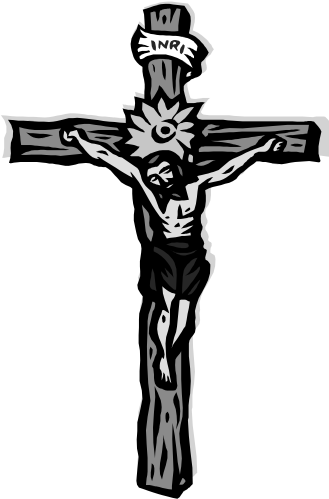


CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

June 2010

"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...

Do we talk about sin too much? Are we boring about it?

The reason I ask is a conversation I had recently with a visitor to our church. On a previous visit this person had looked at our magazine and was surprised to notice that "sin" was mentioned. At the Episcopal congregation that the visitor attends, apparently that word is seldom heard. The visitor found our approach refreshing. Our chat got me thinking.

First of all, I got thinking about us. Do we go overboard when it comes to talking about sin? Are we like a certain type of Christian bore who gladly shares his testimony at the drop of a hat, and spends most of it entertaining his listeners with his past sins and less of it edifying them by his acquired virtues in Christ? No, I don't think so. We do, however, talk long and loud about Salvation, a Saviour and a Cross. Sin

has got to come into that discourse at some point. So, yes, I suppose "sin" is a word heard around here from time to time.

Secondly, I got thinking about the congregation (not in this diocese) that this visitor had been attending. How could sin be mentioned so little? What sort of a Gospel is being proclaimed there? If there is a Saviour and a Cross, then there must be something that we are being saved from. If not sin, then what?

I recalled that a number of years ago I was at a meeting with a former Bishop of the diocese in which our visitor's congregation is situated. He said to the assembled group that he would advise psychiatric treatment for any of his clergy choosing in difficult times to identify with the Saviour and the Cross. How he feared being boring! Little wonder that the word "sin" is so little heard in that diocese. With no Salvation, Saviour and Cross, sin just disappears.

But, of course, we know that sin doesn't just disappear, don't we?

We live in interesting times. As I approach my fifth anniversary as your Rector, I think we'll just carry on as we are – talking about Salvation, a Saviour and a Cross – and take the risk that Christians have taken for 2000 years, the risk of being boring about sin.

With every blessing
Fr. Clive

HEAVEN: A TRAVELLER'S GUIDE

Tickets: Your ticket is a written pledge that guarantees your journey. It should be claimed and its promises kept firmly in hand. John 5: 24.

Reservations: Booking is now open. Reserve your place at once. 2 Cor. 6: 2.

Departure Times: The exact date of departure has not been announced. Travellers are advised to be prepared to leave at short notice. Acts 1: 7.

Air Travel: Travellers going directly by air are advised to watch daily for indications of imminent departure. 1 Thess. 4: 17.

Luggage: No luggage whatever can be taken. 1 Tim. 6: 7.

Clothing: Appropriate new clothes will be provided for each traveller. Isaiah 61: 10.

Accommodation: Arrangements for first-class accommodation have been made in advance. John 14: 2.

Passports: Persons seeking entry will not be permitted past the gates without their having proper credentials and having their names registered with the ruling Authority. Rev. 21: 27.

Customs: Only one declaration is required while going through Customs. 1 Cor. 15: 1-4.

Immigration: All travellers may take up permanent residence. There is no quota. Heb. 11: 16.

Vaccination and Inoculation: Injections are not required, as disease is unknown there. Rev. 21: 4.

Currency: Supplies of currency may be forwarded ahead to await the traveller's arrival. Deposits should be as large as possible. Matt. 6: 20.

Time Changes: Resetting of watches will not be necessary. Nor will the watches. Rev. 21: 23, 25.

Welcome Meeting. Travellers should not miss the Welcome Meeting upon arrival. It is the crowning highlight of the trip. 2 Tim. 4: 8.



After the worship, the service begins

Many thanks for a number of donations recently received for our work after Sunday Mass with local homeless and other disadvantaged people. Our new, later time slot is proving advantageous. It allows more time for welcoming, befriending, interacting with and helping those who come to us asking for help. Missing Sunday lunch is a small sacrifice made by our helpers when compared to what we are learning about the various issues facing and being endured by those who come to our doors for help.

Anyone might think that in this day and age there is no-one who should need to come to us for assistance, but that would be completely mistaken.

Consider how some of the people we are getting to know have fallen through the cracks in the system:

- People in crisis may apply to the Social for a crisis loan. However, once received, one cannot reapply for the next or continuing crisis. It's a one-off. And the loan needs

to be repaid. With what???

- People looking for work in Dundee who come from elsewhere with no local friends or family to put them up must live in homeless shelters or on the street until they are re-housed. This may take some time. A few of these people come from abroad. Most, however, come from other parts of Scotland—even Fife and Angus!
- Properties slated for demolition in our neighbourhood have not been maintained by the Council to any significant—or even adequate—standard for years. People waiting for re-housing are still living in these flats in Third-World squalor, right on our doorstep. I discovered a family of five—including three children—living in their sitting room and kitchen, as the rest of their flat was uninhabitable through damp and mould. In winter the Council put plastic sheets over their windows to keep out the cold. It didn't work.
- A young man who has already lost his wife and infant son due to a stretch in prison just completed, has moved from another part of the country in order to get away from old associates and bad influences. He has only one friend in Dundee who is giving him a place on a sofa until he gets work and his own place to stay. With a prison record, the job opportunities are few. He's getting depressed and he's lonely. Who will befriend him? Must he return home, with all that that would

mean? He wants to turn his life around. Where does he go?

- Anyone whose living circumstances change in any way may have their benefits altered. While such problems are being sorted out—which might take some time—their income may be significantly reduced or stopped altogether. How do they make ends meet in the meantime? A crisis loan (see above)?

Many thanks again for donations and other help that we are getting to assist these and other people in similar predicaments. Thank you also for gifts of time, prayer and encouragement. This is a job worth doing, and a ministry of which we may be forgiven for being just a little proud.

Fr. Clive



A Sermon
preached by the Rector on the Seventh Sunday of Easter
16 May, 2010

““The one who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus!” Revelation 22: 20

This is an odd, transitional point in the Church's Year. We are still in Eastertide, which is why the Easter Candle still burns in the sanctuary, why we still have festal vestments and hangings, and why the small changes we make for Easter are still part of our Liturgy today. However, we are also in a kind of gap. Last Thursday we recalled Our Lord's Ascension – when, after forty days of appearances to His followers, the Risen Lord ascended to the Father. Next Sunday we shall celebrate the coming of the Holy Spirit at Pentecost. We are today in an interval between these two great events that we re-live every year. So today in the Church there is a very real sense of waiting, waiting for Someone to arrive and waiting for something to happen.

We are not very good at waiting. Most of us, in fact, are rather bad at it. Modern people in prosperous Western countries like ours live within a culture of instant gratification. If food takes longer than five minutes in a microwave, if a story on TV takes longer than ten minutes between advert breaks, if a train is delayed, if an appointment is late, or if something we want to buy costs more than we can afford, we become bored, restless, anxious, angry or perhaps even depressed. Encouraged to believe that all things are within our power, we are disconcerted whenever we discover in little ways or big ways that in fact there are many things that we cannot do anything about. We are not omnipotent after all. Sometimes we just have to wait.

In today's Gospel we hear a portion of Christ's prayer to the Father for His followers prior to His being taken from them, ar-

rested and killed. He is perhaps looking even further ahead, beyond His Resurrection to His leave-taking from them to return to the Father. Christ prays that not only His followers, but also all those who believe because of their ministry, might be as united in love with one another and with God as the Father is united to the Son in love. Christ is praying for His followers to be strengthened and transformed by the power of love, so that they may become themselves both partakers in the love of God and revealers of the love of God to others. Christ wants His followers to use well the interval between His departure and His return. That is why He would send the Holy Spirit to them at Pentecost, and why every Christian in Baptism receives the Spirit. Continually to seek and obtain the Holy Spirit is the goal of the Christian life, for as we do it, God transforms us into Christ's likeness – capable of loving like God loves and revealing God's love to the world.

Our Lord knows that a sense of waiting for Someone to arrive and something to happen is part of what it means to be a human being. We are impatient, restless, unfulfilled and incomplete creatures. Only God can change that, if we will let Him. The American Christian writer Herbert van Zeller once wrote: “In human affairs nothing is more tedious than having to wait. In the spiritual life it can be the whole thing.” Sometimes we may lose sight of Christ. We must wait for Him. But waiting need not be wasted time. We can still seek the Spirit. He will show Christ to us again.

One of the most obvious signs that God's Spirit is working in us is how Christ becomes more present to us. Do we come here longing and expecting to meet Him? Do our hearts jump at His presence in Holy Communion? Do we pray with all our hearts

“Come, Lord Jesus”? If not, then God’s Spirit needs to work on us a bit more. There’s time. As we wait, we can use our time well. If we do, we may see Christ again – and others may see Christ in us.

W5: Who, What, When, Where, Why

“Corpus Christi” means simply “the Body of Christ”. These have been the age-old Latin words of administration of the Sacrament in the Western Rite. On the Thursday following Trinity Sunday, the Church celebrates a festival with the same name, to rejoice in Christ’s true presence in the Sacrament of Holy Communion. Our Mass for “Corpus Christi” will be on Thursday, 3 June at 7 PM.

“Corpus Christi” isn’t an ancient feast, but one that emerged from Belgium in the Middle Ages through the devotion of a remarkable woman named St. Juliana of Liege. From 1264 the festival was officially celebrated and it became universal in the following century. With Scotland’s strong links with Belgium at that time, and with the medieval Scottish Church’s well-documented appetite for Continental patterns of devotion, it has been speculated that the feast of “Corpus Christi” may well have been observed here before it became common south of the border.

With the Reformation, and a change in thinking about the Eucharist in Scotland and England, this festival was abolished. Interestingly, however, as an indication of a lingering high view of the Sacrament, here in Scotland among some Episcopalians the practice of reserving a portion of the Sacrament for communicating the sick at hospital or at home never completely died out. Both Reservation and the “Corpus Christi” festival have been widely revived in modern times.



Christian Aid Collection

Many thanks to all of you who so kindly donated money to this most worthwhile organisation during Christian Aid Week. I am pleased to be able to tell you that we raised a total of £195.

At a time when Spring is making our own environment so beautiful, fresh and tranquil it is perhaps a good time to give some thought to those who live in hot dry countries with no fresh and safe water, sanitation or health care and frequently little food. These are things we can all take for granted at times ourselves, but your donations will contribute to making the lives of others in less advantaged places a little better.

For example:

£8 in Ethiopia would buy 80 fruit tree saplings, which provide both food and prevent soil erosion, to those who cannot just go out to Morrison’s for their provisions.

£16 in Kenya could support the construction of 5 metres of proper drainage, preventing sewage flooding the streets and huts, something with which we rarely have to cope.

£41 in India would provide one bathroom and toilet with clean water, sheer luxury to that family, although considered to be our right here in Scotland.

Thank you for your support.

Kirsty Noltie



The 4000 year old fresco (above) showing what is believed to be St. Paul, was unearthed in 2009 in the Catacomb of St. Thekla, close to the reputed site of the Apostle's burial place at Rome.

Come Celebrate!

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Justin, Martyr (1 June)

Justin was born at the beginning of the second century at Nablus in Samaria. His family was pagan. He was a philosopher, and became a Christian at about the age of thirty. He went first to Ephesus, and then to Rome, where he established a school. Justin is honoured as the first Christian thinker to enter into serious dialogue with the other intellectual disciplines of his day. He wrote many works in defence of Christianity, of which the two 'Apologies' and his 'Dialogue with Trypho' survive. Justin provides the earliest description of the rite of Baptism and of a Sunday Eucharist. Justin was martyred, with six others (five men and a woman), during the time of Marcus Aurelius, about the year 165. The authentic record of their martyrdom based on an official court report has survived.

St Ephrem the Syrian, Deacon and Teacher (8 June)

Born about 306 in Nisibis, in Mesopotamia, Ephrem was ordained deacon and given charge of a school of theology that later

moved to Edessa (in modern-day Turkey). He lived an ascetic life; he taught, preached, and wrote extensively. His hymns and sermons survive and are still highly thought of. Ephrem died in 373, ministering to victims of the plague.

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, possi-

bly as a martyr, in the year 61.

St Alban, Martyr (22 June)

Alban was a citizen of Verulamium (now St Alban's in Hertfordshire) who was converted to the Christian faith after giving shelter to a priest fleeing persecution. Helping the priest to escape, Alban was himself arrested and, when he refused to renounce his new faith, he was beheaded on this day, probably in the year 250. He is acknowledged as the first British martyr.

The Birth of St John the Baptist (24 June)

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.

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.

"Worship your gods?" St. Alban said
To Diocletian's men.
"Worship your gods? I'd rather die!"
"Then die you shall," they said.
They took him out one bright, bright day
To lovely Holmhurst Hill,
And there, amid the springing flowers,
Him viciously did kill.
"Worship your gods?" a Bishop said
To Diocletian's heirs.
"Worship your gods? Why certainly!"
"We knew you would," they said.
"We knew you would,
 though not through fear
Of cruel sword or flame:
'Tis simply that you think your God
And our gods are the same."

Anon.

Kalendar

Tues. 1 June: St. Justin Martyr: Mass at 7 PM
Wed. 2 June: Feria: Mass at 10 AM
Thurs. 3 June: CORPUS CHRISTI:

Mass at 7 PM

(Fr. Clive's 5th anniversary at St. Salvador's)

Sat. 5 June: Requiem Mass at 11 AM

Sun. 6 June: Trinity 1: Masses at 9 & 11 AM;
Evensong and Benediction at 5 PM

Tues. 8 June: St. Ephrem: Mass at 7 PM

Wed. 9 June: St. Columba: Mass at 10 AM

Fri. 11 June: St. Barnabas: Mass at 7 PM

Sun. 13 June: Trinity 2: Masses at 9 & 11 AM

Tues. 15 June: Feria: Mass at 7 PM

Wed. 16 June: Feria: Mass at 10 AM

Sun. 20 June: Trinity 3: Masses at 9 & 11 AM

Tues. 22 June: St. Alban: Mass at 7 PM

Wed. 23 June: Feria: Mass at 10 AM

Thurs. 24 June: Birth of St. John the Baptist:

Mass at 7 PM

Sun. 27 June: Trinity 4: Masses at 9 & 11 AM

Tues. 29 June: Ss. Peter & Paul: Mass at 7 PM

Wed. 30 June: Feria: Mass at 10 AM

Sat. 3 July: St. Thomas: Mass at 7 PM

Sun. 4 July: Trinity 5: Masses at 9 & 11 AM;
Evensong and Benediction at 5 PM

Tues. 6 July: St. Palladius: Mass at 7 PM

Wed. 7 July: Feria: Mass at 10 AM

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

Tues. 13 July: Feria: Mass at 7 PM

Wed. 14 July: Feria: Mass at 10 AM

Sun. 18 July: Trinity 7: Masses at 9 & 11 AM

Tues. 20 July: Feria: Mass at 7 PM

Wed. 21 July: William Wilberforce:

Mass at 10 AM

Thurs. 22 July: St. Mary Magdalene:

Mass at 7 PM

Sun. 25 July: St. James (Trinity 6):

Masses at 9 & 11 AM

Tues. 27 July: Feria: Mass at 7 PM

Wed. 28 July: Feria: Mass at 10 AM

VESTRY MEETING
AT 4 PM
ON SUNDAY, 6 JUNE
PRIOR TO EVENSONG AND BENEDICTION

The deadline for the July/August issue of 'Crucis' is Sun., 27 June. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

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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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Magazine

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