

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

May 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

In the Beginning...

During the Watch until midnight on Maundy Thursday, someone who was there wanted to talk to me about what they should pray for. I said that praying for something or about something was secondary to keeping company with God – particularly on that occasion.

"Keeping company with God" is a useful definition of prayer generally. Whether we sit, stand or kneel, praying in silence or aloud, alone or with others, we are aware when we pray that we are in the presence of a God who hears us. Sometimes we communicate with our loved ones aloud, sometimes by gestures, and sometimes in silence. So it is with God – our ultimate "Loved One". In prayer we keep company with Him. Sometimes simply being present with Him is enough.

When simply resting in God's presence it is sometimes handy to have a word or a phrase to repeat with the rhythm of one's breathing. It might be a portion of a Psalm, for example, or something like "Come, Lord Jesus". I favour the "Jesus Prayer" of the Orthodox tradition: "Lord Jesus Christ, Son of the Living God, have mercy on me, a sinner".

On other occasions, we may want to communicate with words, silently or aloud in a conversation with God. How should we then pray? It is said that there are four different types of prayer. Handily, they spell out A-C-T-S: Adoration, Confession,



Thanksgiving and Supplication.

In Adoration we acknowledge God's power, majesty, love and beauty. We join with the great chorus of angels and saints in heaven who continually adore God. In Confession, we acknowledge the ways in which we have offended God, trusting in His mercy and desire to forgive us through his Son Jesus Christ. In Thanksgiving we count our blessings, recognising that all the things we enjoy come from a generous God's Hand for our good and the good of others. In Supplication we make our requests to God for ourselves and others. Good models of prayer – such as the Lord's Prayer – contain some or all of these elements.

Keep praying!
Fr. Clive

Sermon preached by the Rector
at the Great Vigil and First Mass of Easter
Saturday, 23rd April, 2011

“[The angel’s] appearance was like lightning, and his clothing white as snow.”

Matthew 28: 3

This service tonight puts us in touch with the first Christians. Its origins are in the second century, if not in New Testament times. A complete, documented version existed in Rome around the year 215. The Great Vigil of Easter was the annual full recounting and reliving by the Church of the great acts of God’s salvation of His People, culminating in the recollection of the Death and Resurrection of His Son. The service began at sunset on Saturday night and lasted until the dawn of the following day. Holy Baptism and the Eucharist, combined with such powerful symbols as the lighting of the fire and from it the Paschal Candle, to illuminate the dark church, were the means by which these great saving events were remembered, their meaning understood and their efficacy conveyed. The contrast of light and darkness has always been an important part of this ancient service.

As a child, I was afraid of the dark. So were my children, when they were young. Things change when we get older. Now, with middle-aged eyesight, I often prefer softer lighting, and even no lighting at all. The dim light of the early morning is a time of welcome solitude. My children, now that they are young women, boldly stride out into the darkness in order to party with their friends! We are all of us older, and things have changed. We no longer fear the dark; we embrace it.

Light, on the other hand, is not the comforting friend by the bedside that it used to be. It can be nice to look at from a distance, like the welcome glow of a city on the dark road home, but light too bright and too close can dazzle and hurt. It can be cruel, for it shows every line and wrinkle on the face, every

stray grey hair, every ounce of weight round the middle. It shows us up for who we are and what we do. In the darkness we can conceal ourselves, or even re-invent ourselves, and we who are not children may find a comfort in that.

Christ rose from the dead this night, not to prove that there is life after death, but to give us new and unending life right now – not life as we want it to be, but life as life was meant to be. He comes to make us real, and He begins by revealing us as we are – overcoming the anonymity and self-delusion that darkness affords us. Dazzling light marks His resurrection. The angel at the empty tomb blinded the women with flashing brilliance like lightning. Christ, risen from the dead, comes as light into our darkness. We, in our comforting, comfortable shadows, may well fear His coming. His light unsettles us, even wounds us. We have nowhere to hide.

Our Lord once said to His followers that they must become like little children to enter the kingdom of God. Unlike children, we in this world, who have grown so estranged from the ways of the kingdom, love the darkness too well and the light too little. We neither fear estrangement from the Father nor do we love His Son. The Lord may well have been speaking of us when he said that the light has come into the world, but men love darkness rather than light. We need to be born again, to fear the dark and to welcome the light, to fear sin and to embrace Christ. It was to accomplish our rebirth as children of light that Christ rose from the dead and greets us now, symbolically at first tonight as light, sacramentally soon in Bread and Wine. Let us welcome Him and let us follow Him as He lights our path home to the kingdom of God.

**Cantiones Sacrae, St Ninian's Cathedral,
Perth, Sunday 3rd April 2011.**

From: Stephen Fraser

We have, in recent years, become accustomed to regular performances in St Salvador's by Cantiones Sacrae. This team assembles in Dundee for rehearsals and performances, though they live and work scattered about the Tayside area. It was instructive to follow them on their first trip to Perth. On 3rd April they gave a Sunday afternoon concert in aid of two charities. These deserving causes were the Friends of Perth Cathedral Music (to help fund musical training in the Cathedral), and the Order of St John Eye Hospital in Jerusalem. The trip was well worth the detour, and clearly much enjoyed by the audience who were encountering these local musicians for the first time.

The cathedral itself is a handsome structure, spacious and airy. On a sunny afternoon it was bathed in a beautiful and natural light. The acoustic is excellent, and helped the four voices to blend well and to project clearly. In nearly every respect the venue was an excellent one that the singers could return to in future. The only possible drawback arose from the building's location, next to one of Perth's major arteries and a busy road junction. The result was a near-constant background hum of passing traffic. While it may sometimes seem that St Salvador's is situated in a backwater, the positive aspect is that it is very unusual for any outside noise to disturb anything that goes on inside the building.

The programme, billed as a Spring Concert, gave a representative sample of the styles of music we have grown accustomed to, largely from the sixteenth century. As a taster for an audience unfamiliar with the group's work, this was a sensible solution,

though perhaps a couple of longer works could profitably have been included.

The great Tudor masters took pride of place, with superb works by Byrd, Tallis and Gibbons, also beautiful examples of earlier work by Tye, Mundy and others. Cantiones always seem to dig up one or two pieces by relatively unknown musicians. On this occasion, the names of Farrant and Bennett stick out. Of the continental greats, Palestrina and Lassus come around frequently. But Arcadelt and Jacquet are still relatively unknown, even though their music is instantly attractive. It is also good to see them persevere with the work of a living composer, Nicholas Wilton, whose music is instantly attractive, yet slightly different in tone. It seems to fit neatly into these mixed programmes.

Mark Jacques also gave a glowing review of this concert in the "Pertshire Advertiser".

**Upcoming Fund-Raising
Events**

COFFEE MORNING

Sat. 28 May from 10.30 AM to 1 PM in church.

Tombola, bric-a-brac, plant and craft stalls. £1.50 entry.

**DUNDEE STRATHSPEY AND REEL
COCIETY IN CONCERT**

Sat. 4 June at 7.30 PM in church.

Tickets £6 (£5 concessions)

Tickets available from Dundee Ticket Office, 6 City Square, Dundee (Telephone 01382-434940) and at the door.

JUMBLE SALE

Thurs. 16 June at 7 PM in the Church Hall. Free entry.

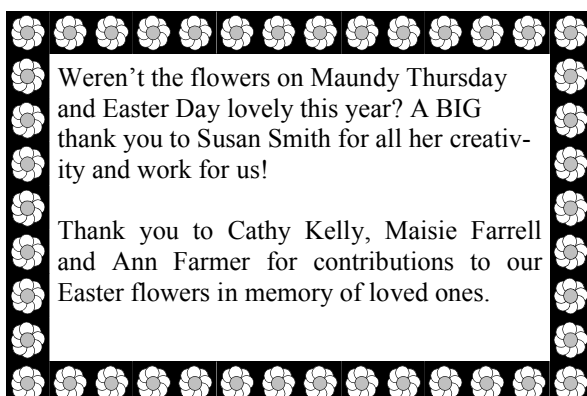
W5: Who, What, When, Where, Why

Easter is not just a day – it is a whole season. The season stretches from Easter Sunday to Pentecost. This is reflected in the continuing use of “Alleluia”, the “Regina Caeli” and the anthem “Vide Aquam” throughout this period. And not only is Eastertide a season, but it is also a season where each Sunday is considered a “mini Easter”.

New thinking about the seasonal aspect has caused a little bit of confusion concerning the numbering of the Sundays. For the other Sundays of the Church year, a Sunday is a Sunday “after” a particular day, or “of” or “in” a particular season. There are “Sundays after Epiphany”, “Sundays in Lent” and “Sundays of Advent” and so on.

During Eastertide, this is different. There is no longer a “First Sunday AFTER Easter”. Remember, Easter is a SEASON, not a day. However, neither is there a “First Sunday IN or OF Easter”. Each Sunday is a “mini Easter”. So, what was once the “First Sunday after Easter” is now the “SECOND Sunday of Easter”. Think of it as a second Easter. I find this helps to keep me straight on this.

This change makes the old system of numbering Sundays during Eastertide in the Book of Common Prayer from Easter 1 to Easter 6 redundant. However, including Easter Sunday itself, the new system means that there are still seven Sundays in the season, excluding Pentecost.



Congratulations
to Fr. George Greig
on his 29th anniversary
of Ordination on 25 April.

Dreams in the Dark

In childhood I fought darkness with my dreams,
For I was told that dreams would hasten day.
However, now the brooding darkness seems
Much harder to resist than yesterday.

I still dream, but the night won't go away,
And all my dreams are somehow shorter too.

The haunting pain and failure of today
Blend with the childish fears that I once knew.

My dreams aren't strong enough to help me through,
And bring me from the shadows into light.
Awake alone, there's nothing I can do
But face my darkness every single night.

Yet in the stillness Light's unconquered flame
Emerges with the dawn and calls my name.

Clive Clapson

First published in "Poetry Church", June 1998

On Wednesday, 6 April a large congregation of friends, relatives and members of St. Salvador's gathered in the church for the funeral of our much-loved Pam Callaghan.

Fr. Gordon Kendal was Celebrant and Preacher, assisted by Bishop Ted Luscombe and Fr. Clive. The Sermon reflected on Pam's special gift of hospitality and friendship as a sign of her intuitive knowledge of the Kingdom. A moving tribute was also given by Tony.

The committal at the Crematorium afterwards was conducted beautifully by Bishop Ted.

Bible Study and Liturgy

Now that Lent is over, we're taking a break from the Bible Study on Wednesday mornings, but this is a Bible Study reflecting on the appearance of the Risen Christ on the road to Emmaus and how this story connects with our Liturgy. Open your Bible at Luke 24: 13-35 and follow along!

Luke 24: 13 - 16

It's appropriate that the story begins on the road. That's where our story begins at every Eucharist. Almost all of us have to travel to get here. The gathering of the believing community is the first significant act of the Eucharist. It is not for nothing that one of the earliest words to describe the Church was "ekklesia", which means "the assembly" or "the gathering". Our gathering together testifies to the underlying spiritual reality of the Body of Christ.

Luke 24: 17 - 24

We often come with our failures, disappointments, doubts and fears. Perhaps we too have failed to recognise the living Christ, not noticing Him in the unpleasant, the ungrateful and those who need our help and understanding. Perhaps we are exhausted and discouraged. We need again the reassurance of His presence, and the renewal of His gift of the Holy Spirit

Luke 24: 25 - 27

The Liturgy consists of the Word and the Sacrament. Both are crucial. Cleopas and his friend had a story to tell, but one lacking in power. The history of the Jewish people was littered with dead prophets and misguided messiahs. The travellers acknowledged Jesus as a Prophet, but they had yet to fully understand the true meaning of what it was that they had witnessed. It was the Risen Lord who would make this plain to them and who would transform their sorry little tale into a powerful story that is the Gospel - good news. He does the same for us in the Liturgy of the Word at the Eucharist. Standing for the Gospel acknowledges His presence, teaching us still. In this part of our service, we are with the Lord as He makes our hearts burn within us in recognition of the truth and the power of what He is showing us.

Luke 24: 28 - 32

The first Christians knew the Eucharist simply as "the breaking of bread". It is fairly clear in

the New Testament that whenever bread is broken, we are meant to understand the event sacramentally. This passage is no exception. In fact, it contains all four basic actions of the Eucharist that have been handed down to us. The Lord took the bread (the Offertory), He blessed it (the Eucharistic Prayer), He broke it (the Fraction) and He gave it to them (Receiving Communion). All traditional rites have always included these actions. We can be in little doubt that Luke is recording an incident we are intended to understand in sacramental terms. We are still calling upon the Lord to "stay with us". The Eucharist is a real experience of the presence of Christ, however we may choose to define the nature of His presence.

At Emmaus, the disappearance of the Risen Christ at the moment of His recognition in the breaking of the bread may seem mysterious. I think it is actually very important. It was a sign to them, and a reminder to us, of what the proper effect of the Eucharist is. By offering the Liturgy, the Church more truly becomes Christ's Body. By receiving Communion, He dwells in us and we in him. Christ's visual presence is no longer necessary. He is known in the individual and corporate life of His People.

Luke 24: 33 - 35

Apparently without giving any thought to the hour or the risks involved, the two disciples immediately left Emmaus to retrace their seven-mile journey from Jerusalem. They had something important to share. The darkness of the night around them was totally overwhelmed by the burning light within them. Upon their arrival, they found out that the Risen Christ had gone ahead of them. Their audience of one-time disbelievers was prepared to hear their exciting news.

The last, short section of our Liturgy turns our focus outward. It directs us to BE the People of God outwith our church walls, to share the One we have known in the breaking of bread, despite the darkness and the risks. There is a prayer and a blessing for our journey, and a final reminder that we "go forth in peace". We go out knowing that He Himself is leading the way. He is still our companion on the road, but now we can see Him there.

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Come Celebrate!

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St Mark, Evangelist (2 May - transferred)

Mark went with St Paul on his first missionary journey, along with his cousin Barnabas. He made later journeys with Barnabas alone. He was in Rome with Paul, and with St Peter. His Gospel is believed to be based on Peter's teaching in Rome: its concise, direct and vivid style tells us something of Mark's personality. Tradition dating from the third century says that he founded the Church in Alexandria.

Ss. Philip and James, Apostles (3 May - transferred)

Philip and James merely appear on the list of the twelve apostles in the first three gospels, but in St John's Gospel, Philip has a more prominent role. James is said to be the son of Alphaeus, and is often referred to as James the Less or James the Younger. The two apostles are celebrated on the same day because the church in Rome, where their relics were laid to rest, was dedicated on this day in the year 560.

Thomas Rattray, Bishop (12 May)

Thomas Rattray came of a long-established Perthshire family. He was distinguished while still a layman for his theological writings. As a liturgical and patristic scholar, and drawing on early Eastern liturgies, he exerted a decisive influence on the Scottish Communion Office of 1764 and thus on the eucharistic worship of the Episcopal Church in Scotland and in the USA. He was a leader among those who contended that the appointment of a bishop belonged properly to the clergy of the diocese, with the approbation of the laity. His election as Bishop of Brechin in 1727 was declared void by the College of Bishops. He was later elected Bishop of Dunkeld, and be-

came Primus in 1739. An example of piety and strictness of life, he was one of the most learned bishops of his time. He died in 1743.

The Venerable Bede, Monk and Teacher (25 May)

Bede was born in Northumbria around the year 670. When he was seven years old, his family gave him to the monastery of St Peter and St Paul at Wearmouth. He then moved to Jarrow, where he lived as a monk for the rest of his life. Although it seems he never travelled further than York, his monastery was an important centre of learning, and Bede was able to study extensively. He used all the resources available to write the most complete history of Christian England up to the year 729, as well as commentaries on books of the Bible. He was renowned for his monastic fidelity and his love of teaching, and was fondly remembered by his pupils, including his biographer. He died peacefully on the eve of Ascension Day in the year 735.

The Visit of the Blessed Virgin Mary to Elizabeth (31 May)

The celebration of this feast first occurred among the Franciscans in 1263, but quickly spread throughout Europe. Since it recalls an incident clearly described in Scripture, the churches of the Reformation three hundred years later were less inclined to proscribe it than they were other Marian feasts, particularly as it was the occasion for the blessed Virgin to sing her great hymn of praise the Magnificat. The story of the Visitation emphasises the connection between the old covenant and the new, and how the former clearly points to Jesus as the promised Messiah.

Regrettably, Fr. Clive will be unavailable to say mass on the feast of St. Matthias, Sat. 14 May.

Kalendar

Sun., 1 May: Easter 2: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM
 Mon., 2 May: St. Mark (transferred): Mass at 7 PM
 Tues., 3 May: Ss. Philip & James (transferred): Mass at 7 PM
 Wed., 4 May: Feria: Mass at 10 AM
 Sun., 8 May: Easter 3: Masses at 9 & 11 AM
 Tues., 10 May: Feria: Mass at 7 PM
 Wed., 11 May: Feria: Mass at 10 AM
 Sun., 15 May: Easter 4: Masses at 9 & 11 AM
 Tues., 17 May: Feria: Mass at 7 PM
 Wed., 18 May: Feria: Mass at 10 AM
 Sun., 22 May: Easter 5: Masses at 9 & 11 AM
 Tues., 24 May: Feria: Mass at 7 PM
 Wed., 25 May: The Ven. Bede: Mass at 10 AM
 Sun., 29 May: Easter 6: Masses at 9 & 11 AM
 Tues., 31 May: The Visitation: Mass at 7 PM
 Wed., 1 June: St. Justin Martyr: Mass at 10 AM
 Thurs., 2 June: Ascension Day: Mass at 7 PM
 Sun., 5 June: Easter 7: Masses at 9 & 11 AM; Evensong and Benediction at 5 PM
 Tues., 7 June: Feria: Mass at 7 PM
 Wed., 8 June: St. Ephrem the Syrian: Mass at 10 AM
 Thurs., 9 June: St. Columba: Mass at 7 PM
 Sun., 12 June: Pentecost: Masses at 9 & 11 AM
 Tues., 14 June: Ss. Basil, Gregory & Gregory: Mass at 7 PM
 Wed., 15 June: Feria: Mass at 10 AM
 Sun., 19 June: Trinity Sunday: Masses at 9 & 11 AM
 Tues., 21 June: Feria: Mass at 7 PM
 Wed., 22 June: St. Alban: Mass at 10 AM
 Thurs., 23 June: Corpus Christi: Mass at 7 PM

Sun., 26 June: Trinity 1: Masses at 9 & 11 AM
 Tues., 28 June: St. Irenaeus of Lyons: Mass at 7 PM
 Wed., 29 June: Ss. Peter & Paul: Mass at 10 AM

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!

Holy Week and Easter 2011

Despite a depleted serving squad, the last minute withdrawal of our organist, an awkward start on Palm Sunday and less than average attendance at some of our services, Holy Week and Easter went very well this year. Many thanks to all who came and all who contributed in any number of important ways.

The deadline for the June issue of 'Crucis' is Sunday, 29 May. Please send any material to the Editor (the Rector) by that day. Thank you!



St Salvador's Directory

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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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