

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

June 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...

Nothing moves us quite so much as the suffering of the innocent, whether it is children in an Oklahoma school smashed by a tornado, civilians caught in the crossfire of the Syrian civil war, a young British soldier murdered in a London street, or a newborn rescued from a waste pipe in a flat in China.

We are right to be horrified. It is natural at such times to question our assumptions about the fundamental goodness of human life and the God we believe presides over it.

Tornadoes touch down every day in their season over a huge area of the central United States called "Tornado Alley", but only rarely in heavily populated places. They are a feature of life on a planet subject to all kinds of natural phenomena, both dangerous and wonderful. We human beings have resigned ourselves to putting up with these and other features of living where such things happen to us. We often call these happenings "acts of God". By and large, we can accept that our Creator situated us in a place that is both benign and terrible.

However, we face with much less equanimity those things that happen to us as the result of human wickedness. We are creatures having free will, and the abuse of that precious gift from God rightly appals us. The plight of the innocent victims of that abuse of freewill shocks us, but perhaps even more disturbing to us are the perpetrators – human beings like ourselves – who have chosen to do such terrible things to the vulnerable.

God presides over a universe with natural laws with which He rarely interferes. From it we receive both what is beautiful and what is terrible. So too does God oversee human beings with the capacity for good and bad. Here too He seldom interferes. To do so would reduce human beings to automatons and undermine much that is valuable in human existence. For the sake of what is good about us, both God and we have to endure what is bad about us.

That doesn't mean, however, that wickedness should not appal us, and that human evil should not be resisted. In Christ, God has done something about it; what will we do about it?

Every blessing,
Fr. Clive



Sermon preached by the Rector
on Trinity Sunday,
26 May, 2013

Jesus said: "All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you." John 16: 15

The observance of Trinity Sunday is an odd sort of tradition oddly observed. It is the celebration of a doctrine by a Episcopalians – known generally as being suspicious of precise doctrinal definitions. It has been our lack of precision and focus that has held our church together for four hundred years. Definitions tend to divide us. However, here today we celebrate the greatest definition of all: what God is like.

Although we have produced many notable theologians over the centuries, we are not a church universally well known for our theology. In most aspects of our life as a church, theology and doctrine tend to give way to worship and pastoral care. We say we like things "practical", not "theoretical". We claim that the content of our faith is evident more in our worship and in our good works than it is in any doctrinal definitions. What we do reveals what we believe. Some regard this as our most dangerous weakness; others see it as one of our most endearing qualities. What this means for us in practise is that we usually believe something is true theologically or spiritually more through our experience than through rational explanation. Chief among our experiences together is the Eucharist. At the Mass, God shows Himself as Father, Son and Holy Spirit.

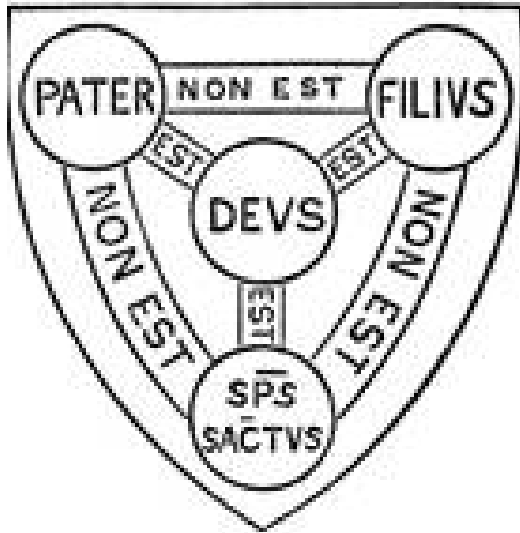
Fundamentally, the Eucharist is about coming to God the Father through the Son by the power of the Holy Spirit. It is this that defines the shape of our Liturgy and underlies the content of the prayers we use. We don't come empty-handed, either. Our service is for more than merely remembering Jesus; it is also for making an offering to God the Father. Again, our prayers make

this clear.

We make the same offering Jesus Himself made - the offering of God the Son on a Cross - and we do it in the way Jesus told us to do it, by taking bread and wine. We are making an offering to God the Father, offering back to Him symbols of ourselves and the whole of Creation, and we can only do that because of His Son's perfect offering of Himself once and for all on the Cross. Why we are making this offering of ourselves to the Father in union with the Son is so that we and the whole world might be restored to fellowship with God. It's why we call what we do "Holy Communion".

In the Eucharist we are seeking communion with God, that same intimate relationship with Him that Adam and Eve knew before human sin appeared. We are looking again to find the Life of God's Kingdom. We can only achieve it because sin has been overturned by the death and resurrection of God's Son. That's why our offering to God the Father is made through Jesus Christ His Son. All who belong to Him by Baptism have within us the power to approach His throne with the Angels, Archangels, the Saints, and the whole company of heaven, as our prayers tell us. That power within us is God the Holy Spirit.

If we do not approach God empty-handed, neither do we leave Him empty-handed. The bread and wine we offer to the Father through His Son are given back to us as the Body and Blood of Christ by the power of the Holy Spirit. He is the One who gives us the Life of God Himself, first in Baptism, and then through the other Sacraments, of which the Eucharist is the chief. Here, as we come week by week and day by day, God the Holy Spirit makes the Bread and Wine we receive the means by which we can share the Life of the Kingdom and so be restored to the Father. Our Eucharistic



Prayer includes the prayer for the Holy Spirit to make Jesus present to us in the Bread and Wine. This has for generations been one of the most distinctive features of the Scottish Liturgy. In this Sacrament we have communion with God the Father through the sacrifice of His Son, by the power of His Holy Spirit.

The Eucharist is our most frequent and regular experience of God as Father, Son and Spirit - the Holy Trinity. It is important to emphasise that our experience of God as Trinity is not as spectators. We are no mere tourists in the Kingdom, but citizens of it. We do more than passively watch God at work as we come to the Eucharist. He is involved with us, and we are involved with Him. We offer ourselves and He receives; He offers Himself and we receive. He shares our lives and we share His. He is very much a personal God. Our moments here with Him are a foretaste of our eternal relationship with Him. It too will be personal. All scriptural indications are that Heaven is a noisy and busy place. We aren't called to be mere onlookers, but to know and be known. It is to be a relationship of eternal intimacy. It starts now.

So far, we have looked at our experience in the Eucharist of the Three Persons of the Trinity. What we haven't done yet is consider their Unity, which is the other part of the doctrine. We don't have three gods, but

One God. How is it possible, then, to have One God and yet experience Him in three different distinctive ways? It's important to remember from our own experience that He is a **personal** God. Indeed, He is personal not only in relation to us, but also within Himself. The Son and the Spirit are defined by their relationship with the Father. There is a Son, so there is a Father from Whom He was begotten and, as the Son has taught us (Jn. 15: 26), there is a Spirit who proceeds from the Father. In their relationship with each other, the Three Persons are distinct yet One. God is a Trinity of Persons and yet also a Unity of Being.

You may be thinking that I'm getting rather too theoretical and un-Anglican at this point. Maybe you're right. We can only know anything about God by what He chooses to show us. The rest is speculation. What we do know, however, is amazing enough. In a sad and suffering world where a sense of isolation and abandonment are common, we have personal experience of a personal God who wants to be personally involved with us. He has given us the means to come to Him, to find here the Kingdom where all human beings belong, the Kingdom for which we were created by the Father, redeemed by the Son and are being prepared even now by the Spirit.

God also gives us here a pattern for the living-out of our faith. The Godhead includes the relation of the three Persons to One another. Ours is a God who exists in relationship within Himself. Our faith too is relational – not just between us and the Three Persons of God, but among ourselves. Our faith is relational. We are here to love and serve one another as God's children and brothers and sisters in Christ. We are here also to relate to those who might not number themselves among us – the stranger, the lonely, the unfortunate and even the sinner. In the Holy Trinity, God gives us a vision of Himself that is relational, and shows us that a faith that does not connect to others is not the Trinitarian faith that we have received.

Come Celebrate!

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St Boniface of Mainz, Bishop, Missionary and Martyr (5 June)

Born in England about 673, Boniface was called Winifred until Pope Gregory II gave him the name by which he is known to history. A monk from Exeter, he was consecrated bishop by Gregory during a visit to Rome in 722 and was sent as a missionary to Germany. There Boniface travelled widely and established or restored dioceses, and set up monasteries, notably at Fulda, where he is buried. Although he became Bishop of Mainz, he did not give up his itinerant missionary life, and was killed by pagans in Friesland in 754. Boniface is regarded as the 'Apostle of Germany' – the Englishman who has had a deeper influence on European history than any other.

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 on this day in the year 597.

St Barnabas, Apostle (11 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.

John Skinner, Priest, and John Skinner, Bishop (12 June)

John Skinner the elder was born at Birse in Aberdeenshire in 1721. After studying at Aberdeen he was appointed schoolmaster at Monymusk, where he became an Episcopalian. He was ordained in 1742 and served the charge of Longside for 65 years. A devoted pastor and man of liberal sympathies, he was a noted historian and a considerable poet. In 1753 he was imprisoned under the Penal Laws for six months for conducting worship, and his son John, then nine years old, shared his imprisonment.

This son, as incumbent of Longacre Chapel in Aberdeen, was made coadjutor Bishop of Aberdeen in 1782, succeeding to the See in 1786. In 1788 he was elected Primus. Three notable events are associated with him: the consecration of Samuel Seabury as the first Bishop for Episcopalians in the USA in 1784, the death of Prince Charles Edward Stuart shortly after he became Primus, and the repeal of the Penal Laws – largely as a result of his persistent efforts – in 1792. His wisdom and statesmanlike qualities guided the Episcopal Church as it emerged from

long years of adversity and division, and laid the foundation for its remarkable advance in the nineteenth century.

John Skinner the elder died in 1807, and his son in 1816.

Bernard Mizeki, Martyr (18 June)

Born in Portuguese East Africa, Bernard Mizeki went to work in Cape Town and there the Cowley Fathers converted him to the Christian faith. He then gave his life as a translator and evangelist among the MaShona people in what is present-day Zimbabwe. He was murdered on this day in 1896 in a tribal uprising and is revered throughout Central Africa as a witness to the gospel of Christ.

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.

St Moluag of Lismore, Bishop (25 June)

Moluag was an Irish missionary who came to Scotland about the same time as Columba and established a missionary community on the island of Lismore, Loch Linnhe, where the church of St Moluag subsequently became the seat of the bishopric of the Isles. He and his followers worked mainly in the Pictish areas. He was consecrated bishop and established another centre of mission at Rosemarkie on the Black Isle, where, according to tradition, he died in the year 592.

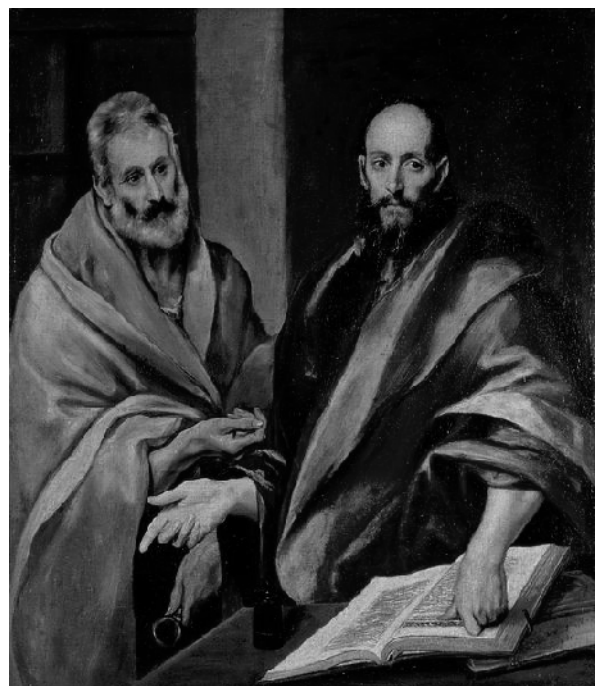
Robert Leighton, Bishop (26 June)

Born in 1611, the son of a puritanical physician, Leighton studied at Edinburgh and on the continent. In 1641 he became minister of Newbattle, but was highly critical of the

Covenanters. In 1652 he was sent to negotiate with Cromwell the release of Scottish prisoners taken at the battle of Worcester, and Cromwell's influence caused him to be appointed in the following year as Principal of Edinburgh University, where he exercised a remarkable influence. At the Restoration of the Monarchy, he accepted the bishopric of Dunblane, the least remunerative, in the hope that he might use that office for the healing of the schisms within the Scottish Church. His plans for an accommodation with the Presbyterians led to his appointment as Archbishop of Glasgow in 1670. After four years he resigned, following the failure of his efforts at reconciliation. He retired to the south of England, where he died in 1684.

Ss. Peter and Paul, Apostles (29 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.



Oil on canvas of St. Peter and St. Paul by El Greco, in the Hermitage Museum, Russia.

GOING FOR GROWTH

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

In Church circles, we often hear of people talking about the “mission of the Church”. If the Church has a mission, what is it? And how do we even begin to discover what it might be?

Of course, the place to start is the Scriptures. In the Old Testament, we see a nation set apart by God to be His holy instrument and sign in the world. In the New Testament, we see how God in Jesus Christ moves beyond the limits of a particular nation and culture to include everyone who would believe and follow Him. In a number of places, Our Lord lays down certain things that His followers must do: preach, teach, baptise, make disciples, take Bread and Wine in remembrance of Him, love one another, and seek to serve Him in everyone everywhere – and especially those in need. That, it would seem to be glaringly obvious, is the Church’s mission. Or is it?

In 1 John 4: 9 & 10 we read: *“In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.”*

This is a description of GOD’S MISSION. All the things Our Lord told His Church to do are the working-out of God’s Mission. It is God who is saving His world. All the Church’s preaching, teaching, baptising, offering the Mass, mutual love and service, and helping the needy is directed toward God’s objective. In all that the Church says and does, we should identify ourselves as the instrument of God’s Mission to the world that He has created and redeemed through his Son.

Growing churches never lose sight of that. They know that the Church of God does not have a mission; rather, it is the God of Mission who has a Church.



W5: Who, What, When, Where, Why

In a variety of Christian traditions, it was long the custom for men to pray with heads uncovered and for women to pray with heads covered.

There are several references to women covering their heads to pray during Old Testament times, and conservative Jewish women continue to do this. In the Jewish tradition, it is still almost the universal custom for men to pray with heads covered.

In the New Testament, the main passage referring to the subject of head covering for prayer can be found in 1 Corinthians 11, where men are expected to pray with heads uncovered, and women to pray wearing a head covering. In ancient Christian art, there are a number of depictions of this. For many generations, this was the normal practice in almost all Christian traditions: Eastern Orthodox, Catholic, and Protestant. Women would either wear hats to church or a headscarf or veil (‘mantilla’).

Clergy were allowed to wear hats, but only at certain points in the Liturgy, and never during the Eucharistic Prayer.

There are now only a few traditionalist Christian churches that encourage or require head coverings for women during worship. It has become for most women a matter of personal choice. Some see St. Paul’s words in 1 Cor. 11 as a cultural mandate applicable only in ancient times. The more radical objectors see it as an intolerable sign of subjugation of women inappropriate in modern times.

That being said, it is interesting how head coverings are still worn by many women on occasions when royalty is present. The idea of “veiling” in the presence of “God’s anointed” has still not entirely died out in our society – although it is doubtful whether most would know where the custom came from!

Kalendar

Sun., 2 June: Trinity 1: Masses
at 9 AM & 11 AM
Tues., 4 June: Feria: Mass at 7 PM
Wed., 5 June: St. Boniface of Mainz:
Mass at 10 AM
Sun., 9 June: St. COLUMBA:
Masses at 9 AM & 11 AM
Tues., 11 June: St. Barnabas:
Mass at 7 PM
Wed., 12 June: J Skinner & J Skinner: Mass
at 10 AM
Sun., 16 June: Trinity 3: Masses
at 9 AM & 11 AM
Tues., 18 June: Bernard Mizeki:
Mass at 7 PM
Wed., 19 June: Feria: Mass at 10 AM
Sun., 23 June: Trinity 4: Masses
at 9 AM & 11 AM
Mon., 24 June: Birth of St. John the Baptist:
Mass at 7 PM
Tues., 25 June: St. Moluag of Lismore:
Mass at 7 PM
Wed., 26 June: Robert Leighton:
Mass at 10 AM
Sat., 29 June: SS. PETER & PAUL:
Mass at 11 AM
Sun., 30 June: Trinity 5:
Masses at 9 AM & 11 AM

Tues., 2 July: Feria: Mass at 7 PM
Wed., 3 July: St. Thomas the Apostle: Mass
at 10 AM
Sun., 7 July: Trinity 6: Masses at 9 AM &
11 AM
Tues., 9 July: Feria: Mass at 7 PM
Wed., 10 July: Feria: Mass at 10 AM
Sun., 14 July: Trinity 7: Masses at 9 AM &
11 AM
Tues., 16 July: Feria: Mass at 7 PM
Wed., 17 July: Feria: Mass at 10 AM
Sun., 21 July: Trinity 8: Masses at
9 AM & 11 AM
Mon., 22 July: St. Mary Magdalene: Mass
at 7 PM
Tues., 23 July: Feria: Mass at 7 PM
Wed., 24 July: Feria: Mass at 10 AM
Thurs., 25 July: St. James the Great: Mass
at 7 PM

Sun., 28 July: Trinity 9: Masses at 9 AM &
11 AM
Tues., 30 July: St. Silas: Mass at 7 PM
Wed., 31 July: St. Ignatius of Loyola: Mass
at 10 AM

HAVE YOU EVER WONDERED.....

Why doesn't Tarzan doesn't have a beard,
when he lives in the jungle, without a ra-
zor?

Why we press harder on a remote control
when we know the batteries are flat?

Why banks charge a fee on 'insufficient
funds' when they know there is not
enough?

Why Kamikaze pilots wore helmets?

Why someone believes you when you say
there are four billion stars, but checks when
you say the paint is wet?

Whose idea it was to put an 'S' in the word
'lisp'?

Why pushing the button in the lift more
than once doesn't make it arrive faster?

Diocesan Website:
www.brechin.anglican.org

Flowers were donated in May by Iso-
bel Wilkie on the first anniversary of
the death of her husband Norman.
May he rest in peace.

The deadline for the July issue of
'Crucis' is Sunday, 23 June. 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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