

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

March 2017

"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

MEMENTO, HOMO, QUIA PULVIS ES



ET IN PULVEREM REVERTERIS.

In the Beginning...

Do you like old films? I do. I've got quite a big collection now, and I'm running out of room to store them.

Looking at the "production values" of these movies gives us a clue as to when they were made. "Production values" are basically the technical qualities of the methods, materials, and stagecraft skills of a picture that places it in time. A film can only be as good technically as the technology of its time allowed.

But there is more to a movie than how it is presented. The writing of the story, the music, and the acting performances also play their part. There is much more to a film than the technology that made it. Are we moved by the story? By the soundtrack? By the characters? Have we learned anything about ourselves or the world around us? These questions are truly the measure as to

whether a movie is great or not. If it is great, then we can live with the imperfections.

So too with the Holy Scriptures.

The Bible contains a wide variety of literary forms on a wide variety of subjects. These literary pieces were written by many different writers over a period of thousands of years. We believe that the Spirit of God moved them to write what they wrote. Some of their writings have come down to us with what might be considered "flaws" in their transmission, and all of them reflect the period when they were written.

Should we then discount them on the basis of their "production values"? Of course not! We wouldn't do that to such great films as "It's a Wonderful Life", "The Bridge on the River Kwai", "The Maltese Falcon", and so many, many others.

Do the Scriptures move us? Do they tell us something? Do we hear the authentic voice of God? If so, then should we not live with their imperfections?

Usually when someone dismisses the Scriptures as "old-fashioned" they are using the "production values" of the writing to discount the message itself. To those who look and listen more deeply, there is a Voice speaking to us as relevant today as ever. It is nothing less than the Word of God.

With every blessing
Fr. Clive

W5: Who, What, When, Where, Why

In the year AD 325, at the Council of Nicaea, official reference was first made to a six-week period prior to Easter, commencing on what is now the First Sunday in Lent. However, the practice of fasting, prayer and penitence as a preparation for the Paschal feast was much older than that, and there is a brief reference to it as far back as the second century.

The length of time for these spiritual disciplines leading up to Easter appears to have varied widely from place to place. In the West, this 40-day period became fixed at six weeks, excluding Sundays, and in the East it spanned seven weeks, excluding both Saturdays and Sundays. Latin Christians generally referred to the period as “Quadragesima” – indicating a season of forty days, corresponding to a number of such blocks of time in the Scriptures. The English word “Lent” used to designate this period of spiritual rigour in the Church is from the Anglo Saxon, referring to the noticeable **lengthening** (same root word) of the days as spring (and with it Easter) approaches.

Who was this season of spiritual discipline for? The preparation of converts for Baptism and First Communion at the primary festival of Easter required rigorous and intensive training during the period leading up to the Paschal feast. It was for them. At the same time, many devout Christians customarily approached Easter with devotions and spiritual preparations they considered suitable for the dignity of the Church’s premier festival.

At some point in early Christian history – perhaps as a reaction to the relaxation of standards with the flood of converts after official toleration of Christianity in the Empire in the fourth century – a season of spiritual rigour was deemed beneficial and necessary both for converts and for all Church members. This is how we have the season of Lent today, to do something extra spiritually to prepare for Easter.

Reprinted from CRUCIS, March 2014

“Remember, O Man, that dust thou art, and unto dust shalt thou return.”
- from the Ash Wednesday Liturgy

World Day of Prayer

This year the World day of Prayer service has been written by the WDP Committee of the Philippines, based on the gospel passage Matthew 20.1-16. They have taken as their theme “Am I being unfair to you”.

Our local service will take place in Caird Avenue United Church on Friday Mar 3rd at 7pm and anyone is welcome to join in this opportunity to share in prayer with and for the Philippines and to be part of the rolling chain of worship and praise for Almighty God across the world.

As the WDP website so eloquently states
“World Day of Prayer is a global ecumenical movement led by Christian women who welcome you to join in prayer and action for peace and justice”.

Katie Clapson, Vestry Sec.

DIOCESAN SYNOD 2017

The Annual Meeting of the Diocesan Synod for 2017 will be held on **Saturday, 11 March 2017 in the Diocesan Centre, St John’ the Baptist Church, 38 Langlands Street, Dundee DD4 6SZ.**

Bishop Nigel will preside at the Synod Eucharist at 9.30am which will include his Charge to the Diocese after which he will take the Chair.

It is anticipated that the Synod shall finish at approximately 3.30 pm

This invitation is also extended to others who may hold an interest in the Diocesan Synod.

**A Sermon
preached by the Rector
at Evening Prayer
on Sunday, 19 February, 2017**

The two readings we have heard tonight should discomfort us. Have they? I wonder.

In the first reading (Amos 9: 5-15), the passage begins with God's recounting of His power and authority. Then God proceeds with the pronouncement of His judgement on a sinful, disobedient, and laid-back people. All but a faithful remnant will be destroyed, He says. As for the remnant, God promises that it will be re-established in prosperity and peace.

Discomforting? Perhaps not. We assume – as most of us usually do – that we will be among the faithful remnant. God won't touch us. But should we be so sure? What is the basis of our confidence? Amos tells us that even up to the moment of destruction, they will be saying "Evil shall not overtake or meet us". Laidback. Are we like that?

In the second reading (Ephesians 6: 1-20), St. Paul tells us: "Be strong in the Lord and in the strength of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil." He goes on to identify our enemy as not flesh and blood, but as spiritual powers of darkness.

Discomforting? Only, I suppose, if you recognise the power of evil. Many don't. But the evidence of its tragic, catastrophic work is all around us everywhere all the time in tortured, enslaved, impoverished, and shortened lives. The humanity that God created, loved and redeemed in Jesus Christ is being continually cheapened, degraded, and destroyed everywhere. But we may not notice it. Are we too laidback?

We need to wake up, because we are at war. A spiritual war, requiring the spiritual protection St. Paul likens to the armour worn

by soldiers at the time.

We forget at our peril that we are in a fight. We want the Church to be the "Love Boat", full of interesting and beautiful people like ourselves going nowhere in particular on a calm sea with fun and interesting things to do along the way. In fact, the Church is called to be a "Life Boat", tossed on churning seas, focussed on plucking the perishing from the water and getting them home safe. We are at war.

"Love Boat" or "Life Boat"? What is the Church to you? The sooner we recognise our true situation, the sooner we can get on with the demanding and dangerous work God is calling us to do.

Lent at St. Salvador's

Ash Wednesday, 1 March:
Services of
Mass with Imposition of Ashes
at 10 AM & 7 PM

Stations of the Cross
at 10 AM on Sundays

Study Group on Wednesdays
after Mass,
looking at the Apostles' Creed

Gifts in Kind:
Please contribute the items specified on the board at the back of the church.

Come Celebrate!

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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 in the year 203.

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 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 (transferred to 20 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.

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.

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 kindliness 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.

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.



*John Keble
1792-1866*

Vestry News

The Vestry met in early February and was delighted to welcome Dr Craig Cassells, our Treasurer, to the meeting during his recent visit from China.

Thanks were recorded to all those who helped with our Candlemass service especially Cantiones Sacrae and Dr Tom Wilkinson for the beautiful music, and all who took part in our service. We were all gladdened to see Tunji up from Milton Keynes for a flying (well by train!) visit and it was lovely to have visitors from as far a field as Aberdeen.

The vestry was apprised of a meeting to take place on Feb 15th at St Mary's Broughty Ferry concerning the change to the marriage canon of the SEC to permit same-sex marriage in Church. The issue is to be discussed at Diocesan synods and then voted on at General Synod in June. This gathering was designed to allow the exchange of information and ideas on the subject of same sex marriage, everyone being encouraged to express their beliefs and concerns and consider the issue prayerfully.

Discussion took place about a generous donation that has been given to St Salvador's towards its ministry in our area.

Please continue to keep the vestry and all those who serve our church community in different ways in your prayers.

Katie Clapson, Vestry Sec.

OUTREACH MINISTRY

Our Food Cupboard Ministry has been blessed with a large donation from St Andrews RC Cathedral for which we are extremely grateful and this is in addition to the weekly delivery of foodstuffs that members of that congregation bring. We are pleased that so many different churches and congregations support our outreach work in different ways and it is a practical demonstration of Christian brothers and sisters working together to share God's Love. We are one part of a network of help provided across the city by different congregations.

A big thank you goes to those who worked so hard to reorganise and restock, from the many donations received, the two metal food cupboards in the choir vestry. The proper storage of all our donations is very important and having organised cupboards makes the job of bag packing a little easier.

The numbers attending our Drop In on a Sunday afternoon are starting to increase again and we had over 60 on one recent Sunday. We are glad to be able to welcome some new volunteers to our Drop In too.

Please continue to pray for those involved with our Food Cupboard Ministry and for those who come to us week by week.



Kalendar

Wed., 1 Mar.: ASH WEDNESDAY: Mass with Imposition of Ashes at 10 AM & 7 PM

Sun., 5 Mar.: Lent 1: Masses at 9 & 11 AM; Stations of the Cross at 10 AM; EP at 5 PM

Tues., 7 Mar.: St. Perpetua & Companions: Mass at 7 PM

Wed., 8 Mar.: St. Duthac: Mass at 10 AM

Sun., 12 Mar.: Lent 2: Masses at 9 & 11 AM; Stations of the Cross at 10 AM; EP at 5 PM

Tues., 14 Mar.: Feria: Mass at 7 PM

Wed., 15 Mar.: Feria: Mass at 10 AM

Fri., 17 Mar.: St. Patrick: Mass at 7 PM

Sun., 19 Mar.: Lent 3: Masses at 9 & 11 AM; Stations of the Cross at 10 AM; EP at 5 PM

Mon., 20 Mar.: St. Joseph: Mass at 7 PM

Tues., 21 Mar.: Feria: Mass at 7 PM

Wed., 22 Mar.: Thomas Ken: Mass at 10 AM

Sat., 25 Mar.: THE ANNUNCIATION: Mass at 11 AM

Sun., 26 Mar.: Lent 4: Masses at 9 & 11 AM; Stations of the Cross at 10 AM; EP at 5 PM

Tues., 28 Mar.: The Aberdeen Doctors: Mass at 7 PM

Wed., 29 Mar.: John Keble: Mass at 10 AM

Sun., 2 Apr.: Lent 5: Passion Sunday: Masses at 9 & 11 AM; Stations of the Cross at 10 AM; EP at 5 PM

Tues., 4 Apr.: Feria: Mass at 7 PM

Wed., 5 Apr.: Feria: Mass at 10 AM

Sun., 9 Apr.: Lent 5: Palm Sunday: Masses at 9 & 11 AM; Stations of the Cross at 10 AM; EP at 5 PM

Mon., 10 Apr.: Monday in Holy Week: Mass at 7 PM

Tues., 11 Apr.: Tuesday in Holy Week: Mass at 7 PM

Wed., 12 Apr.: Wednesday in Holy Week: Mass at 10 AM; Tenebrae at 7 PM

Thurs., 13 Apr.: Maundy Thursday: Mass at 7 PM, Stripping of the Altar, Watch until Midnight

Fri., 14 Apr.: Good Friday: Mattins & Litany at 9 AM; Solemn Liturgy at 3 PM and Stations at 7 PM

Sat., 15 Apr.: Holy Saturday: Mattins & Ante Communion at 9 AM; The Great Vigil & First Mass of Easter at 9 PM

Sun., 16 Apr.: EASTER SUNDAY: Masses at 9 AM & 11 AM; NO EP

Mon., 17 Apr.: Mon. in Easter Week: Mass at 7 PM

Tues., 18 Apr.: Tues. in Easter Week: Mass at 7 PM

Wed., 19 Apr.: Wed. in Easter Week: Mass at 10 AM

Sun., 23 Apr.: Easter 2: Masses at 9 & 11 AM; EP at 5 PM

Tues., 25 Apr.: St. Mark: Mass at 7 PM

Wed., 26 Apr.: Albert Laurie: Mass at 10 AM

Sun., 30 Apr.: Easter 3: Masses at 9 AM & 11 AM; EP at 5 PM

We were very sorry to hear recently of the death of Albert Baird, brother of Evelyn Kelly. Albert (92) was born in Hilltown and much of his early life was wrapped up in St. Salvador's. He continued to receive the magazine. May he rest in peace

Would anyone like to make a donation of £20 for the Easter Candle? It would make a fine memorial for a loved one or a thanksgiving offering for blessings received. Please see the Rector.

Private Confession is available by appointment with Fr. Clive throughout the season of Lent. If you have not made a private Confession before, Fr. Clive will help you prepare.

Diocesan Website:
www.brechin.anglican.org

The deadline for the next issue of 'Crucis' is Sunday, 26 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

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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

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