

# CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

March 2012

"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...

A friend of ours is visiting us from Canada this month. Ahead of time – so she'll know what to pack – she asked what our weather has been like. We told her that February has been unseasonably mild and dry, but to come prepared for anything!

As I look around at nature and all the plants, many of them appear to be growing. The snowdrops, of course, have long been out. However, I've noticed that the crocuses are blooming and – here and there – the daffodils are nearly flowering. Will it be an early spring, or a false spring? "Nae cast a clout" and all that!

Lent is intended as a season of spiritual growth. There are a number of opportunities to join in extra devotion, to grow in knowledge, and to increase our almsgiving. It is probably too early yet for any one of us to detect signs of growth. We can't tell at the moment whether we're experiencing spiritually an early spring or a false one.

It could be that the Lenten "extras" provided in our schedule here don't suit a few of us, for some reason. This is no reason for us not to persevere.

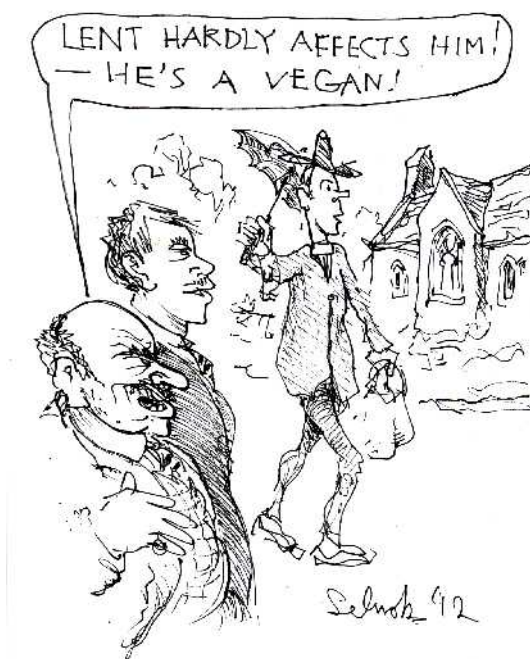
A Roman Catholic Bishop in the 1600s, St. Francis de Sales, once wrote: "In creation God has commanded the plants to bring

forth fruit, each according to its kind. Similarly, he commands all Christians, who are the living plants of his church, to bring forth the fruits of devotion according to each person's ability and vocation. The practice of devotion will need to be adapted to the capabilities, jobs and duties of each individual."

Can't participate in the spiritual exercises we have on offer? There is no "one-size-fits-all" when it comes to Lent. What CAN you do? Extra time for prayer and Bible reading at home, at a time that suits? A donation to your favourite charity? Why not?

Lent can be what we make it – but we MUST make something of it, if we are to grow in Christ.

*Fr. Clive*





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

To us, a pretzel is a crispy, salty snack food. It has its origins in central Europe, where it is a larger, softer bread, twisted into the same distinctive shape as its crispy counterpart to which we are accustomed. It is actually a food long associated with the penitential season of Lent.

During Lent we discipline ourselves to become better disciples of Jesus Christ. Among the tools we use to help us in this annual task are fasting, prayer and self-denial.

The humble pretzel is a reminder during Lent of the second of these spiritual tools at our disposal: prayer. Its distinctive shape is our clue. It represents a penitent sinner coming to God in prayer, head bowed, with arms crossed upon the breast.

As the large, plump version of the salty snack is so delicious (try one with mild mustard!) it seems hardly fitting that we should eat such a treat during a season of fasting and self-denial, but the pretzel does remind us of the importance of prayer in undergirding everything we do, and do without, in Lent.

Prayer centres us – gives us the right focus. Without prayer, Lenten discipline can be

simply a diet, or a form of masochism. With prayer, we keep before us the most important thing, which is to attach ourselves more closely to God and to detach ourselves further from those things that pander to our appetites.

### **Annual Magazine Subscriptions Due**

The Annual Subscription for ten issues of *Crucis* is now due. You will find a subscription form at the back of the church.

We hope that you find this magazine of good quality, interesting, informative and worthwhile.

Our subscription rates for this year are: £7 for those picking up their copy in church and £14 for postal subscriptions.

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!

Many thanks to Evelyn Rodger and the Family of Chris Lawrence for their contributions for flowers in memory of their loved ones last month.

### **Jennifer's Gift**

It has been almost five years since one of our very faithful members, Jennifer McNally, died at the age of 57. She loved this church, and was responsible for a number of its initiatives in her short time.

Word has come through recently that Jennifer remembered St. Salvador's in her will, and a preliminary payment has been made to us from her estate.

We are very grateful to Jennifer for this now she is gone, and also for all her other contributions to our life together when she was with us.



**THE KONEVETS QUARTET** takes its name from the Konevets Island and Monastery, some 160 kilometers northeast of St. Petersburg, on Lake Ladoga. It was there, over 600 years ago, that St. Arseny Konevsky founded a cloister in honor of the birth of St. Mary, the Mother of God. During Soviet years the island was occupied by the USSR military and was removed from all maps. The fabric of the Monastery was almost completely destroyed but now, it is being reborn.

The Konevets Quartet, under the direction of Igor Dmitriev, was founded in 1992 by four young musicians from the St. Petersburg Conservatory. During the early years of the Konevets Quartet's association with the Monastery, they began singing for the restoration workers as well as for pilgrims, tourists and the homeless who sought shelter in the restored buildings.

As musical ambassadors of the Konevets Monastery, part of the Quartet's revenue aids the restoration of the Monastery, which suffered catastrophic damage during the Soviet era. With this goal, the Quartet has participated in leading international festivals in Russia, Great Britain, North America, France, Italy, Ireland and Scandinavia.

All the members of the ensemble were born in St. Petersburg and studied at the St Petersburg Glinka Choir College. Trained in the tradition of Russian song, the Konevets Quartet is not only a group of individual soloists, but in essence, a chamber choir dedicated to creating a perfect harmonious ensemble sound.

The heart of their repertoire is Russian liturgical

music; from ancient monastic chants, to works by 20th century composers. The earliest sacred music is sung in unison or in arrangements for two or three voices, and in contemporary four-voice arrangements; many of them written by members of the Konevets Quartet.

In addition to sacred music, their concerts often include a variety of Russian folk and military songs and marches from the days of the Imperial army; which were all but lost during Soviet times. The repertoire also draws on settings of Russian poetry arranged for male choirs by Russian classical composers.

**KONEVETS QUARTET's** impressive accomplishments merit world wide recognition. These respected professionals have sung in all the great cathedrals of Russia, toured and participated in prestigious international festivals throughout Europe and the U.S. and their highly acclaimed recordings are on sale in many countries. In 2010, the Quartet received Laureate status at the eminent International Choir Competition in St. Petersburg. They have toured extensively, with wide acclaim, throughout Europe & North America. In June 2011 they appear in Washington, DC at the **SERENADE!** International Choral Festival.

**KONEVETS QUARTET** CDs are on sale in many countries. A concert or a recording by the Quartet always offers a fascinating program and the chance to learn more about the rich tradition of Russian choral music and the music of the male chamber choir. Their recordings will be available for purchase at all local concerts and the Quartet will be pleased to sign CDs.

**THE KONEVETS QUARTET WILL BE PERFORMING IN ST. SALVADOR'S CHURCH, CARNEGIE ST., DUNDEE, ON 19 APRIL AT 7 PM. ALL WELCOME. £6 DONATION AT THE DOOR.**



## Graeme Goes Gallivanting

Following a successful weekend in October with the Bartholomew Consort in its home town of Oxford, the location for our January concert was rather different to the group's usual venue of St Barnabas in Jericho. The concert entitled "House of the Mind" was to be held in the stunning setting of Douai Abbey in Berkshire which houses a community of monks of the English Benedictine Congregation. So, before I speak about the music, a bit about this interesting community and its history. The community was founded in 1615 in Paris and became closely associated with the cause of the Stuart pretenders to the English throne, as well as being frequented by English travellers to Paris. The majority of the monks however served in Catholic missions in England, often at great risk to their lives. Having suffered greatly during the French revolution, the monastery moved in 1818 to the town of Douai in Flanders, now in northern France. It was after its arrival in Douai that the community started a school, primarily for the education of boys destined for the priesthood, whilst maintaining an increasing commitment to the parochial mission in England. By the end of the nineteenth century the political situation in France was becoming hostile to religious orders and in 1903 the community had no choice but to leave Douai after the passing of the Association Laws. The Bishop of Portsmouth offered them St Mary's seminary in Woolhampton which the refugee community accepted.

The Abbey Church in Berkshire, the construction of which began in 1929, was finally completed in 1993. Douai School closed in 1999 and the old school buildings are now being redeveloped as private housing. The monastery, built in 1966, is being refurbished, and a new refectory and extra guest accommodation was opened in 2006. The community of twenty-nine monks continues its activities in parochial ministry, the giving of retreats and lectures, study and hospitality. Remaining at the heart of their life, as for all Benedictines, is the celebration of the Liturgy of the Hours, the Mass and *lectio divina*.

My trip south began in the usual way with a flight on the convenient Dundee to London City Airport service getting me into London on the evening of Thursday 19th January giving me time to relax a bit before catching a train on the Friday afternoon from Paddington. Having changed at Reading I arrived in the small station at Midgham by mid-afternoon. Midgham is located just over a mile from Douai Abbey and therefore I had ample time to walk up Woolhampton Hill to Douai. Having settled into my basic but quite adequate accommodation, I had time to explore the grounds and the buildings before our first rehearsal at 5pm. The church is an extraordinary combination of two styles of architecture. The older

part which stops just beyond the substantial nave altar is built in the Gothic style with its interior looking like a medieval English cathedral despite the fact it was built in the early twentieth century. However, the much newer nave completed in the 1990s is in complete contrast with its extensive use of concrete, wood, and modern stained glass. You might think that these two very different styles would clash but in fact the contrasting sections actually blend harmoniously and also create a wonderful acoustic.

The pattern for our weekend was similar to my previous expeditions with the Bartholomew Consort whereby we meet in the late afternoon on the Friday and rehearse almost continuously over the weekend concluding with a public concert on the Sunday evening. Having travelled some distance, I opted to stay at the abbey for the weekend and enjoy the tranquillity of the setting. The hospitality was first rate: the rooms were comfortable and the food excellent and plentiful.

The choice of music for this weekend was in sharp contrast to our programme of Renaissance polyphony which we performed in the autumn. It was made up of some intensely moving sacred music by Ralph Vaughan Williams (1872-1958), Herbert Howells (1892-1983), and William Harris (1883-1973) as well as more modern pieces by Michael Tippett (1905-1998) and Giles Swayne (b. 1946). During my preparation for the weekend, I was particularly struck by Vaughan Williams' beautiful *Lord, Thou has been our refuge*, a poignant anthem for double choir combining the words of Psalm 90 with the well known hymn *O God, our help in ages past*. If you haven't heard this work, I strongly recommend it to you. Also included in the programme was William Harris' *Faire is the Heaven* which is perhaps his most enduring and best-loved piece. It is an expansive piece for double choir with exquisite harmonies and skilful modulations; the words being taken from a poem by Edmund Spenser, *A Hymne of Heavenly Beautie*. In addition to this well known Harris piece, we also sang his *Bring us, O Lord God* with text by John Donne (1572-1631). Having done a bit of research, I find it was sung ten years ago at the Queen Mother's funeral in Westminster Abbey. The full text is:

*"BRING us, O Lord God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house, where there shall be no darkness nor dazzling, but one equal light; no noise nor silence, but one equal music; no fears nor hopes, but one equal possession; no ends nor beginnings, but one equal eternity; in the habitations of thy glory and dominion, world without end. Amen."*

The most surprising piece for me was Herbert Howells' *The House of the Mind* from which the concert took its name. I am familiar with a number

of works by Howells and have always found his music quite accessible at first listening; this piece, however, was a different kettle of fish. *The House of the Mind* sets a poem by Joseph Beaumont (1616-1699) which begins “*As earth’s pageant passeth by, let reflection turn thine eye inward, and observe thy breast*”. Howells loved church architecture and referred to churches as “houses of the mind”, which probably indicates where the inspiration to set Beaumont’s poem to such extraordinary music came from. I think what makes this composition difficult to comprehend initially but a satisfying experience ultimately is the way Howells mixes pentatonic melodies and chromatic harmonies. The result is musical phrases that never go quite where you expect them to go but, at the same time, once some of the phrases and melodies get into your head, you end up humming them all day as they just won’t go away!

Also included in the programme was Vaughan Williams *Mass in G minor*. Written in 1921 and dedicated to Gustav Holst and the Whitsuntide Singers at Thaxted, I don’t think it would ever become a great favourite of mine but seemed to go down well with the audience. Michael Tippett’s *Five Negro Spirituals* provided a contrast to the English choral music of Howells, Harris, and Vaughan Williams. His five short songs *Steal Away*, *Nobody Knows*, *Go Down*, *Moses*, *By and by*, and *Deep River* are part of Tippett’s oratorio *A Child of Our Time* which is perhaps his most widely known and performed work. The oratorio was inspired by events in 1938 which were the catalyst for the Nazis’ attacks against Jews in Germany on *Kristallnacht*.

The most complex and challenging composition of the weekend was Giles Swayne’s *Magnificat*. Written in 1982 in response to a commission from Christ Church, Oxford, it resulted from the impact of a belated encounter with African music which influences this composition. At the end of 1981 Swayne had spent two months in Southern Senegal and The Gambia, researching and recording music of the Jola people of that region. One of the songs Swayne heard during this trip was a work-song called *O Lulum* which he recorded in a small village called Badem Karantabaa in the Casamance region of southern Senegal. The opening call of this song begins his *Magnificat* and also returns as a refrain towards the end of the piece. The rhythms of this piece are tortuously complex and I am glad that I have another few months to perfect it before I sing it again with the consort in June in the south of France!

Under the directorship of JanJoost van Elburg, the Bartholomew Consort’s inspirational conductor, we worked hard throughout the weekend to perfect the programme and have everything ready for the concert which took place at 7.45pm on the evening of

Sunday, 22nd January. A sizeable audience attended; the event beginning with an introduction and prayer by Fr Oliver Holt. Our programme of nineteenth and twenty century music was very warmly received with some particularly complimentary remarks by the audience being overheard by JanJoost.

Following a very successful evening I travelled back to Oxford to stay over with one of the members of the consort before catching the train back to London.

Arriving in London on Monday and staying for a couple of days meant I had time to fit in a few visits and, of course, the mandatory West End show! My first outing was to attend a wonderfully tranquil Eucharist celebrated by Fr Bill Scott (known to many at St Salvador’s) at Holy Redeemer, Clerkenwell. This church was built in the Italianate style by the famous architect John Dando Sedding and consecrated in 1888. It was designed – like so many other Anglo-Catholic missions – according to the ideals of the Oxford Movement and, rather like St Salvador’s, constructed at a time that the Church felt that the poorest neighbourhoods should get the best churches.

Later that afternoon I made my way back to Westminster Abbey for Evensong which being a Monday appears to be the day that the men have time off and therefore only the trebles sing. The plainsong Introit (*Lucis Creator optime*), Responses, Canticles (*Sumsion in G*), and Vaughan Williams *The Call* from his *Five Mystical Songs* were all beautifully sung by the choristers.

On Tuesday, after a lazy start to the day, I decided to see a play which had enjoyed a successful run at the Theatre Royal, Haymarket and was due to close that weekend. “*The Lion in Winter*” is a revival of James Goldman’s play but is probably best known for the film version starring Peter O’Toole and Katharine Hepburn. The setting is Henry II’s Christmas party at his Castle Chinon in 1183 and, as one reviewer writes,

“*For however terrible your own yuletide celebrations prove; however vicious the rows and recriminations over the turkey and mince pies, they will be as nothing when compared to this gathering! The whole family’s been invited. Henry II, old but still vigorous, is there with his nubile young mistress. But to add a piquancy, he’s granted his wife, Eleanor of Aquitaine, a brief release from the prison, in which he has kept her for the previous 10 years, to join in the fun. Meanwhile, his three sons, all deeply unlovable in their different ways, quarrel, connive, and form shifting alliances to become his successor.*”

Directed by Trevor Nunn and starring Joanna Lumley and Robert Lindsay, it was a splendid way to spend an afternoon and made an interesting change from my usual foray into the world of musical theatre.

There was just time to make a dash from the Theatre Royal to Southwark Cathedral for Evensong and I made it just in time for the 5.30pm start. The full choir of men and boys sang splendidly. Responses were by Rose, the Canticles *Harwood in A flat* and the anthem *How beauteous are their feet* (Stanford). Following the service on my way out I saw a couple of familiar faces: choristers who had sung at last year's Edington Festival, both of whom stopped to say hello. We had a chance to chat and one of them proudly told me that, since we saw each other in August, he had been made Head Chorister at Southwark Cathedral. His week in Wiltshire had obviously been a good thing for his career! Next, it was a further mad dash back to the West End to pick up my luggage and then on to the Jubilee Line to catch the DLR train to London City Airport. Arriving there in good time, I was able to relax before catching the flight back to Dundee – or so I thought. Having taken off in good time an announcement was made mid-flight that visibility at Dundee Airport was poor and that we may have to divert to Edinburgh. A loud, communal groan was heard from those on board. Shortly afterwards it was conformed that visibility was down to around 400 metres meaning that we could not land and so Edinburgh it was to be with “surface transport” by coach to Dundee. Needless to say there was a significant delay in arranging coach transport and having planned to be home at 10pm, I was still in Edinburgh come 11.30pm. However, the coach came shortly afterwards and we were back in Dundee a bit before 1pm. I was very fortunate to bump into a medical colleague just before the flight so we were able to keep each other company on the coach trip to Dundee. So, here endeth the tale of another singing adventure. My next trip with the Bartholomew Consort is to the south of France for a week's singing in the summer. Roll on June.

GA



### Betty Anderson

Betty Anderson died in Lochleven Care Home and her funeral took place at St. Salvador's on 17 January.

Elizabeth (Betty) Anderson was born on 18 March 1924 into a family of Dundonians on both sides. She was one of four children: three sisters and one boy who died.

Betty was educated locally and went to work for the Ministry of Agriculture, eventually retiring as a Higher Executive Officer.

She was a lifelong Episcopalian and a long-standing and very active member of the Cathedral congregation until she came to St. Salvador's a few years ago.

Betty was happily married to an architect, the late James Anderson, who shared her deep commitment to the Church.

Betty was very keen on a number of sports that she enthusiastically pursued as long as her health permitted. These included swimming, skiing, curling and, of course, golf.

To all who knew her, Betty was a dignified, gracious, intelligent and generally cheerful person.

*Rest eternal grant unto her, O Lord!*

### Christina Lawrence

A member of St. Salvador's almost all her long life, Chris Lawrence died on 27 January at Lunardi Care Home in Cupar Fife, and her funeral was in the church on 2 February.

Christina McAvan Cook was born in Dundee on 3<sup>rd</sup> October 1918 and as a child lived in the Hilltown. Chris attended Anne Street Primary school. She especially enjoyed reading and poetry and even in the last few weeks of her life could recite poems she remembered from then. Chris won a scholarship to Morgan Academy but due to family circumstances could not take this up.

Leaving school at 14, it was off to the Jute Mills where she worked as a spinner. Chris worked in a munitions factory during the war.

Wattie returned to Dundee after the War in 1946. They met, and he and Chris were married the following year.

They had a long and happy married life, raising two daughters, and both Wattie and Chris made a significant contribution to the life of St. Salvador's over a period of 50 years.

*May she rest in peace.*

## Vestry News

At the end of January the Vestry met with Bishop Nigel at the Rectory to begin seeking a way forward for St Salvador's. The Bishop led us in a **SWOT** analysis to determine what are the **Strengths, Weaknesses, Opportunities** and **Threats** of and to our congregation.

Among of our strengths are

- Loyal members
- Liturgical tradition
- Music
- Our buildings
- Location
- History
- Food programme

Among of our weaknesses are

- Small congregation
- Cold church
- Few children and young people

Among of our opportunities are

- Links with MIC
- Food Programme
- Links with other churches and organisations in the diocese and beyond
- Links with African churches and eastern European visitors.
- Church as a concert venue

Among of the threats that face us are

- Low income
- Low numbers
- Having a listed building
- Increasing costs
- Aging congregation

Having considered these factors the

## **LENTEN "EXTRAS"**

Stations of the Cross on Wed. at 11 AM  
and Sundays at 10 AM

Morning Prayer on Sundays at 8.45 AM

SMARTIES tubes for collecting change for church funds.

vestry is looking at things that we can do to enrich our life and ministry together as a church family. These include more social events, offering transport to church services and events when required, looking at our service booklets and seeing how we can help visitors and new members feel at home.

However the most important thing that we must do is to seek the will of God for our congregation hoping that as we grow together in God's love and fellowship and as we experience His grace at work in us we may reach out with the Gospel to those around our church and share the love of God that we experience.

In other news, we now have new rotas for coffee and welcoming duties and are grateful to those who have volunteered to help with these ministries. There is some restoration work to be done to the vestry window and this will be undertaken soon.

Please continue to pray for the members of the vestry as they conduct business on behalf of the congregation.

*Katie Clapson, Vestry Secretary.*



## Come Celebrate!

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### **St Baldred, Bishop and Missionary (6 March)**

Baldred, thought to have been a disciple of Kentigern, whom he may have succeeded as Bishop of Glasgow, lived as a hermit on the Bass Rock, off the coast of East Lothian. However, he engaged in missionary work on the mainland, and has been called 'the Apostle of East Lothian'. He died on this day in the year 608.

### **St Perpetua and her Companions, Martyrs (7 March)**

The moving, contemporary account of these early third-century African martyrs proved to be of great significance in the life of the early Church. Vibia Perpetua was a young, married noblewoman of Carthage and felicity was her personal slave. Saturus was possibly a priest and there were two other men, Saturninus and Revocatus, the latter also a slave. Felicity was pregnant. It seems most of them were catechumens when arrested and only baptised later

in prison, where Perpetua had a vision in which she climbed a great ladder into paradise. They were condemned as Christians by the Roman authorities and dispatched to the public arena, there to be mauled by wild animals. They all survived and were then taken to be executed by the sword. Before this, they exchanged the Kiss of Peace and affirmed their faith in Christ, the son of God. The account of their martyrdom was widely circulated in secret throughout the Christian congregations and proved both to give renown to their courage and to give encouragement to their fellow Christians in the face of adversity. They were martyred for their faith on this day in the year 203.

### **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.

### **St Cuthbert of Lindisfarne (20 March)**

Cuthbert was probably born in the Scottish lowlands around the year 640. At the age of eight a prophetic remark from a playmate turned his mind to sober and godly thoughts, and his upbringing as a shepherd gave him ample time for prayer. One night he saw in the sky a dazzling light and angels carrying a soul up to heaven, and resolved to dedicate his life to God. Some years later Cuthbert came to Melrose Abbey asking to be admitted as a monk. It was from here that he began his missionary work, which he continued from Lindisfarne when he became abbot there. Consecrated bishop in 685, he remained a tireless traveller and preacher all over his diocese, returning to spend intervals of time as a hermit on the Farne Islands. After only a short time as bishop, however, Cuthbert sensed his strength failing and resigned his office, dying on Farne in the company of a few of his monks.

### **The Annunciation of the Lord**

**(25 March – transferred to 26 Mar.)**

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.

### **Patrick Forbes and the Aberdeen Doctors, Teachers (28 March)**

Patrick Forbes was Bishop of Aberdeen from 1618 to his death in 1635, a time of

upheaval for the Church in Scotland, with Presbyterians and Episcopalians, radicals and conservatives, contending to set the future course of the national Church.

Bishop Forbes was noted for his kindness and godliness. As Chancellor of the University of Aberdeen, and through his work there, his name is associated with several colleagues who have come to be called 'the Aberdeen Doctors', and included among them John Forbes, Professor of Divinity in King's College and second son of the Bishop. They encouraged sound learning and personal holiness, and in those partisan times advocated harmony, tolerance and mutual understanding. They opposed the National Covenant, which abolished episcopacy in Scotland. For refusing to subscribe to it, John Forbes was deprived of his professorship in 1639 and went into exile.



Our Sanctuary Candles have been given to the Glory of God and:

By Mr. & Mrs. E. McNeil in memory of loved ones (March)

*We could do with some more donors for the months ahead! Ed.*

**Sermon preached by the Rector  
on Ash Wednesday, 22 February, 2012**

*"Whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."*  
Matthew 6: 6

Judaism, Christianity and Islam intersect with each other at a number of points, and in some ways parallel each other. Each has a penitential day or season, for example. Lent and Ramadan are rather similar. Among the Jews, the Day of Atonement is most like our Ash Wednesday – an occasion for confession and for prayers for forgiveness. A story is told about the Day of Atonement at the synagogue. The Rabbi and the Cantor are praying. The Rabbi says: "I'm nothing, I'm nothing." The Cantor prays likewise: "I'm nothing, I'm nothing." They both become aware that the synagogue cleaner is also in the synagogue. He's praying: "I'm nothing, I'm nothing." The Rabbi leans over to the Cantor and says, "Look who thinks he's nothing!"

In today's Gospel, Our Lord warns His followers against parading their piety and making a spectacle of themselves. Note that He doesn't say that we shouldn't fast, pray and give alms, just that we shouldn't draw attention to ourselves as we do it. I sometimes fear that many of us – including myself – take Our Lord's direction on this matter a little too far, and keep our fasting, prayer and almsgiving a secret even from God! How well we might begin Lent with the best of intentions and end it with having accomplished as little for the well-being of our souls as we do at any other time of the year. I'm convinced that there are some folk who give up going to church for Lent!

As we confess our sins and wear the ashes that are the signs of penitence today, one thing to remember is that we are not, in fact in a public place. Now that the concept of Christendom is virtually dead, churches are really private places open to the public

(who, of course, generally ignore them). We are not parading ourselves before the world. Our piety is well-hidden; it won't be in the papers or on the evening news. The secret of our piety is safe. Only God sees us, and, of course, we can see each other. There is, however, still a possibility that at some point in this service we may catch ourselves reacting like the Rabbi and the Cantor to the synagogue cleaner.

"Shrove Tuesday" – the day before Ash Wednesday – gets its name from the old Anglo-Saxon word "shrive", meaning forgiveness". The title derived from the custom of confessing one's sins privately on that day, before Lent began. It was a valuable opportunity for personal and individual attention to one's soul before the general confession and absolution on Ash Wednesday and the discipline of the season that followed. To be treated without the personal touch at private confession was to be "given short shrift", which is where that expression came from. To bring our sins privately to God, only in the presence of someone authorised to represent the Church, is indeed to do so beyond the sight of others who might say of us, "Look who thinks he's nothing!" Compulsory for no-one, but available to all who want it, many generations of Episcopalians have found private confession helpful.

There are, of course, other ways of confessing our sins. There's the General Confession we say together. Or, we might actually sit or kneel quietly before services during Lent to bring to God all those things for which we are sorry. We might decide not to banter raucously like seagulls for a change, and allow some peace for reflection and penitential prayer before worship during this Lenten season. It would be nice. And it might make more meaningful for us the corporate confession of sin we make.

## Kalendar

Sun., 4 March: Lent 2: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
Tues., 6 March: St. Baldred: Mass at 7 PM  
Wed., 7 March: St. Perpetua & Companions: Mass at 10 AM  
Sun., 11 March: Lent 3: Masses at 9 & 11 AM  
Tues., 13 March: Feria: Mass at 7 PM  
Wed., 14 March: Feria: Mass at 10 AM  
Sat., 17 March: St. Patrick: Mass at 11 AM  
Sun., 18 March: Lent 4: Masses at 9 & 11 AM  
Mon., 19 March: St. Joseph: Mass at 7 PM  
Tues., 20 March: St. Cuthbert: Mass at 7 PM  
Wed., 21 March: Thomas Cranmer: Mass at 10 AM  
Sun., 25 March: Lent 5: Masses at 9 & 11 AM  
Mon., 26 March: ANNUNCIATION: Mass at 7 PM  
Tues., 27 March: Feria: Mass at 7 PM  
Wed., 28 March: The Aberdeen Doctors: Mass at 10 AM  
  
Sun., 1 April: Palm Sunday: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM  
2 April, Mon. in Holy Week: Mass at 7 PM  
3 April, Tues. in Holy Week: Mass at 7 PM  
4 April, Wed. in Holy Week: Mass at 10 AM; Tenebrae at 7 PM  
5 April, Maundy Thursday: Mass of the Lord's Supper at 7 PM  
6 April, Good Friday: Mattins at 9 AM; Liturgy at noon; Stations at 7 PM  
7 April: Holy Saturday: Mattins at 9 AM; Easter Vigil at 9 PM  
Sun., 8 April: Easter Day: Masses at 9 & 11 AM  
9 April, Easter Mon.: Mass at 10 AM  
10 April, Easter Tuesday: Mass at 7 PM  
11 April, Easter Wed.: Mass at 10 AM  
Sun., 15 April: Easter 2: Masses at 9 & 11 AM  
Tues., 16 April: Mass at 7 PM  
Wed., 17 April: St. Donnan & Companions: Mass at 10 AM

Fri., 19 April: Konovets Quartet Concert at 7 PM

Sun., 22 April: Easter 3: Masses at 9 & 11 AM

Tues., 24 April: Mass at 7 PM

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

Sun., 29 April: Easter 4: Masses at 9 & 11 AM

## Donor Needed

Every year at the Easter Vigil a large candle is blessed as a sign of the Risen Christ., and lit at all services during the Easter Season. Thereafter it is used at Holy Baptism and at Funerals throughout the year.

This year, the Paschal Candle will cost £30. We are looking for a donor.

The Candle would make a lovely and fitting memorial for departed loved ones.

## Gifts in Kind

During Lent and Advent, the Church's main penitential seasons, it has been our custom for some years to ask for contributions of practical items that we use throughout the year to keep us going. These are generally inexpensive but very necessary donations that otherwise we would need to pay for out of our stretched congregational funds—the sorts of things that are easily purchased when we are going to the supermarket or post office anyway.

You will find the items we especially need on slips of paper on a board near the Font at the back of the church.

If you can help, please commit yourself to supplying us with at least one of our needed items. Many thanks to all those who have already contributed, and continue to do so!

The deadline for the April issue of '*Crucis*' is Sunday, 25 March. Please send any material to the Editor (the Rector) by that day. 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.

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## Magazine

Please send comments, corrections and material to the Rector. Note: material may be omitted, or edited for length and suitability. Postal subscriptions £14 p.a. inc. p&p. Also available free as a PDF.