

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee

May 2017

"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...

Salvation is an important aspect of our understanding of God's work in the world, but how are we to understand it?

It seems to me that there are three logical ways of looking at it.

First of all, we might say that God's grace saves none. No-one is worthy of salvation. This would mean that God is not love and is bound by human notions of justice that require punishment for wrong-doers. Faith is meaningless. There is no place for prayer and worship among believers. If no-one is worthy of salvation, God would be unjust to save anyone.

But God does not need to condemn everyone to prove He is just. Besides, John 3: 16 & 17 undermines the notion that God saves none.

Secondly, we might say that God's grace saves all. This would mean that God is not just and is bound by human notions of love that naively and sentimentally overlook evil. Good works are meaningless. There is no place for prayer and worship.

But God does not need to save everyone to prove He is loving. Besides, there are several teachings of Jesus that suggest that there are consequences for those who choose against Him and His Kingdom.

Our third choice is that God's grace saves some. God's love is tempered by God's jus-



tice, and vice versa. God is unbound by human notions of love and justice. Both faith and good works together are important. Prayer and worship have their place.

It is this balanced option that seems to me to be the one most in accord with the teaching and example of Jesus Christ.

But what do we mean by "God's grace saves some"? Only a select number of saints? No. God's grace is available to all human beings through the saving work of Jesus Christ. It is for human beings to decide freely to accept God's grace or not. Acceptance or non-acceptance in no way diminishes the sovereignty of God. We are saved by grace through faith. Our faith is sustained by prayer and worship, and is exemplified by good works.

Perhaps, though, we may be too bothered by such things. It should be enough to follow Jesus' words to Peter in one of the Resurrection stories we have heard during this Easter season: "What is that to thee? Follow thou me."

With every blessing,
Fr. Clive

Who do you think you are?

Are we unworthy of God's interest and love? Of course we are. St. Paul wrote: "All have sinned and fall short of the glory of God" (Romans 3: 23). But God seems not to be bothered by our lack of worthiness. God Himself has made us worthy, as St. Paul goes on to say: "[We] are justified freely by his grace through the redemption that came by Christ Jesus" (Romans 3: 24).

If we know anything about God at all, it is that God is loving and loyal toward human beings. It is this alone that explains the cycles of loss and redemption, sin and forgiveness, that recur throughout the Scriptures. In the Old Testament, God was calling together a people who would be His means of bringing all human beings into a new relationship with Him. In the New Testament, God's goal of redemption was faithfully achieved through those people. In both parts of the Scriptures, the cycles of loss and redemption, sin and forgiveness, continued, and the saving work of God persevered. And it continues still. Although we let Him down all the time, God remains loving and loyal.

God's love and loyalty toward human beings is as mysterious as it is merciful and kind. Even those with little or no knowledge of Him are capable of sensing it and trying to respond to it (see Acts 10: 34-5 and 17: 26-7). Those who are more aware of God's work of redemption realise that God's purpose for human beings is only for our good. He is not restricted in His love and loyalty

by any limitations we may place upon others or even upon ourselves (see. John 3: 16-7, 1 Timothy 2: 3-6, and 1 John 2:2).

There may be times when God appears to abandon us, but He doesn't. There may be times that we feel that we are being punished by suffering. "Where is God?" we might ask. And why not? It's the question we human beings were created to ask. And God is always right with us, if we have the eyes to see Him. In Isaiah 49: 16, God says: "See, I have engraved you on the palms of my hands." We are not forgotten. And those marks to remind Him of us were engraved by the nails by which His Son suffered. Though we give God our worst, He is always ready to give us His best.

When we pray "Lord, I am not worthy..." we are stating a simple fact. We aren't worthy. But God is loving, loyal, merciful, and kind. The Cross spans the abyss between our sins and God's holiness. It is by that Cross that God beckons all human beings to come to Him.

So, who do you think you are? Loved, I hope. And redeemed.



VESTRY NEWS

At our the last meeting the Vestry:

- Recorded thanks to all those who helped to ensure that the recent recording of the new CD by the St Salvator's Choir in the church went smoothly
- Recorded thanks to all those who helped in any way to make our Holy Week and Easter services beautiful occasions of worship and fellowship
- Looked at ways to reorder the Upper Choir Vestry and the Choir Vestry to make both spaces more useful for our ministries at St Salvador's, with particular reference to improved storage facilities
- Considered health and safety issues
- Received a report from our PVG officer
- Received a report from our Treasurer about the finances and related matters
- Dealt with correspondence
- Noted the need to clear the weeds from the north side of the church (any volunteers to help with this please see Fr Clive)
- Set the date for the next parish Lunch – Sunday 4th June

Please continue to keep Vestry members and all who minister to us at St Salvador's, in many different ways, in your prayers.

K. Clapson, Vestry Sec.



For Those Who Can't Get Enough Politics

"The best argument against democracy is a five-minute conversation with the average voter." - Winston Churchill

"Politicians and diapers have one thing in common. They should both be changed regularly, and for the same reason." - José Maria de Eça de Queiroz

"In democracy your vote counts. In feudalism your count votes." - Unknown

"It has been said that democracy is the worst form of government except all the others that have been tried.." - Winston Churchill

"Evening news is where they begin with 'Good evening', and then proceed to tell you why it isn't." - Unknown

"Politics is the ability to foretell what is going to happen tomorrow, next week, next month and next year. And to have the ability afterwards to explain why it didn't happen." - Winston Churchill

"My son wanted to know what it will be like after Brexit, so I took his pocket money off him." - Unknown

"No part of the education of a politician is more indispensable than the fighting of elections." - Winston Churchill

A Sermon
preached by the Rector
at the Baptism of Blayke Grace McCafferty
on Sunday, 27 April, 2017

In the long-distant past, Parents and Godparents brought their baby to Church as soon after birth as possible. It was usually the first time the infant was taken out in public. It was a way of celebrating the gift of a new life. It was also sometimes regarded as the day the child was officially named. To the superstitious, in an age of high infant mortality, it was regarded as a way of protecting a baby from harm.

These were customs that really had little to do with the Church itself and what we are doing here today. Things have changed in the Church and in the world in which we now live.

“Christening” is a word that means “making a Christian”. In the past, when the Church played a much wider role in the world, and when our society as a whole could be considered Christian, the focus of “Christening” was on the service itself. Baptism and “Christening” were two names for the same thing. It got the job done. As long as the right words were used, the water was poured, and the sign of the Cross was made, a new member was added to the Church and to Christ’s Kingdom.

As we shall see, the service of Baptism involves all of those things. However, are we actually “Christening”? Are we really “making a Christian” today?

Making a Christian is not like making orange squash – just adding water to give colour and flavour. “Christening” – making a Christian – is far more involved than that, and requires a high level of commitment. Parents, Godparents, and the Church commit themselves to the child to help make him or her a Christian. They say that it takes a whole village to raise a child. So it is with

making a Christian. The service of Holy Baptism today is only a beginning; the “Christening” follows on from that and will take years and a whole community.

What will it involve?

First of all, there’s teaching. There’s the teaching at home of the difference between right and wrong, of the value of sacrifice and self-control, of the importance of thinking of others before yourself, and of the power of love and forgiveness in all our relationships. Equally, there’s the teaching in Church of good spiritual habits, of prayer and worship, and of the basics of the Christian story and Gospel message. All these things are what will make this child a Christian today after this Baptism, and it will involve the commitment of all of us.

But Christianity is not only taught; it is caught. And this is the second thing that will “Christen” this child in the years to come. Unlike long ago, when perhaps Christians were more easily made, it is the Christian him or her self who will be the only Gospel that most people will ever read. It is by what Christians say, do, and by what we are like, that Jesus will be known or not. A good example of what it means to be a Christian is the best way there is to make a new Christian. This child is more likely to be truly “Christened” by growing up with committed Christians.

In Holy Baptism, God meets us more than half way. Through His Son Jesus Christ, He has done it all for us and opened wide the gates of His Kingdom. The rest is up to us. Will we meet Him here, keep Him with us, and go the rest of the way, bringing this child with us?

W5: Who, What, When, Where, Why

The Ascension commemorates Christ's being taken up into Heaven as His disciples looked on (Acts 1:1-11). Ascension Day is forty days after Easter Sunday, and always falls on a Thursday.

The celebration of this feast is of great antiquity. Although no ancient documentary evidence of it exists, the nun Aetheria speaks of the vigil of the Ascension and of the feast itself, as they were kept in the Holy Land when she visited there on pilgrimage between 381 and 384.

St. Augustine says that observing Ascension Day is of apostolic origin, and he speaks of it in a way that shows it was the universal practice of the Church to mark the day long before his time (5th century). It may be that prior to the 5th century the incident narrated by St. Luke (24: 44-53) was commemorated with the feasts of Easter or Pentecost, as the Ascension festival has a strong link thematically with both.

Representations of Christ's going up into heaven are found in Christian art dating as early as the 5th century. One of the more striking and unusual modern artworks of the Ascension can be found in a small side chapel in the Shrine of Our Lady of Walsingham. It shows a pair of feet, bearing the wounds of crucifixion, disappearing into a cloud in the ceiling!



Food Cupboard News

The Food Cupboard has been blessed with recent donations from shoppers at Asda Myrekirk and at Morrisons where both supermarkets have trolleys out to receive items. A big thank you to all those who organise this and bring the items to the church for distribution through the wee bags of messages and our regular share box, where each of our visitors can choose an additional item to take away with them.

Thanks also to staff at Central Library and the Citizen's Advice Bureau for donations of sanitary items and toiletries donated to honour International Women's Week, held in March.

Katie Clapson, Vestry Sec.



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.

St Matthias, Apostle (trans. to 15 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 William of Perth, Martyr (23 May)

Tradition has it that William was a devout baker from Perth. He adopted an abandoned boy and brought him up. On pilgrimage to Jerusalem in 1201, this youth murdered William on the road between Rochester and Canterbury. As he had been brutally slain while on pilgrimage, William was widely considered a martyr. Though venerated as William of Rochester, he was never officially canonised.

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.

Kalendar

Mon., 1 May: SS. Philip & James: Mass
at 7 PM
Tues., 2 May: St. Athanasius: Mass at 7 PM
Wed., 3 May: Feria: Mass at 10 AM
Sun., 7 May: Easter 4: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 9 May: Feria: Mass at 7 PM
Wed., 10 May: Feria: Mass at 10 AM
Sun., 14 May: Easter 5: Masses
at 9AM & 11AM; EP at 5 PM
Mon., 15 May: St. Matthias: Mass at 7 PM
Tues., 16 May: Feria: Mass at 7 PM
Wed., 17 May: Feria: Mass at 10 AM
Sun., 21 May: Easter 6: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 23 May: St. William of Perth: Mass
with Confirmation at 7 PM
Wed., 24 May: Feria: Mass at 10 AM
Thurs., 25 May: ASCENSION DAY:
Mass at 7 PM
Sun., 28 May: Easter 7: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 30 May: Feria: Mass at 10 AM
Wed., 31 May: The Visitation of Our Lady:
Mass at 10 AM

Sun., 4 June: Pentecost: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 6 June: Feria: Mass at 7 PM
Wed., 7 June: Feria: Mass at 10 AM
Fri., 9 June: St. Columba: Mass at 7 PM
Sun., 11 June: Trinity Sunday: Masses
at 9AM & 11AM; EP at 5 PM
Mon., 12 June: St. Barnabas: Mass at 7 PM
Tues., 13 June: Feria: Mass at 7 PM
Wed., 14 June: Ss. Basil, Gregory & Gregory:
Mass at 10 AM
Thurs., 15 June: Corpus Christi: Mass
at 7 PM
Sun., 18 June: Trinity 1: Masses
at 9AM & 11AM; EP at 5 PM
Tues., 20 June: St. Fillan: Mass at 7 PM
Wed., 21 June: Birth of St. John the Baptist
(anticipated): Mass at 10 AM
Sun., 25 June: Trinity 2: Masses
at 9AM & 11AM; NO EP in church today

Tues., 27 June: Alexander Jolly: Mass
at 7 PM
Wed. 28 June: St. Irenaeus of Lyons: Mass
at 10 AM
Thurs., 29 June: Ss. Peter & Paul: Mass
at 7 PM

Diocesan Website:
www.brechin.anglican.org

The deadline for the next issue of 'Crucis' is Sunday, 28 May. Please send any material to the Editor (the Rector) by that day. Thank you!

DODE TO BE CONFIRMED

George "Dode" Meechan will be presented to Bishop Nigel on Tuesday, 23 May (the feast of St. William of Perth) at 7 PM to receive the Sacrament of Confirmation. At that time Dode will also take Holy Communion at St. Salvador's for the first time.

Dode has been a regular at our Food Cupboard ministry for some years, and has over time become a regular attendee and a Reader at Mass. He is active in a number of organisations in the city helping the disadvantaged.

We welcome our newest member!



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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