

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

March 2011

"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

LENT BEGINS ON WEDNESDAY 9 MARCH

In the Beginning

"Prepare the way of the Lord" was the message of St. John the Baptist, and we frequently hear it during Advent, but it can also be described as the theme of an initiative that we are taking at the start of Lent this year.

Ours is a beautiful Liturgy designed to bring the heart, mind and body of the worshipper into God's Presence. It is the most important thing for the believer to do. How well are we prepared for that encounter? Does Christ have a clear road to us?

Beginning in Lent, we are calling on everyone to "prepare the way of the Lord". Morning Prayer will take place in the main body of the church from 10.30 AM, and will last for about 15 minutes. Anyone here at that time will be welcome to join in. When Morning Prayer has concluded, there will be a 10 to 15 minute period of simple chants interspersed with short quiet moments. Members are invited to join in both the

chanting and the silences. During that time, unclutter the Lord's path into your mind and heart through song and silent prayer.

If you are coming in while this preparation time for the Liturgy is going on, don't feel embarrassed: just take your accustomed place quietly and join in! Please respect the spirit of what we are trying to do by keeping non-essential talking and moving about to a minimum. We will be striving to balance a friendly welcome with a real spiritual exercise.

Remember the old saying: "Before Mass, speak to God. During Mass, let God speak to you. After Mass, speak to one another."

Praying for a restoring and renewing Lent for us all,

Fr. Clive



Remember man
that you are
dust and into
dust you shall
return.



**Bishop Gregor Duncan's Sermon at
our Candlemas service
on 2 February, 2011**

A sword will pierce your own heart too ...

It's become very common for people to say, of many things, that the "devil is in the detail" – contracts, consumer agreements, diplomatic statements, government policies, whatever. But, it must be equally true, actually far more than equally true, that "the glory is in the detail" – a kind word surprisingly spoken, the first snowdrop you see, the precise way an ornament is placed in a room, the musical note you did not quite expect, whatever. And tonight this is also true of the service we celebrate with such splendour together: the glory is in the detail. The detail I mean is the change of colour you might have noticed at the beginning of the proceedings. We began wearing purple copes (a cope is a really just a fancy cloak to wear for processions and very nice too) and then I changed into a white one. In Christian tradition purple is the colour for times of penitence, of careful self-examination, a solemn colour; while white or gold, the dominant colour of tonight, denotes festivity and celebration – it's the colour, for example, for Christmas and Easter. This juxtaposition of two colours, purple and white or gold, is a glorious detail, for it sets the tone of Candlemas. And I want to spend the rest of this sermon saying a little about that and its significance.

Let's begin with the words from the Gospel which I've chosen as my text for this evening: A sword will pierce your own heart too ... Simeon's words to Mary are a kind of toll, an almost chilling kind of reminder. It's a bit like that scene in the film of the Sound of Music when as the bells ring out for Maria's wedding,

the shot takes us up the magnificent high altar piece, on to the church roof and, as the bell changes to a tolling sound, back into the main square of Salzburg where the Swastika, sign of the Anschluss and extinction of Austria, now adorns the town hall. It is a bitter-sweet moment, a white – purple moment if you will, brilliantly conveyed. Bitter-sweet, white-purple, intimations of darkness in the midst of light and joy.

I have heard it said, by a liturgical scholar no less, that Candlemas, the Feast of the Presentation of Christ in the Temple, is also a bitter-sweet occasion. For me at any rate, it brings rather more to the forefront of our experience, what St Stephen's Day and Holy Innocents Day in the early stages of Christmastide hint at, namely, the darker aspects of Christ's engagement with our human condition, with its cruelty and folly and violence. The words of Simeon to Mary, as I've said, toll: *A sword will pierce your own heart too ...*

So, I like the description of this day as bitter-sweet, white-purple, but not just of this day itself, but rather of this day as a kind of sign pointing to one of the great strengths of the Christian faith. For what does "bittersweet" mean? Surely that something cannot be described simply – either as "sweet" or as "bitter" – but that it requires a more complex approach, hence the compound "bittersweet". And it's not too hard to see how that realization of a measure of complexity in something is relevant to the Christian faith as a whole.

Think of the results if we were to consider the Christian faith as largely bitter or as largely sweet. *Largely bitter* – the ravages of sin, the persistence of temptation, there is no health in us, a kind of perpetual Lent, Easter a mere post-script to Good Friday, and so on. Or, *Largely sweet* – away in a manger, gentle Jesus meek and mild, maybe even the baroque, blond, well-fed baby in so many cribs, undue optimism, all's well with the world and with us, Easter without Good Friday and so on. Now, each of these is a caricature, but that's exactly the point: if our faith is conceived in such simple ways it is drained of its strength and vitality and rendered impotent in the face of life's complexity, the very complexity in which God chose to share in Jesus Christ, the Word made flesh. It becomes a mere caricature of its true, rich, wide

-ranging self.

So, on this bittersweet day, we rejoice in a faith that is not a caricature, but rather is rich enough, complex enough, many sided and faceted enough, to speak to and offer hope to us, as we struggle with the complex and many-sided reality that is our personal human life, our life in community and society, our engagement with the issues of our day. So, Christianity does not shirk from the darker sides of human life, how could it with a crucified Lord at its heart, but nor does it stop there: it goes on to celebrate new life in that very same Lord raised from the dead and it also dares to assert that however messy human beings can be, they remain created in God's image with the capacities to love, to reflect, to pursue wisdom, beauty, goodness and truth, to pursue God and be found by God. Or again, our faith is well aware of the absurdity of much of human life and teaches us to laugh at it and at ourselves, and yet it also takes the highest and most serious view of the importance of human freedom and moral choices, of how we spend the time given to us in this life. I could go on and on: paradox, complexity, even contradiction apparent and real abound.

Of course, some people don't like this, they don't like it all. Part of me doesn't like it, for I crave clarity in many things, not least in my faith and my religion. But I have come to think that this may be the worst temptation of all, to resolve things before the time for resolution, to seek a clarity and simplicity that are not to be had this side of death and beyond. Maybe this is a little wisdom gained from experience, but maybe too it is a growing realization that what holds in human society at large, may also hold for the Christian community: that as simple visions with mass appeal, removing the need to think, to pray, to ponder, to wait upon God, wreak huge havoc upon human societies, so reductionist versions of Christianity may do great harm to the credibility of the gospel and the Christian life.

Anyhow, thank God for Candlemas, the bittersweet, white-purple feast, a sign pointing to one of the great strengths of the Christian faith, its call to us all, in the company of Jesus Christ, to think, to pray, to ponder, to wait upon God in the very midst of all the complex demands of life in a turbulent and uncertain world.

W5: Who, What, When, Where, Why

Ash Wednesday has its origins in the penitential system of the Early Church. Notorious sinners were excommunicated. If they wanted to be re-instated, a period of penance was prescribed. This would have involved outward signs of sorrow for their sins, such as dressing in sackcloth, being clattered in ashes, and fasting and praying. At services, these penitents would only have been admitted to the Liturgy of the Word, and would have been dismissed, along with the unbaptised, before the Liturgy of the Sacrament. After the period of penitence was completed, the penitents would come to the Bishop for prayer, laying-on-of-hands, and readmission to Holy Communion.

When from the sixth century in Rome the beginning of Lent began to be observed on the Wednesday previous to the First Sunday in Lent, penitents seeking readmission to the Sacraments were placed under the sort of discipline described above. Included in this was being marked with ashes as a sign of penitence. Thus the first day of Lent became known as "Ash Wednesday".

From the eleventh century it became customary for the whole Christian community to be placed under spiritual discipline prior to Easter. All Christians began to undergo an annual season of penance. The marking with ashes on the first day of Lent – Ash Wednesday – continued as a sign of penitence, but was for the first time imposed on everyone.



Graeme gallivants – again!

Recently, I was privileged to be asked to join an Oxford based choral group, the Bartholomew Consort, which brings together singers from the United Kingdom and The Netherlands under the musical directorship of distinguished conductor JanJoost van Elburg. The consort takes its name from an historic chapel dedicated to St. Bartholomew in East Oxford, part of a mediæval hamlet founded by Henry I in 1130 as a hospice for lepers.

My first “appearance” with them was to be at the Blackdowns Early Music Festival in Devon for a concert made up mainly of Renaissance music dedicated to St Cecelia, the patron saint of musicians. It was to be an intensive weekend as the group of thirty or so singers gather on the Friday afternoon at 5 o’clock for the first rehearsal and have to be ready to perform in forty-eight hours; the concert taking place that Sunday evening. The programme was made up of a fascinating mixture of composers, many of whom I had never even heard of: they included Annibal Stablis, Franciscus Surianus, Ioannes Andreas Draconius, Pierre de Manchicourt, and Curtius Mancinus. Also on the menu were more familiar names such as Francisco Guerrero, Orlando di Lasso, Peter Philips, and Giovanni Pierluigi da Palestrina. The main work within the programme was the *Missa Cantantibus oragnis*, a Mass setting written by no less than seven composers all of whom contributed sections of the Mass. These Roman composers each take themes found in Palestrina’s motet *Cantantibus oragnis* and use them as starting points for their new compositions.

The overall effect of the composition “by committee”, so to speak, is splendid with the piece having an overall cohesion but differing in style from section to section. It is written for three 4-part choirs and so we were physically divided up into three choirs

for the performance, each with soprano, alto, tenor, and bass sections. However, rather than sing the *Missa Cantantibus oragnis* in one go, it was interspersed with other pieces such as both Lasso’s and Skjavetić’s *Cantantibus organis* as well as Peter Philips stunning eight-part *Cecilia virgo*. In sharp contrast to the bulk of the music, the concert was to conclude with Gabriel Jackson’s 12-part *Cecilia Virgo*; a modern piece with some of the most inscrutable rhythms I have ever had to sing!

We were to meet in the small village of Culmstock in Devon for our weekend of music-making, travelling to nearby Wellington for the concert itself. I flew from Edinburgh to Exeter on the Friday morning to be met at the airport around lunchtime by my hostess for the weekend, Catherine Bass, who is one of the key people behind the mammoth task of organising these Bartholomew Consort weekends. A bite of lunch was followed by a brisk walk up the Blackdown Hills to survey the surrounding area from an excellent vantage point which still has a sixteenth century beacon built at the time when watch was being kept for the Spanish Armada.

Come 5 o’clock, it was time to begin the hard work of knocking the complete concert programme into shape. We met in one of the small churches in Culmstock as our venue for the rest of the weekend, the village hall, was not available until the following morning and, in somewhat cramped conditions began to work our way through the music. From the outset, it became clear just how high a standard this group of singers sets as each piece immediately fell into shape and really just needed some refinement to have it up to performance standard. I was delighted to be asked to intone both the Gloria and the Creed for the *Missa Cantantibus oragnis*, especially being the “new kid on the block”! After a break for a light supper in the early evening, we continued to work away on the music until after 9.30pm.

Saturday morning at 9.30 saw everyone gather in the village hall for a full day's singing. Also joining us to accompany parts of the concert was Robert Court, a free-lance organist, harpsichord player and choral director, who plays regularly with the BBC National Orchestra of Wales and other leading orchestras. He travels with his own portable pipe organ in a trailer on the back of his car! About the size of an upright piano, it is just like a miniature church organ with a beautiful, gentle sound ideal for accompanying chamber music. It has just three stops: an 8 foot, 4 foot, and 2 foot, and a single manual.

It was a busy morning with a break for lunch and then a full afternoon spent refining the music, working on dynamics, and ensuring cohesion between the three choirs in the Mass setting. Dinner that evening was in the local pub giving everyone the chance to relax and enjoy some time together over a glass of wine. The food was excellent, especially given the numbers they were catering for, and included smoked duck breast, seafood platter, goats cheese salad, sea bass, beef stiefado, and the most amazing choice of desserts ranging from a modest dish of prunes in Armagnac to the most enormous Pavlova.

Sunday morning – 10am – back to work again. It was time to run through all the music that would make up the concert including the challenging Jackson 12-part *Cecilia Virgo*. My goodness, I know my sight reading is not the best but this piece, I am sure, would challenge the most gifted of readers! Not just semiquavers – but sprinklings of demisemiquavers – not just triplet rhythms – but smatterings of quintuplet rhythms – not to mention some of them being tied to rests rather than notes! Anyway, I gave it my very best shot. If you're interested in hearing the piece, look for a recording by *Polyphony* and Stephen Layton on the album "Not no faceless angel".

After lunch it was a short drive up the M5

to Wellington and the church of St John the Baptist. We arrived in time for a 2.30pm rehearsal: not just a musical one but also a choreographic one as the concert had to run seamlessly from section to section with the choir in different configurations for each piece. After a short break for a much needed cup of tea, it was time to change into black and ready ourselves for the 6.30pm concert. I had the added bonus of beginning the concert as it started with a piece of Ambrosian plainsong and, as it appeared I had been nominated as the cantor for the weekend, I intoned this first piece and we were off! The plainsong was sung only by the eight basses and set a placid and reflective tone for the performance.

A good sized audience had gathered in the church and the performance was warmly received. The most poignant piece was undoubtedly the Peter Philips *Cecilia virgo* which concluded the first half of the programme, some audience members being left in tears having been so moved by it. The extensive Mass setting went beautifully with the intervening pieces creating a interesting and varied mix of music. Rounding the concert off with the Jackson was a bold move and provided a sharp contrast to the rest of the music from some 500 years earlier.

After the concert, many were rushing to catch taxis, trains, and planes to get back home in time for Monday morning but I had the luxury of returning to the Bass's home, with some of the others who did not need to rush off, for a bite to eat and some relaxation. We ended the evening with some . . . singing (what else?) with JanJoost directing as we sat around the dinner table!

Monday morning, 11.45am – on the tarmac at Exeter Airport. Monday afternoon at 2.20pm – back home in Dundee. All in all a splendid weekend and one to be repeated: next time in Oxford itself.



New Flower Arranger

We are delighted that Susan Smith has volunteered to help us as our Flower Arranger. Her debut arrangements have certainly been a welcome addition to our services leading up to Lent, including Candlemass last month. Now that we are (almost) in Lent, Susan can take a well-earned break, but we look forward to her skill and art when flowers again make their appearance in church!

Confessions

Fr. Clive is available to hear Confessions anytime by appointment during the season of Lent. If you have not made a Confession before, or perhaps have not done so for a long time, Fr. Clive can help you to prepare.

From the Gospel for Ash Wednesday:



*Keep your deeds of
mercy secret*

Repairs Repairs Repairs

Our Sanctuary Lamp that broke in such spectacular fashion just before our Mass for Holy Cross Day is now repaired and back in the Sanctuary. Our thanks to a generous donor for covering the cost of this repair.

During the bad weather in late November and through December the roof of the Old School (Club 83) and the guttering of the Hall were both damaged, and the cost of repair was estimated at about £3000. This was covered, of course, by two insurance policies we carry (one for each building). The only money we needed to find was the excess, which amounted to a total of £750.

Payment for these repairs to our roofs will be made due to the large accumulation of Coffee Money, which amounted to £600—leaving us only £150 to find!

Both repairs are now completed, by a local contractor known to Club 83 and whose premises happen to be behind the church, on North Wellington Street.

If you don't read anything else in this edition, read this!

Our financial woes are no secret to our members. Although we are raising a lot of money from lets in our halls, our actual congregational giving has been in decline for some time. Also, the continuing cost of upkeep, repair, heating and insuring of our building complex is a constant drain. When in the summer our overdraft began to be a matter for concern, in addition to our inability to pay the Quota for 2010, voices of warning began to be raised. By the AGM, those of us keeping a close eye on this situation realised that it could not long continue. Something had to give way somewhere.

From the end of November the Vestry and I have been in discussion as to what steps we might take to remedy our financial plight. We perceive that our main underlying problem has two aspects. The first of these is the fact that a number of our very faithful and substantial givers over the last five years have died off, or their circumstances have changed in some other way. The second (and related) aspect of our problem is our need for growth. Our numbers have become too few. As well, within our diminished ranks the base of wage-earners is small. Many of our retired members feel they are not in a position now to give much more than they are giving at the moment.

The Vestry and I are looking carefully into how we might address the need to grow, and are seeking advice from those with experience of programmes for growth and renewal. Part of our attempt to re-occupy the devotional high ground during Lent is a step widely recommended in this direction. There will be others, eventually, as we take on board the best advice we can find and adapt it for our particular tradition and circumstances.

As a short-term remedy to our pressing financial problems, I have offered to go on

half pay from February for a period of time to be reviewed by the end of May. The Vestry has accepted my offer.

What this half-time ministry means in practice is this: I will normally be working in the usual way, and available for services, opening doors, attending meetings, etc. from Sunday to Wednesday, inclusive. For the remainder of the week, I shall be doing work to supplement the half-stipend. Of course there will be some exceptions to this general pattern, and real emergencies will also be covered without question.

I have to tell you that measuring ministry by days and hours is not something that I in principle agree with when it comes to vocation and Priesthood. Neither do I believe that ministry in Hilltown in a church with our particular tradition can adequately be covered long by part-time ministry. However, needs must. Besides, it's important to note that the stipend is not a wage. It is a kind of gift to free up the Priest so that he doesn't have to go into paid employment and can concentrate on ministry and mission. If the stipend available doesn't quite cover it, then the gaps need to be filled in some other way.

So here we are. I do hope that you will understand if I'm just not available to do things as promptly as I have done for you before. I'm hoping too that this is only a temporary situation, and that we may be able to return to our former pattern of ministry, with the bills being paid and no overdraft at the bank.

What can we all do? If we find that we can, we could give more. But it is even perhaps more important that we really work to grow. We can start with prayer to God and openness to those that He sends through our doors.

With every blessing to you in Christ Jesus,

Fr. Clive

S. DAVID Patron Saint of Wales



Films at the Rectory Resume!

As a one-off during Lent, there will be a Film Day at the Rectory on Monday, 14 March. We will be organising it differently from the last time we ran such events. There will be two films shown: one in the afternoon at 3 PM for our older members who might not want to go out on a winter's night, and the other one at 7.30 PM. Numbers will be limited to a maximum of 5, with a sign up sheet for each film. There is no charge, of course. We will watch the film together and then discuss how it connects to the Gospel (or not!).

Both films happen to be Canadian movies. The first film (in the afternoon) is entitled "The Snow Walker" (rated "PG"), about a bush pilot and an Inuit woman whose plane crashes in the stark and beautiful Canadian North, and who must then survive that harsh environment until they can get help. The second film (in the evening) is "Jesus of Montreal" (rated "18"). It is in French with English subtitles, and is regarded as something of a classic in the genre of films with a Christian connection. It tells the story of a traditional church passion play updated by a young actor and his cast, who then find that they themselves are transformed by their experience.

Stations of the Cross

Stations of the Cross during Lent will take place at 11.15 AM on Wednesdays, following the Bible Study, starting on 9 March. We shall also follow the Stations of the Cross on Good Friday (22 April) at 7 PM.

Come Celebrate!

Biographical details are reproduced, with permission, from *Exciting Holiness*, Canterbury Press, unless otherwise credited.

St David, Bishop, Patron of Wales

(1 March)

David, or Dewi, was a monk and a bishop in the sixth century. He was reputed to be an exemplar of the ascetic, spiritual life but was also highly regarded for his kindness and compassion to others, particularly the poor and the sick. He is believed to have founded the monastery at Menevia, now St David's, and also at least a dozen other monasteries. He is said to have based his Rule for his monasteries on the austere regime of the Egyptian desert monks. He died in about the year 601 and has been regarded as the patron saint of Wales since at least the twelfth century.

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.

St. Duthac, Bishop (8 March)

Duthac was born in Scotland, studied in Ireland, and on his return to Scotland became Bishop of Ross. He was renowned for his missionary zeal, his compassion and the austerity of his life. He died in the year

1068. His relics were an object of veneration throughout the Middle Ages, making Tain one of the most important centres of pilgrimage in Scotland right up to the Reformation.

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 re-founded 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.

Thomas Ken, Bishop (22 March)

Thomas Ken was ordained priest in 1662 and served first in a poor parish in the diocese of Winchester, and then at Winchester College. He was appointed briefly chaplain to King Charles II, and then became Bishop of Bath and Wells. After the King's death and the accession of the Roman Catholic James II, the new king proposed to rescind the Restoration penal laws, but Thomas and six other bishops refused to comply and were imprisoned in 1688. However, such was the integrity of Bishop Ken that, when the king abandoned his throne and fled and it was offered by Parliament to William and Mary instead, the bishop felt unable to forswear his allegiance to King James. He was deprived of his bishopric, as many non-jurors (as they became known) were also deprived of their positions in the Church, forming for a time a schism in the Anglican fold. Thomas Ken spent his remaining twenty years in retirement, renouncing his right to his bishopric and seeking to make peace. He wrote many

hymns, still much used, and died on 19 March, 1711.

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.

John Keble, Priest (29 March)

Born in 1792, the son of a priest, Keble showed early brilliance as a scholar and became a fellow of Oriel College Oxford at the age of only nineteen. He won great praise for his collection of poems, 'The Christian Year', issued in 1827, and was elected Professor of Poetry in Oxford in 1831. By this time ordained, Keble became a leader, along with John Henry Newman and Edward Bouverie Pusey, of the Oxford or Tractarian movement, which protested at the threats to the Church from liberal developments in both politics and theology. The sermon entitled 'National Apostasy' that Keble preached in 1833 is reckoned as the beginning of the movement that sought to return the national Church to its catholic heritage. In 1836 Keble left the University to become a parish priest near Winchester, although he continued to write scholarly books and was praised for his gentle character and spiritual counsel. He died, still in the same parish, in 1866.

Note: Unfortunately, Fr. Clive will not be available to celebrate Mass this year on the Feasts of St. Patrick (17 March) and St. Joseph (19 March).

The Rules for Fasting and Abstinence

With Ash Wednesday soon upon us, it is time for a reminder of the rules for Fasting and Abstinence. Since the 1960's in the West, the rules have been relaxed and simplified; in the Orthodox East, they remain very rigorous and complicated.

Do Episcopalians have such rules? YES! In the Scottish Prayer Book, the days for Fasting and Abstinence are specified, although the difference between Fasting and Abstinence is not outlined. Perhaps it is assumed.

Basically, Fasting refers to the AMOUNT of food consumed, and Abstinence refers to the KIND of food consumed. Customarily, there were more days of Abstinence in the Church's Year (such as the days of Lent and Fridays throughout the year), than there were for Fasting. Traditionally, Ash Wednesday and Good Friday have always been days of Fasting AND Abstinence for Episcopalians.

These spiritual rules have never been withdrawn. To summarise them: those between the ages of 18 and 59 should fast on Ash Wednesday and Good Friday. In addition, all those 14 years old and older should abstain from meat or poultry on Ash Wednesday, Good Friday and all the Fridays of Lent.

Fasting these days means partaking of only one full meal. Some food (not equalling another full meal) is permitted at breakfast and around midday or in the evening — depending on when a person chooses to eat the main or full meal.

Abstaining from meat and poultry, eggs, milk products, alcohol and luxuries was once usual during Lent. Fish or other seafood was often substituted for meat or poultry. Under modern rules, Abstinence usually still means doing without luxuries, alcohol, meat and poultry, but not (as was once common) eggs, milk products or condiments

Lenten Daily Prayers for Morning and Evening

A booklet of morning and evening prayers has been prepared for daily use by our members during Lent. Please take up this extra devotional exercise during this penitential season, the more so as it includes daily prayers for renewal. Booklets may be obtained from Fr. Clive directly, or may be picked up at the back of the church.

Bible Study

During Lent there will be a 6-part Bible Study over coffee in the kitchen after the 10 AM Mass on Wednesdays. We will be looking at the Bible's teaching on the family. All are welcome!

We're grateful to Evelyn Rodger for a donation toward flowers for the church last month in memory of Bill.

made of animal fat.

Obviously anyone whose health doesn't permit restrictions should not attempt to fast or abstain. Perhaps, instead, one might go without some extra little treat of some kind, or spend more time in prayer or Bible-reading.

The main idea for ALL of us is to inject some rigour and vigour into our Lenten discipline. We should be attempting something a little more demanding than a token "giving up something for Lent". Why not return to this ancient spiritual tool found helpful for generations of Episcopalians?



Last call for your old palm crosses! We need them so that they may be burned on Shrove Tuesday to make the ashes for the following day's services.

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 a variety of good causes. Please bring any contributions to church and leave them in the basket at the back. Thank you!

Kalendar

Tues., 1 Mar.: St. David of Wales:
Mass at 7 PM

Wed., 2 Mar.: St. Chad of Lichfield:
Mass at 10 AM

Sun., 6 Mar.: Sunday before Lent: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 8 Mar.: St. Duthac: Mass at 7 PM

Wed., 9 Mar.: ASH WEDNESDAY: Blessing and Imposition of Ashes with Mass at 10 AM, followed by Bible Study; Stations of the Cross at 11.15 AM; Blessing and Imposition of Ashes with Mass at PM

Sun., 13 Mar.: Lent 1: Masses at 9 & 11 AM

Tues., 15 Mar.: Feria: Mass at 7 PM

Wed., 16 Mar.: St. Boniface of Ross:
Mass at 10 AM followed by Bible Study; Stations of the Cross at 11.15 AM

Sun., 20 Mar.: Lent 2: Masses at 9 & 11 AM

Tues., 22 Mar.: Thomas Ken: Mass at 7 PM

Wed., 23 Mar.: Feria: Mass at 10 AM followed by Bible Study; Stations of the Cross at 11.15 AM

Fri., 25 Mar.: The Annunciation: Mass at 7 PM

Sun., 27 Mar.: Lent 3: Masses at 9 & 11 AM

Tues., 29 Mar.: John Keble: Mass at 7 PM

Wed., 30 Mar.: Feria: Mass at 10 AM followed by Bible Study; Stations of the Cross at 11.15 AM

Sun., 3 Apr.: Lent 4: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM

Tues., 5 Apr.: Feria: Mass at 7 PM

Wed., 6 Apr.: Feria: Mass at 10 AM followed by Bible Study; Stations of the Cross at 11.15 AM

Sun., 10 Apr.: Lent 5: Masses at 9 & 11 AM

Tues., 12 Apr.: William Forbes: Mass at 7 PM

Wed., 13 Apr.: Feria: Mass at 10 AM followed by Bible Study; Stations of the Cross at 11.15 AM

Palm Sunday, Sun. 17 Apr.: Low Mass at 9 AM; Sung Mass, Palm Procession & the Passion at 11 AM

Mon. in Holy Week, Mon. 18 Apr.:

Mass at 7 PM

Tues. in Holy Week, Tues. 19 Apr.:

Mass at 7 PM

Wed. in Holy Week, Wed. 20 Apr.: Mass at 10 AM; NO Bible Study or Stations of the Cross; Tenebrae at 7 PM

Maundy Thursday, Thurs. 21 Apr.: Solemn Mass & Stripping of Altar at 7 PM; Watch until midnight

Good Friday, Fri. 22 Apr.: Mattins and the Litany at 9 AM; Solemn Liturgy at 3 PM; Stations at 7 PM

Holy Saturday, Sat. 23 Apr.: Mattins and Ante Communion at 9 AM; Solemn Vigil and First Mass of Easter at 9 PM

Easter Day, Sun. 24 Apr.: Masses at 9 & 11 AM

Easter Monday, 25 Apr.: Mass at 7 PM

Easter Tuesday, 26 Apr.: Mass at 7 PM

Easter Wednesday, 27 Apr.: Mass at 10 AM followed by Bible Study; Vestry meeting at 7 PM at Rectory

The deadline for the April issue of 'Crucis' is Sunday, 27 March. Please send any material 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.

| | | |
|---|---|---|
| Primus | The Most Rev. D. Chillingworth | Tel: 01738 643000 (office) |
| Diocesan Bishop | VACANT | Tel: 01382 562 244 (dio. office) |
| Rector | The Rev. Clive Clapson SSC | St Salvador's Rectory 9 Minard Crescent DUNDEE DD3 6LH Tel: 01382 221785 father.clive@blueyonder.co.uk |
| Assisting Clergy | The Rev. George Greig The Rev. Dr. Gordon Kendal | Tel: 01382 566709 Tel: 01828 633400 |
| 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 mhdeta@blueyonder.co.uk |
| 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 | Ms. Susan Smith | Tel: 01382 630285 |
| Cantor, Choirmaster & Webmaster | Dr Graeme Adamson | Tel/Fax: 01382 667009 |

Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £12 p.a. inc. p&p. Also available free as a PDF.