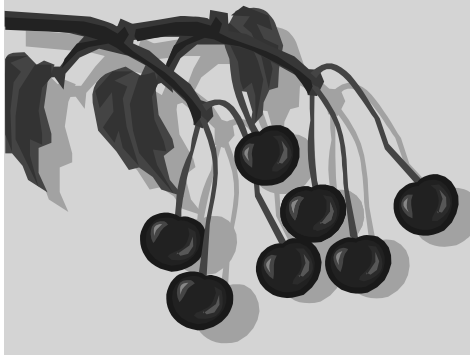


CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

August 2013

"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...

Recently the neighbourhood was entertained by the sight of a certain foolish middle-aged clergyman on a step ladder filling a large bowl with cherries from the prolific tree near the door of St. Salvador's. Later the cherries were made into a delicious cherry and apple crumble (ask Katie!).

Abundant rain and sunshine over the past few weeks have combined to energise the familiar tree into a hitherto unexpected abundance. Its display of blossoms was glorious in spring and its fruit has now fully ripened for the first time in memory.

A few days after the clergyman's cherry-picking foray, a family of Eastern Europeans was chattering happily as the father was reaching up and picking the cherries from the lower branches. Later on, a pigeon was observed hanging from a branch upside down - something I had no idea a pigeon could do - fluttering its wings for balance, gobbling as much of the fruit as it could get.

The cherries were abundant and available to all. The pigeon, the foreigners, and the fool

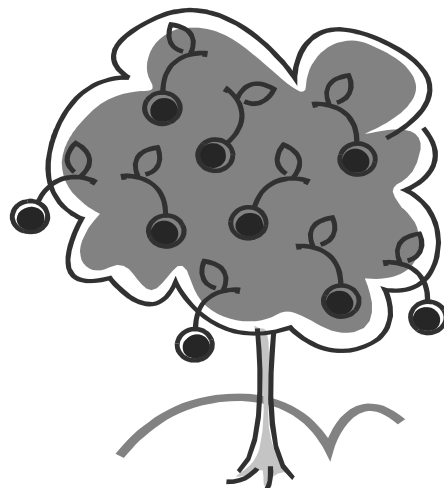
were enjoying the fruit of a tree they did not cultivate. I have no idea whether they were the only ones to enjoy this free and open gift. Certainly I have seen many who have passed the tree without a thought, missing its silent invitation to enjoy its abundance.

A few have been seen to stop, sample a cherry and spit it out, as evidently it was not to their taste.

The cherry tree is something like St. Salvador's, Christianity, and even Christ Himself. It stands in full view with an invitation to stop and taste its fruit. No matter that it is offered even to those who have done nothing to earn a share of it.

Many do not stop and take up the free offer of abundant fruit. Others do, but find it not to their liking. Apparently, it is fit only for fools, foreigners and birds. But what they have missed!

With every blessing,
Fr. Clive



W5: Who, What, When, Where, Why

On the 15th August, the Church celebrates the reunion of the Blessed Virgin Mary with her Lord and Son in heaven.

Christians have always believed that somehow, in Jesus of Nazareth, the divinity of God has been combined in a unique way with our humanity. How that combination came about, and what it means, has, however, always been a matter of discussion and even quite bitter dispute and controversy in Christian history. In all this, our understanding of the place of the Blessed Virgin is crucial.

The consistent and authentic teaching of the Church is that Jesus is the second Person of the Holy Trinity, existing with the Father and the Holy Spirit from all time and before the universe began. He is God, but God united to humanity, having been born of a human mother and living a truly human life on earth in a particular place at a particular time. Jesus was not a human being who somehow acquired divine status. He was neither an inferior god to the Father nor a big god who only **appeared** to be a human being. In the words of the Creeds, Jesus was and is "true God and true Man".

The means by which God became a human being was in the womb of a human mother called Mary. From her, God took human flesh - that is, not just a human form, but everything that you and I consider being human involves. This came about, not through the agency of a human father, which would have cast doubt on Jesus' divine nature, but through the Holy Spirit of God. In Jesus we recognise God's perfect union of what it means to be human and divine without confusing or diminishing either. It happened as the result of Mary's agreement to let God do this through her. Mary's 'yes' to God allowed His plan of salvation to unfold. Not only, then, did God determine to overturn the sin of Adam through One bearing Adam's human nature, but He also waited upon the co-operation of a daughter of Eve to accomplish it.

This forms the basis upon which Christians have honoured Our Lord's Mother from earliest times. We might not like very much some of the ways in which the Blessed Virgin Mary has been honoured. Different cultures have had dif-



ferent ways of expressing it. However, in my opinion and that of the majority of Christians now and in the past, not to honour the Mother of God the Son at all is far worse than a devotion that some might consider excessive or lacking in taste. Why do I say this?

All devotion to the Blessed Mother must be rooted in devotion to her Son Jesus Christ. We honour her for **His** sake, not her sake. Those who would adore her as a kind of goddess need to remember that. However, those who understate, or ignore entirely, the honour due to Our Lady Mary, are lacking in the devotion appropriate to her Son. To put it crudely, you don't show respect to anyone by ignoring or even insulting his or her mother. In the old and continuing controversies surrounding devotion to Mary, the protagonists on both sides seem to have forgotten these things.

There is, however, something much more important at stake here. Not to honour the Virgin Mary appropriately reopens ancient questions as to who, in fact, Jesus was and is. Devotion to the Mother of God the Son ensures that we keep before us in any consideration of Jesus that His humanity is real and in no doubt whatsoever. It grounds His life in human reality, at a place and time in human history, with a human family and lineage. To overlook her place in Jesus' story is to run the risk of understating or even contradicting the truth of Jesus' humanity. This would lead us away from the Gospel as we have re-

ceived it - a path that a number of groups in Christian history have taken to their destruction. Their spiritual descendants are still with us, even on our TVs and on our doorsteps. Our Lady hardly figures in their presentation of the Gospel at all. Jesus for them is either a vague, unreal figure of mythology, not history, or someone divine who only appeared to be human, and therefore incapable of identifying with us completely. Neither of these views of Jesus is consistent with the teaching and experience of the Church and of faithful believers since the beginning. One of the safeguards we have always had is the woman Mary, from whom the Son of God took to Himself all that it means to be a human being.

We honour the Blessed Virgin Mary, not for her sake, but for the sake of her Son. We also honour her, not for her sake, but for our own. If we are uncomfortable with certain expressions of devotion to her, it may be that our uneasiness stems from a perception by us that they seem to lack a sense of her humanity. If they do, in fact, do that, then our discomfort is justified. **The glory of Mary, and the whole point of honouring her, is for what was accomplished in her as a real human being.** If she were anything more than human, this too would raise questions as to Jesus' true humanity.

In the Magnificat, Our Lady refers to herself as the servant - or "handmaid" - of the Lord. Her perfect humility before God and her submission to His will show us the right pattern of all human response to God. We honour her because she reveals to us the way to respond to God's gracious invitation. Hers is the way of courageous obedience, trust and humility. She shows us just what we human beings are capable of with God's grace. It is for this reason that all generations call her blessed, and that the Church throughout the ages has invited the faithful to honour her. In honouring The Blessed Virgin Mary, we honour our own humanity restored by God.

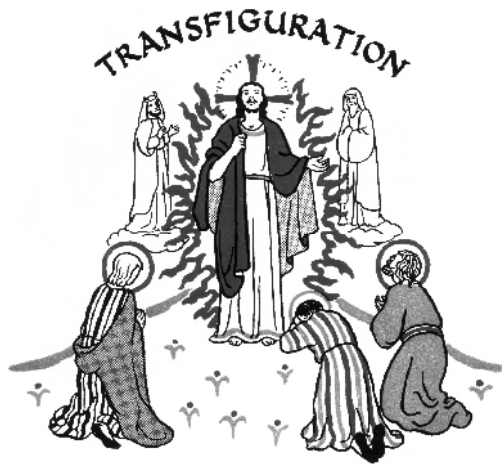
Just as Christ was formed in His Mother by the power of the Holy Spirit, so too does the same Spirit form Christ in all that believe in Him. The Mother of God, then, stands for us as the pattern for the completely converted Christian life. By gifts of grace to us, we are all of us being formed into the image of Christ. It is He who is

taking shape in our lives as we grow in God's grace. He does so, not just for our benefit, but for the benefit of the whole world.

Let's look again at the Magnificat. Mary spoke these words to her cousin Elizabeth, the mother of John the Baptist. The Virgin had gone to visit her immediately after she had discovered her own pregnancy through the message of the Archangel Gabriel. Our Lady's first response to the knowledge of Christ, who was being formed in her womb, was to go and tell someone else about the wonderful thing that God was doing. This too shows us something about ourselves and what we are meant to be doing as a Church and as individual believers. To be a Christian is to be an evangelist.

In the Orthodox Church, the favourite way of referring to Mary is "the Theotokos", which means "the bearer of God". What was **literally** true in Mary's case is also intended to be **spiritually** true of all of us. We are called to be carriers of the Son of God to others. We do this every day wherever we live, work and play. We speak of the greatness of what God has done and is doing, just as Mary did. Even more, the One who took His humanity from His Mother Mary reveals Himself through us - through the humanity that we share with Our Lord and with His Mother, Our Lady.





Come Celebrate!

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The Transfiguration of the Lord (6 August)

The Transfiguration of Jesus reveals that salvation is for all, and that the Son of God is the One who brings that salvation. The testimony of the Law and the Prophets to Jesus are given by the presence of Moses and Elijah, and the event also pre-figures the Resurrection, giving a foretaste of the life of glory.

St Boisil, Prior of Melrose (7 August)

Boisil, or Boswell, became abbot of the abbey at Melrose that St Aidan built. Bede describes him as a man of great virtue. Among his disciples were the saints Cuthbert and Egbert. He died around the year 642.

Jeremy Taylor, Bishop (13 August)

Jeremy Taylor was born in Cambridge in 1613 and educated there. He was ordained in 1633 and, as the Civil War got under way, he became a chaplain with the Royalist army. He was captured and imprisoned briefly, but after his release he went to Wales, where the Earl of Carbery gave him refuge. He wrote prolifically whilst there, notably 'The Rule and Exercise of Holy Liv-

ing' in 1650 and 'Of Holy Dying' the following year. In 1658 he went to Ireland to lecture and two years later was made Bishop of Down and Connor. He found many of his clergy there held to Presbyterianism and ignored him; and the Roman Catholics rejected him as a Protestant. In turn, he treated both harshly. His health was eventually worn out by the protracted conflicts and he died on this day in 1667.

St Maximilien Kolbe, Priest and Martyr (14 August)

Maximilien Kolbe was born in Poland in 1894. His parents were Franciscan tertiaries and, beginning his education for the ministry in 1907, Maximilien joined the Conventual Franciscans as a novice in 1910. His career as a priest and Franciscan friar was exemplary, and included the founding and publishing of a magazine for Christian readers that achieved a huge circulation and that led further to the publication of widely read weekly and daily journals by his community. After the Nazi invasion of Poland, Maximilien was arrested as an 'intellectual' and taken to Auschwitz in May 1941. There he continued his priestly ministry, secretly celebrating the Eucharist. After an escape, ten prisoners were chosen to forfeit their lives, and Maximilien stepped forward to take the place of one of them. They were starved for two weeks before Maximilien, the last one remaining alive, was put to death by lethal injection on this day in 1941.

St Mary the Virgin (15 August)

The Church customarily commemorates saints on the day of their death, and although the date and place of the Blessed Virgin's death are unknown, for centuries today has been celebrated as her principal feast. In the East, today's feast is entitled 'The Dormition (Falling Asleep) of the Virgin'; in the Roman Catholic Church, reflect-

ing its distinctive doctrinal emphasis, it is called 'The Assumption of the Blessed Virgin Mary'. Both are equally ancient titles for this festival, when the Church celebrates the reunion of Christ with His Mother.

St Bernard of Clairvaux, Abbot and Teacher (20 August)

Bernard was born at Fontaines, near Dijon, in France in the year 1090. He entered the Benedictine abbey at Citeaux in 1112, taking with him many of his young companions, some of them his own brothers. He was a leader of the reform within Benedictinism at this time and in 1115 was sent to establish a new monastery at a place he named 'the valley of light' – Clairvaux. Though times were hard, he built up the community with his remarkable qualities of leadership. Bernard preached widely and powerfully and proved himself a theologian of renown. Literally hundreds of houses were founded on the Citeaux or Cistercian system and Bernard's influence on his own generation and beyond was immense. He died on this day in 1153.

St Bartholomew, Apostle (24 August)

It has long been assumed that Bartholomew is the same as Nathanael, 'bar Tolmai' being a Jewish surname, however, this identification is by no means certain. Nathanael was described as an Israelite worthy of the name, as he was an upright man who, as the Gospel account tells us, came to recognise Jesus as the Son of God and the King of Israel. Some later writers connect Bartholomew's career after Pentecost with Armenia, where he is said to have been flayed alive, but there is no reliable historical evidence for this.

St Monnica, Mother of St Augustine of Hippo (27 August)

Monnica was born in North Africa of Christian parents in 332 and she was married to

a pagan named Patricius, whom she converted to Christianity. They had three children of whom the most famous was the eldest, the future St Augustine. Indeed, Augustine ascribed his conversion to the example and devotion of his mother: 'She never let me out of her prayers that you, O God, might say to the widow's son 'Young man, I say to you, rise!'' This is why the gospel of the widow of Nain is traditionally read today as her memorial. Monnica died in Italy, at Ostia, in 387 on her way home to North Africa with her two sons.

St Augustine of Hippo, Bishop and Teacher (28 August)

Augustine was born in North Africa in 354. His career as an orator and rhetorician led him from Carthage to Rome, and from there to Milan where the Imperial court at that time resided. By temperament, he was passionate and sensual, and as a young man he rejected Christianity. Gradually, however, under the influence of Monnica his mother, and of St Ambrose, Bishop of Milan, Augustine began to look afresh at the Scriptures. He was baptised by Ambrose at the Easter Vigil in 387. Not long after returning to North Africa he was ordained priest, and then became Bishop of Hippo. It is difficult to overestimate the influence of Augustine on the subsequent development of Western European thought. A huge body of his sermons and writings has been preserved, through all of which run the theme of the sovereignty of the grace of God. He died in the year 430.

The Beheading of St John the Baptist (29 August)

The main celebration for John the Baptist is on 24 June, the date observing his birth, but John was also the forerunner of Christ in his death, which followed his denunciation of immorality and his call to repentance.



Going for Growth

This is the fifth in a series in which we look at aspects of our life together and how we may prepare ourselves to grow spiritually and numerically.

Recently we have hooked up the church to enable internet access. We have done this to make it possible for those of us who work from home to bring our work with us midweek to church. This allows St. Salvador's to remain open outside of service times and special occasions. At the moment we have added Tuesday and Thursday mornings to our opening times, and we hope that this may be extended further.

It may surprise some of our readers to know how many people stop by and put their heads round the church doors, explore the interior, sit quietly, light a candle, or just chat when they see the doors open. It is good to see St. Salvador's returning - at least in a modest way at the moment - to its previous long-standing role as a place open to its neighbourhood and to all.

Having accepted significant funds from Heritage Lottery and Historic Scotland for our recent renovations, we are obliged to increase access to our building by the public. This is one way of fulfilling that obligation. However, there are important theological and spiritual reasons for keeping our doors open as often as practicable, and going to all the trouble we have gone through technologically to make this happen.

In his book "Leaving Alexandria", Richard Holloway ponders the value of the empty, accessi-

ble church. I have rarely heard it better expressed:

"Clergy speak, unstoppably. They are 'randy' to change, challenge or shame people into successful living. Church buildings that stay open to all know better. They understand helplessness and the weariness of failure, and have for centuries absorbed them into the mercy of their silence. This is grace. Unearned undeserved unconditional acceptance of unchanging failure, including biological failure, our last failure, our dying. The unclosed church is the home of the destitute and the dead. And since we will go on failing and dying, some of us will go on gravitating to these places that do not shut themselves against our need."

So St. Salvador's stands, as it has always stood, for those sensing their need for their Saviour and His Presence in this place. Amen! Amen! Amen!

Did you ever wonder...

Why is it that people say they 'slept like a baby' when babies wake up every two hours?

If the temperature is zero outside today and it's going to be twice as cold tomorrow, how cold will it be?

Do married people live longer than single ones or does it only seem longer?

How is it that we put a man on the moon before we figured out it would be a good idea to put wheels on luggage?

Why do people pay to go up tall buildings and then put money in binoculars to look at things on the ground?

Why is there a light in the fridge and not in the freezer?

Why does your Gynaecologist leave the room when you get undressed but returns to look at your private parts?

Kalendar

Sun., 4 Aug.: Trinity 10: Masses at
9 AM & 11 AM
Tues., 6 Aug.: The Transfiguration: Mass at
7 PM
Wed., 7 Aug.: St. Boisil: Mass at 10 AM
Sun., 11 Aug.: Trinity 11: Masses at
9 AM & 11 AM
Tues., 13 Aug.: Jeremy Taylor: Mass
at 7 PM
Wed., 14 Aug.: St. Maximilien Kolbe: Mass
at 10 AM
Thurs., 15 Aug.: The Assumption: Mass
at 7 PM
Sun., 18 Aug.: Trinity 12: Masses at 9 AM
& 11 AM, folloed by Parish Lunch.
Tues., 20 Aug.: St. Bernard of Clairvaux:
Mass at 7 PM
Wed., 21 Aug.: Feria: Mass at 10 AM
Sat., 24 Aug.: St. Bartholomew: Mass
at 11 AM
Sun., 25 Aug.: Trinity 13: Masses
at 9 AM & 11 AM
Tues., 27 Aug.: St. Monnica: Mass at 7 PM
Wed., 28 Aug.: St. Augustine of Hippo:
Mass at 10 AM
Thurs., 29 Aug.: Beheading of St. John the
Baptist: Mass at 7 PM

Sun., 1 Sept.: Trinity 14: Masses at
9 AM & 11 AM
Tues., 3 Sept.: St. Gregory the Great: Mass
at 7 PM
Wed., 4 Sept.: Feria: Mass at 10 AM
Sun., 8 Sept.: Trinity 15: Masses at
9 AM & 11 AM
Mon., 9 Sept.: Birth of the Blessed Virgin
Mary: Mass at 7 PM
Tues., 10 Sept.: Feria: Mass at 7 PM
Wed., 11 Sept.: Feria: Mass at 10 AM
Sat., 14 Sept.: HOLY CROSS DAY: Mass
at 7 PM
Sun., 15 Sept.: Trinity 16: Masses
at 9 AM & 11 AM
Mon., 16 Sept.: St. Ninian: Mass at 7 PM
Tues., 17 Sept.: St. Hildegard of Bingen:
Mass at 7 PM
Wed., 18 Sept.: Feria: Mass at 10 AM
Sat., 21 Sept.: St. Matthew: Mass at 11 AM

Sun., 22 Sept.: Trinity 17: Masses at
9 AM & 11 AM
Tues., 24 Sept.: Feria: Mass at 7 PM
Wed., 25 Sept.: St. Finnbar of Caithness:
Mass at 10 AM
Sun., 29 Sept.: Michaelmass: Masses
at 9 AM & 11 AM

Thanks to Phyllis McIntosh for a recent donation for flowers.

Prayers and best wishes for healing for Gladys Conlon, who broke her foot after slipping in her kitchen, and for Muriel McKelvie, who broke her hip due to a fall in her garden. Both are recovering at home and are grateful for the cards and phone calls.

Thanks to Derek Grieve and Jimmy O'Neill for helping the Rector clear the lower roof gutters of the church.

Diocesan Website:
www.brechin.anglican.org

Please continue to pray for Frank, who remains in Liff, and for Dorothy, who has relocated to Orchar House in Broughty Ferry.

MARK IT ON YOUR CALENDAR!

Parish Lunch on Sunday, 18 August
after the 11 AM Mass!
Join us for food and fellowship.
Contributions of buffet-style food welcome,
but not required.

The deadline for the Sept./Oct. issue of '*Crucis*' is Sunday, 25 August. 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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