

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

June & July 2015

"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...

Praying for our political and judicial leaders seems to us to be a very small thing these days. At one time it loomed very large indeed. Particularly here in Scotland. The old Scottish Prayer Book is full of prayers for the monarch, Parliament, the courts and the magistrates. We get the impression that our forebears may have gone a bit overboard, but it's understandable.

In Scottish Church history, praying for leaders, or not praying for them, could be a life and death matter. Scottish Episcopalians were once excluded from their churches, the universities, and every part of the Scottish establishment, due to their inability in good conscience to pray for the Hanoverians and not for the Stuart royal house. Those who continued to worship were permitted to do so only because they prayed openly in their services for Scotland's new rulers.

How times have changed!

Politicians and others prominent in Church and State are not regarded with much favour these days, let alone deference. They are frequently regarded as out of touch, dishonest, and even corrupt. Undoubtedly, some are – as one would expect in any large number of people in our society. Even in their venality and stupidity our leaders represent us.

I'm thinking about this at the moment, not only because we have a new government at Westminster since last month's election,

and with it a whole raft of new Scottish MPs, but also because of one MP in particular who failed to retain his seat. I mourn the sudden and premature death at the beginning of June of Charles Kennedy, a former Highland MP and onetime national leader of the Lib Dems.

Charles was my MP when I served in Invergordon. We met each other and corresponded frequently, especially concerning the community centre of which I was Chairman. He was affable, principled, and very, very clever. One got the impression that there was more to him than politics, something confirmed by his appearances on radio and television, where he performed brilliantly, and showed his real self outside of the political arena. But, as we now know by his demise through alcohol abuse, he was a flawed genius.

Political leadership takes its toll. On relationships and on health. We should pray for all those in positions of authority, not because we have to, and not out of a sense of duty and deference, but rather from a sense of compassion for fellow-strugglers in life.

With every blessing,
Fr. Clive



Vestry News

The Vestry met in May to deal with the ongoing business and ministry of the church. In particular we focused on the electrical work which is nearing completion and the recently done PAT testing, the upcoming concert at St Salvador's (see elsewhere in the magazine for details), the arrangements covering the Rector's period of annual leave and various issues concerning the fabric of the building. We also discussed the formation of the new diocesan council and the suggestion that vestries and congregations look creatively at their worship and ways of engaging with the wider community. As you may have noticed the choir room is much tidier now that we have the new and larger cupboard in place to store food donations for the Food Cupboard Ministry and the electrical work in the church is almost complete. Thanks were recorded to all those who worked so hard to do what was needed to tidy up the choir room.

Please continue to pray for your Wardens and Vestry members particularly as they take on additional responsibilities while the Rector is away.

Katie Clapson, Vestry Sec.

O Radiant Dawn

The Choir of St Salvador's Chapel,
University of St Andrews

Tom Wilkinson, director
George Barrett and Alasdair Grant (organ scholars)



British Choral Masterpieces and Scots Folk Songs

St Salvador's Episcopal
Church, Dundee
Friday 19 June
at 7.30pm

Canongate Kirk,
Edinburgh
Saturday 20 June
at 7.30pm

Tickets:
£6, £5 (concessions)
available on the door

 University of
St Andrews

 University of St Andrews
Music Centre

The University of St Andrews is a charity registered in Scotland, No. SC013532

Electrics Update

Apart from some "tweaking", the electrics in the church have now been updated and a certificate has been issued to us. It is hoped that lighting in the Lady Chapel will be improved by the removal of the filters from the lights in there. As well, a joiner will be boxing in an area in the church itself where an unsightly conduit with wires has had to be inserted into a wall on the south side. Attention is now being paid to the rewiring of the Lower Hall, where the new wiring after its refurbishment was attached to old wiring, especially in the kitchen. The Upper Hall has been completely disconnected, to eliminate any danger from the old wiring.

Food Cupboard Ministry Report

A big thank you to everyone who donated mugs for use during the Sunday afternoon Drop Ins. We are still seeing upward of 60 people each week so we use a lot of mugs and keep the Rectory dishwasher busy afterwards. We are grateful for the continuing donations of food items from individuals, groups and congregations and to those who sort the donations and assemble the bags week by week.

Over the past 4 weeks we have had two training sessions, dealing with Safeguarding, for our volunteers which ensure that we comply with requirements for the Safer Recruitment policy set down by the SEC. Mr Donald Urquhart, the Provincial Officer who deals with safeguarding gave the first session and our own PVG Officer gave the second one. We are grateful to them both for coming to talk to us and to our volunteers for attending the sessions.

Katie Clapson



W5: Who, What, When, Where, Why

Cleaning up after Communion has taken place at Mass is called “the Ablutions”, from a Latin word meaning... er.... “cleaning up”. Like many of the actions of the Liturgy, what was once a simple, domestic act has taken on a deeper significance.

The paten (the plate which holds the consecrated Host) is cleaned of remaining particles of the Sacred Body by carefully sweeping these into the chalice. The chalice is then cleansed in a two-stage fashion. First, a portion of wine is poured into the chalice by the server. The Celebrant swirls it around a bit to clean any portions of the Precious Blood which may still adhere to the sides of the cup. He then consumes this first ablu-tion. Next, the Celebrant places his fingers over the cup and the second ablu-tion is done with a small bit of wine and a good portion of water. This removes any particles still adhering to his fingers. He then consumes this. The chalice is then dried with the puri-ficator and re-covered.

This ceremony became a regular part of the Mass sometime in the latter part of the 10th century. The important thing about it is that the sacred vessels are carefully cleansed, preferably in full view of the congregation. If Christ is truly present in the consecrated Bread and Wine, then it is appropriate that anything that remains of the Eucharistic Feast should be consumed reverently, even any crumbs or drops. By taking care with the cleansing of the sacred vessels used at Mass, everyone involved is reminded of the significance of the Meal that has taken place.

Going for Growth

Remember last week’s Sermon? What about the one the week before? Expectations by preachers and congregations are generally either too high or too low. Good preaching and receptive congregations are signs of a church being equipped to grow. Receptivity encourages improved preaching, and good preaching can promote church growth.

Generally, we think that sermons are a kind of lesson or lecture. We might learn something, but that isn’t the point. The Sermon follows the Gospel reading and precedes the Creed. All three are linked. All three are an expression of God’s Word in our midst. In the Sermon Christ is speaking to us through the limited mind and voice of the preacher.

The first disciples were recognised as having been with Jesus. Could the same be said of us? Even by listening to a Sermon?

Many thanks to Robert and Daniel for doing some much-needed weeding around the church entrances and north side recently.

“Knowledge is knowing a tomato is a fruit; wisdom is not putting it in a fruit salad.”

- Brian Gerald O’Driscoll

“Some cause happiness wherever they go; others whenever they go” - Oscar Wilde

“Better to remain silent and be thought a fool, than to speak and remove all doubt.”

- Abraham Lincoln (paraphrase from the Bible, Proverbs 17: 28)

Now that the church rewiring has been completed, St. Salvador’s will again be open for visitors and prayer on Tuesdays and Thursdays from 9 AM to noon.

Thanks to the money we raised at St. Salvador’s for the emergency in Nepal, Christian Aid will be able to feed more than six children for a week. Well done!

A Sermon
Preached by the Rector on the Feast of Corpus Christi
Thursday, 4 June, 2015

Jesus said: "This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever." St. John 6: 58

Our Lord is giving a history lesson to those listening to His words. He is reminding them of the manna that God had sent their ancestors while they were living as starving refugees. It was, literally, bread from heaven. It had sustained them for their long journey through the wilderness. The day they arrived in the Promised Land, the gift of heavenly food had ceased and, eventually, the last of the generation that had tasted it died off. This is what Our Lord is referring to.

Turning from this lesson in the history of their ancestors, Our Lord then says three startling things. The first of these is that God is sending a new gift of Bread from Heaven. The second startling thing is that this Bread is Christ Himself. And, thirdly, Our Lord says that all who eat this Bread will live forever. We can imagine the bewilderment and even consternation of those who heard Him. I believe that the bewilderment and even consternation at Our Lord's words continue – which is why we need this annual festival.

The bewilderment and consternation continues because many of us - whether first-century Palestinian Jews or twenty-first century Episcopalians - seem to believe a lie about human beings. This lie concerning ourselves flatly contradicts what God said about us right at the beginning of our creation by Him. God said: "It is not good for man to be alone." Living in relationship with God and with each other is how human beings are meant to live, and in living that way, we find fulfilment for our lives. It was intended right from the start that we should

be companions of God and of each other. The lie is that it is normal to live in any other way, to reduce our relationships merely to the transactional, or to duty, or to deny our need for relationships at all. We need God and we need each other to be truly who God made us to be.

This is why Our Lord said that there was new Bread from Heaven being sent by God to sustain our journey. We are not self-sufficient in this world. To live, we need God's help. We need Him with us. Indeed, we need His **Life** in our lives. That is why Our Lord says that this new Bread is Himself. By coming to us in the Sacrament He has given, God's Son reaffirms God's companionship with His People. He is with us in Bread and Wine. For us, our Communion shows our unity and dependence on Him for the Life He wants us to share with each other and with Him. Furthermore, as we gather to receive His Body and Blood, our unity and dependence on each other as members of Christ's Church is also revealed and celebrated. We **need** God and we **need** each other. It is this that defines and shapes our lives - not only now, but also eternally, for our companionship with each other includes all those who have gone before us. Whoever eats this Bread will live forever.

Our festival today invites us to rejoice in the knowledge that we are not alone. God has not left us here to get on with what the world calls life. There is so much more that He wants for us. God is present among His People in this Bread and Wine on earth. It is the same sacred Presence in which the Saints and Angels rejoice in Heaven, the same Presence from which the powers of darkness shrink. It is the same Presence in this Holy Sacrament that we were created to adore on earth and in Heaven forever.

Come Celebrate!

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The Martyrs of Uganda (3 June)

In 1884 Mwanga became ruler of Buganda in Uganda. In January 1885, when three of his subjects, obeying a missionary's instruction, disobeyed him, he had them executed. In November of that year, one of his courtiers, who was a Roman Catholic, was executed for protesting at the murder of the Anglican missionary Bishop James Hannington. The persecution reached its height in 1886, when some courtiers and palace officials refused Mwanga's sexual advances. Forty-six of them, both Roman Catholics and Anglicans, were burnt alive on Ascension Day, 3 June, 1886 – a number merely young boys. In the following January another Christian Ugandan was also put to death.

The churches in Uganda came under extreme pressure during the 1970s and 1980s under the despotic presidencies of Idi Amin and Milton Obote. Among those who gave their lives as martyrs during this second wave of persecution of Ugandan Christians was the Anglican Archbishop Janani Luwum.

St Columba of Iona, Abbot (9 June)

Born of the royal house of Ulster in Donegal in about the year 521, Colum, whose name means 'dove', had such a devotion to God as a child that he was nicknamed 'Columcille' – dove of the Church. He was trained as a monk and then founded several monasteries himself, including probably that of Kells, before leaving Ireland to settle on Iona, off the coast of Scotland. He was accompanied by twelve companions and the number grew as the monastic life became more established and well-known.

Columba seems to have been an austere and, at times, harsh man who reputedly mellowed with age. He was concerned with building up both the monastery and its life and of enabling them to be instruments of mission in a heathen land. He converted kings and built churches, Iona becoming a base for the expansion of Christianity throughout Scotland, and its influence endured for a number of centuries even into northern England. In the last four years of his life, Columba spent his time transcribing books of the gospels. He died in the year 597.

St Barnabas, Apostle (anticipated on 10 June)

Born in Cyprus, Barnabas was a wealthy Jew and one of the first converts in Jerusalem after Pentecost. He introduced St Paul to the leaders of the Jerusalem Church, was sent with him to Antioch to oversee the inclusion of non-Jewish converts there, and he went with St Paul on his first missionary journey. Barnabas took part in the Council of Jerusalem. Then he returned to Cyprus to preach the Gospel, and died there, possibly as a martyr, in the year 61.

The Birth of St John the Baptist

(24 June)

We celebrate the birthday of John the Baptist, the man specially chosen by God to be the herald of the Saviour and to prepare the people for His coming.

Ss. Peter and Paul, Apostles

(transferred to 30 June)

St Peter and St Paul have been remembered jointly on this day since the very early days of the Church, it being regarded as the anniversary of their martyrdom in Rome in about the year 64.

**25th
S. JAMES
a fisherman
and
Apostle**



St Thomas, Apostle

(anticipated on 1 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.

William Wilberforce (21 July)

William Wilberforce was born in 1759 in Hull. Converted to an Evangelical piety within the Church of England, Wilberforce decided to serve the Lord in Parliament instead of being ordained, becoming an MP at the age of twenty-one. He was a supporter of missionary initiatives and helped found the Bible Society. Settling in Clapham in London, he became a leader of the reforming group of Evangelicals known as the 'Clapham Sect'. Of all causes for which he fought, he is remembered best for his crusade against slavery. After years of effort, the trade in slaves was made illegal in the British Empire in 1807, and Wilberforce lived to see the complete abolition of slavery in the Empire, just before his death in 1833.

St Mary Magdalene (22 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 (25 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.

Ss. Mary and Martha of Bethany

(29 July)

The gospels describe how Martha, Mary and Lazarus their brother were friends of Jesus who gave Him hospitality in their home at Bethany, outside Jerusalem. Martha recognised Jesus as the Messiah, while Mary anointed His feet and, on another occasion, was commended by Jesus for her attentiveness to His teaching while Martha served. From this, Mary is traditionally taken to be an example of the contemplative spiritual life and Martha an example of the active spiritual life.

**22nd
S. MARY
MAGDALENE
anointing Our Lord's feet**



Kalendar

Mon., 1 June: The Visitation: Mass at noon
Tues., 2 June: Feria: Mass at 7 PM
Wed., 3 June: Martyrs of Uganda:
Mass at 10 AM
Thurs., 4 June: Corpus Christi:
Mass at 7 PM
Sun., 7 June: Trinity 1: Masses at
9 AM & 11 AM
Tues., 9 June: St. Columba: Mass at 7 PM
Wed., 10 June: St. Barnabas (anticipated):
Mass at 10 AM
Sun., 14 June: Trinity 2: Masses at
9 AM & 11 AM
Tues., 16 June: Feria: Mass at 7 PM
Wed., 17 June: Feria: Mass at 10 AM
Sun., 21 June: Trinity 3: Masses at
9 AM & 11 AM
Tues., 23 June: Feria: MASS CAN-
CELLED
Wed., 24 June: Birth of St. John the Baptist:
MASS CANCELLED
Sun., 28 June: Trinity 4: Masses
at 9 AM & 11 AM
Tues., 30 June: Ss. Peter & Paul
(transferred): MASS CANCELLED
Wed., 1 July: St. Thomas (anticipated):
MASS CANCELLED
Sun., 5 July: Trinity 5: Masses at
9 AM & 11 AM
Tues., 7 July: Feria: Mass at 7 PM
Wed., 8 July: Feria: Mass at 10 AM
Sun., 12 July: Trinity 6: Masses at
9 AM & 11 AM
Tues., 14 July: Feria: Mass at 7 PM
Wed., 15 July: Feria: Mass at 10 AM
Sun., 19 July: Trinity 7: Masses at
9 AM & 11 AM
Tues., 21 July: William Wilberforce:
Mass at 7 PM
Wed., 22 July: St. Mary Magdalene:
Mass at 10 AM
Sat., 25 July: St. James the Great:
Mass at 11 AM
Sun., 26 July: Trinity 8: Masses at
9 AM & 11 AM
Tues., 28 July: Feria: Mass at 7 PM
Wed., 29 July: Ss. Mary & Martha:

Mass at 10 AM
Sun., 2 Aug.: Trinity 9: Masses at
9 AM & 11 AM
Tues., 4 Aug.: Feria: Mass at 7 PM
Wed., 5 Aug.: St. Oswald of Northumbria:
Mass at 10 AM
Thurs., 6 Aug.: THE TRANSFIGURATION:
Mass at 7 PM
Sun., 9 Aug.: Trinity 10: Masses at
9 AM & 11 AM
Tues., 11 Aug.: St. Clare of Assisi: Mass
at 7 PM
Wed., 12 Aug.: St. Blane: Mass at 10 AM
Sat., 15 Aug.: Assumption of Our Lady:
Mass at 11 AM
Sun., 16 Aug.: Trinity 11: Masses a
t 9 AM & 11 AM
Tues., 18 Aug.: Feria: Mass at 7 PM
Wed., 19 Aug.: Feria: Mass at 10 AM
Sun., 23 Aug.: Trinity 12: Masses at
9 AM & 11 AM
Mon., 24 Aug.: St. Bartholomew:
Mass at noon
Tues., 25 Aug.: St. Ebba: Mass at 7 PM
Wed., 26 Aug.: Feria: Mass at 10 AM
Sat., 29 Aug.: Beheading of St. John the
Baptist: Mass at 11 AM
Sun., 30 Aug.: Trinity 13: Masses at

FLOWERS NEEDED

Our funds for supplying flowers to decorate the church are now running low again. If you enjoy seeing flowers in church, or have a particular memorial or thanksgiving to mark, please top up our funds by giving a donation to Fr. Clive for the purchase of flowers.

Diocesan Website:
www.brechin.anglican.org

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