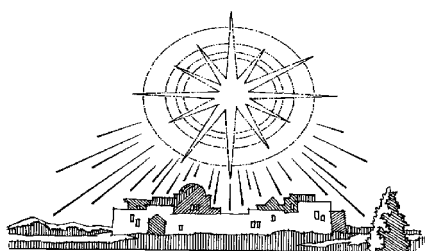


CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee
January and February 2019

"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...

From the feast of the Epiphany on 6 Jan., and throughout February, we are in the Epiphany Season. The same word is used for both the day itself and for the weeks that follow it.

As with many of the terms coming from Christian antiquity, "epiphany" is a Greek word. It means "to show through" or "to reveal".

On the feast of the Epiphany, we recall every year the coming of the Magi to worship the Christ Child. They were the first non-Jews to whom the Messiah was revealed. The next major revelation of Jesus to His People and to the World was at His Baptism, which we recall on the Sunday following the Epiphany. Thereafter, throughout the rest of the Epiphany Season, we hear and reflect upon Our Lord's first miracles and early ministry, as Jesus was gradually revealed more and more as God's Son.

The only break in this timeline of Our Lord's earthly life is the celebration of the Feast of the Presentation of the Christ Child

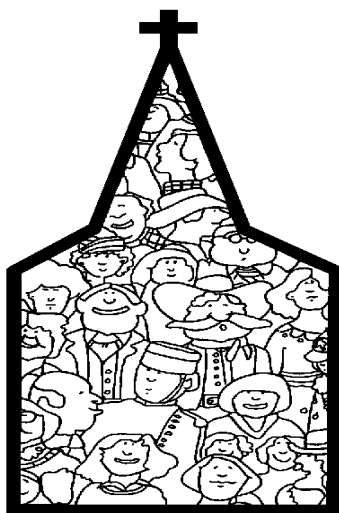
in the Temple (Candlemass) on 2 February. It takes us away from the beginning of Christ's ministry back to a few weeks after His Birth. Although this involves a time shift in our thinking, the theme is the same as that of the Epiphany Season: the revelation of the Son of God and Messiah.

The focus of the story of the Holy Child's presentation in the Temple is often on the Infant and His parents. However, it is the elderly couple they encountered there who keep us reflecting upon the theme of showing or revelation. The Child is hailed as "a light to lighten the Gentiles and... the glory of His People Israel".

May the revelation of that light illumine our path through these dark winter months.

With every blessing in Christ,
Fr. Clive

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☆☆
☆☆
☆☆ Upcoming at St. Salvador's: ☆☆
☆☆
☆☆ Sun., 13 Jan.: Bishop Andrew's ☆☆
☆☆ visitation to us. ☆☆
☆☆
☆☆ Sat., 2 Feb. at 7 PM: Candlemass, ☆☆
☆☆ featuring the traditional rites and ☆☆
☆☆ procession, with music per- ☆☆
☆☆ formed by organist Chris Bragg ☆☆
☆☆ and Cantiones Sacrae. ☆☆
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Food Cupboard Report

Wow, wow and thrice wow!! We had an amazing number of donations for our Food Cupboard in the lead up to Christmas. We had

- boxes and bags delivered from a number of congregations in the Diocese in response to our appeal for help,
- a wonderful delivery of packed and wrapped boxes, for families, from a local school,
- a number of pre-sorted boxes from the staff of Central Library
- donations from the Secret Cinema groups
- trolley loads of groceries donated through ASDA, Myre-kirk, Morrison's, Dundee and the CO-OP, Barnhill
- food item donations from individuals and families
- financial contributions from different groups and individuals

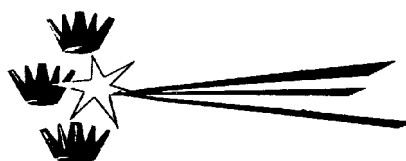
Such generosity enabled us to give out up to 80 bags at our Drop Ins in December and to give an additional more festive bag to each of our visitors on Dec 22nd. Over the Christmas period we were able to help individual families with additional food items which they greatly appreciated.

Our Food Cupboards are now stocked with items to take us into January 2019 but we believe that the demand for help through our Drop In will only increase during these winter months. We are very grateful to all our donors who have provided us with items to help our visitors experiencing food poverty. Your continuing support for the Food Cupboard at St Salvador's is very much appreciated.

We must also thank all of our dedicated volunteers who come on a Sunday afternoon to help set up before and clear up after our Drop In, hand round trays of food, bring and serve soup or other hot food, sign post to other services as appropriate, and offer a friendly smile and a listening ear.

There is a lot of behind the scenes work that goes on to support our one hour Drop In sessions and to all who are involved with this we offer our gratitude.

Katie Clapson



A Sermon preached by the Rector on Sunday, 6 January, 2019

The Feast of the Epiphany

[The wise men asked:] "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." Matt. 2: 2

Of the four Gospel writers, it is only St. Matthew and St. Luke that tell us about the circumstances of Our Lord's birth. It is only St. Matthew who tells us of the strange Eastern visitors. The original story as St. Matthew tells it has been embellished for hundreds of years. Stripped down to its essentials, we can see that the story everyone thinks they know is not actually what Scripture tells us.

St. Matthew tells us there were wise men that came, not kings. These were certainly powerful and wealthy men, possibly court astrologers and astronomers. They would have been considered the top scientists of their day. St. Matthew tells us also that they came from the East, meaning probably Persia – where the reading of the stars was particularly advanced. That any of the wise men came from Africa or the Far East is unlikely; to Jews, Africa was in the West, and "the East" meant Persia. The notion of kings travelling from the ends of the world seems to have come about by the tangling up of the story of the visit of the wise men with the verses of Psalm 72 that speak of the kings of the earth coming to worship the Lord's Anointed and bringing Him gifts. However tangled together they are, both the story and Psalm 72 testify that the Saviour Christ comes not only for Jews, but for all people everywhere. This is the distinctive Epiphany message.



St. Matthew also tells us that these wise men from the East came bearing three different kinds of gifts: gold, frankincense and myrrh. These are symbolic of their adoration of the One who is King, God and Sacrifice. Note that St. Matthew doesn't say how many of these wise men came – just that there were three sorts of gift. Neither does St. Matthew say that they came to the stable at Bethlehem. Indeed, he tells us that when the wise men went to Bethlehem, they entered the **house** where the Child and his mother were. Presumably the birth of Our Lord and the visit of the wise men were actually separated by time, and things had moved on. And yet it is the three kings we see in the stable in our minds and in manger scenes, and that we hear about even in popular carols and hymns.

Pointing out what the Scripture actually says about the wise men doesn't undermine the truth of the story. The inconsistencies are not in what St. Matthew tells us, but in the cosy images with which the story has been overlaid over many generations. It is our notion that is inconsistent. We are looking for things that **aren't** there – rather like the wise men themselves. They came to a king's palace looking for the Saviour God and King, and found Herod – a bloodthirsty monster. They followed a star marking an important birth to a place of no importance – Bethlehem. They had sought wisdom in the stars and journeyed far – and found an Infant nursing at His mother's breast. However, in the end the wise men did find the most important thing. They fell down to adore the One who had created the stars that they had worshipped. At last they saw the source of the Wisdom they long sought hidden there – in the tiny frame of a Child in a humble home.

God revealed through Christ is the heart of today's festival. It is a celebration of the Incarnation, as Christmas was, but it is more than that. Stripped of its cosy trappings, the story presents us with God in the flesh presented to the whole world. God has shown Himself. The next move is ours. Do we fall down in worship, giving what we have? Or do we keep on journeying, looking for things that aren't there and missing the One who is?

Come Celebrate!

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The Naming of Jesus (1 January)

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.

St Seraphim of Sarov, Monk (2 January)

Born in 1759 at Kursk in Russia, Seraphim entered the Monastery of Our Lady at Sarov, near Moscow, when he was 20 years old. He lived as a Solitary for over 30 years, but his gifts as a spiritual guide brought thousands to him for healing in spirit, soul and body. The 'Jesus Prayer' formed the heart of his own devotional life, and he stressed the need for all Christians to have an unceasing communion with the person of Jesus. He died on this day in 1833, and is revered in the Russian Orthodox as the very 'ikon of Orthodox Spirituality'.

The Epiphany of the Lord (6 January)

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 (transferred to 14 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.

The Conversion of Paul (25 January)

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.

Charles Stuart, King and Martyr (30 January)

Born in 1600, the second son of King James, Charles became heir apparent after the death of his elder brother. He succeeded to the throne in 1625, at a time when the growth of Puritanism in England and Calvinism in Scotland were pressuring the Crown to reform the respective national churches in a yet more definitively Protestant direction. King Charles, as a High Churchman, resisted this pressure and made matters worse by enforcing rigid conformity to what was perceived as a more

catholic position. Royal authority in Scotland was overthrown. Increasing antagonism in the English Parliament to royal religious, foreign and fiscal policies led to the outbreak of civil war. Defeated by his enemies, Charles was imprisoned and put on trial, exhibiting great dignity throughout his ordeal. He was executed on this day in 1649, a martyr for the religious and political traditions he cherished.

The Presentation of the Lord (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 Paul Miki and the Martyrs of Japan (6 February)

Almost fifty years after St Francis Xavier had arrived in Japan as its first Christian apostle, the presence of several thousand baptised Christians in the land became a subject of suspicion to its ruler, Hideyoshi. He initiated a persecution that continued for over thirty-five years, beginning with twenty-six men and women, including ordained, religious and lay people, and consisting of Europeans, Japanese and a Korean. They were first mutilated then crucified at Nagasaki in 1597. Among these first Japanese martyrs was a young Japanese Jesuit priest, Paul Miki. In all, it is thought that some 3,000 Japanese Christians were martyred. However 250 years later Christians were found still functioning in secret.

Carols by Candlelight 2018

On Saturday evening, 22 December, a good-sized crowd came to St. Salvador's for the annual Christmas concert by Cantiones Sacrae—Tayside's premier renaissance choral group. Their renditions of old favourites, the old and less familiar, and the new, were much appreciated by all present.

Among the audience were Bishop Andrew, his wife Mary, and their daughters on their first visit to us for this much-loved yearly event.

A particular joy for the Rector was hearing "The Huron Carol" again, which was written by a Jesuit missionary and martyr in Canada in the seventeenth century—the first Christmas carol penned in North America.

The hospitality in the Lower Hall following the concert was of the customary high standard, and we thank Kirsty and her team for providing it and for the tidying up afterwards.



An icon of the Martyrs of Japan.

W5: Who, What, When, Where, Why

It has been our custom at St. Salvador's for some years now to recite *the Angelus* ("Hail Mary") before Morning and Evening Prayer and after the main Mass on Sunday mornings outside of Eastertide.

The Angelus is a devotion in memory of the taking-on of our humanity by Our Lord. It involves the recitation, in the form of versicles and responses, of three Gospel passages relating to the Incarnation. After each response, the "Hail Mary" is said, which combines two greetings of the Blessed Virgin Mary in the Gospel, one by the Archangel Gabriel, and the other by St. Elizabeth. The devotion concludes with a short prayer.

No one seems to know much about the origin of the recitation of *the Angelus*, but it is thought that it is at least 800 years old. It may have been an old monastic custom said three times daily (at 6 AM, noon and 6 PM), and later popularised by the Franciscans in the thirteenth century.

During Eastertide, it is customary to replace *the Angelus* with a special seasonal devotion called *the Regina Caeli*. It has long been a custom at St. Salvador's to sing *the Regina Caeli* at the conclusion of the main Mass during the Easter season.



THE ANGELUS

℣. The Angel of the Lord declared unto Mary,

℟. **And she conceived of the Holy Ghost.**

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

℣. Behold the handmaid of the Lord.

℟. **Be it done unto me according to thy word.**

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

℣. And the Word was made flesh, ℟. **And dwelt among us.**

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

℣. Pray for us, O Holy Mother of God.

℟. **That we may be made worthy of the promises of Christ.**

Let us pray: We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Christ our Lord. **Amen.**

Kalendar

Sun., 6 Jan.: THE EPIPHANY: Masses at 9AM & 11AM; EP at 5 PM
Tues., 8 Jan: Feria: Mass at 7 PM
Wed., 9 Jan.: Feria: Mass at 10 AM
Sun., 13 Jan.: The Baptism of the Lord: Masses at 9AM & 11AM; EP at 5 PM
Mon., 14 Jan.: St. Kentigern: Mass at 7 PM
Tues., 15 Jan: Feria: Mass at 7 PM
Wed., 16 Jan.: Feria: Mass at 10 AM
Sun., 20 Jan.: Epiphany 2: Masses at 9AM & 11AM; EP at 5 PM
Tues., 22 Jan: Feria: Mass at 7 PM
Wed., 23 Jan.: Feria: Mass at 10 AM
Fri., 25 Jan.: Conversion of St. Paul: Mass at 7 PM
Sun., 27 Jan.: Epiphany 3: Masses at 9AM & 11AM; EP at 5 PM
Tues., 29 Jan: Feria: Mass at 7 PM
Wed., 30 Jan.: Charles Stuart: Mass at 10 AM

Sat., 2 Feb.: CANDLEMASS at 7 PM
Sun., 3 Feb.: Epiphany 4: Masses at 9AM & 11AM; EP at 5 PM
Tues., 5 Feb.: Feria: Mass at 7 PM
Wed., 6 Feb.: Martyrs of Japan: Mass at 10 AM
Sun., 10 Feb.: Epiphany 5: Masses at 9AM & 11AM; EP at 5 PM
Tues., 12 Feb.: Feria: Mass at 7 PM
Wed., 13 Feb.: Feria: Mass at 10 AM
Sun., 17 Feb.: Epiphany 6: Masses at 9AM & 11AM; EP at 5 PM
Tues., 19 Feb.: Feria: Mass at 7 PM
Wed., 20 Feb.: Feria: Mass at 10 AM
Sun., 24 Feb.: Epiphany 7: Masses at 9AM & 11AM; EP at 5 PM
Tues., 26 Feb.: Feria: Mass at 7 PM
Wed., 27 Feb.: Feria: Mass at 10 AM

Sun., 3 Mar.: Epiphany 8: Masses at 9AM & 11AM; EP at 5 PM
Tues., 5 Mar.: Feria: Mass at 7 PM
Wed., 6 Mar.: ASH WEDNESDAY: Masses with Imposition of Ashes at 10 AM & 7 PM
Sun., 10 Mar.: Lent 1: Masses at 9AM & 11AM; Stations of the Cross at 10 AM;

EP at 5 PM
Tues., 12 Mar.: Feria: Mass at 7 PM
Wed., 13 Mar.: Feria: Mass at 10 AM
Sun., 17 Mar.: Lent 2: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM
Mon., 18 Mar.: St. Patrick: Mass at 7 PM
Tues., 19 Mar.: St. Joseph: Mass at 7 PM
Wed., 20 Mar.: St. Cuthbert: Mass at 10 AM
Sun., 24 Mar.: Lent 3: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM
Tues., 26 Mar.: Feria: Mass at 7 PM
Wed., 27 Mar.: Feria: Mass at 10 AM
Sun., 31 Mar.: Lent 4: Masses at 9AM & 11AM; Stations of the Cross at 10 AM; EP at 5 PM

Diocesan Website:
www.brechin.anglican.org

Andy Caie continues to work away at repairing damage to our decorated walls in the church. The south wall of the sanctuary in the chapel is receiving his attention at the moment, and the results are great!

Maisie Farrell is now settled in to St. Ronan's nursing home in Dundee, and would welcome contact from St. Salvador's friends.

Subscriptions for CRUCIS are now due. Don't miss out! Please use the form provided with this issue to subscribe for your ten copies in 2019. We are very thankful to friends far and near for all your support and interest in our congregation.

The deadline for the next issue of 'Crucis' is Sunday, 24 February. Please send any material to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

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The SEC is part of the Worldwide Anglican Communion headed by the Archbishop of Canterbury.

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