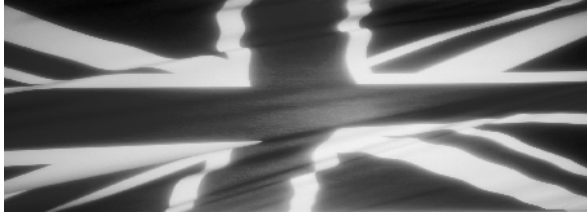


# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee  
June 2012

"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 beginning of this month sees a great celebration in the United Kingdom and in many places around the world for Her Majesty the Queen's Diamond Jubilee. May God bless her and all of us.

June is a month of anniversaries for me. Katie and I were married at St. Stephen's Church in Barnet on 19 June, 1976 – the last day that it rained during the driest summer on record! I was ordained Deacon on 3 June, 1979 – Trinity Sunday that year – at St. George's Cathedral, Kingston, Ontario, where I had served in the ranks of the choir. Also on 3 June, but in 2005, I was installed as Rector of St. Salvador's.

Celebrating anniversaries is important. Anniversaries recall people and events that have had an important impact on us for good or ill.

Anniversaries are especially important for Christians, and we are pretty good at remembering them. This is something that should come as no surprise. We are a people who constantly recall the intervention of God in history and all that has flowed from it. We recall the life, death, resurrection and ascension of Jesus Christ. We celebrate milestones in the life and development of

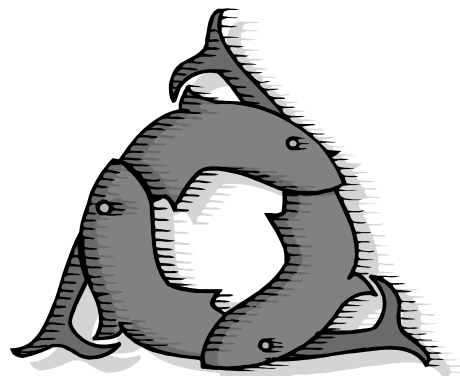
the Christian Church. We remember the saints throughout Christian history. On the local level too, we remember people and events of significance to us, such as birthdays, wedding anniversaries and commemorations of the departed. Recalling is one of the things we Christians do well.

We do it well because the Church is a community and a family. We remember not facts, but people and events that connect with our lives today. When we recall the past, our purpose is not to learn or to share information, but to call the past into the present. We do this as a family might do in remembering its past, feeling a real connection with all that has gone before and recognising its enduring presence.

We are a people who live in relationship with one another. Without that relationship, our anniversaries are just old information. But they are more than that to us. We share a history. We share the present. We share a future. We do that together and with God.

With every blessing in Christ Jesus,

Fr. Clive



**A Sermon**  
**preached by the Rector**  
**on Whitsunday, 27 May, 2012**

*Jesus said: "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf." Jn.15: 26*

Pentecost is one of the three greatest festivals of the Christian Year. However, unlike the other two - Christmas and Easter - the world around us has hardly heard of it. Outside the Church, it is for some only the occasion of a spring bank holiday under its other (more secular) name, Whitsunday. Even that's dying.

This is a cause for some concern, but far more worrying is the self-evident truth of how little Pentecost seems to mean even to many of our brothers and sisters in the Church. If it meant more, we would make far more of it every year. Compared to Christmas and Easter, Pentecost has its roots much deeper in the Old Testament and in the faith and practise of the Jewish People. Whereas Christmas and Easter were originally pagan feasts taken over by the Church to celebrate events **prefigured** in the scriptures, teaching and worship of Israel, Pentecost **was**, in fact, originally a Jewish festival. As it happens, for us it too celebrates what was prefigured in the Old Testament, but the origins of the Pentecost festival have nothing to do with pagan festivals the Church later "christianised". Pentecost was already a kind of Jewish Harvest Thanksgiving coming fifty days after the Passover. At some point, it had also become a celebration of the giving of the Law to Moses on Mount Sinai. It is this, more than its association with harvest, that made the Jewish festival of Pentecost the most appropriate day for God's Spirit to come.

The coming of Christ, His death, resurrection and ascension, and His sending of the Holy Spirit, all reveal the beginning of a new dispensation for human beings from

God. It is a New Law. St. John wrote in the opening of his gospel: "the law was given through Moses; grace and truth came through Jesus Christ." The Law had always shaped the way of life of the Jews; the Holy Spirit now forms the lives of Christians. We are under the Law, not of the Old Testament, but of the New. We have been given a New Law that fulfils all that the Old Law promised but failed to deliver because of sin. Christ overcame sin and its primary consequence, death. We are able to keep this New Law we have been given because sin and death have been conquered. There is now a New Law for God's New People, given by a New Moses, Jesus Christ. That is why the Church celebrates the coming of the Spirit who regulates our lives on the festival of the giving of the Jewish Law.

These are the origins of the Christian celebration of the Jewish feast of Pentecost. Some of you who are as interested in Church history as I am may have found all that fascinating. Some of you may have found it only mildly of interest, and the rest of you may have been just confused or bored. Christian history is, perhaps, an acquired taste. How the Church approaches its history is, however, very much near the heart of today's celebration.

Some years ago now, archaeologists were very excited by the discovery of the perfect footprint of a dinosaur. They were, however, puzzled that they could find no other prints from the same creature nearby. There being no evidence of any one-legged dinosaurs, what was the answer? It remained a mystery until someone remembered that the area had been under water at the time the footprint was made. How did that solve the puzzle? One of the creatures must have touched the bottom with a single foot before resurfacing. An ingenious solution, requiring not only knowledge of the past, but a

large measure of imagination and creativity. It required thinking of a dinosaur not in picture form or as a reassembled skeleton, but as something alive.

Church history is something like that. We have inherited, as it were, various footprints. These may be church buildings, church institutional structures, or various aspects of our worship. We may - and often do - treasure them, but at times they may also seem to be a burden and a source of confusion. Those of us in the Church who are fascinated by the past may treasure these things too well, like valuing the footprint of some dead creature, without considering what it means, and being completely incapable of imagining the creature alive. On the other hand, those in the Church who set little store by the treasures of the Christian past tend to have the same difficulty, seeing no value in the footprint of something dead and extinct. Both are wrong. Both fail too often to see our gifts from the past as signs of something alive.

In the Church, all the things we have inherited are not of equal value or of continuing relevance and significance, but they all do share the same characteristic: they are signs within the Church of the presence of the Holy Spirit of God. They are the signs of Life, something, or rather Someone, who brought these things into being and use. That is their real and lasting interest and value.

The Church is the home of God's Spirit. The signs of His being with us in the past are all around us all the time, in our worship, our buildings, our institutions, and in any number of other ways. These are the footprints of God's Life among us. However, being a Christian is not an exercise in archaeology - finding out where God **was** - but is a matter of theology - finding out where God **is**. This feast of Pentecost tells us that the Spirit is with us, individually through Baptism, and corporately in the Eucharist. The Spirit is here to make us more like the Body of

Christ we consume at Communion, more like the Body of Christ are called to become, more like the carriers of Christ to others that He wants us to be.

Every time the Church gathers, it is like Pentecost. Not only are we being equipped for mission and ministry, but the Spirit sent to us by Jesus Christ from His Father is transforming us. By being renewed or recreated by God we can have the fellowship with Him that He wants for us and we can do what He wants us to do. This can only be achieved, not by us, but through Jesus Christ by the Spirit of grace and truth we have acquired through Him in the Church.

The Jewish Pentecost was a celebration of the giving of the Law to Moses on Sinai. Unlike the Moses of the Old Testament, Jesus Christ has not merely left us a body of rules to follow. There is nothing dead in what we have been left, no mere footprint of life having once been there. Life is with us and in us still, the life of God Himself. He has given us a Presence among us and within us, to teach us what we must learn, to lead us where we must go, and to make us what we must become. This is the work of the Spirit of God in us and in the Church. It is this that we celebrate today.



Thank you for all the contributions to our Heating Fund. It has made all the difference! Now that summer is here, we do not anticipate using the heating system except in exceptional circumstances. Thanks for your support!



Our Sanctuary Candles have been given to the Glory of God in memory of loved ones by:

Mrs. Dot Suttie (June)

Fr. Clive & Katie Clapson (July & August)

**W5: Who, What, When, Where, Why**  
“Corpus Christi” (Latin for “the Body of Christ”) is the annual festival that particularly celebrates the Lord’s sacramental presence in Holy Communion.

Since ancient times, some of the Sacred Elements blessed at the community’s Eucharist were reserved for distribution to those unable to attend due to illness or imprisonment. When Christianity became tolerated in the Empire, it became a custom to precede the Priest carrying the Sacrament in public with a lighted candle and/or the ringing of a bell.

Because Christ is really present in the Sacred Elements, a fitting place to reserve Holy Communion was required. There were three customary ways of doing it. One,

common in medieval England, was a “hanging pyx” suspended above the altar. Another, more common in Scotland, was an aumbry (a kind of locked cupboard) usually on the north wall next to the altar. In continental Europe, the placement of a tabernacle on the altar itself for reservation of the Blessed Sacrament became the norm.

With the Reformation, and a change in thinking about the Eucharist in Scotland and England, the “Corpus Christi” festival was abolished. So – officially – was reservation of the Sacrament itself. Interestingly, however, 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, the Sacrament often reserved in a cupboard in the sacristy. In the middle of the nineteenth century, the Reserved Sacrament began to reappear publicly in Episcopalian sanctuaries. It is thought that our aumbry here in St. Salvador’s may be one of the earliest to be reintroduced to house the Blessed Sacrament.

Our service on Corpus Christi (Thursday, 7 June) will be at 7 PM.



## Come Celebrate!

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### **St Boniface of Mainz, Bishop, Missionary and Martyr (5 June)**

Born in England about 673, Boniface was called Winifred until Pope Gregory II gave him the name by which he is known to history. A monk from Exeter, he was consecrated bishop by Gregory during a visit to Rome in 722 and was sent as a missionary to Germany. There Boniface travelled widely and established or restored dioceses, and set up monasteries, notably at Fulda, where he is buried. Although he became Bishop of Mainz, he did not give up his itinerant missionary life, and was killed by pagans in Friesland in 754. Boniface is regarded as the 'Apostle of Germany' – the Englishman who has had a deeper influence on European history than any other.

### **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 en-

dured 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.

### **John Skinner, Priest, and John Skinner, Bishop (12 June)**

John Skinner the elder was born at Birse in Aberdeenshire in 1721. After studying at Aberdeen he was appointed schoolmaster at Monymusk, where he became an Episcopalian. He was ordained in 1742 and served the charge of Longside for 65 years. A devoted pastor and man of liberal sympathies, he was a noted historian and a considerable poet. In 1753 he was imprisoned under the Penal Laws for six months for conducting worship, and his son John, then nine years old, shared his imprisonment.

This son, as incumbent of Longacre Chapel in Aberdeen, was made coadjutor Bishop of Aberdeen in 1782, succeeding to the See in 1786. In 1788 he was elected Primus. Three notable events are associated with him: the consecration of Samuel Seabury as the first Bishop for Episcopalians in the USA in 1784, the death of Prince Charles Edward Stuart shortly after he became Primus, and the repeal of the Penal Laws – largely as a result of his persistent efforts – in 1792. His wisdom and statesmanlike qualities guided

the Episcopal Church as it emerged from long years of adversity and division, and laid the foundation for its remarkable advance in the nineteenth century.

John Skinner the elder died in 1807, and his son in 1816.

### **St Fillan, Abbot (20 June)**

Fillan, a common Irish name, was borne by several saints. The eighth century Fillan was of Irish birth, became a monk and accompanied his uncle Congan to Scotland. He was a solitary at Pittenweem, Fife, where he was chosen as Abbot. After some years he resigned and retreated to Glendochart. His name is associated also with Lochalsh, Renfrewshire and Strathfillan in the vicinity of Killin and Crianlarich, where an abbey bearing his name was built. A well with his name has long been associated with cures for mental ailments. His memory was held in great affection, and his relics – especially his staff and bell – played an important part in later Scottish (and Canadian) history.



### **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.

### **Robert Leighton, Bishop (26 June)**

Born in 1611, the son of a puritanical physi-

cian, Leighton studied at Edinburgh and on the continent. In 1641 he became minister of Newbattle, but was highly critical of the Covenanters. In 1652 he was sent to negotiate with Cromwell the release of Scottish prisoners taken at the battle of Worcester, and Cromwell's influence caused him to be appointed in the following year as Principal of Edinburgh University, where he exercised a remarkable influence. At the Restoration of the Monarchy, he accepted the bishopric of Dunblane, the least remunerative, in the hope that he might use that office for the healing of the schisms within the Scottish Church. His plans for an accommodation with the Presbyterians led to his appointment as Archbishop of Glasgow in 1670. After four years he resigned, following the failure of his efforts at reconciliation. He retired to the south of England, where he died in 1684.

### **Alexander Jolly, Bishop (27 June)**

Born in Stonehaven in 1756, Alexander Jolly was educated at Aberdeen, ordained in Peterhead and sent to minister at Turriff. After almost twelve years he moved to Fraserburgh, where he spent the rest of his life. A man of great learning and deep personal devotion, he was consecrated in 1796 as coadjutor to Bishop Macfarlane, who had superintendence of Moray, Ross, Caithness and Argyll. When Caithness was disjoined in 1789, Jolly was elected as diocesan Bishop of Moray. His wisdom guided the church through the years that followed the repeal of the Penal Laws, and his learning and saintly life brought prestige to the church he loved. He died in 1838.

### **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.

## Kalendar

Sun., 3 June: Trinity Sunday: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 5 June: St. Boniface of Mainz:  
Mass at 7 PM

Wed., 6 June: Feria: Mass at 10 AM

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

Sat., 9 June: St. Columba: Mass at 11 AM

Sun., 10 June: Trinity 1: Masses  
at 9 & 11 AM

Mon., 11 June: St. Barnabas: Mass at 7 PM

Tues., 12 June: John Skinner, Bp. & John Skinner, P: Mass at 7 PM

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

Sun., 17 June: Trinity 2: Masses  
at 9 & 11 AM

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

Wed., 20 June: St. Fillan: Mass at 10 AM

Sun., 24 June: Birth of St. John Baptist:  
Masses at 9 & 11 AM

Tues., 26 June: Robert Leighton:  
Mass at 7 PM

Wed., 27 June: Alexander Jolly:  
Mass at 10 AM

Fri., 29 June: SS. Peter & Paul:  
Mass at 7 PM

Sun., 1 July: Trinity 4: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 3 July: St. Thomas: Mass at 7 PM

Wed., 4 July: Feria: Mass at 10 AM

Sun., 8 July: Trinity 5: Masses at  
9 & 11 AM

Tues., 10 July: Feria: Mass at 7 PM

Wed., 11 July: St. Benedict: Mass at 10 AM

Sun., 15 July: Trinity 6: Masses at  
9 & 11 AM

Tues., 17 July: Feria: Mass at 7 PM

Wed., 18 July: Feria: Mass at 10 AM

Sun., 22 July: St. Mary Magdalene: Masses  
at 9 & 11 AM

Tues., 24 July: Feria: Mass at 7 PM

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

Sun., 29 July: Trinity 8: Masses  
at 9 & 11 AM

Tues., 31 July: St. Ignatius of Loyola: Mass  
at 7 PM

Norman Wilkie, husband of Isobel Wilkie, died in hospital on Sunday, 27 May. He had been living in Craigie House for the last few years due to his deteriorating condition. Please remember Isobel and her family in your prayers.

*Rest eternal grant unto him, O Lord.*

### Donations for Flowers Needed

As the long season of Sundays after Trinity begins, it is a lovely custom to decorate our church with summer flowers. Susan Smith, our flower arranger, does a wonderful job! Funds for flowers are now running low. Donations would be particularly welcome at this time. Floral decorations in church are a lovely way of remembering a departed loved one or of giving thanks for blessings received.

### SGM NEWS

The Special General Meeting of the congregation on Sunday, 20 May after the 11 AM Mass approved for the constitutionally-required second time a revised constitution that conforms to changes in Scottish charity law. The new Constitution is now being sent to the Bishop for final approval.

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!

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

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