

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

May 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...

The annual liturgical observance of Trinity Sunday is a fine British contribution to the liturgical calendar of the Universal Church. It is believed to have originated in the Middle Ages under the influence of St. Thomas Becket, the Archbishop of Canterbury eventually murdered by his king. Celebrating Trinity Sunday spread rapidly around Europe with the promotion of the martyr's cause.

The Holy Trinity has been generally presented, in the past, as a dogma of the Faith that we must accept without question. There is strong Biblical evidence, and the ancient Creeds affirm our devotion to One God in a Trinity of Persons. However, we usually hear about it in dry, philosophical and theological terms from the pulpit. Often this presentation goes over our heads. It's boring.

However, worshipping God as Trinity isn't boring; it is actually at the very basis of all that we are and do as Christians.

In worship and in private prayer we come to the Father through Jesus Christ, by the power of the Holy Spirit. Because we are sinners, it is only through the grace given to us through Christ that we may approach and stand before God the Father. God the Son pleads to God the Father on our behalf. The grace we have through Christ opens our lives to the work of God's Spirit to redeem and transform us into image of God's Son.

Furthermore, God as a Trinity of Persons in relationship with one another is a sign to us and an ideal to strive for as we live together in the Church. Christianity is about lives lived in communion and community. Our lives are lived in relation to God and to one another. None of us can stand off in isolation and still experience authentic Christianity.

Quite simply: the Holy Trinity is at the heart of everything.

Every blessing,
Fr. Clive



Diocesan Synod Report

Diocesan Synod was held on 2nd March 2013 at the C of S church in Ardler.

Reports were presented about recent trips to our partner dioceses of Swaziland and Iowa.

Provincial office presentation:

- New vestry resources have been made available on the provincial website and a purchasing initiative for obtaining better prices was recommended.
- The pensions consultation is still on-going.
- Same sex marriage: Scottish bishops have asked the Mission and Ministry Board to set up a consultation across the church.
- The obligation on vestries to complete the quinquennial property report was emphasised.

Ann Johnston was appointed as the new diocesan secretary, and a new diocesan website has been launched.

Various models for the looking at the role of the permanent diaconate were discussed and will be taken back to the province for further consideration.

The bishop has completed his visitation of the churches in the diocese and has a better understanding of the wider picture. While the decline of attendance has slowed, it needs to be reversed, and vestries must develop strategic plans for this. Although the Bishop is not in favour of closing churches, some will be at risk if they remain inward looking. Two church army officers will be appointed to establish bases at St Luke's and the Cathedral.

Dr. Jennie Parkinson
Lay Representative

The Apostle Philip, from a series of paintings of the Twelve Apostles by Rubens now in Madrid.



W5: Who, What, When, Where, Why

Of the four Gospels, Philip figures most prominently in the Gospel of John. Philip had a Greek name, and so may have spoken Greek. In one instance, Philip brings Greek-speaking Gentiles to see Jesus (Jn. 12:20-36). During the Last Supper (Jn. 14:8-11), when Philip asks Jesus to show them the Father, Jesus has the opportunity speak about the unity of the Father and the Son.

St. Philip is believed to have been put to death by crucifixion at Hierapolis, in Asia Minor (modern day Turkey).

On Wednesday, 27 July 2011, the Turkish news agency Anadolu reported that archaeologists had unearthed the tomb of St. Philip during excavations in Hierapolis near the Turkish city Denizli.

Italian Professor Francesco D'Andria stated that scientists had discovered the tomb within a newly revealed church. He said that the design of the tomb, and the writings on its walls, definitively prove it belonged to the martyred Apostle of Jesus.

Philip is remembered, with James, on 1 May every year. Mass is at 10 AM.

A Sermon
preached by the Rector
on Good Shepherd Sunday, 21 April, 2013

“For the Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.”
Rev. 7: 17

The old Irish farmer said it was a miracle. His rams had been missing for weeks, ever since the huge snowfall had completely covered the British Isles during this passing winter season. Just last week, two of the farmer’s missing rams were discovered as the thawing snow finally revealed them, huddled next to a stone dyke, where the snow had overtaken them weeks before. They were alive, presumably in an air pocket supplied through the gaps between the stones in the dyke. If it wasn’t a miracle, it certainly seemed like one.

It’s been a pretty miserable winter for all of us, but not half as miserable as it was for that Irish farmer, and for all the others like him, and especially for the poor sheep.

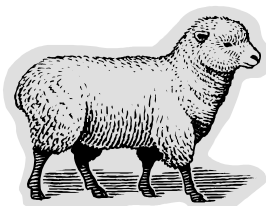
A few weeks ago, during the height of the snowstorms, I was struck by what was happening on the Isle of Man. Shepherds, their family members, and their friends, were going all over the island’s landscape, looking for their buried flocks. Their search was desperate, even heart-breaking. They knew that time was not on their side, and a lot of ground had to be covered. They had long rods, which they kept plunging into the snowdrifts, with diminishing hope trying to locate anything alive underneath. There were lots of dead sheep. But, every now and then, they were able to dig one out alive. Some of the hardened shepherds then wept

for joy. The sheep, too weak to stand, were then transported back to a warm barn on sleds. The devotion and joy of those Manx shepherds will remain with me for a long time.

Of course, shepherding in the Holy Land in ancient times was very different from shepherding in Northern Europe in modern times. It was on a much smaller scale, for one thing. It wasn’t agri-business. The sheep knew their shepherd’s voice. No dogs were needed to round them up and guide them to food and water. And, of course, except in its highest mountains, there’s no snow in the Holy Land.

Yet, there is one similarity between the ancient shepherds and their modern counterparts. The crisis caused by the huge snowfall this winter revealed it. Despite our large flocks and our agri-business here in modern Europe, there remains still a bond between sheep and shepherd. It was written all over the faces of those desperate men and women over the past few weeks as they sought and, in some cases, found, their lost sheep buried in snow.

These are fitting images for us on this Good Shepherd Sunday this year. Consider Christ the Good Shepherd, going to any length to find where we are, buried by trouble, fear, misfortune, sorrow, and so many other things that overwhelm us in this world. Any of these things could kill us. All of them together crush the life out of us. Painstakingly Christ comes searching. He wants us to live. We are intended for something better than a cold grave. He weeps with joy when He finds us. We emerge alive, as He emerged alive, from where we had been buried and forgotten. Personally Christ the Good Shepherd brings us home, and we have new life.





Come Celebrate!

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Ss. Philip and James, Apostles (1 May)

Philip and James 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, and is often referred to as James the Less or James the Younger. The two 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.

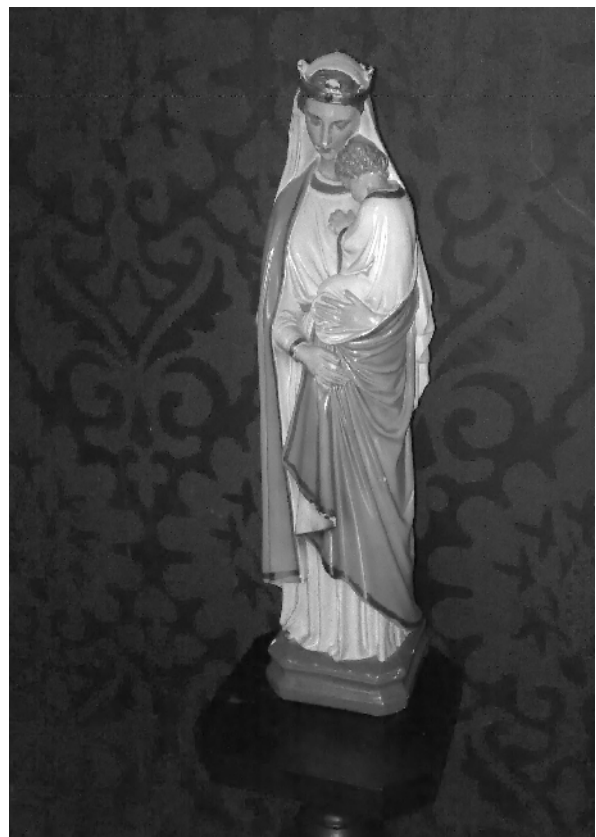
St Athanasius, Bishop and Teacher (2 May)

Athanasius was born in about the year 296 of Christian parents and was educated at the catechetical school at Alexandria. He was present at the Council of Nicaea as a deacon, accompanying his bishop Alexander, whom he succeeded as Patriarch in the year 328. Athanasius held firmly to the doctrines of the Church as defined by that Council, and became leader of those opposed to the teachings of Arius, who denied the divinity of Christ. He was deposed and restored to his See several times because of his uncompromising faith. In or out of exile, Athanasius continued to

write. Ever the proponent of orthodoxy, he expounded the need for the Church to teach the true doctrines of the faith rather than watered-down versions of it. He was a strong believer in asceticism as a means of restoring the divine image in humanity and was thus a supporter of monasticism, which was in its early state at that time. He was a friend of St Pachomius and wrote a biography of St Antony, both of whom were monastic pioneers. Athanasius died on this day in the year 373.

Julian of Norwich, Spiritual Writer (8 May)

On this day in 1373, when she was thirty years old and suffering from what was considered to be a terminal illness, a woman of Norwich, whose own name is unrecorded, experienced a series of sixteen visions, which revealed aspects of the love of God. Following



her recovery, she spent the next twenty years of her life 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 an unknown point in her life, she became an anchoress attached to the Church of St Julian in Norwich, and it was by this name of Julian that she became known to later generations. She died around the year 1417.

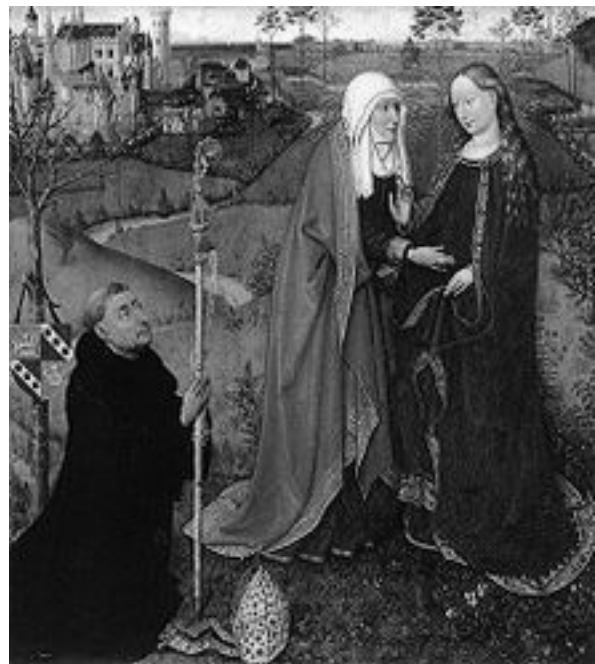
St Matthias, Apostle (14 May)

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.

St Helena, Protector of the Holy Places (21 May)

The Empress Helena came to power in the Roman Empire when her son Constantine became emperor in the year 306. Although she had previously been abandoned by her husband, her son raised her to a position of great honour. As Helena was a Christian she gave her support to their cause and, in the year 326, she made a 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

"Visitation" from an altarpiece by J. Daret in the Staatliche Museen, Berlin



fourth-century 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.

The Visit of the Blessed Virgin Mary to Elizabeth (31 May)

The celebration of this feast first occurred among the Franciscans in 1263, but quickly spread throughout Europe. Since it recalls an incident clearly described in Scripture, the churches of the Reformation three hundred years later were less inclined to proscribe it than they were other Marian feasts, particularly as it was the occasion for the blessed Virgin to sing her great hymn of praise the Magnificat. The story of the Visitation emphasises the connection between the old covenant and the new, and how the former clearly points to Jesus as the promised Messiah.

GOING FOR GROWTH

Why do we have refreshments after Mass?

On our special occasions, when people may have come to us from some distance, it is a way of thanking our guests for coming and for fortifying them for the (sometimes long) trip home. For our regulars, it is like a family party to mark an annual event important to all of us.

Congregational lunches are for strengthening fellowship among our worshipping community members. It is an opportunity to chat, laugh, and get to know each other a little better. We hope to have more such occasions this year.

On a weekly basis, our refreshments provide an ongoing opportunity to strengthen fellowship too, but that isn't the only purpose. The coffee, tea, treats etc. reflect our community's generosity to everyone who comes – regulars AND visitors alike – as a sign of God's generosity to all of us. This is extremely important and often overlooked insight. It lies at the heart of any congregation truly wanting to grow.

If our refreshments after Mass are a sign of God's welcome and generosity, there are several things that follow:

- Rushing off quickly (except for some urgent reason) undermines the whole community's witness.

- Provision of the tea, coffee, and treats ought to be of a high standard and provided by the whole community – not just a few individuals.

- Visitors (our guests) should not have to wait in a queue, pay for their refreshments, take whatever is left over, and not find a seat.

- Serving at the table and cleaning up afterwards should be seen as a valid and important ministry – not merely a rota responsibility – an opportunity for some to exercise their God-given gifts of hospitality.

In Eastern Orthodoxy, there is always a basket of blessed bread available after the Liturgy. It isn't Holy Communion, but all attending are encouraged to eat a piece. Our refreshments serve the same purpose: no-one should leave God's House without tasting of His goodness.

Vestry Report

Katie Clapson

As part of his ongoing support for St Salvador's Bishop Nigel met with the Vestry during April. He expressed his appreciation of the opportunity to hear how things were proceeding in our congregation and to learn more about our plans for growth.

Our Bishop fully supports the work being done by the Maxwell Centre (formerly known as MIC) and the updated plans to renovate the church garden area but was able to raise a number of things that the vestry should be aware of as we move forward with this project.

The Wardens agreed that the Vestry was happy to continue the present arrangement with the Rector, that he would be paid a half stipend on a voluntary basis, and the Rector reported that by his own choice he had been working full time as there is much work to be done to build on ideas discussed at the LYCIG conference and on seeking possible funding streams for St Salvador's. Bishop Nigel is also happy for this arrangement to continue at present.

There was further discussion about the need for a new heating system and how this might be financed and how we might find the system best suited to our needs and ecological concerns.

Bishop Nigel had heard a good report about our move to the new service booklet and readings sheet and was pleased to hear about our other plans to build up the congregation including our successful parish lunch. He also urged the Vestry to identify and develop the USP (unique selling point) for St Salvador's.

The Vestry is grateful to Bishop Nigel for his ongoing support and guidance as we seek to serve our church family and fulfil the duties of charity trustees.

Please continue to keep our Bishop and your Vestry in your prayers.

Kalendar

Wed., 1 May: Ss. Philip & James:
Mass at 10 AM
Sun., 5 May: Easter 6: Masses
at 9 & 11 AM
Tues. 7 May: Feria: Mass at 7 PM
Wed., 8 May: Julian of Norwich:
Mass at 10 AM
Thurs., 9 May: ASCENSION DAY:
Mass at 7 PM
Sun., 12 May: Easter 7: Masses
at 9 & 11 AM
Tues. 14 May: St. Matthias: Mass
at 7 PM
Wed., 15 May: Feria: Mass at 10 AM
Sun., 19 May: PENTECOST: Masses
at 9 & 11 AM
Tues. 21 May: St. Helena: Mass
at 7 PM
Wed., 22 May: Feria: Mass at 10 AM
Sun., 26 May: TRINITY SUNDAY:
Masses at 9 & 11 AM
Tues. 28 May: Feria: Mass at 7 PM
Wed., 29 May: Feria: Mass at 10 AM
Thurs., 30 May: CORPUS CHRISTI:
Mass at 7 PM
Fri., 31 May: The Visitation: Mass
at 7 PM

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 Lis-
more: 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

Thank you to Phyllis McIntosh and the
Conlons for gifts for flowers in memory
of loved ones.

Come visit our Facebook pages on: [https://
www.facebook.com/pages/St-Salvadors-
Church-Hilltown-
Dundee/191713744285647](https://www.facebook.com/pages/St-Salvadors-Church-Hilltown-Dundee/191713744285647)
There are some great photos. You might
even find yourself in one!

On Sunday, 28 April, we were delighted to host
the Baptism of Fiona Stefanie Sinclair at our 11
AM Mass. Proud parents David and Linda, and
big sister Tina, joined a large number of friends
and relatives that included Fr. Arthur Sinclair
(Granddad) who preached and performed the
Baptism itself. Lovely hospitality was provided
by the family afterwards. A memorable day all
round!

Diocesan Website:
www.brechin.anglican.org

The deadline for the June issue of
'Crucis' is Sunday, 26 May. 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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