

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

April 2010

"Far be it from me to glory except in the cross of Christ,  
by which the world has been crucified to me and I to the world." Galatians 6:14

## In the Beginning...

"Oh, I don't believe THAT!" We were telling the story of the feeding of the five thousand to some alarmingly sceptical pre-teens in the short class that Katie and I run between the Masses on Sundays. One expects less cynicism among the young, but these neighbourhood children have such challenging lives that they are perhaps more hard-nosed than their middle-class counterparts.

In her scepticism the girl is just like many other people we know of all ages. They are predisposed against the miraculous. Who can blame them? Not many of us have witnessed a genuine miracle either. However, it should be said that it is in the nature of miracles that they do not happen very often; if they did, they wouldn't be miracles!

There is a great deal of pressure on all of us nowadays – including children and young people – to disbelieve the claims of our religion. What is put before us instead are the claims of science. But science is no substitute for religion. Science explains how things work; religion tells us what things mean. If using religion to explain how things work is ridiculous, using science to explain what things mean brutalises human beings and robs life off all wonder. If we have no capacity to stand in awe and wonder, we lose also the capacity to recognise miracles when they do happen.

In any case, looking at an individual miracle in the Bible or in the world around us today is the wrong place to start. Don't look at the

miracle; look at the One who it is claimed performed the miracle. Who was/is He? Where did/does He come from? What happened to Him?

When it comes to the Christian Faith, many people start at the wrong place. When we try to understand the Scriptures and Jesus whom they describe, we can't start at His birth and work our way forward – not if we are going to make much sense of it all. We have to start where the first witnesses started. We have to go back to the "crime scene" for the evidence. We need to look at the Cross and Empty Tomb. We need to hear the testimony of the witnesses – including people who know Jesus today. Then we work our way backward, to Our Lord's teaching and His life, to His friends and His origins.

It is the Death and Resurrection of Jesus Christ that makes sense of everything else that He said and did in the Gospel accounts, of much of the Old Testament and of the rest of the New Testament. If Jesus did not die and rise from the dead, much of what we have read and what we do today has very little value to us and to anyone. If, however, Jesus was and is the Risen Son of God, then of course anything is possible for Him – even the feeding of the five thousand.

With prayer for a moving Holy Week and a joyful Eastertide,

Fr. Clive

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

The egg is an ancient, pre-Christian symbol of the start of new life, just as new life emerges from an egg when the chick hatches out.

The pre-Christian Saxons in Britain had a spring goddess called Eostre ("Ostara" among their German cousins), whose feast was held on the vernal equinox, around 21 March. The animal associated with her was the spring hare – presumably where the tradition of the "Easter Bunny" came from. The pagan goddess Eostre is known from the writings later of the Venerable Bede, a seventh-century Benedictine monk in Northumbria, and he attributes her name to the Christian festival, but does not mention eggs at all. Eggs being an ancient sign of new life, however, the link with a spring celebration is obvious.

For Christians, the Easter egg is a declaration of the Resurrection of Christ. It is seen as symbolic of both the grave and life resurrected by breaking out of it, making eggs an ideal illustration of the theme of Easter. It has been customary since ancient times for Christians to make eggs part of the celebrations of the festival, dying the eggshells red. The red symbolizes the redeeming blood of Christ shed on the Cross. The hard shell of the egg symbolizes the sealed Tomb of Christ. In Eastern European countries, the eggs are knocked together at Easter celebrations, the cracking of the shells symbolizing the breaking of the seal of the Tomb and Christ's rising from the dead.



## WORLD DAY OF PRAYER

On Friday Mar 5<sup>th</sup> 35 people from our area of Dundee gathered together at St Salvador's to share in worship written by the Christian women of Cameroon. During the service we sang hymns and songs old and new, learned something of life in Cameroon and the particular concerns of women there and prayed together for them and for ourselves as part of the annual world wide day of prayer. The theme was 'Let everything that has breathe praise the Lord' and this was reflected in our singing, our praying and in the sermon given by Fr Clive. We were able to share refreshments afterwards and get to know our fellow Christians in the neighbourhood.

My thanks go to all who helped me to organise this service and who provided such marvellous hospitality. Special thanks to Fr Gordon who had something of a marathon session at the organ and to all the multi tasking ladies who undertook the practical tasks necessary for us to be able to host this service.

Next year's service will be written by the woman of Chile and they were in our thoughts and prayers because of the recent devastating earthquake there.

Katie Clapson

## REPORT OF THE ANNUAL SYNOD FOR THE DIOCESE OF BRECHIN

The annual synod for our diocese took place on Sat Mar 6<sup>th</sup> at the Chalmers Ardler church complex on Turnberry Avenue. We began with the Eucharist and after coffee proceeded with the business of synod. After the role call of members, special mention was made of the death of Elsie Grieg and sympathy was expressed to Fr George. The Bishop let it be known that he is currently unable to make hospital visits due to his own medical condition.

The reports from all the diocesan boards were given and accepted and the diocesan quota for the year was agreed. It was noted that it is a legal requirement for all churches to have a Child Protection and Vulnerable Adult Officer. After the DBAC report Liz Thoms, who has retired after 8 years on this committee, was presented with flowers as a token of appreciation for all the work she has done for the diocese. She is now serving on the provincial buildings committee.

Elspeth Davy spoke briefly of publications available from the general Synod office and mentioned the recent agreement signed with the Methodists and the United Reformed church making them welcome at our services.

After lunch the Bishop spoke about a number of issues. He asked for synod's blessing to put the Bishop Forbes's crosier into a museum to preserve it (as it is falling apart) and to replace it with a new one designed and made by local crafts people. He talked about the financial state of the diocese – we are in the black but there are few reserves. While quota will have to rise there are no plans to increase it at present given the current economic climate. Most of the vacancies in the diocese have been filled and there is a programme in place for continuing ministerial development funded by the Bishop – not by the diocese.

Vestry members were reminded that as trustees of a charity regulated by OSCR they have a duty to maintain confidentiality and charges were encouraged, in conjunction with their vestries, to look ahead and plan for the future of their congregations. Bishop John encouraged us to think outside our comfort zones saying that we must be creative in our thinking as we reach out with the good news of the Gospel and as a church we must expand or expire. The challenge for all of our congregations is to plan for change and growth and to be beacons of light in our communities.

Katie Clapson, Lay Rep.

### **Elsie Greig**

The death of Elsie Greig at Ninewells at the beginning of March saddened us all, and took many of us by surprise - even though she had been very ill for some weeks. Attended faithfully by Fr. George, Angela and David at the end, and having received the Sacraments for the last time, she slipped away peacefully.

Elsie's funeral on 10 March reflected her flamboyance and love of tradition, colour and music. Attendance numbered almost a hundred, and included Bishop Ted and other clergy as well as many friends and members of St. Salvador's. Deacon at the Solemn Requiem Mass was Fr. Tunji, who came all the way up from Milton Keynes overnight to be there. Elsie's son-in-law David gave a fine tribute on behalf of the family.

There was a small, private committal at the crematorium following the service in church.

We shall miss Elsie at St. Salvador's very much, and although we are sad now, our faith tells us that "joy cometh in the morning" (Ps. 30.5). Rest Eternal.

**Sermon preached by the Rector  
on the 4th Sun. in Lent,  
14 March, 2010**

“[The father said to the elder son:] ‘We had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’” Luke 15: 29

Episcopalians are generally not known for our great acts of penitence, renunciation and sacrifice. We claim to be – and usually are – a humane, inclusive sort of Christian community. That’s one of our strengths; it can also be one of our weaknesses. God is making a NEW creation; we rather like the OLD creation.

We don’t ask people coming to us to give up much – they come as they are and often seem to stay as they are. The truth is that we’re generally uncomfortable with people who have given up rather a lot to come to God, whose lives are being changed. For all our much-vaunted inclusivity, we often find it hard to include them. Usually such people move on to another Christian community that places a higher value on repentance, forgiveness and sacrifice than we seem to. Such spiritual giants as Thomas Ken, William Law, John Newton, John and Charles Wesley, Elizabeth Ann Seton, John Henry Newman, G. K. Chesterton, Ronald Knox and Thomas Merton all found life among us very difficult and most of them left us or were excluded. For people like them, Christ must be a great Saviour to redeem such great sinners as they have regarded themselves. They reflect a new creation in Christ. This calls forth from them a heartfelt joy that we often regard as naïve and even annoying, and they have a spirit of devotion and sacrifice that may bother and even frighten us. And they make us feel second-best.

We’re not a natural home for great saints who were once great sinners. They have sought a heavenly homeland; we have offered them a mere bungalow in a respectable neighbourhood. Our spiritual stories tend to be rather modest, understated, even commonplace. For us, Christ sometimes seems more like a great Teacher for great students than a great Saviour for great sinners. We want to hear, read and discuss His teaching, believing that it will enlighten, motivate and improve us. We try to do what He has

told us to do, and we are generally undemanding of Him. We tend to balance any earnestness we might have with inoffensiveness, as we wouldn’t want to be thought bad mannered or in any way “extreme”.

The great saints who were once great sinners, who made great acts of penitence, renunciation and sacrifice to return to their heavenly Father, aren’t like that. They usually don’t have any trouble identifying with the prodigal son in Our Lord’s parable in today’s Gospel. They recognise the prodigal’s story in their own story and they have experienced the welcome he received from his father. Their joy and thanksgiving are unbounded.

I suspect that most Episcopalians stand at a distance from such strange, God-loving and God-beloved creatures as these people, bemused, maybe disdainful, and perhaps even angry and resentful. We’re rather more like the elder brother in Our Lord’s parable than we would care to admit. We’ve kept the rules. We haven’t asked for much. Why should we feel second best? Why is it so hard for us to enter into the joy that these others who have been welcomed by God feel? We’ve been working hard for God in our little way, trying not to disobey his commands. Why is it so difficult for us to feel loved and accepted by Him as these others? We’ve made some sacrifices during Lent this year and in years past. But God wants more. He always does – and it is always what we want least to give to God: “ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto [Him]”. Are we then not welcome? Are we second-best?

It is precisely because we are Episcopalians that we need to listen today. We need to hear the father’s invitation to the elder son. We are being invited to enter into unbounded joy. The Eucharist awaits us. It is our welcome home. It is our foretaste of the produce of our new land, our Canaan. We may not be great saints who were once great sinners, but God isn’t as exclusive as we can be. We are not second-best to Him. God welcomes even the little offerings to Him that we make. Maybe after a Lent and a lifetime of such little sacrifices we may discover the great Saviour that Christ is – even for us – and enter into joy at last.

## Kalendar

Thurs. 1 Apr.: Maundy Thursday: Solemn Mass & Stripping of Altar at 7 PM; Watch until midnight

Fri. 2 Apr.: Good Friday: Mattins and the Litany at 9 AM; Solemn Liturgy at 3 PM; Stations at 7 PM

Sat. 3 Apr.: Holy Saturday: Mattins and Ante Communion at 9 AM; Solemn Vigil and First Mass of Easter at 9 PM

Sun. 4 Apr.: Easter Day: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Mon. 5 Apr.: Easter Monday: Mass at 7 PM

Tues. 6 Apr.: Easter Tuesday: Mass at 7 PM

Wed. 7 Apr.: Easter Wednesday:  
Mass at 10 AM

Sun. 11 Apr.: Easter 2: Masses  
at 9 & 11 AM

Tues. 13 Apr.: Feria in Eastertide: Mass  
at 7 PM

Wed. 14 Apr.: Feria in Eastertide: Mass  
at 10 AM

Sun. 18 Apr.: Easter 3: Masses  
at 9 & 11 AM

Tues. 20 Apr.: St. Maelrubha of Applecross:  
Mass at 7 PM

Wed. 21 Apr.: St. Anselm of Canterbury:  
Mass at 10 AM

Sun. 25 Apr.: Easter 4: Masses  
at 9 & 11 AM

Mon. 26 Apr.: St. Mark the Evangelist:  
Mass at 7 PM

Tues. 27 Apr.: Feria in Eastertide: Mass  
at 7 PM

Wed. 28 Apr.: Feria in Eastertide: Mass  
at 10 AM

Sat. 1 May: Ss. Philip & James: Mass  
at 11 AM

Sun. 2 May: Easter 5: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues. 4 May: Feria in Eastertide: Mass  
at 7 PM

Wed. 5 May: Feria in Eastertide: Mass  
at 10 AM

AM

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

Tues. 11 May: Feria in Eastertide: Mass  
at 7 PM

We were very surprised and sorry to hear that Alistair Flynn died at home in the second week of March. At one time, before his ill health curtailed activity, Alistair provided St. Salvador's with years of faithful service as a Warden and as our unofficial Hall Manager. His funeral took place at St. Salvador's on 26 March.

*"Rest eternal grant unto him, O Lord...."*

Janette Morrison has been relocated to Lochleven Care Home near Monifieth. However, she was not long settled there when a number of falls culminated in a broken hip. At time of publication, Janette is in Ninewells, slowly recovering. She appears to have got back some of her old sparkle, glad to say, but keep her in your thoughts and prayers during this difficult time.

The Easter Candle this year is given by Fr. Clive and family in memory of their Uncle Den (Prof. Dennis G. M. Diaper) who died in January 2010. Rest Eternal.

Wed. 12 May: Thomas Rattray: Mass  
at 10 AM

Thurs. 13 May: ASCENSION DAY: Mass  
at 7 PM

Fri. 14 May: St. Matthias: Mass at 7 PM

Sun. 16 May: Easter 7: Masses  
at 9 & 11 AM

Tues. 18 May: Feria in Eastertide: Mass  
at 7 PM

Wed. 19 May: Feria in Eastertide: Mass  
at 10 AM

Sun. 23 May: WHITSUN: Masses  
at 9 & 11 AM

Tues. 25 May: The Venerable Bede: Mass  
at 7 PM

Wed. 26 May: St. Augustine of Canterbury:  
Mass at 10 AM

Sun. 30 May: Trinity Sunday: Masses  
at 9 & 11 AM

Mon. 31 May: The Visitation: Mass at 7 PM

The deadline for the May issue of 'Crucis' is Sun., 25 April. Please send any material that you would like included in the next issue to the Editor (the Rector) by that day. Thank you!

## Come Celebrate!

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### **St Maelrubha of Applecross, Abbot, Missionary (20 April)**

Born in 642 in Ireland, Maelrubha arrived in Scotland around 671, following the practice of the Irish missionary monks of 'wandering for Christ'. After two years of work in the north-west of Scotland, he settled in the remote peninsula of Applecross, from where he founded many churches. He died in the year 722.

### **St Anselm of Canterbury, Bishop and Teacher (21 April)**

Born in Piedmont in the year 1033, Anselm entered the Benedictine Order at the monastery of Le Bec in France, where he met Lanfranc, who advised him to embrace monastic life. Anselm had a powerful and original mind and, during his 34 years at Bec (as monk, prior and finally abbot), he taught many others and wrote theological, philosophical and devotional works. When Lanfranc died Anselm was made Archbishop of Canterbury and had to subordinate his scholarly work to the needs of the diocese and nation. Twice he endured exile for championing the rights of the Church against the authority of the king, but, despite his stubbornness, intellectual rigour, and personal austerity, he was admired by the Norman nobility as well as much loved by his monks. He died in 1109.

### **St Mark, Evangelist (transferred from 25 to 26 April)**

Mark went with St Paul on his first missionary journey, along with his cousin Barnabas. He made later journeys with Barnabas alone. He was in Rome with Paul, and with St Peter. His Gospel is believed to be based on Peter's teaching in Rome: its

concise, direct and vivid style tells us something of Mark's personality. Tradition dating from the third century says that he founded the Church in Alexandria.

## **HOLY WEEK AND EASTER SERVICE SCHEDULE**

**Palm Sunday: Sun. 28 Mar.:**  
Low Mass at 9 AM; Sung Mass, Palm Procession & the Passion at 11 AM

**Mon. in Holy Week:**

Mon. 29 Mar.: Mass at 7 PM

**Tues. in Holy Week: Tues. 30 Mar.:**  
Mass at 7 PM

**Wed. in Holy Week: Wed. 31 Mar.:**  
Mass at 10 AM; Tenebrae at 7 PM

**Maundy Thursday: Thurs. 1 Apr.:**  
Solemn Mass & Stripping of Altar at 7 PM; Watch until midnight

**Good Friday: Fri. 2 Apr.:** Mattins and the Litany at 9 AM; Solemn Liturgy at 3 PM; Stations at 7 PM

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Mattins and Ante Communion at 9 AM; Solemn Vigil and First Mass of Easter at 9 PM

**Easter Day: Sun. 4 Apr.:** Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

## WORDS AND WORTHIES Dundee, 1929

This is the last in the present series, and I want to thank Fr Clive for letting me sound forth on the various topics covered in the last eight months. For this final piece, I had a look along my shelf of travel books written in the 1920s and 1930s by H. V. Morton. He isn't much known now, but he was a big name in his time.

Eighty years ago people were just growing used to the idea of touring the country in a motor-car, and Morton produced a series of books telling of journeys he made around Britain and elsewhere. They were mostly entitled 'In Search of ...', or 'In the Steps of ...'; and he wrote two about Scotland. They were all a great success: 'In Search of Scotland' (1929) went into no fewer than 23 editions in its first seven years!

He visited Dundee on his way further north, and his remarks on the town are interesting. He thought there should be a road bridge, especially as it cost three shillings and sixpence to take a small four-seater car by ferry. And he was impressed with the view from the Law:

Dundee lies below - street piled on street, chimney above chimney, the broad Tay crossed by the astonishing two-and-a-quarter mile bridge. To the left the docks and the open sea; right ahead, over hills and remote in distance, the golden sands and the roofs of St Andrews. On a sunny day, with the wind blowing over Dundee Law, your blood tingles and you want to shout. But turn round and look inland. There is that promise that gleamed so far off at Stirling; there are the Highlands of Scotland! The Grampians, still remote and still mysterious, blue and cloud-tipped, lie against the sky. This is the vision that Dundee men carry with them to the ends of the

earth. No wonder that they always go back there some day.

It was what he said about the contrast between wealth and poverty that caught my attention:

... look at the houses at Broughty Ferry, Carnoustie, and Newport. No city in the world could have been kinder to its rich ones. But, like all industrial cities subject to the ebb and flow of prosperity, it is a place of fearful inequality; riches and poverty are side by side; opulence and squalor hand in hand. There are hilly streets in Dundee where the children play barefoot in the gutter.

No prizes for anyone at St Salvador's guessing which part of Dundee he had in mind in writing that; though there aren't so many bare feet now (nor so many of the super-rich either, I suppose).

Fr Gordon

### Thanks

The first time I stepped  
From busy street into St Paul's Cathedral,  
My heart stopped.  
The roar of cars and buses vanished,  
And was replaced by the sweetest silence  
I've ever heard.  
For in that nothing was not nothing –  
But high-arched space; blue-red glass;  
And shafts of light that made me hold my  
breath.  
In that vast hall of expectation,  
I waited and listened.  
Visitors whispered;  
A woman prayed.  
Traffic – distant now.  
Seagulls – faint and ghostly.  
I smiled, as I listened,  
Because the silence was full.  
Then, I whispered:  
*Thank you.*

Harvey Duke

# St Salvador's Directory

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## Magazine

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