

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

April 2018

"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...

There are a lot of "alleluias" in Eastertide. For the next fifty days we will hear it all the time. Use of the word is one of the characteristics of the season that stretches from Easter Sunday to Pentecost.

"Alleluia" (or its other forms "Hallelujah" and Alleluya") is a word from the Old Testament of the Bible. It is a Hebrew expression of joy and praise meaning "praise Yah (the Lord God)". It can be used as an invitation to give thanks. We often use the word untranslated from the Hebrew, but when we do say it in English, in our liturgical language it is rendered as "praise ye the Lord".

For what, in this Easter season, do we especially praise God and invite others to join us in our happiness?

First of all, of course, we praise God for the Resurrection of His Son Jesus Christ from the dead. By dying and rising again, Jesus fulfilled the ancient prophecies. He proved who He said He was. It gave validity to everything He said and did. It showed the coming of God's Kingdom. For all this, we praise God.

But the Resurrection was not only about Jesus. It was also about human beings. Sin and death have been overcome. New life – a new start – is available for everyone. For this we give thanks and say "alleluia".

And God has given us the means by which we can take on this new life. Baptism has long been associated with the Easter season. We emerge with Christ from the waters of death, we are emptied of sin and we are filled with God's Spirit. For this too we praise God.

God has a wonderful future in store for human beings, and it can start right now, as we begin new lives with and in Jesus Christ. So, leave sadness and despair behind: "praise ye the Lord"!

Happy Easter to all!

*Fr. Clive*



## WHOOOPS!!

You may remember from last month's magazine a report about the World Day of Prayer service which was to take place on Friday Mar 2<sup>nd</sup>. The report was put in as the magazine went to print but before the event itself. However ...due to the inclement weather, i.e. much snow and cold temperatures, the service was cancelled for everyone's safety. The service will now be held, weather permitting!!, on Friday April 20<sup>th</sup> at 7pm at St David's High Kirk, on Kinghorne Road. There will be a warm welcome for all, and we will celebrate with the women of Suriname the theme that "all of God's creation is very good".

*Katie Clapson*



### "CHEAP GRACE IS

The preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession."

Dietrich Bonhoeffer (1906-1944)  
German pastor, theologian, and martyr



## FOOD CUPBOARD MINISTRY

The Food Cupboard Drop In continues week by week on a Sunday afternoon and over recent weeks we have been seeing between 60 and 80 people for refreshments, food parcels and socialising. Thanks to generous contributors, on different afternoons, we have been able to give out boxes of cereal, sugar and coffee as extra items. For Easter Sunday afternoon we will be able to give Easter eggs to our visitors, again thanks to generous donations including those from shoppers at Morrison's and Asda. As always we are very grateful for all those who, in any way, support this ministry to those in need.

Please keep our ministry, our volunteers and our visitors in your prayers.

*Katie Clapson*

### **Yes: These People are Out There!**

In the US, a guy walked into a little corner store with a shotgun and demanded all of the cash from the cash drawer.

After the cashier put the cash in a bag, the robber saw a bottle of Scotch behind the counter on the shelf. He told the cashier to put it in the bag as well, but the cashier refused, saying "I don't believe you are over 21."

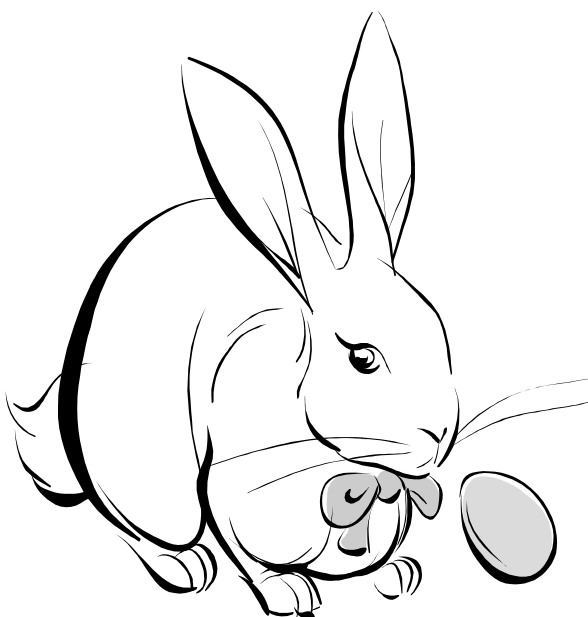
The robber said he was, but the clerk still refused to give it to him because she didn't believe him.

The robber took his driver's license out of his wallet and gave it to the clerk. The clerk looked it over and agreed that the man was in fact over 21, so she put the Scotch in the bag.

The robber then ran from the store with his loot.

The cashier promptly called the police and gave the name and address of the robber taken from the license.

They arrested the robber two hours later.



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

The ancient Saxons had a spring goddess, Eostre, whose festival was held around the time of the spring equinox. The animal customarily associated with her was the hare, and the egg was seen as a symbol of new life. We can see here the origins of Easter as a spring festival associated with bunnies and eggs!

When the first Christian missionaries arrived among the Germanic peoples of northern Europe and Britain, they adapted local views and customs to fit the proclamation of the Gospel. As the celebration of the Resurrection of Christ always occurs around the time of the spring equinox, the Christian "Pasch" was renamed "Easter", and the egg became symbolic of the stone over Christ's tomb from which He burst on the day of His Resurrection.

One of the curious customs associated with the pagan festivities for the goddess Eostre was egg-rolling. The first missionaries taught that it was symbolic of the stone being rolled from the entrance to Christ's grave. This strange practice has continued in a variety of ways in Britain, northern Europe, and in the United States – where there is an annual egg rolling race on the White House lawn.

In Scotland, pace-eggin is traditional from Shetland to the Borders, although the day varies with location, pace-day being variously Holy Saturday, Easter Sunday, or Easter Monday. For egg-rolling, paiss-braes are used or other grassy slopes or areas such as seaside links. One famous venue for pace-eggin is Arthur's Seat in Edinburgh. In Scotland there is some variation in spelling and pronunciation of the term pace/paiss, including also pash and peace – all derived from the ancient word for "Easter" in the Christian tradition: "Pasch".

## A Sermon preached by the Rector on Sunday, 18 March, 2018, “Passion Sunday”

In this sermon – the last in our series – we turn to look at the original and most serious Deadly Sin of them all: Pride.

### PRIDE

Pride is the perversion of the healthy impulse within all human beings to seek and serve something greater than ourselves. It might be a philosophy, a political idea, the common good, or God. When that healthy impulse is corrupted, it is diverted from reaching out to serve something beyond us to self-centredness. We become the focus of our lives. We serve ourselves. We put our own desires, urges, wants, and whims above everything and everyone else. The irrational ego within us is set free to roam; it knows no limitations or restraint. It is this that makes Pride so dangerous, as it opens the way to the other six Deadly Sins and a lot more besides.

In the Book of Genesis, Adam and Eve disobeyed God because they wanted something to enjoy by themselves, apart from God. Their sin was disobedience, but its cause was Pride. They were granting their own desires and serving themselves. In their secret, disobedient enjoyment, Adam and Eve sidelined God. They wanted the fruit of the tree of knowledge to become like God – and that is exactly what Pride is: putting ourselves where God should be. If we are first, then God must be second.

There is such a thing as healthy self-esteem, but Pride takes it out of all proportion. Not only does Pride take God’s rightful place, but it also makes the needs, wants, and concerns of others secondary to our own. If we are first, then our neighbour must be last. So the bottom line is this: the proud love neither God nor neighbour. They love themselves. It is the “perfect” anti-God state.

Pride may be expressed simply as snobbery, vanity or conceit. To others this can be irritating, but it is relatively benign. However, at its root is something much darker and more dangerous. Pride encourages in the Sinner the irrational belief that one is not only more important, but also essentially better than, and superior to, others. Pride lies at the heart of racism, sexism, ageism, and a lot of the other deeply unpleasant and sometimes dangerous “isms”.

Because Pride emerges from the positive impulse within all human beings to serve something or someone, it is often the downfall of those who seek power in any church, community or country. This is where Pride can do its greatest harm. Pride fails to acknowledge the help, advice, and accomplishments of others. It blames failure on them. It rejoices in the assertion of the self. Conflict is often the result. The proud are excessively and irrationally self-confident

in their own abilities. In office, this may lead to impulsive, erratic behaviour that could be dangerous to oneself and others. There is a saying from ancient times that those whom the gods would destroy they first make mad with power.

“Hubris” is a Greek word that in English has become a synonym for Pride. However, it had an even darker connotation in ancient Greece. In Athens “hubris” was considered one of the greatest of crimes, and was the word used to describe violence applied to shame and humiliate a victim for one’s own gratification. It meant doing whatever one liked toward another person simply because one could. In fact, “hubris” was over-reaching oneself, becoming actually god-like --- when one recalls that in ancient Greece the gods were believed to be able to do anything they liked to mere mortals just for amusement, and frequently did.

The Christian God isn’t like that. We are not God’s playthings – we are the objects of His love, His project of salvation. Our puny human attempts to become god-like apart from God’s grace inevitably raise up a counterfeit, a false god. We are made to serve God, not be God. Jesus warned us against wannabe messiahs. Pride puts us in a place we can never fill. It isn’t good for us spiritually, mentally and physically. And it has disastrous consequences for others.

What is the antidote to Pride? Humility. The word “humility” shares the same root as “human”, and refers to the dust of the earth from which Adam was created. Lent began with the sign of the Cross on our foreheads in ash, and the words: “Remember that you are dust, and to dust you shall return”. To fight the Sin of Pride, we need to remember our place. Being human involves living with limitations and being responsible for our actions.

God does however have a higher purpose for us mere mortals created from the dust of the earth. He wants to make us like Himself. But it has to be done by Him and in His way, not by us in our way.

How does God choose to do this, to make us like Himself? He does it through His Son Jesus – a human who shows us what it is to be truly human. He is the Man for others, the One who came to serve, not to be served, and who gave His life as a ransom for many. As we follow Jesus and seek to live for others, the grace unleashed on the world by His death and resurrection becomes accessible to us. We shall become like Him, our humanity transformed, so that we may become sons and daughters of the Most High.



John Armes, Bishop of Edinburgh

### **Lay Representative's Report on the Synod of the Diocese of Brechin 2018**

The annual synod for the Diocese of Brechin was held on Saturday March 10<sup>th</sup> at the Diocesan Centre. The Eucharist and Synod were presided over by John, Bishop of Edinburgh, as we are currently undergoing the process for the election of a new Bishop. The minutes from the Diocesan Synod of 2017 were accepted along with the reports from our Diocesan Boards, Committees and Officers. The Diocesan Council reported on the potential sale of the current Bishop's House and discussion followed about appropriate housing provision for our future Bishops. The review of Canon 54 by the Faith and Order Board requested by last year's Synod is ongoing. Mission in the Diocese continues to be an important concern for Synod and this was reflected in a number of discussions throughout the proceedings. We heard about the ongoing work and connections with our partner dioceses of Iowa and Swaziland, and our diocese has been commended for the depth of our involvement with them.

The morning ended with an interesting presentation from The Rev Steve Godfrey, Rector of St Andrew's Church, Des Moines, Iowa and Diocesan Missioner for Congregational Development and Transitions. He talked about the work being done in Iowa, a diocese with many similarities to our own in terms of challenges and possibilities, to help congregations engage with their communities in different ways. He shared about Revival 2107, held across the Diocese of Iowa,

which encouraged re-engagement with Baptismal Vows and the living out of the Gospel. It was inspiring to hear of a Diocese undertaking Mission in ways both similar and different to our own attempts.

After lunch we dealt with the appointments and elections required for Diocesan and Provincial Synods and Boards and with financial matters. The budget was accepted, along with Diocesan quota amounts. Our quota is down slightly from last year at £8295 but we are still the 4<sup>th</sup> largest contributor in the Diocese. The Diocesan Council is to have the matter of Diocesan quota on an upcoming agenda with the possibility of a report to next year's Synod.

Mr John Stuart attended Synod as a representative from the General Synod Office and told us of research being done by the Church and Society Committee on Child Poverty across Scotland asking for information from parishes on any work that they were doing to help alleviate this. He also talked about the new Data Protection Act coming into force later this year which will have a number of consequences for parishes and the way in which personal data is collected, held and used. Guidance from the General Synod Office on this important issue will be made available as soon as possible.

Bishop John gave an encouraging charge to Synod. We face a time of transition in our Diocese and across the Province but he urged us not to be afraid or anxious because God is with us. We have a message of love, compassion and reconciliation that the world needs to hear and that as Christians we should live in such a way that our lives would not make sense if God did not exist. Using the story of the Pharisee and the tax collector he urged us to be people who were open and able to receive from God, aware of our own weaknesses, coming to Jesus to be refreshed with springs of Living Water.

*Katie Clapson, Lay Rep.*

## **Come Celebrate!**

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### **The Annunciation of the Lord (9 April, transferred from 25 March)**

Since at least the fourth century, the Church has celebrated on this festival the great day of decision, when the blessed Virgin Mary accepted the role that God had chosen for her in His plan of redemption. From that moment the Holy Child was conceived within her, and the Virgin became the bearer of God the Son, known as 'Theotokos' in the East and translated as 'Mother of God' in the West.

### **William Law, Priest, Spiritual Writer (10 April)**

Born at King's Cliffe in Northamptonshire in 1686, William Law was educated at Emmanuel College, Cambridge, and, after ordination as a deacon, became a fellow of the college in 1711. When George I came to the throne in 1714, William declined to take the Oath of Allegiance, being a member of the non-juror party who believed the anointed but deposed monarch James II and his heirs should occupy the throne. He lost his fellowship, but in 1728 was ordained priest, and in the same year published 'A Serious Call to a Devout and Holy Life', which much influenced such people as Samuel Johnson and the Wesleys. In it he stresses the moral virtues, a personal prayer life and asceticism. He returned to King's Cliffe in 1740, where he led a life of devotion and simplicity and caring for the poor. He remained there for the rest of his life and died in the year 1761.

### **George Augustus Selwyn, Bishop (11 April)**

George Augustus Selwyn was born in 1809, educated at Cambridge and ordained as

curate of Windsor. In 1841 he was made the first Bishop of New Zealand and remained there for twenty-seven years, during the first years travelling when few roads or bridges existed. In the wars between colonists and Maoris he stood out heroically for Maori rights, and his work on behalf of all who lived there justify his place among the founders of New Zealand. He taught himself to navigate and gathered congregations in the Melanesian Islands. His pioneering constitution for the New Zealand Church was an important development in the evolution of self-governing institutions in the Anglican Communion. In 1868 he was persuaded to become Bishop of Lichfield in England and died there in 1878.

### **St Donnan and his Companions, Martyrs (17 April)**

Donnan was an Irish missionary of the late sixth century who worked in Galloway, Argyll and the islands of the Inner Hebrides. He established a monastery on the island of Eigg, where he and fifty-two companions were massacred by Viking pirates around the year 617.

### **St Mark, Evangelist (25 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.



## Kalendar

Sun., 1 Apr.: EASTER DAY: Masses at 9AM & 11AM; EP said privately.

Mon., 2 Apr.: Easter Monday:

Mass at 10 AM

Tues. 3 Apr.: Easter Tuesday: Mass at 7 PM

Wed., 4 Apr.: Easter Wednesday:

Mass at 10 AM

Sun., 8 Apr.: Easter 2: Masses at 9AM & 11AM; EP at 5 PM

Mon., 9 Apr.: The Annunciation:

Mass at 7 PM

Tues. 10 Apr.: William Law: Mass at 7 PM

Wed., 11 Apr.: George Augustus Selwyn:

Mass at 10 AM

Sun., 15 Apr.: Easter 3: Masses at 9AM & 11AM; EP at 5 PM

Tues. 17 Apr.: St. Donnan and Companions: Mass at 7 PM

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

Sun., 22 Apr.: Easter 4: Masses at 9AM & 11AM; EP at 5 PM

Tues. 24 Apr.: Feria: Mass at 7 PM

Wed., 25 Apr.: St. Mark: Mass at 10 AM

Sun., 29 Apr.: Easter 5: Masses at 9AM & 11AM; EP at 5 PM

Tues., 1 May: SS. Philip & James:

Mass at 7 PM

Wed., 2 May: St. Athanasius:

Mass at 10 AM

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

Tues., 8 May: Julian of Norwich:

Mass at 7 PM

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

Thurs., 10 May: ASCENSION DAY:

Mass at 7 PM

Sun., 13 May: Easter 7: Masses at 9AM & 11AM; EP at 5 PM

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

Sun., 20 May: PENTECOST: Masses at 9AM & 11AM; EP at 5 PM

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

Wed., 23 May: St. William of Perth:

Mass at 10 AM

Sun., 27 May: Trinity Sunday: Masses at 9AM & 11AM; EP at 5 PM

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

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

Thurs., 31 May: Corpus Christi:

Mass at 7 PM

We are very grateful to the small band of readers, servers, musicians, cleaners, sacristy hands, visiting helpers, and attenders whose collective efforts made such a fine offering of services and devotions during Holy Week.

“Gifts in Kind” has generated donations of many and various consumable items we use throughout the year. Thank you very much!

**Diocesan Website:**  
**[www.brechin.anglican.org](http://www.brechin.anglican.org)**

The Paschal Candle has been given by Ian Peat in loving memory of Gladys.

## Our Sunday Schedule

8.45 AM: Mattins (Traditional)

9 AM: Low Mass (Modern)

11 AM: Solemn Mass (Traditional)

1.15 PM: Midday Prayer (Modern)

5 PM: Evening Prayer (Traditional)

## CONFESSIONS

may be made at any time  
by arrangement with the Rector.

Please don't forget to return your Lenten Giving tubes of coins or envelopes as soon as you can in Eastertide. Many thanks!

The deadline for the next issue of 'Crucis' is Sunday, 22 Apr. Please send any material to the Editor (the Rector) by that day. Thank you!

**Alleluia Alleluia**

## St Salvador's Directory

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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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