

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

July & August 2019

"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...

My few days off in Edinburgh with Katie last month provided us both with a challenge. Being the only driver, I had to find my way round the city on busy, unfamiliar roads. Katie, for her part, is not a good navigator, and has such a bad sense of direction that she often can't even get the road atlas the right way up. And both of us tend to over-think basic directions! So, inevitably and frustratingly, we got lost a number of times.

However, all this changed. Although no road navigator, Katie can navigate well round her mobile phone, and found out how to work its sat-nav capability. From then on we found ourselves on the way we needed to go to the place we wanted to be. Hallelujah!

I'm a convert to sat-nav. I'm also a convert to Jesus Christ.

I want to go to heaven, but the way is tricky and very busy. Which road to take? What happens when I get lost? How can I navigate and travel at the same time? And what about all those precipitate, wrong decisions I keep making?

In a car, sat-nav makes a big difference. When you miss a turn and go the wrong way, it re-calibrates and suggests an alternative route to get you out of your fix. It doesn't sigh or get angry with you. It simply gets on with the job of saving you from the place where your inattentiveness, confusion,



haste, or stupidity has taken you.

This too is what Jesus does in our lives. If we truly want to get to heaven, He will see that we reach it. We may let Him down any number of times, but still He relentlessly works to save us when we are lost, and get us back on track.

Of course, any earthly comparisons to heavenly things are inadequate. A sat-nav can hardly compare sufficiently with the saving work of Our Lord! The biggest difference comes at the end of the journey. The sat-nav simply says: "You have reached your destination". No congratulations. Jesus does better than that. He will provide us with a place at His Table, saying "Come, for all is now ready." He gives us the Eucharist as our foretaste now of the joy of reaching our final destination. No sat-nav can do that.

With every blessing
Fr. Clive



W5: Who, What, When, Where, Why

Mary said: "Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name." Luke 1: 48-49

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 different 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 con-

sideration 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 received 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 has 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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St Thomas, Apostle (3 July)

Nothing is known for certain about the life of St Thomas, apart from the Gospel account. Tradition holds that he preached the gospel in India and died there.

St Mary Magdalene

(transferred to 23 July)

Mary Magdalene was one of Jesus' followers, accompanying Him on His journeys through the villages preaching (Luke 8:3), and she stood by the Cross. Mark 16:9 tells us that Mary was the first to whom the Risen Christ appeared.

St James, Apostle

(transferred to 24 July)

James was the brother of St John the Apostle, son of Zebedee, the fisherman. He was present at the raising of Jairus' daughter and at the Transfiguration of the Lord. He was beheaded by Herod Agrippa in about the year 42 – the first of the apostolic band to be martyred.

St Silas, Companion of St Paul

(30 July)

Silas (or Silvanus) appears in the Acts of the Apostles and the New Testament epistles as a companion and fellow-worker with Paul. He was chosen by the Council of Jerusalem to accompany Paul and Barnabas to Antioch with the Council's decision on the admission of Gentiles. He was freed from jail in Philippi with Paul, and at Rome he worked with both Paul and Peter. There is a tradition that he died in Macedonia.

St Ignatius of Loyola, Priest and Religious (31 July)

Born in 1491 at Loyola in the north of Spain of an aristocratic family, Ignatius became a soldier, but during convalescence from a wound was converted to a deep love of Christ. He desired to become a missionary, so Ignatius studied theology in Paris. With companions, Ignatius formed the Society of Jesus, to resist the Protestant Reformation, to reform the Church from within, and to educate the young in religion. He died at Rome in 1556.

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 Living' 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, reflecting 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 Cîteaux 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 Cîteaux 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.



Lochee Concert

Chris Bragg, our organist, is helping to promote an Organ Week concert at Lochee Parish Church on Thursday 1 August. He writes that "this will be given by Katelyn Emerson, which is quite a coup as she is generally regarded to be one of the best young organists in the world at present having won the 2016 American Guild of Organists Young Artists Award". He is keen that people come to hear her but also that people make the most of the opportunity to hear this very fine, historic organ in a rare concert.

Taken from an email from the Bishop

Dear brothers and sisters,

May I thank all of Brechin Diocese who were able to support the Bishop's Lent Appeal for 2019. This appeal, supporting Macmillan Cancer Support, raised £927 in donations. Some of these were Gift Aided and sent directly to Macmillan, so the total we raised was just over £1000 for this worthwhile cause.

I hope to have another Lent Appeal in 2020 and would like to ideas for charities to support – please do send me suggestions for local, national or international causes!

Wishing you every blessing

+Andrew

Food Cupboard News

The arrival of the summer, whether or not it is reflected in the weather that we have been having thus far, has not led to a reduction in the numbers attending our Sunday afternoon Drop In. We are now seeing more than 70 bags go out to adults each week and we have been visited by more parents with children of varying ages. We are seeing new faces alongside our regular and semi regular visitors and our volunteers can be very busy handing round cakes, cheese, cold meats and cherry tomatoes. Those serving soup, sandwiches and additional cakes are also kept busy as are those at the tea and coffee table.

We are now partnered with Fareshare which enables us to be a distribution point for free sanitary items to those who require them and a volunteer is assigned to oversee this distribution.

Katie Clapson

Kalendar

Tues., 2 July: Feria: Mass at 7 PM
Wed., 3 July: St. Thomas: Mass at 10 AM
Sun., 7 July: Trinity 3: Masses at 9AM & 11AM; EP at 5 PM
Tues., 9 July: Feria: Mass at 7 PM
Wed., 10 July: Feria: Mass at 10 AM
Sun., 14 July: Trinity 4: Masses at 9AM & 11AM; EP at 5 PM
Tues., 16 July: Feria: Mass at 7 PM
Wed., 17 July: Feria: Mass at 10 AM
Sun., 21 July: Trinity 5: Masses at 9AM & 11AM; EP at 5 PM
Tues., 23 July: St. Mary Magdalene (transferred): Mass at 7 PM
Wed., 24 July: St. James (anticipated): Mass at 10 AM
Sun., 28 July: Trinity 6: Masses at 9AM & 11AM; EP at 5 PM
Tues., 30 July: St. Silas: Mass at 7 PM
Wed., 31 July: St. Ignatius Loyola: Mass at 10 AM

Sun., 4 Aug.: Trinity 7: Masses at 9AM & 11AM; EP at 5 PM
Tues., 6 Aug.: The Transfiguration: Mass at 7 PM
Wed., 7 Aug.: St. Boisil: Mass at 10 AM
Sun., 11 Aug.: Trinity 8: Masses at 9AM & 11AM; EP at 5 PM
Tues., 13 Aug.: Jeremy Taylor: Mass at 7 PM
Wed., 14 Aug.: St. Maximilien Kolbe: Mass at 10 AM
Thurs., 15 Aug.: The Assumption of Our Lady: Mass at 7 PM
Sun., 18 Aug.: Trinity 9: Masses at 9AM & 11AM; EP at 5 PM
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 10: Masses at 9AM & 11AM; EP at 5 PM
Tues., 27 Aug.: St. Monnica: Mass at 7 PM
Wed., 28 Aug.: St. Augustine: Mass at 10 AM
Thurs., 29 Aug.: Beheading of St. John the

Baptist: Mass at 7 PM

Sun., 1 Sept.: Trinity 11: Masses at 9AM & 11AM; EP at 5 PM
Tues., 3 Sept.: St. Gregory the Great: Mass at 7 PM
Wed., 4 Sept.: Feria: Mass at 10 AM
Sun., 8 Sept.: Trinity 12: Masses at 9AM & 11AM; EP at 5 PM
Mon., 9 Sept.: The Birth of Our Lady: 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: Mass at 7 PM
Sun., 15 Sept.: Trinity 13: Masses at 9AM & 11AM; EP at 5 PM
Mon., 16 Sept.: St. Ninian: Mass at 7 PM
Tues., 17 Sept.: St. Hildegard: Mass at 7 PM
Wed., 18 Sept.: Feria: Mass at 10 AM
Sat., 21 Sept.: St. Matthew: Mass at 7 PM
Sun., 22 Sept.: Trinity 14: Masses at 9AM & 11AM; EP at 5 PM
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 9AM & 11AM; EP at 5 PM

THANK YOU

My family and I would like to thank so many of our friends at St. Salvador's for all the flowers, cards, and other expressions of condolence sent to us recently on the death of Eric. It was very much appreciated at this sad time for Roy, Stephanie, Alex, and myself.

Muriel McKelvie

Diocesan Website:
www.brechin.anglican.org

The deadline for the next 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

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