

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

January/February 2009

"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 love the snow. It's gentle, soft, silent and beautiful. Rather than making things look grey and depressing – as rain usually does – snow makes everything seem magical, like emerging from the wardrobe for the first time into Narnia!

Snow tends to slow things down. Only a fool hurries through snow. We are almost forced to look around us, to take in the beauty. I like that. And as we move, we are covered in a mantle of white. I like that too.

Almost every week of the year we begin our High Mass with the Asperges – a reminder of our Baptism. We sing: "Thou shalt wash me and I shall be whiter than snow". Those words were first written thousands of years ago for a desert people. For them, snow was an unattainable pure whiteness found at the top of distant, high mountains. They lived in a hot, dry, dusty land. Snow was for other people far away, and only if they were brave enough to ascend the mountains.

The Epiphany and the season that follows on from it tells us that God has come into our world in Jesus Christ. He has come to restore us to Himself, despite our sins that distance us from Him. He comes to make us as pure as snow, to wash our sins away. Reconciliation with God through Christ is not unattainable. It isn't for other people far away. It is for all who toil in sweat and choke on dust in the parched land of sin and death, where God's purity is only a dream. This is why He has come among us, to make that dream a reality.

It is to the Church that God has entrusted the power, the authority, the mission and the ministry to reconcile human beings to Himself through the absolution of sins in Christ's name. This is something truly astonishing. And yet God reveals to us in the lessons of Epiphanytide that this is true. Into the hands of sinners like you and me has been entrusted the message and the power of reconciliation and forgiveness.

When we lived in California – a place that, I am told, has a similar climate to that of the Holy Land – every year when there was a snowfall in the distant mountains to the east, a number of young people would load a pickup truck with snow and speed west, to build a snowman on the beach. A funny place, California!

But let us not be afraid to ascend the mountain here – to draw close to God in Word, Sacrament and service of others. Let us find the snow and, having found it, take it and wash others in His name, that they may know God's love and forgiveness in Jesus Christ and sing with us: "Thou shalt wash me and I shall be whiter than snow".

With every blessing  
Fr. Clive



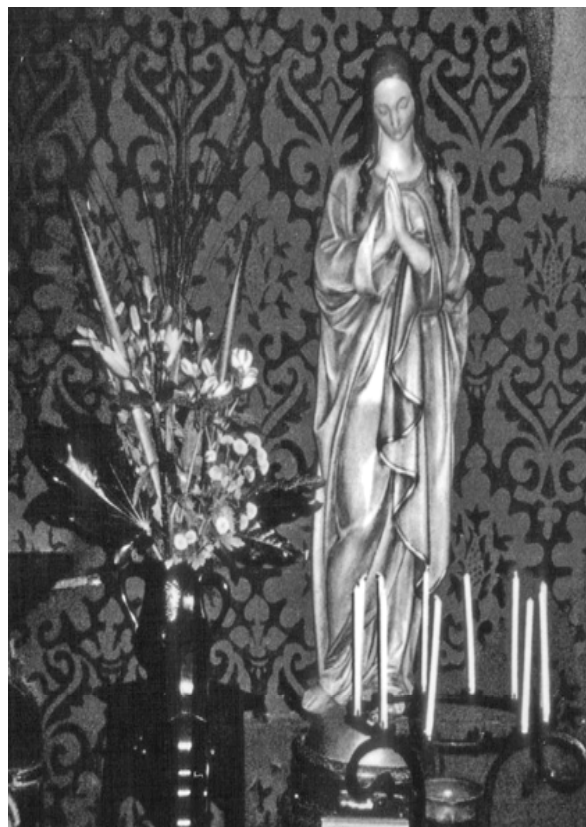
## W5: Who, What, When, Where, Why

The relationship between Christmas and Epiphany is an ancient and complex one. Both festivals are celebrations of the Incarnation. However, although we in the West tend to think of Christmas as the older of the two, it is in fact Epiphany that is the more ancient. It was first mentioned in a document dating back to the year 200, and is thought to have originated long before that time, somewhere in the Christian East.

Originally, Epiphany was the great festival of Christ's first appearing. Our Lord's revelation to the world as the Incarnate Son of God at His Baptism was the main focus of the feast. By the 4<sup>th</sup> century observance of the festival had reached the West and had acquired in transit a three-part emphasis: the coming of the Magi, the wedding at Cana and the Baptism of the Lord.

The festival of Christmas didn't in fact reach the East until the 5<sup>th</sup> century. The Epiphany – "the Manifestation of Christ to the Gentiles" – remains the great festival of the Incarnation in the East, although, perhaps regrettably, they too have in modern times also adopted much of the Western Christmas observance, including some of its more vulgar bits! In religious terms, Christmas there remains secondary to the Epiphany festival.

On the other hand, in the West, because Christmas was being established at Rome when the feast of Epiphany first appeared from the East, it was the Epiphany festival that acquired among Western Christians a kind of unfortunate "add-on" quality. For them at the time, it was mainly seen as a completion of the Nativity commemoration, bringing the Wise Men to Christ and, with them, all the nations. The Lord's great revelation at His Baptism was downplayed, and the additional commemoration of the first of Our Lord's miracles couldn't help but obscure the theme! Happily, modern revision of the Church Calendar and lectionary have returned much of the ancient clarity to the Epiphany festival in the West and allowed it its former prominence alongside Christmas as a great celebration of the Incarnation of God.



Some of you may have heard the sad news that the magnificent Comper chapel at St. Margaret's Convent on the Spital in Aberdeen was recently closed and deconsecrated, bringing to an end 140 years of service there.

The statue of Our Lady that we have here at St. Salvador's came from the corridor of the convent. Originally, it was situated in the children's home next door. The last Sister recalled with delight a story of how excited the children were when the statue was first brought to their home many years ago, up the brae from the town.

St. Salvador's, by giving a new home to the statue of Our Lady, is a link in this historic chain. May we treasure it, and, as we do so, may we give thanks for the work of the Sisters in Aberdeen.

## Subscriptions

Magazine subscription renewal forms for 2009 are included in this edition of Crucis. The Vestry decided last year to raise the price slightly (£6 collect / £12 send, for 10 copies), but it has not changed this year. I hope you continue to see it as very good value for money!

The Bible Study and Prayer group meets at 5 PM at the Rectory on every Sunday of the month except the first Sunday (when there is Evensong at the Church). All are welcome.

Did you know? Since April 2002, Israel has been in the process of building a wall which runs from the north to the south of the West Bank and around Jerusalem, so disrupting travel for Palestinians that short journeys can take hours.



## What God is Like

Our God is like the brawling wave  
That pounds the rocky shore.  
Our God is like the fiercest gale  
With winds that tear and roar.

*Refrain:* And yet when earth in stillness  
lay,  
The night's swift course near run,  
Because God loved the world so  
much,  
He gave His only Son.  
He gave His only Son, my friend,  
He gave His only Son.  
Because God loved His world so  
much,  
He gave His only Son.

Our God is like the highest peak  
That clouds but rarely show.  
Our God is like the power that shakes  
Earth's buildings to and fro. *Refrain.*

Our God is like the lightning flash  
That splits the sky in half.  
Our God is like the dancing fire  
With flames that feast and laugh. *Refrain*

Our God is like the lashing rain  
That makes us catch our breath.  
Our God is like the winter snow  
That shrouds the land in death. *Refrain*

Words: Clive Clapson, from John 3: 16 and  
Wisdom 18: 14 & 15

Tune: "My love is like the red, red rose",  
traditional Scottish folksong

Copyright Clive Clapson 1997

We were very sorry to hear of the death on 10th December 2008 of one of our supporters, Anne Turner, wife of Fr. Michael Turner, and mother of onetime St. Salvador's MC Philip Turner. We pray for the repose of her soul and for her family the comfort of the Risen Christ.

## Sermon preached by the Rector at Evensong Sunday, 7 December 2008

“Then [Jesus] said to them: ‘These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.’ Then he opened their minds to understand the scriptures.”

Luke 24: 44-45

The Risen Christ, meeting the two disciples on the road to Emmaus, proved everything about Himself, the crucified Son of God risen from the dead, by opening “their minds to understand the scriptures”. When Our Lord and the first Christians referred to “the scriptures”, they meant, of course, what we would call today the “Old Testament” (“OT”). Christ and His followers could see that God’s promises in the OT were fulfilled.

The OT is essentially the Jewish Bible, with some minor variations. There are 39 books, including works that may be categorized as religious law, history, wisdom literature, poetry, drama and prophetic writings. The ancient Jews sometimes simply referred to this whole body of sacred writing as “The Law and the Prophets”.

When the Christians began to write down the life and sayings of Jesus Christ, instructions to order their life as Christian communities, and history, theology and poetry of their own, it is evident that their minds were filled with the expressions, ideas and historical facts recorded in the OT. Indeed, all the books of the OT except Esther, Ecclesiastes and the Song of Solomon are quoted in the New Testament (“NT”), with hundreds of quotations or allusions in all.

There is a modern trend to refer to the OT as the “Hebrew” or “Jewish” Scriptures and to the Christian writings of the NT as the “Christian” Scriptures. On the face of it, this seems simply to be an obvious truth, and is a way of appearing conciliatory toward some Jews who feel perhaps that their Holy Books have been hijacked by Christians. There are, however, a number of problems with making this distinction.

The first thing that has to be said is that it is a false, artificial and dangerous distinction – one

that our forebears in the Faith would not recognise (including those who wrote the NT). The first believers were completely formed by, and freely used, OT ideas, words and stories. They were not rejecting them or looking down on them. Indeed, for generations of Christians both the OT and the NT have been simply “the Scriptures”, telling the story of the action in history of the same God. Making a distinction between “Jewish” and “Christian” Scriptures might seem to suggest otherwise, leading to the sort of heresy that has tried from time to time to exclude Christianity’s Jewish heritage, a heresy first condemned in the second century and last manifested in Nazi Germany.

There is no “God of the OT” distinct from the “God of the NT”. Radically distinguishing between the two main parts of Christian holy writings might suggest otherwise, and allow the reappearance of a seriously flawed and distorted, sub-Christian view historically proven to be more than merely unfriendly to Jews.

Distinguishing radically between the OT and the NT, designating one the “Hebrew” Scriptures and the other the “Christian” Scriptures, suggests actually that there is not only a discontinuity between the two (which is of course historically absurd, as I have already suggested), but that the “Jewish” Scriptures are inferior. Certainly a number of modern Christians seem to be suggesting that they feel that way. They find the theology of the OT primitive, crude, and perhaps even offensive. They often cite God’s apparent encouragement to genocide of the Canaanites, the cursing of enemies, and the stoning to death of sexual offenders. Their conclusion seems to be to turn their back on the OT. They appear to say that this inferior body of religious writing belongs more to the Jews than Christians: It’s good enough for them but not for us. The “Hebrew” Scriptures – while sounding inclusive and friendly to the Jews, might be seen actually as a way of remaining even further at a distance from them, and perhaps insulting them as well.

The “difficult” passages of the OT are certainly a problem for those who see an essential unity between the Old and New Testaments. It is an

issue that requires to be addressed, and it has been addressed historically in different ways.

From earliest times, Christians have seen the NT as the fulfilment of the OT. They looked back at the OT to discover in it signs of the NT. This has not been without its difficulties, however. In patristic and medieval times it became common to “allegorise” the OT. Thus, for example, the boy Isaac carrying the wood for the sacrifice to the top of the mountain was seen as an allegory of Christ’s carrying His Cross to the hill of Calvary. The only limits on this method of interpretation of the OT were in the dogma of the Church and in the imagination of the expositor. The dangers are obvious, with allegories stretched too far, the history of the stories diminished, the rise of anti-Semitism through lost Jewish connections, and the exposition of Holy Scripture restricted to only those clever enough to discern its hidden, “spiritual” meanings. The Reformation rejected this expository method and restored the historical and natural interpretation of the Scriptures. “Difficult” OT passages were interpreted by applying human reason in the light of other passages having more clarity. This, however, returned to the essential dilemma, as some passages seemed virtually incapable of reconciling with the NT. In the post Reformation period, as the texts of both the OT and the NT came increasingly under unsympathetic scientific scrutiny, the differences between the OT and the NT played a part in sowing seeds of doubt and in undermining the authority of Scripture itself. Some modern Christians began for the first time to ignore the OT as outdated and unhelpful. It upset their sensibilities.

However, salvation is not merely something immediate, subjective and personal; it is also a long historical process. The OT tells that story, and the NT picks up where it finishes. God called together a People that He made into His special instrument of redemption. This required revelation, education and discipline. There were rebellions and set-backs along the way, as well as recoveries and restorations. The prophets and psalmists railed against corruption, discrimination and injustice in magnificent passages from the OT apparently used without embarrassment by some who would disparage the OT itself. In the story of salvation that the OT tells there were rules, customs and ideas necessary at one

time for this redemptive process that were eventually left behind. Others, reaffirmed later, were considered eternal. Then, at the time of God’s choosing, this process of redemption reached its goal and fulfilment in the person and work of Jesus Christ.

Not only is the story of God’s People Israel something that we can understand, share and respect for itself, but it also has a goal and fulfilment. The OT and the NT are inextricably linked; they tell the same story, covering a long period of history during which a People were being prepared to receive their Saviour. Thus it can be said, as the seventh of the “Thirty Nine Articles of Religion” says: “The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man.”

### A Personal Thank You

Fr. Clive and Katie would like to thank all of you who sent us Christmas cards, extended hospitality and gave us gifts over the Christmas season. All of these signs of your kindness and support were much appreciated, and helped to make this Christmas very special for us. May God bless everyone at St. Salvador’s in the new year that lies ahead!

### Overnight Snowfall

They say that sins are scarlet – so they seem  
as they attract us, lure us from our way.  
And yet when we awake from sin’s sweet  
dream  
the cold light shows a world made dull and  
grey.

For this is what occurs when sins take hold  
and bleary-eyed we look at what we’ve done:  
a bright new world become both sad and old  
long stretches out beneath a winter sun.

A sinner, knowing what my sins have cost,  
day after day I note with deadened eyes  
the love that’s gone and what it is I’ve lost.  
I look with longing to the leaden skies.

This morning, though, now as the day begins,  
I see the Lord has covered up our sins.

Clive Clapson



## GIANT LIZARDS

I recently achieved long-held ambition to visit Gran Canaria, not for the sand, sea, and sangria that it is famous for, but because it is an island in a volcanic archipelago similar, from the natural history point of view, to the Galapagos Islands. In just the same way that one species of finch evolved differently on each of the Galapagos Islands, a tiny species of lizard, about six inches in length, having somehow arrived on each of the Canary Islands, evolved into several very different animals. Quite bizarrely on some islands it turned into what are now described as ‘giant lizards’.

In former times they grew up to five feet in length, but now three feet would be a more likely maximum, as the arrival of man, dogs, and other predatory animals, meant that lizards were no longer top predators, and began to shrink in size, with one species, the Goliath Lizard of Tenerife extinct, and two of the remaining three species of giant lizard, that of Hierro and Gomera nearly extinct. In fact the Hierro lizard was thought to be wiped out by the end of the 19<sup>th</sup> century, but a specimen was re-discovered in 1974, on a remote cliff top. The Gomera Giant Lizard, which is only found in one small isolated locality, was first seen in 1999. The third species of giant lizard is the Gran Canaria Giant Lizard. Because of different environmental factors; this big animal, sometimes reaching two foot, eight inches in length, is still relatively abundant, and I had always wanted to see it

I got accommodation (and half board no less!) in Puerto de Morgan, a small resort in the south west of the island. Arnold’s field guide states that the big reptiles were still fairly abundant in rocky, humid gorges. There was a rocky gorge at the back of the village, not a humid one, because in Gran Canaria there are two chief micro-climates; wet and humid to the north of 6,000 foot high central mountains, and dry and arid in the south; and I was in the south.

My first day was beautifully sunny and hot, and soon after breakfast I was climbing slowly (very slowly,

arthritis being what it is!) up the gorge. However, after quite an exhausting haul, I saw only two baby lizards. I was nearly back to the hotel, much in need of something to drink and application of sun-blocker; when I noticed what I thought was a pink stone on a pile of rocks at the edge of an old demolition site, move slightly. I looked again, and there was the head of a huge male lizard, flushed a deep pink, guarding his territory. His tense body was a good two feet in length. This was a medium sized Giant Lizard!

The next couple of days revealed many more of these animals on this old demolition site not more than a hundred yards from the hotel entrance. Herpetologist’s Sod’s Law states that if there is a perfect textbook habitat near at hand, look elsewhere; say demolished pre-fabs!

The next couple of days revealed more surprises. Not only was there an abundance of Giant Lizards on this piece of waste ground, but stone-turning (that activity which gets you disowned by your family!) turned up both a Gran Canaria Skink, a wonderful shiny reptile with a brilliant turquoise-green tail, and the Gran Canarian Gecko, a little grey warty beast with a brown dorsal stripe. My earthly paradise turned out to be a quite unremarkable, drab and scruffy demolition sight.

I did, of course, do the right things – I got a local bus up into Morgan village in the hills, and I did a tour of the volcanoes and inland which started at eight am and finished at 6 pm. We had a botanist on board who was remarkably well-informed, not only about the island’s unique flora, but also the anthropology of the Quanches, the Cro-Magnon people who inhabited the island in pre-historic times, and were almost exterminated by the Spaniards in the 15<sup>th</sup> century. The fact that they had no boat-building skills, supported the popular idea that the Canaries were part of the now submerged continent of Atlantis. Perhaps that is how the lizards got there!



**Sermon preached by the Rector  
on the Feast of the Holy Innocents (transferred),  
Monday, 29 December, 2008**

“When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men.” Matthew 2: 16

The slaughter of the Holy Innocents is widely commemorated by Christians in both the East and the West. In England the festival was sometimes called “Childermass” – the “Children’s Mass”. The earliest reference to the commemoration of the Holy Innocents is from a document of the fifth century, but its origin is certainly earlier.

How many young boys were massacred is unknown. Traditions vary, and figures appear to have been wildly exaggerated. Bethlehem was a mere village and, even if the area around it was included (as St. Matthew tells us), it is thought that the number probably did not exceed a couple of dozen – still too many, of course.

The gospel account is the only source we have for this massacre, and contemporaries who reported on King Herod’s other evil doings didn’t mention it. Some scholars therefore doubt that the incident happened at all. However, it is consistent with what is known about Herod’s paranoid character and ruthless actions. He even killed close members of his own family. There is an independent Roman source from the fourth century that alludes to a purge among the young boys in Herod’s territories, a massacre that included one of the king’s own sons. It may well be that St. Matthew is recording a murder by Herod of one of his own young heirs, a political killing in which innocent bystanders were caught up – including other children, and Our Lady, St. Joseph and the Holy Child.

This is one of a handful of particularly sad observances in the Church’s Year. We commemorate, but do not celebrate, the death of these slaughtered innocent children. We do, however, celebrate the Christ Child’s escape. The early Church saw the Holy Innocents as having died instead of Christ, and thus for Him. They were considered martyrs. Nowadays the

butchered children are remembered as symbols of all innocent victims of ruthless political oppression. The Church has also used this feast pastorally, to console parents whose children died very young.

All Church commemorations are important for their reference to Christ Himself. On one level, this is rather difficult with this festival, because Christ figures only marginally in the story. We rejoice in His timely absence, as it were. There is, however, another level on which this observance today speaks to us truly and deeply.

Christ took our humanity upon Himself. Christmas celebrates this. He became as helpless as an infant – such is the scale of the Incarnation. He was subject to everyone, from the tender solicitude of a family to the paranoid attentions of a tyrant.

Even as adults we are all of us vulnerable to each other, and even to those who would harm us. None of us is safe from powerful and demanding forces, whether as objects of the world’s hatred or simply as innocent bystanders. But undeserved suffering and death do not indicate Christ’s absence from us. He has shared our lot in every way – including our helplessness – and even in our helplessness we may reveal the presence of the Christ who chose to become as vulnerable as we are.



Spend the New Year  
in the company of Our Lord  
and His Saints!

Our full colour Church Calendars  
feature all the festivals and seasons  
in the Church’s Year.

They are available from Fr. Clive  
for a donation  
to St. Salvador’s of £7.



### Gifts In Kind 2009

Run successfully now in a number of local congregations, this excellent event was first organised here at St. Salvador's by the late Jennifer McNally and is one of several activities that enrich the life of our congregation. Gifts In Kind will run again during Lent 2009 and will provide an easy way for everyone in the congregation to contribute towards the practical running of St Salvador's. As before, a board will be set up at the back of the church containing labels for items that are used regularly in the church. You are encouraged to take as many labels as you wish, and buy the items on the labels as a gift to the church. A basket will be available at the back of the church for the gifts. Without these gifts the running of St Salvador's would be much more difficult. Please remember as well to pray for the success of this event.

### Old Crosses for New!

If you have any old palm crosses around the house left over from last year, please hand them in to Evelyn or the Rector during February, so that they can be burned to make ash for Ash Wednesday (25 Feb.). Fresh ones will be available on Palm Sunday!

### A Prayer

*Let us pray **daily** for the growth of our congregation. Let us continue to ask God to draw to us each week at least one person who has either never been to St. Salvador's, or who has not been with us for a long time. And let us pray that each one of us shall be able to show them something of Christ.*

A Prayer for the Church (p. 66 of the Scottish Book of Common Prayer):

O GOD of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation, and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord. Amen.

### DOG DIARY

8:00am-Dog food! My favourite thing!  
9:30am-A car ride! My favourite thing!  
9:40am-A walk in the park! My favourite thing!  
10:30am-Got rubbed and petted! My favourite thing!  
12:00pm-Lunch! My favourite thing!  
1:00pm-Played in the yard! My favourite thing!  
3:00pm-Wagged my tail! My favourite thing!  
5:00pm-Doggy Treats! My favourite thing!  
7:00pm-Got to play ball! My favourite thing!  
8:00pm-Wow! Watched TV with the people! My favourite thing!  
11:00pm-Sleeping on the bed! My favourite thing!

### CAT DIARY

Day 983 of my captivity. My captors continue to taunt me with bizarre little dangling objects. They dine lavishly on fresh meat, while the other inmates and I are fed hash or some sort of dry nuggets. Although I make my contempt for the rations perfectly clear, I nevertheless must eat something in order to keep up my strength. The only thing that keeps me going is my dream of escape.

The dog receives special privileges. He is regularly released and seems to be more than willing to return. He is obviously a fool.

I am convinced that the other prisoners here are flunkies and snitches. Must watch the budgie. In an attempt to disgust my captors, I have once again vomited on the carpet.

Today I decapitated a mouse and dropped its headless body at their feet. I had hoped this would strike fear into their hearts, since it clearly demonstrates what I am capable of. However, they merely made condescending comments about what a 'good little hunter' I am. The swine!

There was some sort of assembly of their accomplices tonight. I was placed in solitary confinement for the duration of the event. However, I could hear the noises and smell the food. I overheard that my confinement was due to the power of 'allergies'. I must learn what this means, and how to use it to my advantage. Today I was almost successful in an attempt to assassinate one of my tormentors by weaving around his feet as he was walking. I must try this again tomorrow--but at the top of the stairs.



## Kalendar

Thurs. 1 Jan.: The Naming of Jesus: Mass  
at 10 AM

Sat. 3 Jan.: Feria: Monthly Requiem Mass  
at 11 AM

Sun. 4 Jan.: Christmas 2: Masses at 9 AM and  
11 AM  
Evensong & Benediction at 5 PM

Tues. 6 Jan.: The Epiphany: Mass at 7 PM

Wed. 7 Jan.: Feria: Mass at 10 AM

Sun. 11 Jan.: The Baptism of the Lord:  
Masses at 9 AM and 11 AM

Tues. 13 Jan.: St. Kentigern: Mass at 7 PM

Wed. 14 Jan.: St. Hilary of Poitiers: Mass  
at 10 AM

Sun. 18 Jan.: Epiphany 2: Masses at 9 AM and  
11 AM

Tues. 20 Jan.: Feria: Mass at 7 PM

Wed. 21 Jan.: St. Agnes: Mass at 10 AM

Sun. 25 Jan.: Conversion of St. Paul: Masses  
at 9 AM and 11 AM

Tues. 27 Jan.: St. John Chrysostom: Mass  
at 7 PM

Wed. 28 Jan.: St. Thomas Aquinas: Mass  
at 10 AM

Sun. 1 Feb.: Epiphany 4: Masses at 9 AM and  
11 AM  
Evensong & Benediction at 5 PM

Mon. 2 Feb.: CANDLEMASS: Blessing of  
Candles, Procession & Mass at 7 PM

Tues. 3 Feb.: Feria: Mass at 7 PM

Wed. 4 Feb.: Feria: Mass at 10 AM

Sat. 7 Feb.: Monthly Requiem Mass at 11 AM

Sun. 8 Feb.: Epiphany 5: Masses at 9 AM and  
11 AM

Tues. 10 Feb.: St. Scholastica: Mass at 7 PM

Wed. 11 Feb.: Feria: Mass at 10 AM

Sun. 15 Feb.: Epiphany 6: Masses at 9 AM and  
11 AM

Tues. 17 Feb.: St. Finan: Mass at 7 PM

Wed. 18 Feb.: St. Colman: Mass at 10 AM

Sun. 22 Feb.: Sun. before Lent: Masses at 9 AM  
and 11 AM

Tues. 24 Feb.: Shrove Tuesday: Mass at 7 PM

Wed. 25 Feb.: ASH WEDNESDAY: Mass  
at 10 AM

Sun. 1 Mar.: Lent 1: Masses at 9 AM & 11 AM  
Evensong & Benediction at 5 PM

Tues. 3 Mar.: John & Charles Wesley: Mass  
at 7 PM

Wed. 4 Mar.: St. Adrian & Companions: Mass  
at 10 AM  
Stations of the Cross at 7 PM

Sat. 7 Mar.: Monthly Requiem Mass at 11 AM

Sun. 8 Mar.: Lent 2: Masses at 9 AM and  
11 AM

Tues. 10 Mar.: St. Kessog: Mass at 7 PM

Wed. 11 Mar.: Feria: Mass at 10 AM  
Stations of the Cross at 7 PM

Sun. 15 Mar.: Lent 3: Masses at 9 AM and  
11 AM

Tues. 17 Mar.: St. Patrick: Mass at 7 PM

Wed. 18 Mar.: St. Cyril: Mass at 10 AM  
Stations of the Cross at 7 PM

Thurs. 19 Mar.: St. Joseph: Mass at 7 PM

Sun. 22 Mar.: Lent 4: Masses at 9 AM and  
11 AM

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

Wed. 25 Mar.: The Annunciation: Mass  
at 10 AM  
Stations of the Cross at 7 PM

Sun. 29 Mar.: Lent 5: Masses at 9 AM and  
11 AM

Tues. 31 Mar.: Feria: Mass at 7 PM

### Fasting for St. Salvador's

With Ash Wednesday soon upon us (25 Feb.), it is time for a reminder of the rules for Fasting and Abstinence.

Basically, Fasting refers to the AMOUNT of food consumed, and Abstinence refers to the KIND of food consumed. All the days of Lent are days of Abstinence; Ash Wednesday is a day of Fasting AND Abstinence.

Fasting these days means partaking of only one full meal during the day, with two lighter meals or snacks.

Under modern rules, Abstinence usually means doing without meat, but not eggs, milk products or condiments made of animal fat.

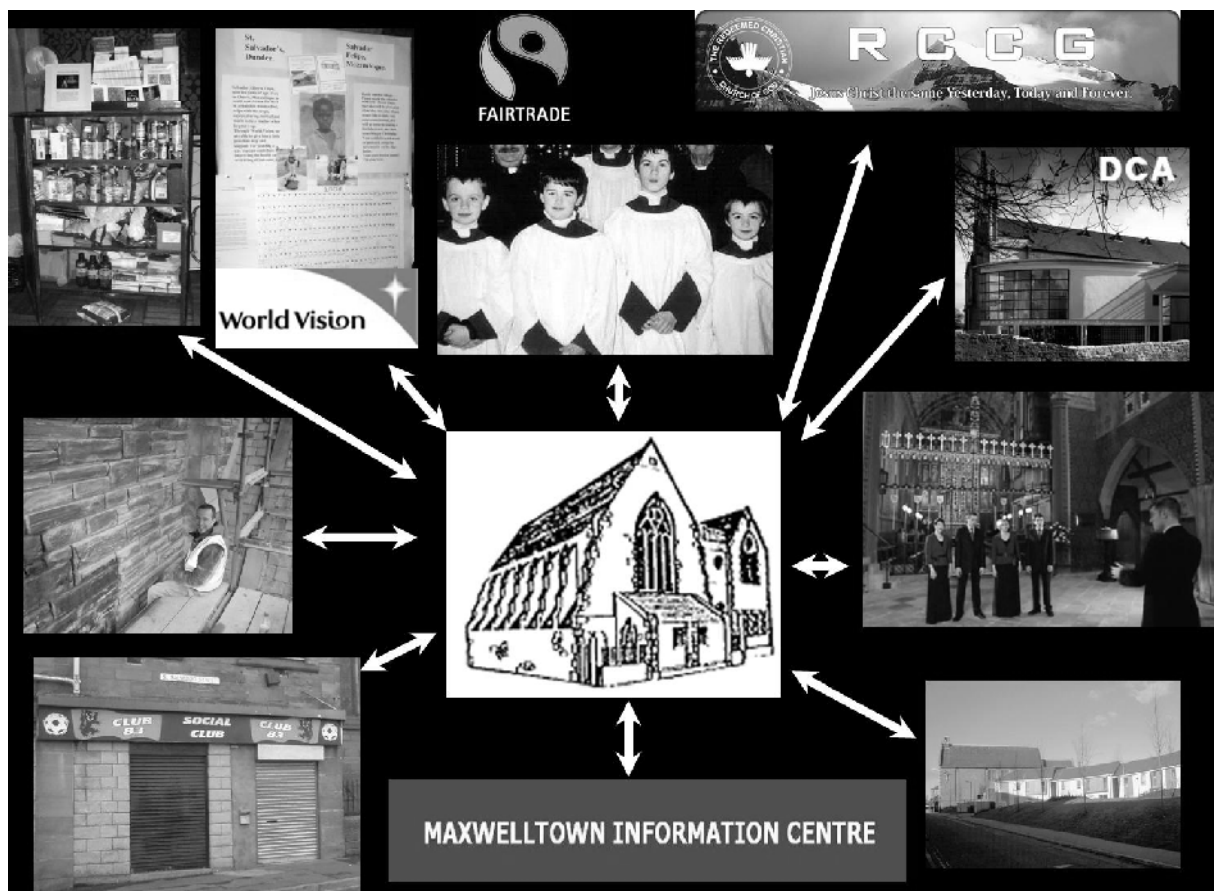
Obviously children, the elderly and anyone whose health doesn't permit such restrictions should not attempt to fast or abstain. Perhaps, instead, one might go without some little treat of some kind.

While being part of our traditional spiritual discipline, Fasting and Abstinence are also a kind of prayer in action. We can offer up our Fasting and Abstinence for a particular person or purpose. Why not do it this year for the growth of St. Salvador's in numbers and in commitment to our mission and ministry in this place?

## Restoration

During the recent Annual General Meeting, a short presentation was given by Graeme Adamson to inform the congregation of the progress made to date with fund-raising to allow the restoration of St Salvador's crumbling exterior.

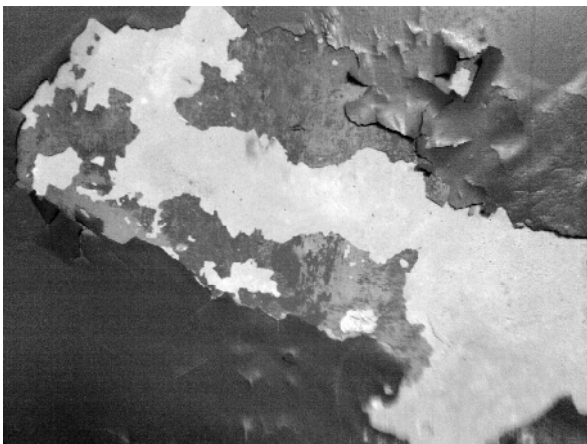
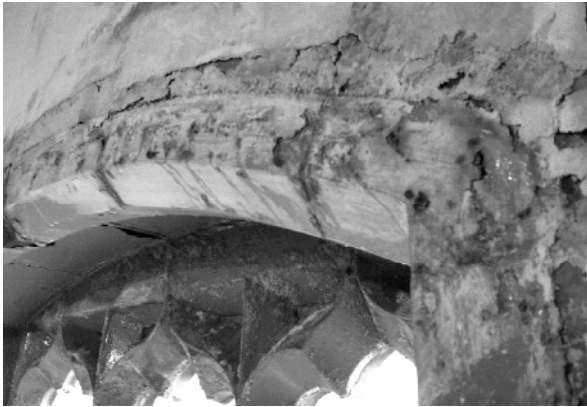
Graeme began by re-iterating that we as a congregation aim to continue Bishop Forbes' vision in the 21st century by continuing to serve the local community in the Hilltown and being an active, caring, visible, and useful presence in the area. He also stressed that we are already well integrated within both the local and wider communities through a number of initiatives.



It was also pointed out that whilst St Salvador's Church is an important building and is classified as amongst "the most significant historic buildings in Scotland" urgent work is required to maintain the fabric of the church and that the exterior must be made sound to prevent the decay of its beautiful interior. Water is entering the walls due to the deterioration of the pointing be-

tween the sandstone blocks of the church walls.

Graeme continued his presentation by saying, "if easily frightened...look away now!", and went on to show a number of images of the decaying condition of the exterior.



Having shown these images, Graeme continued his presentation, saying: “If we genuinely care about St. Salvador’s – our heritage, our mission, our beautiful building...we all need to act. If we raise a modest sum, we can attract the necessary funding to begin phase one of the project.” So far, fund-raising lunches, concerts, and raffles have taken place and several thousand pounds have been raised.

Graeme also stressed that the Vestry is currently working very hard on this project and some of its members are involved in:

- Exploring a diverse range of fund-raising ideas
- Applying to local and national trusts for donations
- Compiling an application for major funding from Historic Scotland / Heritage Lottery
- Working with and taking advice from Simpson & Brown, conservation architects
- Circulating a colourful leaflet containing images of both the beautiful interior and the crumbling exterior to over 70 trusts and individuals in the hope of encouraging further donations.

Graeme concluded by asking everyone to contribute their ideas, to con-

sider ways that they could help raise funds, to suggest individuals, trusts, and others whom we could approach, and to consider increasing their regular giving to help maintain our beautiful building and important mission.



### Notes and Notices

We still 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!

Thank you for your donations of food and useful household/family items to our cupboard at the back of the church for those who come to us for assistance.



*Gosh... You mean to say that this pile of stones was a church once?????*



JOHN BLACKWOOD died peacefully on 17 December. His body rested overnight in the church prior to a funeral at the crematorium on 23 December. It is planned ultimately to scatter his ashes in the church grounds. We are thankful for John's years of service and fellowship with us, and we pray for his family. R.I.P.

### The Candlemas Procession

On a number of special occasions in the Church's Year many Episcopalians have a procession – usually at the commencement of the Mass, after a few “preliminaries”. These occasions include Christmas, when the Christ Child figure is placed in the crib and the nativity scene is blessed, and Palm Sunday, after the reading of the “Palm Gospel” and the blessing and distribution of palm crosses.

At St. Salvador's we also follow the ancient tradition of processing at Candlemas, after the blessing, distribution and lighting of the candles.

Except for a small group of liturgical aficionados, it is not widely known that there are two types of such big processions. There is the triumphant procession, for joyful festivals. This moves round the church in a clockwise manner. Perhaps you noticed that this was the procession we had on Christmas Eve. The second type of procession is a penitential procession, like the processions we shall make, singing the Litany, in Lent. The penitential procession moves round the church in a counter-clockwise direction.

In which direction does the Candlemas Procession go? It's a joyful occasion, right? So it should move clockwise. WRONG. It goes in a counter-clockwise direction. From early times, while the Eucharistic Liturgy was considered a joyful one, the Candlemas Procession was considered penitential. For the Mass white vestments were used, but the Procession was always in purple. WHY?

The Candlemas Procession is a re-enactment of the bringing of the Christ Child to the Temple – the Gospel story for the festival. We carry Christ with us, symbolised by the lighted candle in our hands. We are bringing the Light to lighten the Gentiles into the darkness of ignorance and sin. It is only when He has arrived – as it were – into the church sanctuary at the end of the Procession that we begin the celebration.

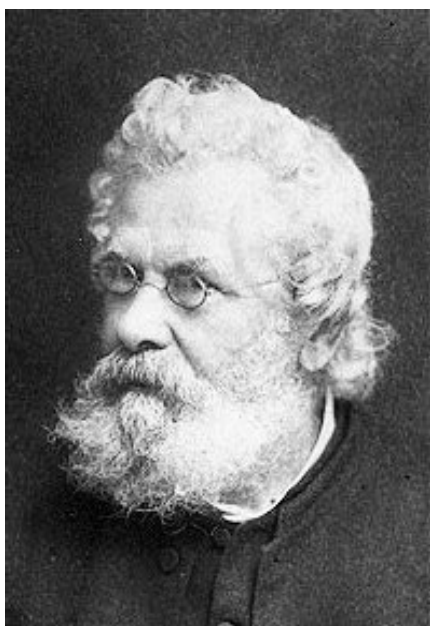
Candlemas is a kind of bridge in the Church's Year: we look back to Christmas and the manger and ahead to Lent and the cross. It is appropriate that our festival as we observe it here should include both joy and penitence.

## Two Favourite Epiphany Hymns

Photos & information from *Cyber Hymnal* (<http://www.cyberhymnal.org>).

I have always thought that the Epiphany hymn “We three Kings” is a very theatrical piece, which it is by origin. It was written by John Henry Hopkins, Jr., in 1857, for a pageant at the General Theological Seminary in New York City. The author was a son of John H. Hopkins, sometime Bishop of Vermont and Presiding Bishop of the Episcopal Church in the USA.

Born on 28 October, 1820, in Pittsburgh, Pennsylvania, John Henry Hopkins, Jr., graduated from the University of Vermont (AB 1839, MA 1845). In New York City, he worked as a reporter, intending to prepare for a law career. Instead, he entered the General Theological Seminary for theological training, where he graduated in 1850. He was duly ordained Deacon (1850) and Priest (1872) and was the seminary’s first music teacher (1855-7), and editor of the *Church Journal* (1853-68). Hopkins was Rector of Trinity Church, Plattsburg, New York, and Christ Church in Williamsport, Pennsylvania. He delivered the eulogy at the funeral of President Ulysses S Grant in 1885. Hopkins himself died six years later, on 14 August, 1891, in Hudson, New York, and is buried with his father at Bishop’s House, Rock Point, Burlington, Vermont.



Another favourite Epiphany hymn, but much less theatrical than “We three Kings”, is “Brightest and best”. It was written by Bishop Reginald Heber.

Born on 21 April, 1783 in Cheshire, Reginald Heber attended Brasenose College, Oxford, where he won a number of awards in English and Latin. He received a fellowship to All Souls College, and later was appointed Rector of Hodnet, in Shropshire. In 1823, he became Bishop of Calcutta. In India he worked indefatigably, the work, travel and climate severely impairing his health and hastening an early death.

Heber wrote “Brightest and best” as a hymn for Epiphany in 1811. Most of his hymns were not published until after his death at Trichinopoly on 3 April, 1826. His most famous hymns are the favourite Trinity Sunday hymn “Holy, holy, holy, Lord God Almighty” and the Communion hymn “Bread of the world”. Heber was buried in St. John’s Church, Trichinopoly.

## **Come Celebrate!**

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### **The Naming of Jesus (Thurs. 1 Jan.)**

The celebration of this scriptural festival, that has been observed since the sixth century, marks three events: first, the naming of the infant Jesus; secondly, the circumcision as the sign of the covenant between God and Abraham 'and his children for ever', thus Christ's keeping of the Law; and thirdly, the first shedding of Christ's Blood.

### **The Epiphany of the Lord (Tue. 6 Jan.)**

Originally, this very ancient feast was celebrated on this day as the premier Christian celebration of the Incarnation, including both the Nativity of Christ and His Baptism. At some point, Christians in the West began to celebrate the Nativity of Christ on 25 December, and by the fifth century, the eve of the Epiphany (5 January – 'Twelfth Night') commemorated the visit of the Magi and rounded off the western Christmas festivities. Christians in the East have retained the ancient unity of this festival, as the great celebration of the revelation of the Word made flesh.

### **St Kentigern (Mungo), Bishop (Tues. 13 January)**

Also known affectionately as Mungo, which means 'beloved', Kentigern belonged to the Welsh-speaking Britons who lived in southwestern Scotland in the seventh century. He is said to have been the grandson of a British prince, and to have attended a monastic school at Culross. Kentigern became a missionary to the Britons living in Strathclyde and was consecrated their bishop. During a period of persecution, he may have fled to Wales, but Kentigern eventually returned to Strathclyde and died in 603. He is the patron saint of the

city of Glasgow, and his tomb is in St Mungo's Cathedral there.

### **St Hilary of Poitiers, Bishop and Teacher (Wed. 14 January)**

Hilary was born at Poitiers in about the year 315 into a pagan family and was well-educated, becoming proficient in both Latin and Greek. After extensive personal study he was baptised at the age of 30, becoming bishop of his city shortly afterwards, in 350. Immediately he was caught up in the Arian controversy on the side of those defending the true divinity of Jesus Christ, the incarnate Son of God. His learning and oratorical skills made him a strong champion of orthodoxy and helped to achieve the Church's eventual victory over Arianism. Despite his reputation as a sharp and indefatigable opponent in controversy, Hilary was known as a kind and gentle friend. He died in the year 367.

### **St Agnes, Martyr (Wed. 21 January)**

Agnes is one of the most well-known and widely venerated of the early Christian martyrs in Rome, perhaps because of the expression of mature resilience and sheer bravery remarkable in a girl so young. Just 13 years old, Agnes is believed to have died in the last major Roman persecution under the emperor Diocletian, in the year 304, and her feast has long been celebrated on this day. Her name means 'a lamb'.

### **The Conversion of Paul (Sun. 25 Jan.)**

This feast recalls the dramatic conversion of the anti-Christian zealot Saul and his calling by Christ to become an apostle. It is one of the pivotal moments in Christian history, so great was the impact this particular convert was to have on the course of the gospel's progress. Christians have celebrated the feast of Paul's conversion since the sixth century, but it became a universal celebration of the Church in the twelfth century. In

modern times, this festival rounds off the Week of Prayer for Christian Unity.

### **St John Chrysostom, Bishop and Teacher (Tues. 27 January)**

John was born in Antioch in about 347. He was a brilliant preacher, which earned him later the surname 'Chrysostom', meaning 'golden-mouthed'. He is honoured as one of the four Greek Doctors of the Church. Against his wish he was made Patriarch of Constantinople in 398. He set about reforming the Church and exposing corruption amongst the clergy and in the Imperial administration, making him powerful enemies. Twice he was sent into exile, finally dying of exhaustion and starvation far from home in 407, with the words 'Glory be to God for everything' on his lips.

### **St Thomas Aquinas, Teacher (Wed. 28 January)**

Thomas Aquinas has been described as the greatest thinker and teacher of the medieval Church. Born near Aquino, in Italy, in about 1225, he came from a noble family, and was educated first by the Benedictines at Monte Cassino and then at the University of Naples. Against his family's wishes, he became a Dominican friar while in Naples in 1244. His profound theological wisdom and capacity to impart this, as well in sermons as in hymns, along with his gentleness of spirit, earned him the title 'the Angelic Doctor'. He died in 1274.

### **The Presentation of the Lord (Mon. 2 February)**

This day marks the completion of forty days since the birth of Jesus, when Mary and Joseph took the Infant to the Temple in Jerusalem to offer a sacrifice of thanksgiving for the firstborn son and to meet the requirements of the Law for Mary's purification after childbirth. The Holy Child is acclaimed by Simeon as 'the light to lighten

the Gentiles'. The image of Christ as the Light has led to the celebration of light countering darkness, with candles often taking a central place in the observance of this festival.

### **St Scholastica, Religious (Tue. 10 Feb.)**

Born at Nursia in Umbria in the late fifth century, the sister of St Benedict, Scholastica consecrated herself to God in early childhood. She lived near her brother's monastery at Monte Cassino, meeting him annually at a nearby house to praise God together and to discuss spiritual matters. She died in about the year 543.

### **St Finan of Lindisfarne, Bishop (Tues. 17 February)**

Finan was an Irish monk of Iona, who succeeded Aidan as bishop of Lindisfarne and carried his missionary work south of the Humber. He built the monastery at Whitby and vigorously upheld the Celtic ecclesiastical traditions against those coming from the south who followed Roman usage. He died in the year 661.

### **St Colman of Lindisfarne, Bishop (Wed. 18 February)**

Colman was a monk of Iona, like Aidan and Finan, whom he succeeded as bishop of Lindisfarne. At a critical time in the disagreement between the Celtic and Roman traditions about the date of Easter and other usages, which led to the Synod of Whitby, Colman led the Celtic party. When the Synod decided in favour of the Roman traditions, Colman resigned his see and retired first to Iona, then to Ireland, where he died on this day in the year 676.

**The deadline for the next issue of *Crucis* is Sunday, 22 February. Please submit all items for inclusion by then. Thank you!**



# St Salvador's Directory

**Web:** [www.stsalvadors.com](http://www.stsalvadors.com) Registered Charity SC010596 **E-mail:** [enquiries@stsalvadors.com](mailto:enquiries@stsalvadors.com)

St Salvador's Church, St Salvador Street, Dundee, DD3 7EW (access via Carnegie St)

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.

Primus	The Most Rev. Dr Idris Jones	Tel: 0141 221 6911 (office)
Diocesan Bishop	The Rt Rev. Dr John Mantle	Tel: 01382 562 244 (office)
Rector	The Rev. Clive Clapson SSC	St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 <a href="mailto:father.clive@blueyonder.co.uk">father.clive@blueyonder.co.uk</a>
Clergy team	The Rev. George Greig The Rev. Adetunji Adebisi	Tel: 01382 566709 Tel: 07748 234866
Honorary Treasurer	Dr Darron Dixon-Hardy	c/o Rector
Honorary Secretary	Dr Kirsty Noltie	42 Addison Place ARBROATH DD11 2BA Tel: 01241 437739
Lay Representative	Mrs Katie Clapson	c/o Rector
Alt. Lay Representative	Mr Frank Bowles	Tel: 01382 224362
People's Churchwarden & Child Protection Officer	Mrs Muriel McKelvie	Liff Cottage, 12 Church Road, LIFF, Angus DD2 5NN Tel: 01382 580065
Rector's Churchwarden	Mr Martin Andrews	First Floor Flat 10 Brown Constable Street DUNDEE DD4 6QZ Tel: 01382 223465 <a href="mailto:mhdeta@blueyonder.co.uk">mhdeta@blueyonder.co.uk</a>
Envelope and Gift Aid Secretary	Mrs J. Cassells	105 Ancrum Road DUNDEE DD2 2HN Tel: 01382 668564
Sacristan	Mrs Evelyn Kelly	Tel: 01382 812475
Flowers	Mrs F. Callaghan & Miss Heather Fairley	Tel: 01382 864363 Tel: 01382 225176
Cantor, Choirmaster & Webmaster	Dr Graeme Adamson	Tel/Fax: 01382 667009

## Magazine

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