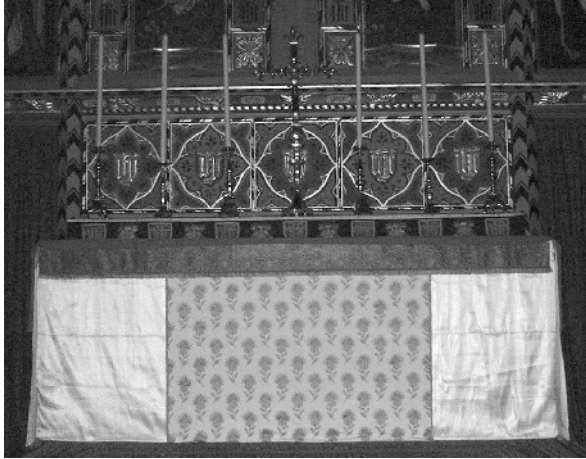


# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

May 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...

In a typical example of the topsy-turviness for which he was famous, G. K. Chesterton is supposed to have said that if a thing is worth doing, it's worth doing badly.

What he meant by that, of course, is that if something is worth doing, it should be done. We should always try our best, but fear of imperfection is no good reason for not trying at all. The meagreness of the skills and resources we may have for the task should not deter us from doing what should be done. It is good to be reminded of this from time to time.

Close inspection of the frontal that suddenly appeared on our high altar at Easter, and which will remain in place for the remainder of the season until Pentecost, reveals that it is of very poor workmanship indeed.

The materials are wonderful. It is made of two beautiful pieces of cloth: silk given to us by our friend John Wall after one of his

tours of India, and a cotton cloth with a large patterned thistle motif with the same colours that predominate in our sanctuary. The materials are exquisite; it's the workmanship that's shoddy!

The whole frontal is simply pinned and held in place by the green super frontal. On Holy Saturday, while the church was being prepared for Easter, I found myself with Martin spending much of our time hurriedly cobbling the whole thing together. The result is by no means perfect, as any close look at it will demonstrate. Why did we attempt it?

Our old festal frontal has seen better days; there's no-one that disagrees with that. Even at a distance its tired look and damage is less a frontal and more a pall for any joyful occasion. I wanted this Easter to be different.

In the midst of so much uncertainty and depression in the world around us and in the Church, I wanted us to see something bright, joyful and new on the altar in our sanctuary, something to better reflect this season of Risen Life.

I hope that you may agree that, even with its imperfections, it was a thing worth doing.

Paschal blessings to all,

*Fr. Clive*

## Alleluia Alleluia

*Getting by with a little help from our friends... Richard Southern (Watford), Harold Jack and Fred Jack (Montrose) were a great help to us during Holy Week this year. Photo taken after the Easter Vigil.*



## NEWS of YADY

As you probably know, Yady Khomarlou, for whom we have been praying, broke her leg whilst in Argentina and has been in hospital in Buenos Aires for the past few weeks. She finally had her operation on Monday 16th April after a long wait. It was by all accounts successful and she was sitting up less than 24 hours later. Members of the Anglican Cathedral there have been very supportive with regular visits, and even bringing food. Her son Damon is being looked after by family and friends and is keen to get back to his school. They hope to go home together as soon as Yady's doctors decide she is fit enough to travel. Yady sends her greetings, and her thanks to all of you for your prayers and good wishes.

*Martin Andrews*

## VOLUNTEER WANTED

Concerned about the world around us? For a number of years, Ann Noltie has done good work as our co-ordinator and contact person for environmental, justice and peace issues. Unfortunately, Ann's health has meant that reluctantly she has had to curtail a number of her commitments. We are grateful for Ann's service in this capacity on our behalf.

We very much need to find someone to act for us as our co-ordinator for environmental, justice and peace issues. The job is important but not overly onerous. Please tell the Rector if you would like to take it on.

**A SPECIAL GENERAL MEETING of the congregation of St. Salvador's is being called for Sunday, 20 May after the 11 AM Mass in the church. The sole item on the agenda will be to give second consideration to the adoption of a new CONSTITUTION to bring us further into conformity with changes in Scottish Charity law. A copy of the proposed Constitution and our Membership List is available at the back of the church.**



**Sermon preached by the Rector  
on the Second Sunday of Easter, 15 April, 2012**

*"[Jesus] said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.'" John 20: 27*

When the Gospel writers were putting together the Gospels, we must remember that they were acting as editors. Out of all the stories that there were about Jesus, whether written or oral, the Gospel writers chose some and left out others. John admits this in verse 30 of today's reading, when he says that the Risen Christ did many other things in the presence of His disciples that are not included in this account. John goes on to say that what determined his choice of what should be included and what should be left out was his desire that all those who read or heard his Gospel should come to belief in Jesus, and, by faith in Him, should have life.

This story we have today was obviously included by John in his Gospel to meet objections to the Resurrection and to show that not seeing and touching the Risen Christ need be no obstacle to faith in Him. The account of Thomas' stubborn refusal to believe without physical proof of Christ's Resurrection is unique to John's Gospel. Jesus' words to Thomas were included as much – if not more – for our benefit than for his: "Blessed are those who have not seen and yet have come to believe."

Poor Thomas. This one incident is almost all that we know about him. From it, he is known forever to Christians as "Doubting Thomas". It is his stubborn refusal to believe, and not his faith that we remember. We forget that what he saw and touched that day changed him forever. It took him to India, to proclaim the Gospel there, and to die a martyr's death. What Thomas saw and touched could not have been an illusion; it must have been real enough to prompt such a sacrifice. What Thomas saw and touched

were the wounds of the Risen Christ.

It was these wounds that identified the Lord to Thomas. Seeing His wounds testified to the reality of His Death. It really **was** Jesus, the same One who had been crucified. Touching His wounds showed that the appearance of the Risen Christ was not a vision or an illusion. It wasn't some trick of the mind that sometimes occurs among those who mourn. Neither was this apparition a ghost. Not only could He be seen and heard, but He could also be touched. It was indeed the same Jesus, but different. John's account of the crucifixion of Christ differs from the other Gospel writers in tone. For him, the Cross was where the Son of God triumphed. John presents Christ's suffering and death as the moment of His complete revelation and glorification before the world. Now, standing before Thomas, not only had Christ risen from death, but He also still carried the marks of the wounds – the sign of His glorification.

If these wounds identified the Lord to **Thomas**, they also identify the Lord to **us**. The Resurrection of Christ is no mere happy ending to a sad story. We need more than that of our Lord, a happy ending to His story. We need a happy ending to **our** sad story. We need a Risen Saviour who has suffered, just as we suffer in this world. His wounds are the sign of our redemption through suffering, and stand as the eternal reminder of our salvation – the happy ending that is life forever with God. We may not be saved **from** suffering, but we are saved **through** suffering, and this is good news for real people. A Jesus without the marks of suffering and what our salvation cost Him is not the authentic Risen Lord. It is the wounds He carries, though risen, that truly identify Him to Thomas and to us as **our** Lord and **our** God.



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

By Dr. K. Noltie (May)

Many congratulations to Fr. George Greig on the occasion of his thirtieth anniversary of Ordination to the Priesthood on St. Mark's Day, 25 April, 2012.

#### **HELP NEEDED**

A combination of tough economic times and changes in the welfare system beginning in April are thought to have been responsible for an increase in requests for assistance with food on Sunday afternoons. We could do with help to keep our Food Cupboard stocked. Donations of funds are always welcome, and so too are non-perishable foodstuffs. The "basics" ranges of the various supermarkets offer baked beans, UHT milk, breakfast cereal and instant noodles at a reasonably inexpensive cost. Thank you!

Thank you to Ann Farmer and Phyllis McIntosh for donations toward Easter flowers in memory of loved ones. Flowers this month are given by Dr. K. Noltie in memory of Fr. Trevor Stevens, late Rector of St. Salvador's.

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

Ascension Day is forty days after Easter Sunday, and always falls on a Thursday. On that day we recall the going up of Jesus Christ into heaven, taking both our humanity and His divinity back to God the Father. The celebration of this feast is of great antiquity. Although no ancient documentary evidence of it exists, the nun Aetheria speaks of the vigil of the Ascension and of the feast itself, as they were kept in the Holy Land when she visited there on pilgrimage between 381 and 384. St. Augustine of Hippo in North Africa says that observing Ascension Day is of apostolic origin, and he speaks of it in a way that shows it was the universal practice of the Church long before his time (5<sup>th</sup> century). It may be that prior to the 5th century the fact narrated in the Gospels was commemorated with the feasts of Easter or Pentecost, as the Ascension festival has a strong link thematically with both. Representations of Christ's going up into heaven are found in Christian art dating as early as the 5th century.



**Ascension Day is  
Thursday, 17 May  
Mass is at 7 PM**

## The Konevets Quartet

*Graeme Adamson*

Over the last few years, having been fortunate enough to have been exposed to some exceptionally high quality singing as I have “gallivanted” both in the UK and abroad, I find that I have become somewhat hypercritical: both of my own performances and those of others. So, having made myself comfortable in a pew midway down the nave of St Salvador’s on the evening of Thursday 19th April, I hoped to be moved and uplifted by the music but expected, as is often the case, to be left with a slightly dissatisfied feeling having noticed irritating issues surrounding tuning, intonation, and pitching. Nothing could have been further from the truth as the Konevets Quartet began their opening piece “O holy Lady, do not entrust me to human protection” to a Znamenny chant. Their singing both looked and sounded effortless, the perfectly blended sound washing over the audience like gentle waves.

Whilst nothing in the programme was familiar, it was quite the most satisfying couple of hours I’ve spent listening to live music in quite some time. The first half was composed entirely of sacred music and included “Bless the Lord, my Soul” (Valaam & Konevets monasteries chant), “Ave, Maria” (Georgian chant), “Kontakion of the Nativity of Christ” (Bortnjanskiy), “We hymn Thee” (Serbian chant), “Only begotten Son” (Grechaninov), “Holy God” (Armenian chant), “It is truly meet” (Greek chant), “The Lord’s Prayer” (Tchaikovsky), and “O Theotokos, we shall never be silent” (Chesnokov). This part of the concert was performed in monastic attire and had a meditative and slightly sombre mood.

After the interval, the mood changed and the quartet reappeared; this time dressed in traditional attire giving the second half a more relaxed feeling. Russian and Ukrain-

ian folk songs and carols followed one after the other and included: “Heaven and earth”, “Night has fallen and all is silent and asleep”, “On the Grassy Meadowlands” (a Cossack song), “On the wild steppes of Zabaikalya”, “Down the mother Volga”, “Back in the year” (a regimental song), “On the Hills of Manchuria” (a song from the Russo-Japanese war, 1904-1905), “Be silent, o green, leafy mother forest”, “The young girl walked in the furrows”, and “Ballad of Prince Oleg” adapted from Pushkin. The applause continued long and loudly – the group returning to the stage to give two encores culminating in “a song you will all know” as they said. This turned out to be a beautiful rendition of – wait for it – “Baa Baa Black Sheep” which was delivered with the same precision, care, and panache as all that had gone before.

So who are The Konevets Quartet? It was founded in 1992 by four young musicians from the St. Petersburg Conservatory who sang in the choir of the Konevets Monastery of the Holy Nativity on the Island of Konevets on Lake Ladoga. At the heart of their repertoire is Russian church music: from ancient material written for the monasteries to works by 20th century composers. The earliest church music is sung in unison or in arrangements for two or three voices, and in contemporary four-voice arrangements, many of them written by members of the Konevets Quartet. Their concert programmes often include (as did this one) a variety of Russian folk songs and military songs and marches from the days of the Imperial army – songs which were all but lost during Soviet times.

Part of the Quartet’s revenue goes towards the restoration of the Monastery which suffered catastrophic damage during the Soviet era. With this goal, the Quartet has participated in leading international festivals in Russia, Great Britain, the United States, France, Italy, Ireland and Scandinavia.

## Come Celebrate!

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### **Ss. Philip and James, Apostles (1 May)**

Philip and James merely appear on the list of the twelve apostles in the first three gospels, but in St John's Gospel, Philip has a more prominent role. James is said to be the son of Alphaeus, and is often referred to as James the Less or James the Younger. The two apostles are celebrated on the same day because the church in Rome, where their relics were laid to rest, was dedicated on this day in the year 560.

### **St Athanasius, Bishop and Teacher (2 May)**

Athanasius was born in about the year 296 of Christian parents and was educated at the catechetical school at Alexandria. He was present at the Council of Nicaea as a deacon, accompanying his bishop Alexander, whom he succeeded as Patriarch in the year 328. Athanasius held firmly to the doctrines of the Church as defined by that Council, and became leader of those opposed to the teachings of Arius, who denied the divinity of Christ. He was deposed and restored to his See several times because of his uncompromising faith. In or out of exile, Athanasius continued to write. Ever the proponent of orthodoxy, he expounded the need for the Church to teach the true doctrines of the faith rather than watered-down versions of it. He was a strong believer in asceticism as a means of restoring the divine image in humanity and was thus a supporter of monasticism, which was in its early state at that time. He was a friend of St Pachomius and wrote a biography of St Antony, both of whom were monastic pioneers. Athanasius died on this day in the year 373.

### **Julian of Norwich, Spiritual Writer (8 May)**

On this day in 1373, when she was thirty years old and suffering from what was considered to be a terminal illness, a woman of Norwich, whose own name is unrecorded, experienced a series of sixteen visions, which revealed aspects of the love of God. Following her recovery, she spent the next twenty years of her life pondering their meaning and recorded her conclusions in what became the first book written by a woman in English, *The Revelations of Divine Love*. At an unknown point in her life, she became an anchoress attached to the Church of St Julian in

Norwich, and it was by this name of Julian that she became known to later generations. She died around the year 1417.

### **St Matthias, Apostle (14 May)**

In the choosing of Matthias to replace the traitor Judas, we can see that the author of the Acts of the Apostles differs from St Paul in his understanding of apostleship. The number had to be restored so that they might sit on thrones judging the twelve tribes of Israel. It was conditional that they had to have been with Jesus during his earthly ministry and witnesses to the resurrection. The point of being chosen by lot, rather than by election, indicated the choice was God's alone.

### **St William of Perth, Martyr (23 May)**

Tradition has it that William was a devout baker from Perth. He adopted an abandoned boy and brought him up. On pilgrimage to Jerusalem in 1201, this youth murdered William on the road between Rochester and Canterbury. As he had been brutally slain while on pilgrimage, William was widely considered a martyr. Though venerated as William of Rochester, he was never officially canonised.

### **The Visit of the Blessed Virgin Mary to Elizabeth (31 May)**

The celebration of this feast first occurred among the Franciscans in 1263, but quickly spread throughout Europe. Since it recalls an incident clearly described in Scripture, the churches of the Reformation three hundred years later were less inclined to proscribe it than they were other Marian feasts, particularly as it was the occasion for the blessed Virgin to sing her great hymn of praise the Magnificat. The story of the Visitation emphasises the connection between the old covenant and the new, and how the former clearly points to Jesus as the promised Messiah.





## Kalendar

Tues., 1 May: Ss. Philip & James:  
Mass at 7 PM

Wed., 2 May: St. Athanasius:  
Mass at 10 AM

Sun., 6 May: Easter 5: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 8 May: Julian of Norwich:  
Mass at 7 PM

Wed., 9 May: Feria: Mass at 10 AM

Sun., 13 May: Easter 6: Masses  
at 9 & 11 AM

Mon., 14 May: St. Matthias: Mass at 7 PM

Tues., 15 May: Feria: Mass at 7 PM

Wed., 16 May: Feria: Mass at 10 AM

Thurs., 17 May: ASCENSION DAY:  
Mass at 7 PM

Sun., 20 May: Easter 7: Masses  
at 9 & 11 AM

Tues., 22 May: Feria: Mass at 7 PM

Wed., 23 May: St. William of Perth:  
Mass at 10 AM

Sun., 27 May: PENTECOST:  
Masses at 9 & 11 AM

Tues., 29 May: Feria: Mass at 7 PM

Wed., 30 May: Feria: Mass at 10 AM

Thurs., 31 May: The Visitation:  
Mass at 7 PM

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

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 May issue of 'Crucis' is Sunday, 26 May. Please send any material to the Editor (the Rector) by that day. Thank you!



# St Salvador's Directory

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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 £14 p.a. inc. p&p. Also available free as a PDF.