

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

June 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...

The wedding of Katerina and Neil in St. Salvador's last month went very well. The bride was lovely and the groom looked great in his kilt. There was a warmth about the occasion sometimes (unfortunately) lacking in such occasions in my experience.

I suppose the main difference was the strong family link going back several generations between the Bairds/Kellys/Cushnies and this congregation. Even our now battered and dusty stones, that have witnessed so many happy and sad occasions in the history of this and of so many other families, seemed somehow to exude a kind of warm joyfulness on that day that comes only with long and close familiarity.

This reminded me of something important about St. Salvador's.

As if I needed any more reminding, the point was underlined further at the lovely reception afterwards at the Queen's Hotel, where even some of the older and more staid members of our congregation displayed a hitherto partially concealed aptitude for dancing, joke-telling and general merry-making.

Whether we come to our church as individuals, couples or as families, this congrega-

tion is itself a family. We weep with those who weep and we laugh with those who laugh. We sometimes squabble, but we also stick up for each other and occasionally even bear one another's burdens. We put up with each other. There are few places any of us go, and few organisations to which any of us belong, that quite do the same thing so well.

This is a crucially important thing to remember as we pass through these times of financial anxiety as a congregation. If St. Salvador's is going to survive it is not only because we have a vital mission in a deprived part of our city. And it isn't only because we have a unique architectural gem of a church building. Neither is it because we represent a tradition of worship and spirituality somewhat alien to our times in both the world and even our wider Church.

No, if we are going to survive it is because we sense that we are part of something bigger than ourselves that links us with those who have gone before us, who are still part of us in our memories and in the fellowship of the Saints. We labour not for ourselves alone, but for each other and for them.

Furthermore, we work so that this family may pass on what we have experienced here to the generation that will come after us, when these stones will remind them of us and of all that we have shared here in our day.

With every blessing  
*Fr. Clive*



Sermon preached by the Rector  
on Ascension Day, 2 June, 2011

“As they were watching, [Jesus] was lifted up, and a cloud took him from their sight.”  
Acts 1: 9b

We can only imagine the sorrow of the disciples at their parting from Jesus. To have been with Him three years or even longer, to have eaten with Him and to have shared His life in all its small and great particulars, to have been caught up in the agony of His Death and the glory of His Resurrection, and now to have a cloud part Him from their lives on earth, must have saddened them beyond our comprehension. I imagine that their sadness must even have overcome the wonder of the miraculous moment when He was withdrawn from their sight into heaven.

Like the rest of us – but a new experience for them – they would have to get used to the idea of a Jesus apparently absent from their lives. We have no problem trying to imagine what that’s like; our continual challenge is to try to understand how, despite all appearances, Jesus remains somehow present with us here on earth. One way or another, that’s the underlying theme of all liturgy and of most of the Church’s preaching and pastoral work. Today, however, we need to reflect on Our Lord’s detachment from us that His ascension indicates. Why was it - and is it - necessary?

First of all, Jesus’ rightful place is in Heaven – and not only because, as the Son of God, He belongs there with the Father. It’s clear from the disciples’ question to Him before His ascension that they still expected Jesus to restore the kingdom to Israel on earth. By withdrawing from sight, Jesus once and for all kills that notion dead: the Kingdom He establishes and reveals is for all people everywhere and for all time. The knowledge and love of God cannot be limited to one people in one place at one point

in time. Had the Lord stayed with them, it would have made that much harder, if not impossible, to demonstrate. By returning to His Father, Jesus places Himself and His Kingdom beyond the exclusive claim of any one nation, race or faction.

What this meant for the disciples, and continues to remain the case for us, is that Jesus must be sought in a new way – in the way He told them and us to look for Him. We need to look for Him around us, recognising Him in everything that points to Him, in everything that speaks to us of truth, beauty, life and rebirth. It also means that we should seek to find Him in the Sacraments – the earthly things that He has told us are the assured means through which we can encounter Him and share His life. Not least, by withdrawing from sight, we now need to look for Him in that other place where He always said He would be, among anyone we come across who needs us: the poor, the needy, the sick, the imprisoned and the refugee.

Another reason why Our Lord ascended to His rightful place in Heaven was to show also that that too is **our** rightful place. In Himself, the Son of God united what is divine with what is human; He didn’t shed our humanity when He returned to His Father, but took it with Him, the first of our kind since Adam to stand face-to-face with God. The Ascension is the crowning moment of human redemption. By ascending to the Father, the Son of God shows us not only that He belongs there, but that we do as well. He takes our humanity with Him to the very heart of God, to prepare a place for us. For now our task, through the grace of the Spirit, is to unite the earthly with the divine here, to be a means by which God can be revealed through us in the Church and beyond, that His will may be accomplished on earth as it is in Heaven.

## **KEEPING US WARMER AT ST SALVADOR'S!**

Many thanks to all of you who have contributed so generously to our heating collection over the last year.

As you will remember we have had a particularly cold winter, and it was decided to try and help our ailing church finances by organising a special collection jar to fund some heating on Sundays. We needed about £28 to be able to pay for 24 hours of heating for the church building.

Since the collection started in November of last year you have raised about £700 to date for the fund, so very well done to all of you – it has been a splendid achievement and has contributed to the heating of the church for some twenty five Sundays.

We are going to have a bit of a break from the collection over the summer, but will be starting it again in October for the winter to come.

Fuel bills are ever increasing, as all of us are all too aware. I for one am very glad my house is not as costly to heat as our beautiful church! Please do try and continue your generosity when the collection restarts.

Thank you.

Kirsty Noltie

## **Cantiones Sacrae Spring Concert**

Sunday 5th June 7.30pm at St Salvador's Church

A concert featuring a selection of our favourite music by Byrd, Gibbons, Dowland, Lotti, Wilton, Palestrina and Tallis.

Tickets £7.00 or £5.00 concession from Dundee city Box office or on the door subject to availability.



The Venerable Dr Nigel Peyton has been elected as the new Bishop of Brechin.

Nigel Peyton is currently Archdeacon of Newark, Diocese of Southwell & Nottingham. On hearing the news of his election he said "I am honoured to have been elected and look forward to returning to serve in the diocese where my ministry began"

Nigel Peyton is married to Anne, a retired school teacher. His interests include grandparenting, writing, eclectic reading, music, gardening, supporting Nottingham Forest FC and enjoying real ale!

### **Biography**

The Venerable Dr Nigel Peyton, born 1951. Justice of the Peace 1987. Edinburgh University MA 1973; BD 1976. Union Theological Seminary, New York STM (Master of Theology) 1977. Lancaster University PhD 2009. Edinburgh Theological College 1973. Deaconed 1976. Priested 1977. Chaplain, St Paul's Cathedral, Dundee 1976-82. Diocesan Youth Chaplain 1976-85. Chaplain, Invergowrie 1979-82; Priest-in-Charge, 1982-85. Chaplain, University Hospital, Dundee 1982-85. Vicar, Nottingham All Saints, Southwell 1985-91; Priest-in-Charge, Lambley 1991-99. Chaplain, Bluecoat School, Nottingham 1990-92. Diocesan Ministry Development Adviser, Southwell 1991-99. Archdeacon, Newark from 1999. Member of General Synod 1995 – 2010. Director Ecclesiastical Insurance Group from 2005. Hon. Teaching Fellow Lancaster University 2010.

## 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.

### **Ss. Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa: Bishops and Teachers (14 June)**

Gregory of Nazianzus and Basil were two friends bound together by their desire to promote and defend the divinity of Christ as proclaimed in the Nicene Creed. This was against the seemingly overwhelming pressure from both Church and State for the establishment of Arianism, which denied Christ's divinity and thus the doctrine of the Holy Trinity. Basil was renowned for being headstrong and forceful, while Gregory preferred a quiet, simple ascetic life of prayer. However, Gregory's oratorical and theological brilliance meant that the hidden life was virtually impossible, and Basil drew him into the forefront of the controversy. Their joint persuasive eloquence convinced the first Council of Constantinople, meeting in 381, that their teaching was the truly orthodox one and the Council ratified the text of the Nicene Creed in the form in which it is used in the East today. Basil died in 379 and Gregory of Nazianzus ten years later.

Gregory of Nyssa was the younger brother of Basil, and was born at Caesarea around the year 330. Unlike his brother, Gregory was academically undistinguished, but he ultimately proved to be the most original of the group of theologians known as the Cappadocian Fathers. Although always personally devout, Gregory pursued a secular career and was ordained only later in life. He was chosen Bishop of Nyssa in 372. For him, God is met not as an object to be understood, but as a mystery to be loved. Gregory died in the year 394.

### **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.

### **Corpus Christi (Thursday after Trinity Sunday: 23 June)**

A festival with its origins in the Low Countries in the Middle Ages, this festival celebrates the doctrine of Christ's true presence in the Sacrament of Holy Communion. "Corpus Christi" is Latin for "the Body of Christ". (*Fr. Clive*)

### **St Irenaeus of Lyons, Bishop and Teacher (28 June)**

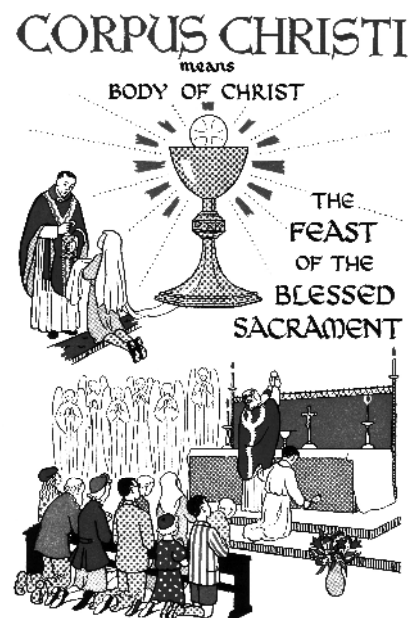
Born at Smyrna about 130, Irenaeus was a disciple of St Polycarp, bishop of Smyrna and successor of St John. Irenaeus studied at Rome and was a priest at Lyons in modern-day France at the time of the great persecution there. He became bishop of the city in 177 when the previous bishop was martyred. Irenaeus is known as the first great catholic theologian. He was a powerful defender of the full humanity of the In-

carnate Christ against the heresy of the Gnostics. He died (perhaps martyred) about the year 200.

### **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.

*Regrettably, Fr. Clive will be unavailable to say Mass on the feasts of St. Barnabas and the Birth of St. John the Baptist.*



### **Dundee Strathspey and Reel Society in Concert.**

Saturday 4th June 7.30pm at St Salvador's Church.

Tickets £6.00 or £5.00 concession from Dundee city Box office or on the door.

Enjoy an evening of toe-tapping Scottish music with Tayside's premier strathspey and reel orchestra and guest singer Graeme Adamson.

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

The white candle burning in the lamp suspended above the sanctuary is a sign of Our Lord's sacramental presence in the Bread reserved in the aumbry on the north wall. Every week the candle is replaced, the intention being that a light indicating the Reserved Sacrament should burn constantly.

These candles cost just £3 each. Donating toward a sanctuary light burning throughout the week before the Blessed Sacrament is a great way to give glory to God and to give thanks or to remember something or someone. Donations may be given to the Rector.

Each month the weekly donors and their intention will be published in *Crucis*.



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

5 June: In thanksgiving for six years as Rector by Fr. Clive and Katie Clapson

12 June: In thanksgiving for six years as Rector by Fr. Clive and Katie Clapson

19 June: In thanksgiving for 35 years of marriage by Fr. Clive and Katie Clapson

26 June: In thanksgiving for 35 years of marriage by Fr. Clive and Katie Clapson



## At the 'Here and Now' Gallery of the McManus: Dundee's Art Gallery & 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.

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. Thank you!

## Kalendar

Wed., 1 June: St. Justin Martyr: Mass  
at 10 AM

Thurs., 2 June: Ascension Day: Mass  
at 7 PM

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

Tues., 7 June: Feria: Mass at 7 PM

Wed., 8 June: St. Ephrem the Syrian: Mass  
at 10 AM

Thurs., 9 June: St. Columba: Mass at 7 PM

Sun., 12 June: Pentecost: Masses  
at 9 & 11 AM

Tues., 14 June: Ss. Basil, Gregory & Greg-  
ory: Mass at 7 PM

Wed., 15 June: Feria: Mass at 10 AM

Sun., 19 June: Trinity Sunday: Masses  
at 9 & 11 AM

Tues., 21 June: Feria: Mass at 7 PM

Wed., 22 June: St. Alban: Mass at 10 AM

Thurs., 23 June: Corpus Christi: Mass  
at 7 PM

Sun., 26 June: Trinity 1: Masses  
at 9 & 11 AM

Tues., 28 June: St. Irenaeus of Lyons: Mass  
at 7 PM

Wed., 29 June: Ss. Peter & Paul: Mass  
at 10 AM

Sun., 3 July: St. Thomas (Trinity 2):  
Masses at 9 & 11 AM; Evensong and Bene-  
diction 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 7 PM

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

We were very sorry to hear of the death last month of Mr. Jimmy Craig, husband of Margaret, at the Forebank Nursing Home.

Please keep Margaret and her family in your prayers, and pray for the repose of Jimmy's soul. *R.I.P.*

## Our Fund-Raising

The Lenten Smartie Tube collection raised approximately £165.

The Quiz Night raised approximately £60.

The Coffee Morning raised £373.00.

Thanks to everyone who supported these ventures!

Next Fund-Raiser:

## JUMBLE SALE

Thurs. 16 June at 7 PM in the Church Hall. Free entry.

Thank you to Phyllis McIntosh for contributing to flowers in memory of Mrs. Jessie Ann Malcolm (7<sup>th</sup> May, 1942).

The deadline for the July issue of 'Crucis' is Sunday, 26 June. Please send any material to the Editor (the Rector) by that day. 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)

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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

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.