

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

May 2016

"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...

I recently received a nice postcard from one of our members visiting Pluscarden Abbey near Forres. It got me thinking about the calling of some Christians to the Religious Life.

We seldom think about monks and nuns, do we? Monasteries and convents are often in "out of the way" places. And what goes on in them is largely unknown and often mysterious to most people. We may be attracted to the perceived tranquillity of the life, but rebel at the thought of its discipline. We may fear boredom. The Religious Life may fascinate and yet at the same time repel us. Hardly anyone we know may have actually tested their vocation to it, or know anything much about it.

Monasticism originated in the Egyptian desert in the fourth century. This was the point in history when persecution of the Church in the Empire had come to an end. Christianity was moving from being merely tolerated to being favoured. Under the patronage of the wealthy and powerful, churches were being built everywhere. Once a religion only for the marginalised, Christianity was becoming fashionable, and large numbers of converts were being baptised.

Christian veterans of the years of persecution looked on in wonder. Not a few felt a certain disquiet. They feared that standards and commitment were being lowered. Christians could now live a comfortable life. Christian Faith was meant to be tested:

what challenges were left? Monastic life was the response by the Spirit in the Church.

There is something austere at the core of Christianity. It is the call to respond to Our Lord's invitation to leave everything behind, take up the cross, and follow Him. Heroic holiness is an authentic part of the Christian vocation. The Religious Life is a reminder to us of this.

As with all ministries in the Church, certain callings exist for the good of all. They emphasise to an intense degree something about the life in Christ that all of us share to a lesser extent. All of us are Priests, but some are called to the Sacred Ministry to exemplify that aspect of Christian living. Others are particularly given to good works, which is something all of us do in our own little ways. Still others are evangelists, preachers, and teachers, but all of us are committed by our common Christian discipleship to speak up for our faith as opportunity allows. Certain vocations provide a focus and a reminder to all of us of the full spectrum of Christian living.

The feast of Pentecost that we shall celebrate this month marks the overflowing of spiritual gifts for mission and ministry. May all of us find our particular calling and follow it, for the good of us all.

With every blessing,

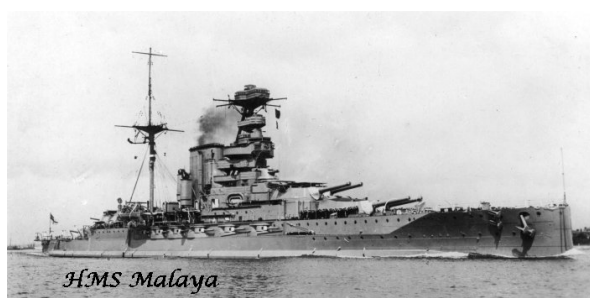
Fr. Clive

BATTLE OF JUTLAND CENTENARY

At the end of April I was invited back to Invergordon (where I served as Rector of St. Ninian's from 1990 to 2000) to attend their commemoration of the centenary of the Battle of Jutland on 31 May 1916. The little Episcopal congregation there began its life during the Great War as a naval chapel when Invergordon was a significant Royal Navy base and dockyard. Many of the ships that fought in the battle left from the Cromarty Firth, and quite a few returned to Invergordon afterwards – including the ship on which my grandfather served.

Some years previously, my daughter Lucy had shared with her primary school class at Invergordon my grandfather's written account of the battle from his perspective in the engine room on the battleship *HMS Malaya*. Excerpts from "Grampop's" memoir, compiled by Lucy for a class project on local history, were a feature of the displays at the commemoration event I attended.

HMS Malaya was built and launched in March 1915. She was named in honour of the Federated Malay States in British Malaya, whose government paid for her construction. The *Malaya* served in Rear-Admiral Hugh Evan-Thomas's 5th Bat-



tle Squadron of the British Grand Fleet. Uniquely, *HMS Malaya* flew the red-white-black-yellow ensign of the Federated Malay States. At the Battle of Jutland she was hit eight times and took major damage and heavy crew casualties. A total of 65 of her complement died, in the battle or later of their injuries. Several were buried in the Ross-keen churchyard, near Invergordon.

At the end of May 1916, the British Grand Fleet and the German High Seas Fleet were attempting to set a trap for one another that would lead to a decisive encounter. The British wanted to eliminate the threat presented by German sea power in the North Sea and the Germans wanted to break the British blockade of German ports that was having such a bad effect on the German home front. As it happened, neither trap worked, and both fleets blundered into one another off the Danish coast on the afternoon of 31 May.





A running battle ensued, and it soon became apparent that German gunnery, ship design and equipment outclassed the British. German Admiral Hipper successfully drew the British vanguard under Admiral Beatty into the path of the whole High Seas Fleet. By the time Beatty sighted the larger force and turned back towards the British main fleet, his ships took heavy losses. The battleships, commanded by Rear-Admiral Sir Hugh Evan-Thomas, were the last to turn. The enemy gunners having the range, my grandfather's squadron took the heaviest of the German fire. As the last to make the turn, the *Malaya* was the worst damaged, hit below the waterline twice and on fire. Nevertheless, the battleships managed to form a rearguard as Beatty withdrew, now drawing the German fleet in pursuit towards the main British fleet, under Admiral Jellicoe. Between 6:30 PM, when the sun was lowering on the western horizon, back-lighting the Ger-

man forces, and nightfall at about 8:30 PM, the two fleets – totalling 250 ships between them – directly engaged twice.

Fourteen British and eleven German ships were sunk, with heavy losses on both sides. Throughout the night, Jellicoe maneuvered to cut the Germans off from their base, hoping to continue the battle the next morning, but under the cover of darkness the German fleet returned to port.

Both sides claimed victory. The British lost more ships and twice as many sailors, but the German plan of breaking the blockade failed. For the remainder of the war, the German fleet remained bottled up in their ports. The German Navy instead turned its efforts and resources to the destruction of Allied and neutral shipping using submarines. By April 1917 the outrage this policy generated in the USA triggered the American declaration of war on Germany.

After the battle, the *Malaya* limped in to Scapa Flow, and then on to Invergordon. My grandfather having been reported missing after the battle, the family back home in "Pompey" was relieved to hear that he had survived, when a relative drafted from the Portsmouth dockyard to Invergordon ran into "Grampop" on the town's High Street!





In St. Ninian's Church itself there are memorials to the brave little destroyer *HMS Shark* (above), sunk in the battle with heavy loss of life. In other places in the town, there are still a few other reminders of the Royal Navy and Jutland

With the modern-day destroyer *HMS Sutherland* visible through the windows of the church, the afternoon of the event began with a presentation by an amateur historian of the battle. After that, we went to the local cemetery to honour those from the battle who died from their wounds upon their return and who were buried locally. I had the honour of placing a floral tribute on the grave of one of my grandfather's shipmates from the *Malaya*. The fallen were commemorated by an honour guard from the *Sutherland*, two minutes silence, and a piper's lament.

Next was scheduled a parade of sailors and marines from the ship, as well as local Cadet, Scout, and Guide groups, from the old dockyard entrance to Invergordon's war memorial. There assembled, the fallen were again remembered.

Finally, there was a short service of prayers and hymns back at the church, led by the Bishop of Moray, Ross and

Caithness, and there was a reception at the Royal British Legion afterwards.

It was a real pleasure to return to St. Ninian's for this special event, and I was proud of my former parishioners who worked so hard to make it a success.

It was also good to catch up with my old friends at St. Ninian's, but especially to honour the memory of my grandfather's service, and the sacrifice his shipmates made whose last resting-place is the little Highland port where "Grampop's" great-grandchildren grew up.

Fr. Clive



My grandparents Alma and Charlie Clapson on their wedding day: 24 April, 1918

A Sermon
Preached by the Rector
On the Fifth Sunday of Easter,
24 April, 2016

“God has given even to Gentiles the repentance that leads to life.” Acts 11: 18b

Along with a volunteer who came into our congregation through our Food Cupboard ministry, I was sweeping outside the south entrance of the church the other day. I remarked how the wind drives all kinds of rubbish from all over the place to our church doors. “Kind of like me,” he said.

In the first few weeks, months and years after the resurrection of Jesus Christ, the leaders of the Christian community would face their first important test. It had nothing to do with convincing others of the truth of the Resurrection; evidence for that was everywhere. It wasn't to do with facing indifference, hostility, and even death; the Lord had told them to prepare themselves for that. The first great test of the Church came when large numbers of non-Jewish people came to faith in Jesus Christ and wanted to be baptised.

Up to then, Christ's followers had been the most righteous of Jews. Now something new was happening. Something strange and even a bit threatening. People who knew very little or nothing about the faith, history, and culture of Judaism were turning up at the doors of the Christian community. Should they be admitted or not? This was the first great test of the Church and its leaders.

St. Paul's vision on the road to Damascus gave him the answer he needed. St. Peter's vision in today's First Lesson gave him his answer to that question as well. And yet it would take years for their view to prevail that Gentiles be allowed full membership. In the meantime, Jewish and non-Jewish

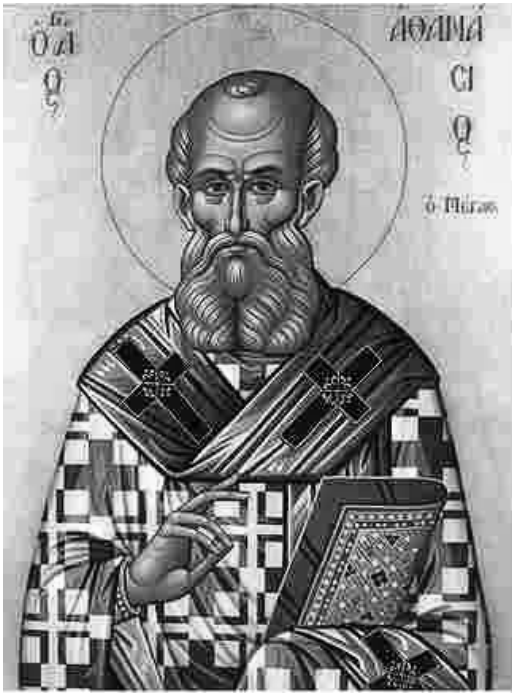
Christians worshipped, ministered, and suffered uneasily side by side. Members of the Church took a long time to learn to accept God's choices for them, and not their own choices for themselves.

No congregation I have ever known or heard of has described itself as anything but open, welcoming, and friendly. They really believe it. And yet many churches in my experience have an underlying means of self selection, sometimes blatant, but usually quite subtle. All kinds of odd people turn up for all kinds of reasons, and they soon know whether they will fit in or not. That's not the way it should be. God is doing something new for everyone, not just for us. We need to be open to the randomness of God's choices of whoever He sends to our church doors.

But is God's choice so random? I think there is a consistency that can be spotted quite easily. It is love.

In today's Gospel, Christ commands His Church to love, and, furthermore, to love as He loves. How can love be commanded? It has nothing to do with lovability. We know we are the objects of Christ's love, and yet He died for us while we were yet unlovable sinners. Love is a matter of obedience and will. We love because He loved us first. And those who blow in through our doors are loved by Him just as much as He loves us. He brings them here for their good, to be sure. He also brings them here for our good, to teach us to love as He loves.

In each stranger we are given by God the opportunity to love as He loves. To love those unlike us. This is first and greatest test of our Christian community in our time.



W5: Who, What, When, Where, Why

When we were prepared for Confirmation, most of us were taught that there are three Creeds: Nicene, Apostles', and Athanasian. All of us would have been familiar with the first two, through our participation in public worship; almost none of us would have heard of the third one.

It is sometimes referred to as "Quicumque Vult", from its opening line in Latin, translated as "Whosoever would be saved..."

In common with the other two creeds, the Athanasian Creed is a strong defence of the doctrines of the Holy Trinity and the Incarnation. However, it is distinctive in its precise – even ponderous – theological assertions and its tone seems somewhat combative. It condemns those who disagree to the fate allotted for all evildoers: eternal punishment in hellfire.

Certainly the great Athanasius saw a lot of theological wrangling and dispute in his time. He was an indefatigable defender of orthodoxy in the face of real theological threat, physical danger and misunderstanding. Indeed, he was himself a casualty of that conflict a number of times, but he gave

as good as he got! However, his association with the Creed that bears his name derives from a later medieval account, and has been questioned since the seventeenth century.

Internal evidence suggests that the Athanasian Creed is likely to have come from at least 100 years after Athanasius' time, and not from Egypt, where Athanasius lived, but southern Gaul (France). It clearly reflects a Western point of view, has never circulated outside Western Church circles, and addresses some theological issues later than the time of Athanasius. It may reflect a strong reaction to pressures on Western orthodoxy from the heresies of invading hordes of Ostrogoths and Visigoths at the beginning of the fifth century.

The Athanasian Creed can be found beginning on page 41 in the Scottish Prayer Book. It is particularly encouraged by the rubric to be recited at public worship on Trinity Sunday, but this has seldom been enforced or followed since the day the rubric was formulated!

"I suppose deep down there is always that holy spark which is there because we are made in the image of God, and pierced Hands are clasped round that spark to save its little life, and when it is safe for Him to do so the Holy Spirit will breathe upon it that it may become a flame."

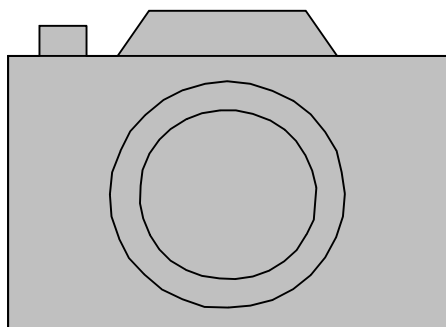
Fr. Andrew SDC (1869-1946), Anglican friar



Outreach News

Over the past month the Sunday Afternoon Drop in at St Salvador's has been as busy as ever. We are now seeing around 70 folk a week for a food parcel and refreshments and are glad to have volunteers on hand able to give advice, signposting or referrals for any in need of advice, help or support with benefit issues, form filling, tenancies etc. We are grateful to the Community Café at St Mary's, Lochee for recent donations of fresh food including fruit, rolls, pies, pastries and salads which we have been able to share with our Sunday afternoon visitors. We have also had loaves of bread and bags of crisps to share from another generous donor.

We have received some help from a number of members of the local Quaker Meeting House with the bag packing process which was much appreciated. Ensuring that we have up to 80 bags of groceries ready each week takes a lot of work and our thanks go to all those who help with this. As always our volunteers have been ready and willing to support our Drop In with whatever needs to be done and to engage with our visitors, offering food, drink and a listening ear. A big thank you to them all.



Dundee Photographic Society

One evening recently we were delighted to host the Dundee Photographic Society who arrived with much photographic equipment to capture some of the magnificence of St Salvador's. There were many comments about the beauty of our building and for some people it was their first visit inside the church. One lady told us that she had, over the years, been to many sales of work and social events in the church halls but that she had never before been inside the church. We hope that we will be able to see some of the photographs at a later date.

St Salvator's Chapel Choir CD Launch

You may remember back last year that St Salvator's Chapel Choir recorded a CD of Bach's Mass in B Minor in St Salvadors. Our church was chosen as the venue for the recording because of its excellent acoustics and after very much hard work the recording was completed. The CD, "BACH AND THE STILE ANTICO" was recently launched at St Andrews University with a reception, including a short film shot during the recording in the church, followed by a magnificent rendition of the Mass in B Minor in St Salvator's Chapel. It was a delight and a privilege to be present at such a moving performance.

Our organist Chris Bragg will have some of these CDs for sale later in the year.

Katie Clapson

A little silver-haired lady calls her neighbour and says, "Please come over here and help me. I have a killer jigsaw puzzle, and I can't figure out how to get started."

Her neighbour asks, "What is it supposed to be when it's finished?"

The little silver haired lady says, "According to the picture on the box, it's a rooster."

Her neighbour decides to go over and help with the puzzle. She lets him in and shows him where she has the puzzle spread all over the table. He studies the pieces for a moment, then looks at the box, then turns to her and says, "First of all, no matter what we do, we're not going to be able to assemble these pieces into anything resembling a rooster."

He takes her hand and says, "Secondly, I want you to relax. Let's have a nice cup of tea, and then," with a deep sigh "We can put all the Corn Flakes back in the box."

A Priest in a hurry parked his car with a note on the windscreen which said: "Have been round this square ten times. I have an appointment. Forgive us our trespasses."

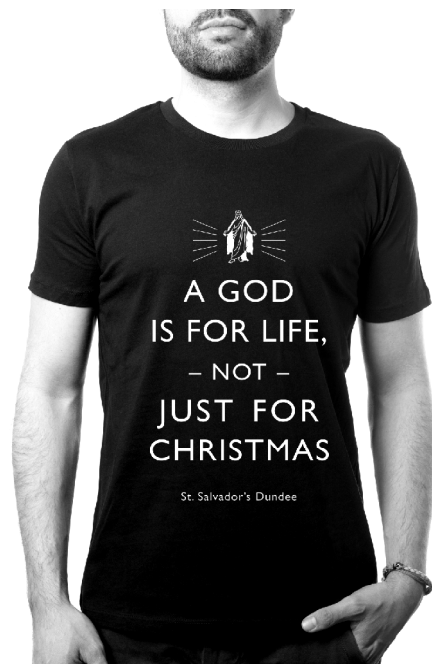
When he returned to his car an hour later there was a ticket, with a note attached to it: "Have been round this square ten years. If I don't give you a ticket I will lose my job. Lead us not into temptation."

Protesting his client's innocence, a man's lawyer got him acquitted of a charge of car theft.

A few days later the man appeared at the police station, wanting his lawyer arrested.

"But why?" the desk sergeant asked.

"I didn't pay his bill", the man said, "and now he's taken that car I stole."



St. Salvador's T Shirts now here!

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Limited edition: only 50 made!

Good quality and 100% cotton.

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Unique gift.

£10 each (+£2 p&p for postal orders in the UK).

All money raised goes to church funds for repair and upkeep of our buildings.



Weeping Window at St Magnus

I was fortunate enough to be able to spend week on Orkney recently, at the time when the display of ceramic poppies entitled 'Weeping Window' was being installed at Kirkwall's cathedral. I had planned to spend time bird watching, walking and visiting some of the historic sites, so this was an unexpected extra bonus to enjoy.

Orkney is a wonderful collection of islands off the north coast of Scotland, with a proud history of habitation over the last 5000 years, influenced by regular incursions from Scandinavia and the Vikings. It is also a place of great natural beauty renowned for its pristine white sandy beaches and abundant wild life. From a base in the pleasant Ayre Hotel in Kirkwall which provided a varied view out over the harbour, I spent my time exploring the mainland and reliving some ancient childhood memories of previous visits. It is possible to gain a fair perspective of life in the place from ancient times to the present day just on the mainland, although the other islands are interesting too.

The weather varied from sleet, snow (known as the lambing snows), hail and 100 m.p.h. gales to beautiful sunny blue sky with interestingly shaped white fluffy clouds and turquoise seas all in the space of 24 hours. But in the words of a delightful lady I met in the Perth Road the other day, 'God's on his throne and man canna do anything about it (as in the weather), so I tried

to enjoy the variations! The roads were peaceful and the sites relatively unpeopled at this time of year before the descent of the massive cruise ships, which come laden with travellers eager to sample the major sites which form the Orkney UNESCO world heritage site.

Although there were undoubtedly people living on the islands at an earlier time, the monuments which can still be seen today date from the Neolithic period some 5000 years ago. The small village of Skara Brae, the chambered burial cairn known as Maeshowe, the Standing Stones of Stenness with huge vertical slabs of uncertain significance, and the perfectly circular stone Ring of Brodgar make up this site, although only the latter three are in fact geographically close.

One of the oldest sites on the island is Skara Brae, the ruins of a little community now perched on the edge of a beach as the result of significant coastal erosion caused by the lashing winter waves of the Atlantic Ocean. It was revealed after a severe storm in the late C19 blew away its top covering soil. Tiny but perfectly formed, a cluster of now roofless houses with hearths, stone cupboards and box beds like a Dundee Victorian tenement give a small glimpse of the life of a well-structured and organised community working together to survive. The local Caithness flags which run along the coast line in sloping seams down into the sea come in almost ready to use flat rectangles, although the skills required to move and then build with them using only tools made out of horn, bone and finely shaped stone axe heads challenge our imagination in this day and age. They clearly had not only skill but patience and perseverance.

Having left no written legacy, we can only imagine what it was life was really like from the evidence they left for us to ponder on in their homes and tombs. It seems hard to believe that they did not have some fairly well constructed faith and beliefs to help



them through their struggle with the elements. They clearly had great knowledge, mastery of, and respect for the landscape they inhabited. Their beliefs may have been based like other primitive communities on worship of things they knew to be essential to their existence such as the sun, or perhaps even some underlying deity who had created it all.

From their burial customs it is clear that they also had great reverence for their ancestors, including the provision of grave items for use in the afterlife such as pots and food, and even the burial of their hunting dogs in Cuween Cairn, and more curiously some exquisite sea eagle talons in the Tomb of the Eagles. This is also shown by the fact that those left behind regularly visited the burial cairns to pay respect and commune with their loved ones after the burials had been made. Intriguing carved stone balls found at Skara Brae could alternatively suggest some sort of magical beliefs, or perhaps they were simply to play with!

I was able to visit a number of chambered burial cairns, the most famous of which is undoubtedly Maeshowe. A grass mound with a diameter of 115 feet and a height of 24 feet conceals a beautifully constructed circular chamber, entered though what for us is quite a narrow passage. Huge slabs of flag were neatly overlapped to make a beehive shaped interior with four tall corner stones, and chambers extending from each wall for the remains. It is famed for the fact that at the winter solstice the sun shines

along the entrance passage and illuminates the back wall, and also its collection of runes carved onto the stone by later Vikings who plundered the graves.

By the C9, the Vikings had wandered in long boats from Norway to discover these fertile islands, and after carrying out a fair amount of looting and pillaging settled down and added an extra dimension to the population. In addition to a new gene pool, they brought Christianity to the land, and the system of writing known as runes. On my first day of exploring I found the ruins of a tiny Norse chapel dating from the C10 perched on a headland looking out over the North Sea, all that remained of a small community once there. It was quite moving to stand in it looking out at the amazing view and imagine the rather uncertain and challenging life of an early Christian on Orkney.

The magnificent St Magnus cathedral was built in the C12 in reparation for the murder of Magnus, one earl too many in a great tale about warriors and battles, rivalries and intrigue as detailed in the Orkneyinga Saga. Dominating the centre of Kirkwall, capital of the Orkneys, it stands solid, proud and glowing in a wonderful melange of the local red and golden sandstone, with the typical curved arches and massive pillars of the Romanesque style of architecture. Masons marks suggest that the work was carried out by those who built the equally beautiful cathedral in Durham. The remains of the gentle and saintly St Magnus still rest inside one of the pillars near the communion table



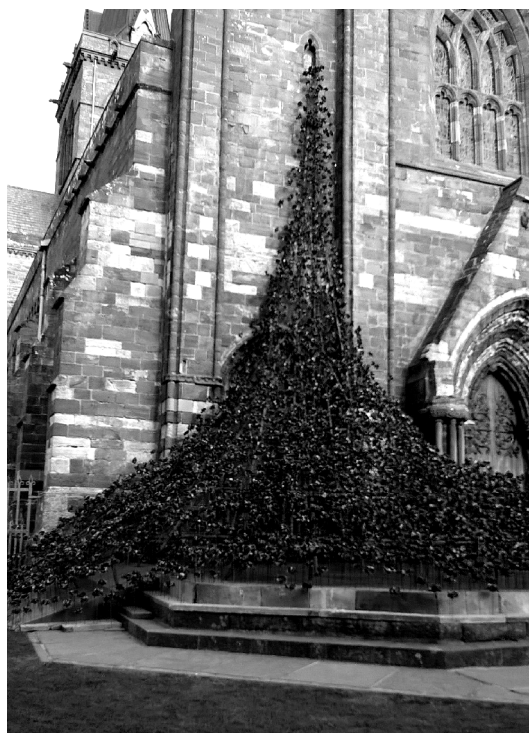
to this day. Belonging to the town, it is currently used for Church of Scotland worship, as well as the world renowned St. Magnus summer music festival.

I was fortunate to be able to attend Sunday morning worship there and very fine it was too, although I was wryly amused by the minister in the pulpit reading his sermon from a bright pink tablet. I also very much enjoyed a tour round the triforium, clere-story and belfower later in the week, affording wonderful views of all sorts of unexpected angles, nooks and crannies and carvings.

As some of you will know the Tower of London was surrounded by a magnificent sea of scarlet poppies in 2014 to commemorate WW1. The artist Paul Cummings and the designer Tom Piper worked together on this stunning installation which had an unexpectedly moving effect on a large number of people. The poppy has for long been an evocative symbol across the world to which many can relate in its universality. We see poppies in our own fields and verges, and the colour is symbolic of both sadness and joy in its vibrancy. Once the original dis-

play was dismantled a number of the hand-made ceramic poppies were sold, but several thousand were retained to form a travelling exhibition taking various forms according to the site, so that those not fortunate enough to have been in London in 2014 could share some of the visual and emotional power of this display.

Orkney was to be the first Scottish venue and the façade of St Magnus proved a truly appropriate location, both because of the beauty of the cathedral and also the significance of Orkney during the second Great War when it became home to the Royal Navy's Grand Fleet. Following the sinking of HMS Royal Oak with great losses after a U Boat slipped unnoticed into Scapa Flow, it was decided to construct the Churchill Barriers which linked several of the small islands south of the mainland to try and prevent further incursion. It remains as a lasting memorial to this sad time, with the poignant wreckages of several rusty ship hulls projecting at crazy angles above the sea surface. The poppies are to play a central role in the major celebration at the end of May to mark the Battle of Jutland where such great losses were sustained.



Entitled the 'Weeping Window' a tiny trickle of poppies tumbles from a small arched window high up on the west wall of the cathedral and flows widely down across the beautiful red and yellow sandstone, broadening out into a magnificent cascade which spread across the paving in front of the cathedral like a protective skirt train. I was fortunate enough to arrive just as the scaffolding underpinning the arrangement had gone up and the first poppies were securely fastened on. With a small hiatus on one day early in the week when the strong winds prevented any work, the display grew and took shape to its final glory over the week. I think every newspaper in Britain must have sent a representative to photograph the work, with larger and even larger lenses and fancy equipment! But I was de-



lighted to have watched its fruition and feel part of the local excitement and interest in it, as a different and more contemporary sort of experience.

Kirkwall seems to have representations of nearly every denomination of the Christian church, and the Episcopal church is a pleasant Victorian building quite near the cathedral. I managed to attend the Sunday Sung Eucharist before going briskly down the road to St Magnus. Good Shepherd Sunday was well celebrated each in their own way by both congregations!

A visit to Orkney would not of course be complete without mention of another special church, which is interesting both from a historical and an artistic perspective. I have already mentioned the presence of the Royal Navy and the building of the Churchill Barriers as a deterrent to German invasion during the Second World War. A large part of the work force utilised for construction was a party of Italian prisoners of war who were housed on the tiny island of Lamb's Holm, the first one in the string going down to South Ronaldsay where the barrier ends.

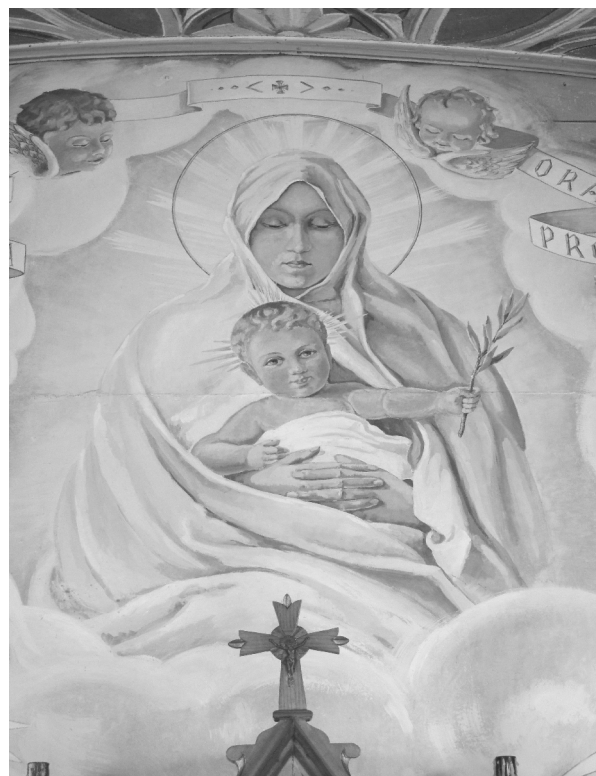
The men must have been allowed a certain amount of freedom and civilisation while they worked away, as they were permitted

to create their own place of worship, in addition to creative cookery, and the performance of in house theatre and music in the camp. Around the basic structure of two Nissen huts placed end to end, creative and imaginative use was made of any materials to hand to make it a place of real beauty and a tribute to their faith. Cement, concrete and plasterboard were painted with beautiful decorations, corned beef tins and other scrap metal were recycled to make light fittings, altar rail and so on, and an old car exhaust covered with concrete to make a font.

The overall effect is quite beautiful, and a great tribute to those who lavished their love and creativity on it. Mass is still celebrated there once a month over the summer.

So, a fascinating trip with a good mixture of the wild and the cultural, and it is splendid to know that faith is still flourishing in this ancient place!

Kirsty Noltie



Come Celebrate!

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Ss. Philip and James, Apostles (transferred to 2 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 (transferred to 3 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.

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.

The Venerable Bede, Monk and Teacher (25 May)

Bede was born in Northumbria around the year 670. When he was seven years old, his family gave him to the monastery of St Peter and St Paul at Wearmouth. He then moved to Jarrow, where he lived as a monk for the rest of his life. Although it seems he never travelled further than York, his monastery was an important centre of learning, and Bede was able to study extensively. He used all the resources available to write the most complete history of Christian England up to the year 729, as well as commentaries on books of the Bible. He was renowned for his monastic fidelity and his love of teaching, and was fondly remembered by his pupils, including his biographer. He died peacefully on the eve of Ascension Day in the year 735.

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.

Rotas

As May begins we have a new rota for those engaged in the ministries of reading, welcoming and hospitality at St Salvador's. We are grateful to those in our congregation who exercise these ministries among us. We should also record our thanks to those who minister in the Sanctuary and to those who do the cleaning, the flowers and the myriad other tasks that need to be done week by week.

BECOME ATTRACTIVE!

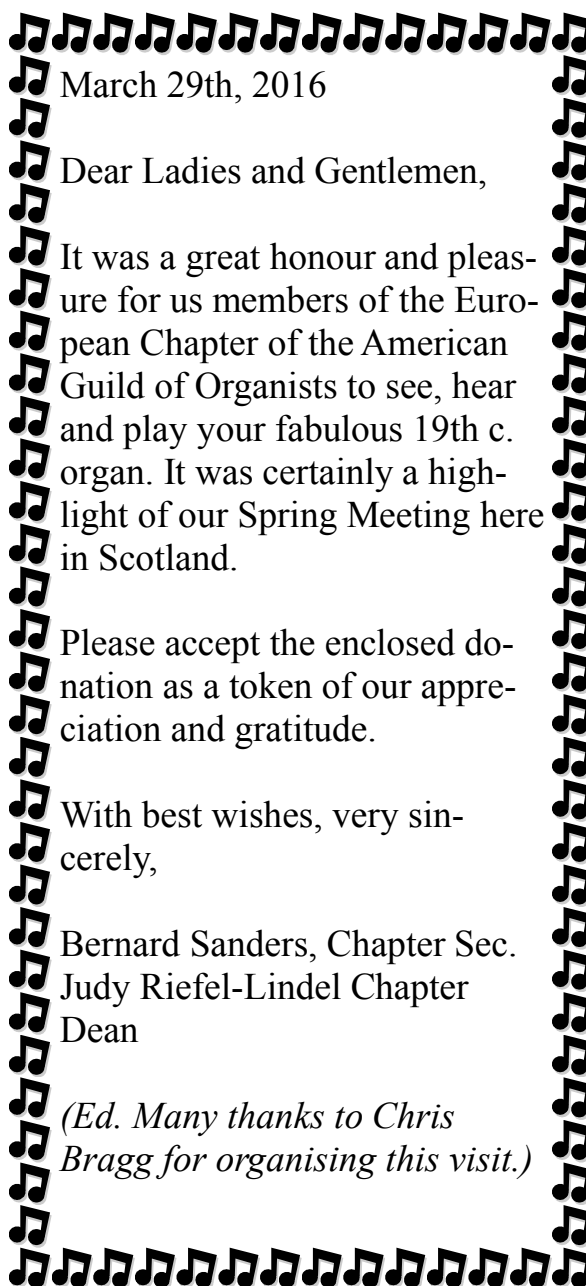
The tract rack at the back of the church contains a number of short blurbs on a wide variety of subjects.

Have you ever picked up a tract for yourself or someone you know?

These tracts are provided as an extension of the teaching ministry of our church.

Although the tracts are replenished from time to time, it has to be admitted that the tract rack is one of the least used features of our church. Unfortunately it sometimes becomes a magnet for odd bits of paper, such as posters or handbills, that are unrelated to the important teaching it offers. They are relocated or dumped.

If there is a subject of interest uncovered by any of the tracts, let Fr. Clive know!



March 29th, 2016

Dear Ladies and Gentlemen,

It was a great honour and pleasure for us members of the European Chapter of the American Guild of Organists to see, hear and play your fabulous 19th c. organ. It was certainly a highlight of our Spring Meeting here in Scotland.

Please accept the enclosed donation as a token of our appreciation and gratitude.

With best wishes, very sincerely,

Bernard Sanders, Chapter Sec.
Judy Riefel-Lindel Chapter
Dean

(Ed. Many thanks to Chris Bragg for organising this visit.)

WHITSUNDAY: SEE RED!!

As a reminder to us that the Gifts of the Holy Spirit are given to ALL members of the Church, let's mark PENTECOST SUNDAY (15 May) by following the custom of wearing something red.

Red is the Pentecost colour because it reminds us of the flames of fire that appeared above the disciples' heads.

Kalendar

Sun., 1 May: Easter 6: Masses at 9 & 11 AM
Mon., 2 May: Ss. Philip & James: Mass
at NOON
Tues., 3 May: St. Athanasius: Mass at
7 PM
Wed., 4 May.: Feria: Mass at 10 AM
Thurs., 5 May: THE ASCENSION OF
OUR LORD: Mass at 7 PM
Sun., 8 May: Easter 7: Masses at 9 & 11 AM
Tues., 10 May: Feria: Mass at 7 PM
Wed., 11 May: Feria: Mass at 10 AM
Sat., 14 May: St. Matthias: Mass at 11 AM
Sun., 15 May: Pentecost: Masses at
9 & 11 AM; Parish lunch afterwards
Tues., 17 May: Feria: Mass at 7 PM
Wed., 18 May: Feria: Mass at 10 AM
Sun., 22 May: Trinity Sunday: Masses at
9 & 11 AM
Tues., 24 May: Feria: Mass at 7 PM
Wed., 25 May: St. Bede: Mass at 10 AM
Thurs., 26 May: CORPUS CHRISTI: Mass
at 7 PM
Sun., 29 May: Trinity 1: Masses at
9 & 11 AM
Tues., 31 May: THE VISITATION OF
THE BVM: Mass at 7 PM

Wed., 1 June: St. Justin Martyr: Mass
at 10 AM
Sun., 5 June: Trinity 2: Masses
at 9 & 11 AM
Tues., 7 June: Feria: Mass at 7 PM
Wed., 8 June: St. Ephrem of Syria: Mass at
10 AM
Thurs., 9 June: St. Columba: Mass at 7 PM
Sat., 11 June: St. Barnabas: Mass at 11 AM
Sun., 12 June: Trinity 3: 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 4: Masses
at 9 & 11 AM
Tues., 21 June: Feria: Mass at 7 PM
Wed., 22 June: St. Alban: Mass at 10 AM
Fri., 24 June: Birth of St. John the Baptist:
Mass TBA

Sun., 26 June: Trinity 5: Masses
at 9 & 11 AM
Tues., 28 June: St. Irenaeus: Mass at 7 PM
Wed., 29 June: SS. Peter & Paul: Mass at
10 AM

Diocesan Website:
www.brechin.anglican.org

CORPUS CHRISTI is always on the Thursday following Trinity Sunday. This year the festival falls on 26 May, and there will be a Mass at 7 PM in the chapel.

CORPUS CHRISI celebrates the sacramental presence of Our Lord in Holy Communion. It began in Belgium in the Middle Ages, and its signs are still evident there.

Unusually for a congregation in our tradition, we have not made much of it over the past few years. It is a festival important to mark. I commend our simple Mass on that day to you. *Fr. Clive*

DON'T FORGET
the Parish lunch
on Sunday, 15 May
(Whitsunday) after Mass

The deadline for the next issue of 'Crucis' is Sunday, 22 May. 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

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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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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.