

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

March 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...

The words "disciple" and "discipline" are related. A "disciple" – trainee – is someone who follows the "discipline" – training – of a master, in order to become like him. For disciples of Jesus Christ to become like their Master requires God's grace, of course, but there is as well a discipline that we have been given to follow. During Lent we are perhaps more acutely aware than we are at other times of year of what that discipline involves.

Our discipline as Christ's disciples is to engage in sacred study to increase our knowledge of our faith. We are also encouraged to take control of our appetites through fasting and abstinence. Opportunities for prayer and worship invite us to increase our devotion. We are called as well to be generous in giving for the relief of need and the work of the Church. This is the basic rule of life that we should be following in some way or other throughout the year, but during Lent we are expected to follow it more intensely. Discipleship of Jesus Christ is no easy path, and we cannot take our ease.

The great African Bishop, St. Augustine of Hippo (AD 354-430), contrasts the City of God with the City of Man. The City of God is ruled by God and governed by love. It is the Church on the journey through this age to the Eternal City. The City of Man is ruled by human beings for their own ends and is governed by the lust for domination – to be right, unchallenged, a winner and in total control. The two cities are not only incompatible but actually at war.



Christianity is a very combative sort of religion isn't it? And our chief enemy is not non-believers, but ourselves.

Contrasting the two cities, St. Augustine wrote: "[They] have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God even to the contempt of self." Our challenge in the City of God as Christ's "trainees" is (1) to grow close to God, (2) to resist the lust that each one of us has for domination of others by our misuse of the gifts that God has given us and (3) to learn to share the gifts that we have for the good of all. This is the threefold objective of our discipline.

It is not only a lesson for Lent, but also for all the year.

Fr. Clive

Kalendar

Tues. 2 Mar.: St. Chad of Lichfield: Mass
at 7 PM

Wed. 3 Mar.: John and Charles Wesley:
Mass at 10 AM; Stations of the Cross
at 7 PM

Sat. 6 Mar.: NO REQUIEM MASS

Sun. 7 Mar.: Lent 3: Masses at 9 & 11 AM
(with Litany); Evensong and Benediction
at 5 PM

Tues. 9 Mar.: Feria: Mass at 7 PM

Wed. 10 Mar.: St. Kessog: Mass at 10 AM;
Stations of the Cross at 7 PM

Sun. 14 Mar.: Lent 4: Masses at 9 & 11 AM

Tues. 16 Mar.: St. Boniface of Ross: Mass
at 7 PM

Wed. 17 Mar.: St. Patrick: Mass at 10 AM;
Stations of the Cross at 7 PM

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

Sun. 21 Mar.: Lent 5: Masses at 9 & 11 AM
(with Litany)

Tues. 23 Mar.: St. Polycarp of Smyrna:
Mass at 7 PM

Wed. 24 Mar.: Feria: Mass at 10 AM; Sta-
tions of the Cross at 7 PM

Thurs. 25 Mar.: The Annunciation of Our
Lord (30th Anniversary of Fr. Clive's
Priesting): Mass at 7 PM

Sun. 28 Mar.: Palm Sunday: Masses
at 9 & 11 AM

Mon. 29 Mar.: Mon. in Holy Week: Mass
at 7 PM

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

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

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

After a recent bout in Ninewells, Lizzy Holden is back at home, looked after by various charitable, Social Services and NHS carers.

Janette Morrison has now relocated from Liff Hospital to the Lochleven Care Home on Lawers Drive in Broughty Ferry.



Some Overdue Thank Yous

A BIG “Thank You” to Mr. and Mrs. James Cassels and to Mrs. Dorothy Pirie for their contributions to the Flower Fund in memory of loved ones.

A belated “Thank You” as well to Mrs. Ann Farmer for her contribution for our magnificent Christmas tree. A pity she was away in Canada for Christmas and didn’t see it in all its glory! Many thanks nonetheless!

LINKS NEWS

The Annual Links Lunch was held at St. Mary’s Broughty Ferry on Monday, 25th January. The welcome was warm and the hospitality generous. There was a “bring and buy” stall raising money for work in the mission field.

The speaker for the day was SARAH SHERLOCK who, with her husband the REV. CHARLES SHERLOCK, lived and worked in Ethiopia for many years, while their young children were growing up. They spent much of their time in that country in or near the capital Addis Ababa. Sarah’s connections with Ethiopia go back some years, as her father also once worked there.

Ethiopia is situated in the Horn of Africa, at the crossroads of the Middle East and Africa, a melting pot of nationalities, cultures and languages. Administratively the country is divided into nine regional states and two city administrations, one of which is the capital Addis Ababa itself. The country is a largely agrarian economy, scenically spectacular, and varied according to the nature of the terrain and – sadly – the effects of global warming! There is a great richness of antiquities and archaeological sites, including fantastic churches literally hewn from rock.

Ethiopia is one of the oldest Christian countries in the world. Christianity is still the largest single religion there (61%), and most Ethiopian Christians are affiliated with the ancient Orthodox Church of Ethiopia. There are, however, other significant minorities. Addis Ababa is a sophisticated, international city, of world significance, and has a multinational populace of many faiths and beliefs. About 10% of Christians in Ethiopia are Protestants, and the Anglican Chaplaincy is in the capital. About 34% of the population of Ethiopia is Muslim.

Having set the scene, Sarah Sherlock explained that in the mid nineteenth century the (Anglican) Church Missionary Society sent out a team to Ethiopia to



reform the ancient Orthodox Church! This seems to us today to be a rather strange mission. During the last ten years the indigenous church, in no way a mission church in the old sense, has flourished. The present government has eased the former restrictions on religion in the country during almost two decades of Marxist rule. As well, many Sudanese Christians fleeing dangerous and troubled times in their own country have swelled the ranks of Ethiopia’s Christian community in the west, near the Sudanese border. There are many opportunities for Christian service and evangelism. Inevitably, money is a major problem – whether or not we can contribute financially, we CAN PRAY, and must do so!!

A long term medical problem for many girls and women has been the lack of available medical help in pregnancy, in particular the later stages thereof. If clinical help is not to hand and labour becomes unduly prolonged, internal damage is almost inevitable. Similarly, lack of, or poor, care during delivery is equally risky. Consequently a large number of these women are left with cuts in either rectum or bladder – with very unpleasant results.

Australian-born Dr. Catherine Hamlin and her husband Reginald in 1974 founded a special hospital where a relatively simple surgical procedure could repair those problematic cuts and restore good health for these girls and women. The FISTULA HOSPITAL is one of the most important developments to be found in Ethiopia. Doctors from all over the world are taught the techniques developed there. Dr. Catherine was awarded an Alternative Nobel Prize for her work and, although she is now an old lady, she continues her work assiduously.

What a fascinating account you treated us to, Sarah, and thank you.

From notes supplied by Ann Noltie

Sermon preached by the Rector on
the Sunday before Lent
(Quinquagesima)
14th February, 2010

It was something of an innovation for the congregation at the time. Back then, in the early 70s among Anglicans everywhere, there was a lot of liturgical experimentation. A number of people didn't approve, of course. Anything unusual was generally considered too "high church". Some saw it as dangerously trendy, the thin end of the wedge, and an alarming slackening of the grip of the dear old Prayer Book on our religious formation. Who's to say that any of the opponents were all that wrong? I didn't have an opinion that mattered; I was, after all, only about sixteen and a mere fledgling gentleman chorister.

One liturgical innovation for us in Canada was the reading of the Passion of our Lord with various members of the clergy and congregation taking on particular roles, and the whole congregation speaking the words of the soldiers, Jewish elders and the mob. It is perhaps hard now for anyone to see this as something strange or particularly "high church", but at the time that's the way it was regarded among us.

On one memorable day the reader with the role of Pontius Pilate boomed out: "Who would you have me release unto you? Barabbas, or Jesus, who is called the Christ?" The congregation (despite some initial misgivings, now getting into the whole drama of the Passion) called out with some force: "Barabbas!" My little cousin, just as caught up as everyone else, but unable to read and mis-hearing their response, piped up with all his might in the silence that followed: "The Rabbits!" Laughter rather broke the moment.

My little cousin was caught up in the drama of it all. Quite rightly. That's what Liturgy

is: a drama. The great drama of redemption. My little cousin wanted to be involved. That's what Liturgy is for: to be involved. Worship is not entertainment, it calls us to be participants, not spectators. There is no audience. Worship is not about us or for us. God is worthy of praise and adoration. What we get out of it is entirely secondary. And yet, in worship we discover that it is ALL about us and for us. God is a creating, redeeming and sanctifying God, and we are His redeemed and sanctified creation. By our sharing in this great drama we are fulfilled – we may become more like what God wants us to be.

We gather to worship. Our assembling here in this place whenever we do it is the first great act of the drama. We are the people God has called out of the world to worship and serve Him. We are one with Abraham and Moses, with Peter and Paul, with Archbishop Luwum and Mother Teresa of Calcutta. We are the people that God has redeemed and called forth from the four corners of the world to be a new people – HIS People.

When the service proper has begun, we are sprinkled with holy water as a reminder of our Baptism. By Baptism our sins were washed away in the Blood of Christ and God first made us His own. We are entitled by the grace of our Baptism to stand in this place and approach the King of Kings. The opening ceremonies highlight our coming into a sacred place, a sacred moment and a sacred presence. As God's People we are entitled to come and we are invited to come, but we are conscious that it is holy ground. This is not our clubhouse. We are conscious of sin. We are very much aware of the "otherness" of God.

Then follows the Liturgy of the Word. It includes the readings, psalm, hymn, various scriptural fragments, the Gospel and the sermon. In heart and mind we are taken back to the Synagogue and to the Prophets, to the Judean desert and to the Sea of Galilee, to

the Roman catacombs and to the upper room in Jerusalem. God is revealed to us through the words of others in Scripture and sermon. How did any one of us first hear about God but through someone else's words? We read, we listen and we hear – as if it were for the first time. Above all, at the Gospel, the Word of God Himself is among us to speak to us directly, and, because we are participants and not spectators, the Gospel Book is treated with special reverence and we stand in Christ's sacred presence.

The liturgical action moves to the Altar. We face the direction of the rising sun, symbolic of Christ himself who rose from the dead just at sunrise on the first Easter day. We are turned towards light and life, not facing a low paid functionary across a counter, ready to take our order. We are transported in mind and heart to the Holy of Holies, the Throne of the Most High. There, in His presence, we declare our faith in Him, and, through Christ, we offer our prayers on behalf of the world and ourselves. We consciously join “with angels and archangels, and the whole company of heaven” to laud and magnify the Lord. There at the Altar we relive the Last Supper, the sacrifice of Calvary, the Resurrection and Ascension, and the sending of the Holy Spirit. We approach the Father through the Son by the power of the Holy Spirit. Look at the actual words we use – it is all there. Because we are participants and not mere onlookers, we receive back from the Altar the sacred means by which what we relive of Christ's story may bear fruit in our own story. We receive Christ Himself – His Body and Blood – God's nourishment both for our journey together and for our particular journey as individual disciples.

The conclusion of the service is simple and brief, but not without significance, because its very brevity and lack of ostentation remind us that we may not remain on the sacred mountain, in the sanctuary of the Lord, but must go out to live and work for Him in the world He loves, to which He sent His

Son, and for whom His Son died. It is in the going to and from the presence of the Lord and His world that all of us find our vocation as His priests. We become what, in Christ, we are called to be. It is our encounter with God in this place that equips us for our encounter with the world outside. It gives us His hands and His feet, His eyes and His heart. The drama we share here shapes us for God's continuing task of redemption through us. Are we anything like ready for it?

In my last year of high school, when I was very active in theatre, music and student council, and had a highly demanding academic program, I was asked by a friend to take part in a play she was directing. It was a one-act play with only two characters, so involved quite a bit of dialogue. The play was a great success and I forgot all about it, moving on to all the other things I was involved with at the time. Later, I was told that the play had been entered in a regional drama festival. I was too busy to think about it. When we turned up to the festival to put it on, I couldn't remember a single line. The run through was an embarrassment, especially as our competitors were watching us closely. Afterwards, we had only a few hours to get ready for the performance the judges would mark. I spent that limited time focussed on re-learning what I had forgotten. We won.

If the Liturgy is a great drama where we are all drawn in to a sacred place, moment and presence, each to play our part, the season of Lent that begins this week is our annual rehearsal for that drama. We have a limited time to recall what we have forgotten and to recover what we have put off. We need to focus. Lent is the rehearsal for the drama that God allows us to share for our good and the good of His world. Let us use well our limited Lenten time. Let us work hard to win.

Fr. Clive Clapson SSC



To Alexander and Rufus

Exhausted, stumbling, beaten, out of breath,
The man's appearance made them cry
aloud,
A few for sorrow, others for his death,
While I, a stranger, stood among that
crowd.

I saw him, bleeding shoulders badly bowed,
Fall down in dust and garbage in the street.
I might have helped him, had I not been
cowed
By those who spat on him down by my feet.

Outsiders both, how right that we should
meet
When I was singled out to take his cross
And we became companions in defeat
And degradation, suffering and loss.

My children, who have shared the road I've
trod,
Please understand my burden for my God.

Clive Clapson

*This poem was written for my daughters
Lucy and Cecilia and all others who must
live with a parent's vocation.*

*In an earlier form, published in "The Scot-
tish Episcopal Church Review".*

Bishop to Visit St. Salvador's

Bishop John is scheduled to visit St. Salvador's on Palm Sunday, 28th March, at 11 AM.

Due to health issues and to the number of clerical vacancies in the Diocese, we have not had our bishop with us on a Sunday morning for some time.

Please make a particular point of being with us to welcome him and to get Holy Week off to a good start.

From the Rectory Kitchen

Tired of macaroni and cheese or beans on toast for those meatless Fridays in Lent? Here's something just as easy and a little less usual. Serves two.

You will need:

200g. cream cheese
a little milk
a tin of tuna or salmon in brine, drained
some cooked frozen peas
250g. cooked pasta
some dill (fresh or dried)
black pepper.

Put cream cheese and a little milk in a saucepan over a low/medium heat and allow cream cheese to melt, stirring often. Add drained tinned fish and stir in cooked peas. Put cooked pasta in bowl and pour on the sauce. Sprinkle with dill and black pepper. Serve with green salad.

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. We are in constant need of shopping bags for our distribution as well.

World Day of Prayer comes to St Salvador's

Yes, this year the **World Day of Prayer Service** for our area is to be held at **St Salvador's on Friday Mar 5th at 7pm**. The theme for the service is 'Let Everything That Has Breath Praise God' and it has been written by the Christian women of Cameroon. The service is designed so that we can come together with people from other local churches to praise God and to learn about life in Cameroon so that we may more effectively pray with the people living there.

Cameroon is on the west coast of Africa and has been described as 'Africa in Miniature' with a variety of landscapes and one of Africa's highest peaks, Mount Cameroon. It is rich in natural resources and among its main exports are coffee, cocoa, cotton, tobacco and bananas. It is an ethnically diverse country and is well known for the makossa and bikutsi styles of music. It suffers from many social problems too, including lack of education for many children, child trafficking and child forced labour.

The World Day of Prayer is an international ecumenical prayer movement supported by Christians in over 180 countries speaking over 1000 languages and on the first Friday in March each year services are held around the world. Beginning in Tonga and New Zealand and continuing across the globe Christians come together to pray for one another and particularly for the country writing the service. The chain of prayer finally ends in Samoa and Alaska.

Never been to one of these services? Why not come along and be part of this world wide day of prayer and support the women of Cameroon and our local Christian community. Come to sing, learn, pray and enjoy fellowship. All are welcome (men as well as women) so please come and join us.

Katie

Arthur Lynch has had a whole string of medical problems since just before Christmas, and has had to have a number of medical procedures and operations. However, he's now feeling better, looking good, and has returned home. Best wishes kicking the smoking habit, Arthur!

W5: Who, What, When, Where, Why

In many religions bells are used to ward off evil spirits. There is a primal connection between the use of bells and worship.

In Old Testament times, little bells were attached to the robes of the priests in the Temple. As they performed their sacred duties, these bells made a constant sound.

The use of bells in the Church does not go back to earliest times, as Christians were actively persecuted and needed to keep their services discreet. All this changed with the toleration of Christianity in the fourth century, when worship first became a public activity. In the fifth century, church tower bells were used to summon monks to worship. In the seventh century the Pope approved the use of bells to call all the faithful to Mass. By the ninth century the use of bells was widespread in East and West. They were a call to worship, not part of worship itself.

It wasn't until the thirteenth century that outdoor bells began to be rung during the Eucharist to create a joyful noise. Ringing the bells also gave notice to non-attenders to stop and offer an act of adoration to God. Inside the church, these tower bells helped to focus the attention of the faithful on the highlights of the Liturgy.

Largely for convenience, handheld bells ("Sanctus bells") began to replace the church tower bells rung during Mass. Sanctus bells became required for the Liturgy after the Council of Trent (1545-1563) but were made optional with the new Roman Rite after Vatican II.

Sanctus bells are rung at Mass:

At the Sanctus

At the beginning of the Last Supper narrative

At the elevation of the Sacred Host

At the elevation of the Precious Blood

At the final elevation

To call communicants forward

Sanctus bells are also rung at specified times outside of the Mass, such as during Benediction. A wooden crotalus (ratchet or rattle) replaces the Sanctus bell at the Liturgy from Maundy Thursday to Holy Saturday.

Come Celebrate!

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St Chad of Lichfield, Bishop (2 March)

Chad was born in Northumbria, the youngest of four sons, all of whom became monks or priests. They entered the monastery on the isle of Lindisfarne and were taught by St Aidan. Chad became Abbot of Lastingham on his brother's death. He was elected Bishop of York, but graciously withdrew when an irregularity concerning his election and consecration was alleged. This was eventually rectified and Chad became Bishop of Mercia, a huge diocese in the English midlands, where Chad based himself at Lichfield. He travelled extensively and was much loved for his gentleness and wisdom. Chad died on this day in the year 672.

John and Charles Wesley, Priests

(3 March)

The Wesley brothers were sons of an Anglican clergyman and a Puritan mother. Both of them were noted as students for the seriousness of their spirituality and, after ordination, they served briefly and unsuccessfully as missionaries in the American colony of Georgia.

Upon his return to England, John Wesley had a profound religious experience in 1738 that prompted him to begin an itinerant preaching ministry, which recognised no parish boundaries. Such was the power of his sermons, his organisational ability, and his concern for the uneducated and the poor that he initiated real Christian growth and mission in England.

Charles shared with his brother John the building-up of early Methodist societies, as they travelled the country. His special concern was that early Methodists should remain loyal to Anglicanism. He married and

settled in Bristol, later in London, concentrating his work on the local Christian communities. His thousands of hymns established a resource of lyrical piety which has enabled generations of Christians to rediscover the refining power of God's love. They celebrate God's work of grace from birth to death, the great events of God's work of salvation and the rich themes of Eucharistic worship, anticipating the taking up of humanity into the divine life. John Wesley died on 2 March 1791 and Charles on 29 March 1788.

St Kessog, Bishop and Martyr

(10 March)

Kessog or Kessock was a missionary bishop who laboured among the Picts in the lands of Lennox towards the end of the seventh century. He lived in a hermit's cell on Monk's Island, Loch Lomond, and is thought to have been martyred near there around the year 700.

St Boniface of Ross, Bishop (16 March)

The name of Curitan, or Boniface, is linked with two important Christian sites in Scotland: Restenneth in Angus, where he baptised the Pictish King Nechtan in 710 and founded a monastery; and Rosemarkie on the Black Isle, where in the year 716 he refounded an earlier community. He may have established other churches and monasteries as well. Boniface was of the Roman, rather than the Celtic, tradition, so his work among the Picts looked south, not west, for its inspiration. The date of his death is unknown.

St Patrick, Bishop, Patron of Ireland

(17 March)

The son of a clerical family, Patrick was born among the British peoples living in northwestern England and southwestern Scotland in about 385. He was taken captive by raiders and sold as a slave in Ireland

when a young boy. There, he worked as a herdsman and his faith was quickened in adversity. Finally escaping, he went to continental Europe, where he became a priest, and, eventually a bishop for missionary work in Ireland. Indefatigable in preaching the faith throughout the country and in organising the Church there, despite opposition, Patrick died in about 461, and was buried at Downpatrick.

St Joseph of Nazareth (19 March)

A simple village carpenter, Joseph, of the lineage of King David, was the husband of the blessed Virgin Mary and guardian of the child Jesus. According to tradition, he was older than Mary, and is often depicted as such in art. It is therefore possible that Joseph may have already had children in a previous marriage, which may account for the brothers and sisters of Jesus mentioned in the New Testament.

The Annunciation of the Lord

(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.



CANDLEMASS 2010

Candlemass at St. Salvador's this year was a memorable highlight. People came from all over the Diocese and beyond, numbering in all just under 100. We were pleased to welcome the Bishop.

Servers from four congregations swelled the ranks of the sanctuary party. Assistance to our own almost-full cadre came from St. Margaret's Lochee, the Cathedral and Montrose, and we were grateful for their help. Thanks also to Fr. Andy McAfferty SSC from Forfar who functioned as Deacon at the Mass that night in the unfortunate absence of Fr. George.

The music on the occasion was superb – provided by Fr. Gordon at the organ and *Cantiones Sacrae* in the choir stalls – and the Liturgy seemed to flow well, with no obvious problems.

The guest preacher was Canon Stephen Collis of Montrose, who delivered an interesting sermon on the theme of the festival, using an Eastern Orthodox icon previously duplicated and distributed.

The reception in the Lower Hall afterwards included wine and nibbles, and gave us an opportunity to catch up with old friends and make new ones.

Thanks to everyone who contributed to the success of Candlemass 2010!

A priest was sitting in front of three loud supporters at a football match. Drowning their sorrows over the way the match was going, the trio decided to have some fun at the priest's expense.

"There are far too many priests in Dundee," the first one slurred. "I'd rather go to Arbroath. There aren't as many there."

"No, no," chuckled the second one. "I'd rather go to Montrose. There are even fewer priests there."

"Not me," said the third one. "I'd rather go to Stonehaven. It has even fewer priests than Montrose."

The priest turned round and with a kindly smile said to them, "Why don't the three of you go to hell? There won't be many priests there."

A Personal Invitation

Thursday, 25th March is the Feast of the Annunciation of the Lord to the Blessed Virgin Mary.

I intend celebrating the Eucharist at 7 PM to mark the festival and to celebrate my 30th anniversary of ordination to the Priesthood.

I was ordained by Bishop Henry Hill at St. George's Cathedral, Kingston, Ontario, on the same night (as it happens) that Robert Runcie was installed as Archbishop of Canterbury!

Friends far and near are invited to join me for this occasion and (of your charity) please pray.

Fr. Clive

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

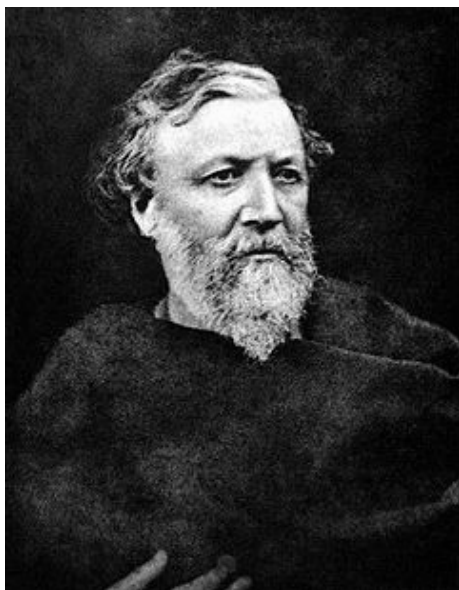
Holy Saturday: Sat. 3 Apr.: Mattins and Ante Communion at 9 AM; Solemn Vigil and First Mass of Easter at 9 PM

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

We continue to collect used postage stamps (domestic and foreign) and post cards, as well as old spectacles and (clean) tin foil to raise money for good causes. Please bring any contributions to church and leave them in the basket at the back. Thank you!

WORDS AND WORTHIES

Robert Browning



In the Seagate, near the junction where the bus station is, on the wall of a building that used to be a warehouse but is now turned into flats, nearly opposite Parky's store, there is a small plaque. It says that nearby was born Sarah Wiedemann, mother of Robert Browning, the poet.

Sarah was the daughter of a Dundee ship-owner. One of her grandfathers was a merchant from Hamburg, who married a Dundee woman. In 1811 Sarah married a bank clerk in Camberwell, south London, and a year later the poet was born.

Browning was one of the most celebrated poets of the Victorian age, though also one of the hardest to understand. A critic said of one of his longer poems that there were only two lines in it which he could understand: the first line and the last line; and both of them were untrue. I remember once telling my English teacher (by then he was long retired - in fact he was in his eighties) that I intended reading a particularly long poem of Browning's, 'The Ring and the Book'. He raised an eyebrow doubtfully and said something like 'Good luck!' He was right: I never got the hang of it, though I keep meaning to have another go sometime.

But many of us did perhaps read and enjoy

Browning's 'The Pied Piper of Hamelin' at school: the story of a plague of rats which was cleared up by a mysterious piper; but when he wasn't rewarded by the citizens, he took away their children and they were lost under a hillside for ever - except for one lame boy who couldn't keep up with the others.

Browning's mother had a great influence on him. She was a devout evangelical Christian and - for all his high culture in later life - Robert never lost that sense of a mysterious Power in life. A modern writer has praised 'his quest for truth, his toleration, his broad Christian sympathy and sense of humour'. Not a bad testimony. But it's a pity his poetry isn't easier to understand.

Sarah died in 1849, just a few days after Robert's only child was born (the boy had 'Wiedemann' as his middle name). The poet was married to Elizabeth Barrett (of Wimpole Street) in the face of her father's opposition. Their love affair became famous; they were devoted to each other. Elizabeth died when they had been married only twelve years. Robert went on writing his celebrated poetry.

And, in a sense, it started in Dundee.

Something to reflect on, next time we're boarding a bus at Seagate.

Fr Gordon

World Vision, under whose umbrella we support Salvador Felipe in Mozambique by our donations, is a Christian charity, supported both by Government and charity, which seeks to serve the poor and oppressed as a way of demonstrating God's love in the world. It does this without making any demands in return. It is particularly interested in supporting the welfare of children, who are most often damaged by poverty and injustice, and works with local churches and other faith groups. KN

The deadline for the April issue of 'Crucis' is Sun., 21 March. Please send any material that you would like included in the next issue to the Editor (the Rector) by that day. Thank you!

St Salvador's Directory

Web: www.stsalvadors.com Registered Charity SC010596 **E-mail:** enquiries@stsalvadors.com

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.

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|--|---|---|
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