoral Mosaics from Iberia” was planned for Monday, 5th May at 6.30pm in St. John’s Parish Church, Wellington and would consist of a broad selection of Spanish and Portuguese music from both the Renaissance and Baroque periods (more specifically in this case spanning the years 1510 – 1755).

It was an early start on the Friday morning as I had managed to find an amazingly good value flight from Edinburgh to Bristol from which it is a 50 miles drive to the village of Culmstock in Devon where we were based for the weekend. The flight left at 8.15 in the morning meaning I had to be at the airport and through security well before 7.30am to ensure I was able to board the plane. I flew with easyJet and the journey was smooth and pleasant, the Airbus reaching Bristol ahead of schedule. One of the other basses who lives en route had kindly agreed to collect both me and JanJoost, the musical director of the group who was flying in from Amsterdam around the same time, and we were soon on our way to Devon where lunch awaited us at the home of Catherine and Geoffrey Bass whose brainchild BEMP is.



Rehearsals began in the well appointed village hall in Culmstock at 2.30pm and continued through the afternoon with a short break at teatime and then ran into the evening after which there was a light supper and time to relax and chat. I was staying once again at a comfortable little B&B just along the street from the Bass’s home and so, after a good night’s sleep and a healthy breakfast on Saturday morning, it was back to work at 9.30am. Rehearsing through until around 1pm we covered a lot of material prior to a leisurely lunch for which we were able to sit out of doors in the sunshine. Further rehearsals took place into the evening followed by supper.

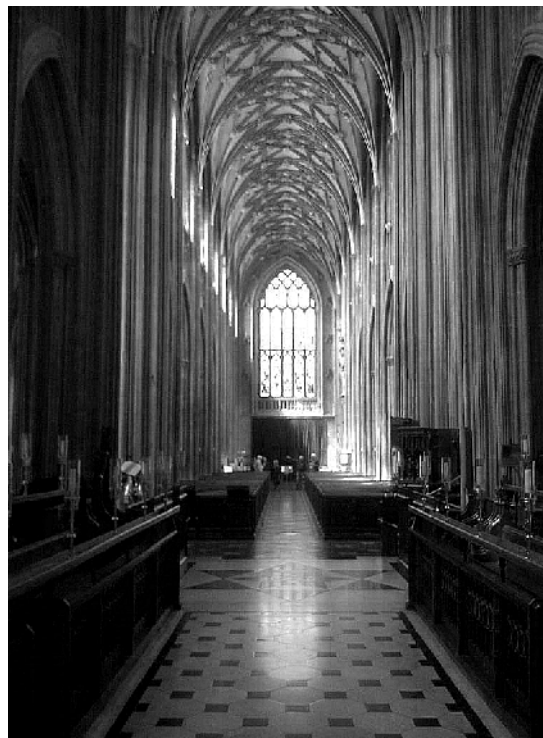
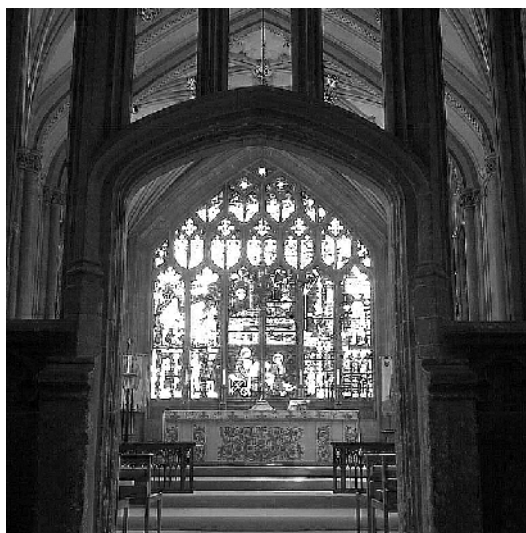
I think the best way to describe the programme is “diverse”. Music ranged from the profoundly sacred and rather sombre to lighter pieces with complex syncopated rhythms in which castanets and maracas would not have seemed out of place. There was also a range of choir configurations from single choir with six parts to intricate compositions for three separate choirs with twelve individual lines. Some pieces were in Latin and some in Spanish which was itself a major challenge for those of us who don’t speak the language! The first half of the programme consisted of music from Spain and included Tomás L. de Victoria’s *Laetatus sum* (I was glad when they said unto me), Francisco Guerrero’s *Duo Seraphim* (Two seraphim cried to one another), Alonso de Tejada’s *Ave virgo sanctissima* (Hail, most holy virgin), Francisco Valls’ *Miserere mei* (Have mercy upon me, O God) and *Quien será decide* (Pray tell, who will be the bow which injures) in which I had a short solo, and Joan Cererols’ *Ay qué dolor* (Ah, such grief!) and *Serafin* (Seraphim). I must make special mention of the piece by Tejada; it is an absolutely beautiful work set for a double SATB/SATB choir.

Sunday’s schedule began at 9.30am with rehearsals continuing until a break for lunch at 1pm. Once again, the weather was pleasant and we were able to sit out in the garden and enjoy the sunshine. Throughout the afternoon and into the early evening

we continued to polish and perfect the music paying attention to tuning, pronunciation, intonation, and dynamics. That evening, some of the choir went out for a meal, whilst some of us opted to enjoy a quiet drink and chat at Catherine and Geoffrey's house keen to save our voices for next day's concert. Meals out always sound attractive but the background noise levels are always high and lots of talking the evening before a big sing does nothing for my voice!

So, Monday had arrived and we were given a morning off. Bliss . . . I was able to have a (very) long lie. After a light lunch, it was time to head to the concert venue, St. John's Church in High Street, Wellington. On arrival, we familiarised ourselves with where we were to stand for each of the pieces. For the opening of the concert, for example, two of the choirs were positioned in galleries on either side of the church with the third group, along with the instrumentalists, being on the floor of the church. It all takes a bit of getting used to as suddenly everything sounds rather different from the way it did in the rehearsal hall. A full rehearsal followed and then a short break to change, have a snack, and ready ourselves for the performance.

Come 6.30pm, a sizeable audience was seated waiting expectantly for the concert to begin. After a brief welcome from JanJoost the performance got underway. The first half, consisting of Spanish music listed above, went smoothly. After a short interval, we took to the platform again to sing a selection of Portuguese music beginning with a moving Requiem Mass setting by Duarte Lobo. This was followed by a beautiful harp solo and then the music of João Lourenço Rebelo: *In te Domine speravi* (In thee, O Lord have I put my trust) and his *Panis Angelicus* (The bread of angels) which is quite exquisite. Whilst Cesar Franck's *Panis Angelicus* is well-known and tremendously popular, I think this setting from Portugal is even better. João Rodrigues Esteves' *Custodivit illum ab inimicis* (He kept him safe



from his enemies) rounded off the concert to loud applause.

All in all, it had been a great concert and a highly successful weekend with good company and wonderful music. Come Tuesday morning, it was time for me to head back to Bristol which I did in the company of one of the tenors who had come over from the Netherlands and was due to fly back to Amsterdam around the same time as my flight departed for Edinburgh in the late afternoon. So, having been offered a lift that morning to the airport, we made our way into Bristol town centre for a wander around and a look at some of the architecture. We enjoyed brief visits to St. Mary Redcliffe and Bristol Cathedral as well as a coffee by the harbour in the sunshine which made for a pleasant end to the trip. Thereafter, it was back on the bus to the airport, a quick passage through security and I was ready to board the 4.30 flight north. Once again, easyJet did not disappoint and I was back in Edinburgh well before 6pm and home by 7 o'clock. Mission accomplished!

My next singing trip is with the Bartholomew Consort and takes me to Abingdon in Oxfordshire at the end of June for a programme of French music to include Nicolas Gombert, Marc-Antoine Charpentier, and Maurice Duruflé. In the meantime, if you're interested in any more information about the music I have had the pleasure of singing on any of my trips, do let me know. I have programmes with extensive notes and can also point you in the direction of recordings of many of the works.

Graeme Adamson

**Sermon preached by the Rector
on the Sixth Sunday of Easter, 25 May, 2014**

Jesus said: "I will not leave you orphaned; I am coming to you." John 14: 18

Most of us are, or will one day become, orphans. In Oscar Wilde's play, "The Importance of Being Earnest" Lady Bracknell says: "To lose one parent, Mr. Worthing, may be regarded as a misfortune. To lose both looks like carelessness."

To be orphaned is to be cut off by death from the ones who gave you life, loved you, and nurtured you.

This is also a good working definition of what Hell is like: to be cut off from life, love, and nurture: to remain endlessly the same, to stay eternally the same dead, unfulfilled self.

In Dante's vision of Hell in his book "Inferno", there is a sign above the gates of Hell: "Abandon all hope, ye who enter here". Hell is a place of broken dreams; it is a place of nightmares. To dream you need at least a flicker of hope. Hell is living eternally with the knowledge of what might have been and what has been lost for want of care and love.

Hell is a state of being where nothing will ever grow because there is no life, no nurturing. It's like being an orphan forever. There is only hopelessness, there is only despair – like the orphaned child continually passed over for adoption.

In life we can get glimpses of Heaven; it stands to reason (reinforced by experience) that we can also get glimpses of Hell. For the Saint, glimpses of Heaven may be longer and more frequent; for the Sinner, glimpses of Hell may recur at length. For most of us, these glimpses of one or the other are usually very short.

We see Heaven when circumstances in our lives combine to give us the eyes to perceive it and long for it; we see Heaven when we apply ourselves with care to discover it. Heaven is the result of good fortune and care. We are recreated by love and nurturing. We are given new life as adopted children of God.

So, is the orphan state that is Hell the result of misfortune or carelessness? It is a combination of both. Being in Hell involves living with the consequences of both the bad things that have happened to us and the poor choices we have made. For some people – perhaps a few of us here today – life right now is a kind of living Hell. We are orphans, bereft of life and nurturing, without love and without hope. Passed over.

In the Epistle today, St. Peter says that Christ after His death went to proclaim to imprisoned souls in Hell what He had done on the Cross even for them. These souls in prison were all those waiting endlessly for life. "He descended into Hell", as the Apostles' Creed puts it. He entered into the deepest, darkest place of death and despair. He went as a life-giver and liberator.

Christ entered Hell. The One who cried out from the Cross "My God, why have you forsaken me" went in search of other bereft souls. He went looking for those who did not know Him in order to set them free from Hell. And He still does.

For us, with glimpses of Heaven and hope so rare, and with glimpses of Hell and despair more frequent, this is our great hope. Misfortune and carelessness may have combined to make us orphans, cut off from life, love, and nurture, but Christ descended even into Hell looking for us. We have not been passed over. "I will not leave you orphaned," He said. "I am coming to you."

Kalendar

Sun., 1 June: Easter 7: Masses at 9 AM
& 11 AM
Tues., 2 June: Feria: Mass at 7 PM
Wed., 3 June: Martyrs of Uganda: Mass
at 10 AM
Sun., 8 June: PENTECOST: Masses
at 9 AM & 11 AM
Mon., 9 June: St. Columba: Mass at noon
Tues., 10 June: Feria: Mass at 7 PM
Wed., 11 June: St. Barnabas: Mass
at 10 AM
Sun., 15 June: TRINITY SUNDAY:
Masses at 9 AM & 11 AM
Tues., 17 June: Feria: Mass at 7 PM
Wed., 18 June: Bernard Mizeki: Mass
at 10 AM
Thurs., 19 June: Corpus Christi: Mass
at 7 PM
Sun., 22 June: Trinity 1: Masses at 9 AM
& 11 AM
Tues., 24 June: Birth of St. John the Bap-
tist: Mass at 7 PM
Wed., 25 June: St. Moluag: Mass at 10 AM
Sun., 29 June: Ss. Peter & Paul (Trinity 2):
Masses at 9 AM & 11 AM

Tues., 1 July: St. Serf: Mass at 7 PM
Wed., 2 July: Feria: Mass at 10 AM
Thurs., 3 July: St. Thomas: Mass at 7 PM
Sun., 6 July: Trinity 3: Masses at 9 AM
& 11 AM
Tues., 8 July: Feria: Mass at 7 PM
Wed., 9 July: Feria: Mass at 10 AM
Sun., 13 July: Trinity 4: Masses at 9 AM
& 11 AM
Tues., 15 July: Feria: Mass at 7 PM
Wed., 16 July: Feria: Mass at 10 AM
Sun., 20 July: Trinity 5: Masses at 9 AM
& 11 AM
Tues., 22 July: St. Mary Magdalene: Mass
at 7 PM
Wed., 23 July: Feria: Mass at 10 AM
Fri., 25 July: St. James the Great:
Mass at 7 PM
Sun., 27 July: Trinity 6: Masses at 9 AM
& 11 AM

Tues., 29 July: Ss. Mary & Martha: Mass
at 7 PM
Wed., 30 July: St. Silas: Mass at 10 AM

Sun., 3 Aug.: Trinity 7: Masses at 9 AM
& 11 AM
Tues., 5 Aug.: St. Oswald of Northumbria:
Mass at 7 PM
Wed., 6 Aug.: THE TRANSFIGURA-
TION: Mass at 10 AM
Sun., 10 Aug.: Trinity 8: Masses at 9 AM
& 11 AM
Tues., 12 Aug.: St. Blane: Mass at 7 PM
Wed., 13 Aug.: Jeremy Taylor: Mass
at 10 AM
Fri., 15 Aug.: THE ASSUMPTION: Mass
at 7 PM
Sun., 17 Aug.: Trinity 9: Masses at 9 AM
& 11 AM
Tues., 19 Aug.: Feria: Mass at 7 PM
Wed., 20 Aug.: St. Bernard of Clairvaux:
Mass at 10 AM
Sun., 24 Aug.: St. Bartholomew
(Trinity 10): Masses at 9 AM & 11 AM
Tues., 26 Aug.: Feria: Mass at 7 PM
Wed., 27 Aug.: St. Monnica: Mass
at 10 AM
Sun., 31 Aug.: Trinity 11: Masses at 9 AM
& 11 AM

We continue to collect used postage stamps (domestic and foreign) and post cards, as well as old spectacles and (clean) tin foil to raise money for a variety of good causes. Please bring any contributions to church and leave them in the basket at the back on top of the Food Cupboard . Thank you!

Diocesan Website:
www.brechin.anglican.org

The deadline for the August issue of 'Crucis' is Sunday, 24 Aug. 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

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.

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|--|-----------------------------------|---|
| Primus | The Most Rev. David Chillingworth | Tel: 01738 643000 (office) |
| Diocesan Bishop | The Right Rev. Dr. N. Peyton | Tel: 01382 562 244 (office) |
| Rector | The Rev. Clive Clapson SSC | St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 father.clive@blueyonder.co.uk |
| Assisting Clergy | The Rev. George Greig | Tel: 01382 566709 |
| Honorary Treasurer | Dr Craig Cassells | c/o the Rector |
| Honorary Secretary | Mrs Katie Clapson | c/o The Rector Tel: 01382 221785 vessecstsal@hotmail.co.uk |
| Lay Representative | Mrs. Katie Clapson | As above |
| Alt. Lay Representative & Child Protection Officer | Dr. Jennie Parkinson | c/o the Rector |
| People's Churchwarden | Mrs Muriel McKelvie | Tel: 01382 580065 |
| Rector's Churchwarden | Mr Martin Andrews | Tel: 01382 223465 mhdeta@blueyonder.co.uk |
| Envelope and Gift Aid Secretary | Mrs J. Cassells | c/o the Rector |
| 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.