



Crucis



The Magazine of St Salvador's Scottish Episcopal Church

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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.

May 2024

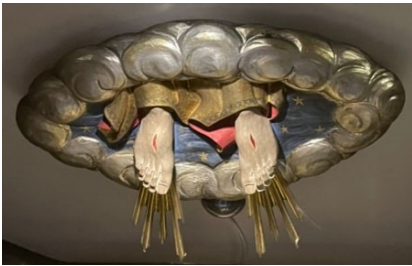
Galatians 6:14

Message from Fr David

Dear Friends in Christ,

In the Summer of 2012, we had a lovely holiday in East Anglia. And, while there, we went to Walsingham in Norfolk, to the shrine of the Blessed Virgin Mary. There's a lovely little chapel of the Ascension there, and sticking out of the ceiling in that chapel, is a pair of plaster feet; the feet of Christ disappearing out of the sight of his disciples and going up to heaven. Here they are:

It's easy to look at the plaster feet and titter! But religious images like this are not to be seen necessarily as a depiction of what actually happened.



Like the use of icons in worship, they point to a spiritual reality which is beyond the merely physical and beyond appearance.

So, instead of seeing the Ascension as Jesus literally being lifted up on a cloud and disappearing to some place 'up there', which isn't really a very consoling idea, we can begin to see the Ascension as the transition of Jesus from one condition to another, and that's altogether more hopeful. After all, if Jesus had left the disciples for good, you would expect them to feel bereft. As it is, St Luke tells us in his Gospel that 'they returned to Jerusalem with great joy. And they were continually in the temple, blessing God.' This is hardly the reaction of people who are grieving and feeling abandoned by their beloved Lord.

So, the Ascension, which is presented symbolically in the New Testament, 'stands for the final liberation of Jesus from all limitations of space and time, so that he is free to be lovingly and powerfully present with every person, in every place, in every age' (*The Plain Man looks at the Apostle's Creed*, William Barclay, p.171).

That means with the disciples returning to Jerusalem. That means with you and with me, here and now. So, the Ascension of Jesus is not an end. It's a beginning!

Like the first disciples, nourished and encouraged by the presence of Jesus in word and sacrament, as well as in friend and stranger, we are to carry on his

mission in the world: to pardon, to heal, to liberate. So, we can take the Dismissal at the end of the Liturgy seriously. We do meet Christ in church, in word, in sacrament, in our fellowship together. But when we end our worship together and go out, we will still meet the risen and ascended Jesus – present and active in his world: in our homes, in our workplaces, wherever we may find ourselves. He is present in every moment, calling us to participate in his great work.

May God give us grace to respond to that call.
Oremus pro invicem – let us pray for one another!
With Every Blessing,

Fr David



Prayer for Whitsunday (Pentecost)

O Spirit of the living God, who dwellest in us; who art holy, who art good: Come thou, and fill the hearts of thy faithful people, and kindle within them the fire of thy love; through Jesus Christ our Lord. Liturgy of the Catholic Apostolic Church

Services in May

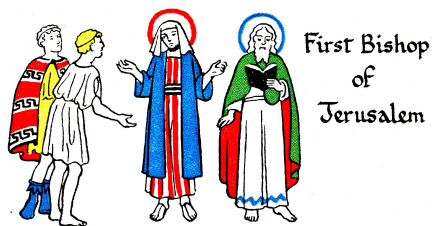
Wed 1	Ss Philip & James	Low Mass	10.00 a.m.
Sun 5	6 th Sunday of Easter	Sung Mass	11.00 a.m.
Wed 8	Julian of Norwich	Low Mass	10.00 a.m.
Sun 12	Ascension Sunday	Sung Mass	11.00 a.m.
Wed 15	St Matthias (tr)	Low Mass	10.00 a.m.
Sun 19	Whitsunday	Sung Mass	11.00 a.m.
Wed 22	St Helena (tr)	Low Mass	10.00 a.m.
Sun 26	Trinity Sunday	Sung Mass	11.00 a.m.
Wed 29	Visitation of BVM (ant)	Low Mass	10.00 a.m.

Saints' and Special Days for May

Wed., 1 May – Ss. S. PHILIP & S. JAMES

Philip and James, Apostles

They 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, often referred to as James the Less or James the Younger. The 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.

Wed., 8th May – Julian of Norwich, Spiritual Writer

This day in 1373, when she was 30 and suffering from what was considered a terminal illness, a woman of Norwich, whose own name is unrecorded, experienced a series of 16 visions, revealing aspects of the love of God. Following her recovery, she spent the next 20 years pondering their meaning and recorded her conclusions in what became the first book written by a woman in English, *The Revelations of Divine Love*. At some point, she became an anchoress attached to the Church of St Julian in Norwich, and it was by this name of Julian that she later became known. She died around 1417.

Tuesday, 14th May – St Matthias, Apostle

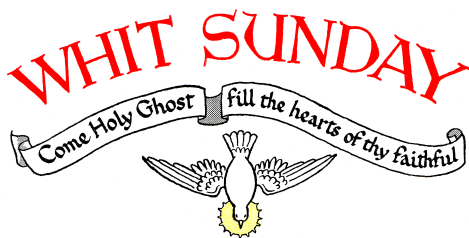
In the choosing of Matthias to replace the traitor Judas, we can see that the author of the Acts of the Apostles differs from St Paul in his understanding of apostleship. The number had to be restored so that they might sit on thrones judging the twelve tribes of Israel. It was conditional that they had to have been with Jesus during his earthly ministry and witnesses to the resurrection. The point of being chosen by lot, rather than by election, indicated the choice was God's alone.

Sun., 19th May

– Whitsunday (Pentecost)

Whitsun (also Whitsunday) is the name used

in Britain, and other countries among Anglicans and Methodists, for the Christian holy day of Pentecost. It falls on the 7th Sunday *after* Easter and commemorates the descent of the Holy Spirit upon Christ's disciples (as described in Acts 2). Whitsuntide, the week following, was one of three holiday weeks for the mediaeval villein. On most manors he was free from service on the lord's demesne this week, which marked a pause in the agricultural year. Wikipedia



INVENTION of the HOLY CROSS Tue., 21st May –

(Finding) **CROSS** by S. Helena

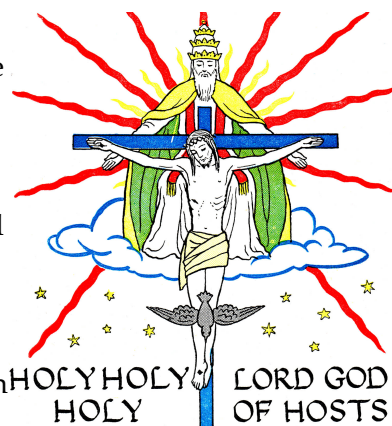


St Helena, Protector of the Holy Places

The Empress Helena came to power in the Roman Empire when on pilgrimage to the Holy Land. There she provided the funds to build a basilica on the Mount of Olives and another at Bethlehem. According to 4thc. historians, she discovered the Cross on which Christ was crucified. In the Eastern Church, she is commemorated on this day, together with her son Constantine.

Sunday, 26th May –

Trinity Sunday is the first Sunday after Pentecost in the Western Christian liturgical calendar, and the Sunday of Pentecost in Eastern Christianity. It celebrates the Christian doctrine of the three

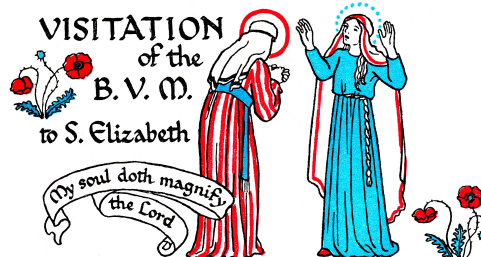


Persons of God: the Father, the Son, and the Holy Spirit. In the early Church, no special Office or day was assigned for the Holy Trinity. When the Arian heresy was spreading, the Fathers prepared an Office with canticles, responses, a Preface, and hymns, to be recited on Sundays. In the Sacramentary of Gregory the Great there are prayers and the Preface of the Trinity. In the Middle Ages, especially during the Carolingian period, devotion to the Blessed Trinity was a highly important feature of private devotion and inspired several liturgical expressions. Wikipedia

Friday, 31st May – The Visit of the Blessed Virgin Mary

to Elizabeth

The celebration of this feast first occurred among the Franciscans in



1263, quickly spreading through Europe. Since it recalls a Scriptural incident, the churches of the Reformation 300 years later were less inclined to proscribe it than other Marian feasts, particularly as it was the occasion for the blessed Virgin to sing her great hymn, the Magnificat. The story emphasises the connection between the old and new covenants, and how the former clearly points to Jesus as the promised Messiah.